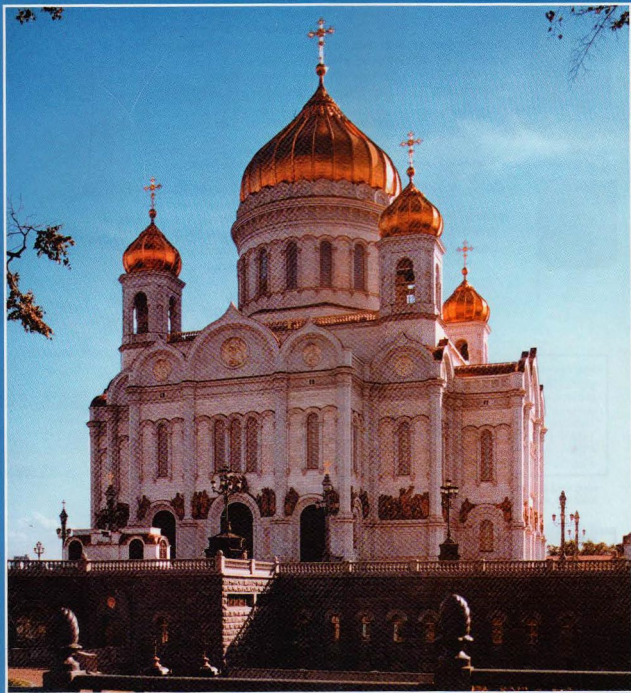


Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XVI, No. 2 Summer 2000



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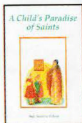


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Volume XVI Number 2 Summer 2000
The Official Magazine of the
Department of the Diocese of Eastern Pennsylvania
Orthodox Church in America

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Your Diocese Alive in Christ

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“His Life is a Testament to the Transfiguring Power of the Gospel”

By Glorifying a Saint in whom Christ was Manifest, the Church in America Honors our Savior in the Millennium Year of His Incarnation



Greeting Metropolitan Sawa at the archway

“His life is a testament to the transfiguring power of the Gospel — the proclaimed word that he embraced. His life reveals to us and to the world the nurturing and guiding power of the Holy Spirit who unites all people into the body of Christ... Love for the Lord’s word filled Saint Raphael with the life of the incarnate Son of God. And it is the life of the God-man that continues to work through him — through his pastoral wisdom, through his relics, through his vision for a local Church without seam or tear.”

With these words, His Beatitude Metropolitan Theodosius linked the newly glorified Saint Raphael of Brooklyn with the continuing presence in mankind,

through 2,000 years, of our Lord and Savior Jesus Christ. Two thousand years ago he joined his divinity to humanity — a mystery outside time and therefore a present reality as much as past event — and through the Church he transferred this unity to all who received him, who together are his Body and are given divine life through his Body and Blood. St. Raphael manifested in his life that he was a member of Christ, exhibiting a life beyond human nature and performing works commensurate with this: “Love for the Lord’s word filled Saint Raphael with the life of the incarnate Son of God.”

The Metropolitan added, “Being of one mind with his venerable predecessor

Saint Innocent (Veniaminov) and his saintly contemporary and co-missionary Patriarch Tikhon, Bishop Raphael knew that the life-giving word he had received was a gift that could not be hidden or withheld from anyone.” For he knew that the Church was Christ’s Body, divine-human and therefore indestructible and invincible to the gates of hell; constructed upon faith in Christ as incarnate Son of the living God; changeless through two millennia of time, because it is immortal and outside time though within time. In the words of our primate: “The glorification of Saint Raphael (Hawaweeny) confirms this trampling down of death by death. Indeed, the life

of our holy hierarch manifests the truth of what the Lord Jesus announces to us today: "If any one keeps my word, he will never see death."

The love manifested by God in accepting to become a human being and to live the various stages of human life, assuming and taking on himself the precarious fallen state of our race that he might renew it and restore us to God, was the same love that energized the life of every Saint, both known and unknown, including that of Saint Raphael; and now the Lord has chosen to set his life before us as yet another example, a living testimony of the indwelling of that divine love in the people of God.

The glorification of St. Raphael (Hawaweeny) at the Monastery of St. Tikhon of Zadonsk was a particularly joyful event for this holy place, because it was here that, nearly one hundred years ago, St. Raphael — himself the first Orthodox bishop consecrated in the New World — came to consecrate the grounds for the first Orthodox monastery in the New World. Sent by our Lord God to be a shepherd to many of the lost sheep of America, but especially those of Syrian background, the Bishop of Brooklyn demonstrated the unity of all peoples in Christ, and the catholicity of the Church, by ministering not just to one ethnic group, but to all of Christ's people, whenever and wherever needed by the Lord, that he might fulfill the command to "feed My sheep." It was St. Raphael's zeal in spreading the gospel and ministering to the needs of Christ's far-flung flock of Orthodox people in all parts of North America — the U.S., Mexico and Canada — that caused his father in Christ, St. Tikhon, himself the "Enlightener of North America," to recommend to the Holy Synod of Russia that Raphael be numbered among the ranks of the episcopate. And it was that same zeal that now has inspired the Church to number him among the saints!

The pilgrimage formally opened on Friday, May 26, at 4:00 p.m., with vespers followed by matins and then a procession around the church with the singing of the akathist to St. Tikhon of Zadonsk, patron saint of the monastery. His relics were venerated and then the final *parastasis* (memorial service) for

Bishop Raphael was offered.

On Saturday morning, a hierarchical Divine Liturgy was celebrated by Metropolitan Theodosius and Archbishop Herman, along with all the students and faculty of St. Tikhon's Seminary. The responses were sung by the Wyoming Valley Orthodox Choir, directed by Reader David Kessler. At the conclusion of the liturgy, a procession was made to the monastery archway in anticipation of the arrival of Metropolitan Sawa of Warsaw and all Poland, who was participating as part of an official visit to our Church. Having walked in procession down the hill from the monastery church, led by the cross and banners, the Metro-

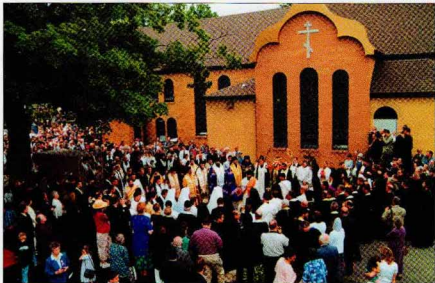
politan and Archbishop (abbot and deputy abbot, respectively, of the monastery), along with priests, seminarians and their families, and many faithful who had gathered for the occasion, awaited on this sunny day the visit of the head of the Orthodox Church of Poland. Upon his arrival, Metropolitan Sawa was greeted with the traditional bread and salt by our Metropolitan, who also offered warm words of welcome, and the hospitality of the monastery and the Orthodox Church in America, to the visiting hierarch and those with him during their stay here in America.

Accompanying Metropolitan Sawa as

Continued on the next page



Akathist to monastery patron, St. Tikhon of Zadonsk



Procession with relics of Saint Raphael

Pilgrimage and Glorification

Continued from page 3

his translator was Ighumen Afanasy (Nos), a 1995 alumnus of St. Tikhon's Seminary. Arriving with the Metropolitan also were Metropolitan Sergei of Solnechnogorsk, Chancellor of the Moscow Patriarchate, Archbishop Adam of Przemysl and Nowy Sacz (Poland), Bishop Mercurius of Zariask, the newly-elected bishop of all the Russian Patriarchal parishes in the Americas and Canada, and Hierodeacon Peter, deacon of Metropolitan Sawa. Metropolitan Sawa thanked our Metropolitan for his warm welcome and added that he was honored to be at this beautiful monastery and seminary that have played such an important role in the life of the Orthodox Church in America. Everyone returned to the monastery church for a moleben. Afterwards, a luncheon was served in the monastery dining hall for all.

Soon after, at the 58th Annual Academic Commencement of St. Tikhon's Seminary, Metropolitan Sawa addressed the graduates and all present. He inspirational message reminded us of our important duty to be witnesses of truth and unity before the world. To achieve this, he exhorted the graduates not merely to study theology, but to live it; and he emphasized the centrality of partaking of the Eucharist. "Sacred theology is not, and cannot be, a scientific pursuit in and of itself. Nor is sacred theology solely a synthetic exposition of

knowledge about God, the Church and man. Sacred theology is a life lived in conjunction with the Holy Spirit. Sacred theology is the fulfillment of a Christian's prayer life. The symbiosis of prayer and the functioning of the intellect leads to the precept of Saint Evagrius: 'He who prays becomes a theologian; and he who is a true theologian, prays truly.' Furthermore, it is worth



Metropolitans Sawa and Theodosius

remembering that sacred theology is incomplete until it has its fulfillment in Holy Communion. This is what you, in the seminary, are here for; this is what you have come here to learn! And when you participate in Holy Communion, through your participation in Holy Communion, you will become living witnesses of the holy Faith, Hope and holy Love."

Upon completion of the graduation exercises, the pilgrimage continued Saturday afternoon with the resurrectional vigil service.

On Sunday, May 28, a hierarchical Divine Liturgy was held in the monastery church, concelebrated by Their Beattitudes, Metropolitans Theodosius and Sawa, along with His Eminence, Archbishop Herman, His Grace, Bishop Mercurius, and monastery and visiting clergy. Responses were sung by the St. Mary's Orthodox Cathedral Choir, under the direction of Leonard Soroka. In

his homily on the Samaritan woman, Metropolitan Theodosius spoke of the living water that Christ offers to all of us, flowing from the love of God. "The fruit of this love is the Church — the visible presence of this new creation, comprised of the faithful whose hunger and thirst for the living God is continuously satisfied. It is the love of the Father that enables the Holy Spirit to abide within the Church, so that the ministry of the Savior may continue here and now. Therefore the proclamation of the people of Sychar is a proclamation all of us have been entrusted to take into the world."

On Sunday afternoon, the crowds swelled and the level of excitement arose in anticipation of the glorification of Bishop Raphael. We were blessed with beautiful weather. In the monastery church hierarchs and clergy from all over the continent and from other parts of the world were arriving for this auspicious and sacred occasion. Orthodox faithful of every ethnic background were assembling, coming to bear witness to the undisputed

glorification of the people of Sychar is a proclamation all of us have been entrusted to take into the world."



Rite of glorification for Saint Raphael



Clergy wait to begin procession

truth that God, in His love for mankind, had given us a truly saintly man in Bishop Raphael and to be a part of this historic glorification and recognition of his sainthood. At the same time, the presence of so many was a manifestation of that pan-Orthodox spirit which St. Raphael himself exemplified. Those from others faiths were also present, having likewise come to observe and participate in this special, grace-filled moment.

The bells of the millennium bell tower and the monastery bell tower began to announce the coming glorification in a joyous peal. The hierarchs and clergy, carrying an ornate, gilded reliquary containing a portion of the saintly bishop's remains, went in procession from the monastery church to the bell tower. Presiding were Metropolitans Sawa and Theodosius, the primates of their respective Churches.

Concelebrating with them were nine hierarchs of the O.C.A., together with two from the Antiochian Orthodox Christian Archdiocese of North America: His Grace, Bishop Basil of Enefeh, a member of the canonization commission, and His Grace, Bishop Demetri of Dsamble. Representing the Church of Russia were His Eminence, Metropolitan Sergei and His Grace, Bishop Mercurius along with Archbishop Adam from Poland (all named earlier), together with His Grace, Bishop Dimitrios of Xanthos (Greek

Orthodox Archdiocese of America), and His Grace, Bishop Seraphim (Sigrist), retired Bishop of Sendai (Autonomous Orthodox Church of Japan). Protopresbyter Rodion Kondratik, Chancellor of the O.C.A., came forward to receive from His Beatitude, Metropolitan Theodosius the blessing to read before the assembly the Decree of the Synod of Bishops of the Orthodox



Our metropolitan reads the prayer of glorification

Church in America concerning the Canonization of Bishop Raphael Hawaweeny. After the decree was read, the service began, with responses being sung by the Bicentennial Choir of the Diocese of Eastern PA, directed by Archpriest Daniel Kovalak.

Vespers and matins were celebrated, and in the course of these services the rite of glorification was accomplished by the addition of special prayers, hymns, and actions which for the first time extolled Raphael as a saint and requested

his heavenly intercession. From every direction the multitude of laity, filled with an inspired piety, looked on, joining in prayerful participation and singing at the appropriate times. Everyone present felt the blessedness and holiness of the event as the glorification unfolded. During the litya of vespers there was a procession of the relics around the church during which many of the clergy were given the

opportunity to participate briefly by carrying the relics of St. Raphael. The gathering of hierarchs, clergy and faithful proceeded around the monastery church, stopping at each side for prayers and blessing with water. During matins, at the first singing of the magnification of St. Raphael, our voices all sounded in unison to exclaim, "We magnify you, O Holy Hierarch Raphael!" After the gospel, during the canon and continuing till after services, all present were anointed with blessed oil and at the same time venerated the relics

and were given an icon of the new saint along with a portion of a cloth that had been wrapped around his relics. After the vigil had concluded many attended the annual commencement Grand Banquet at Gennetti's in Dickson City, to honor the graduates. Also attending the banquet as honored guests were the many hierarchs present for the glorification.

The events of the commencement and commencement banquet are, each year,

Continued on the next page



Procession to Divine Liturgy with holy relics

Pilgrimage and Glorification

Continued from page 5

intertwined with those of the monastery pilgrimage — appropriately so, as theology and theological education are central to the spreading and deepening the Orthodox faith. As well, these apostolic works were dear to the heart of St. Raphael. In greeting the graduates and guests, Metropolitan Theodosius noted that “Theology lies at the very heart of life where we encounter the presence of the triune and tripersonal God.” He exhorted the graduates, and the future priests among them, with the words: “Let your lives announce with joy the Kingdom that is at hand . . . With humility and love let your labors witness to the glorious resurrection of the Savior. Do not be discouraged when your gift is rejected. Be prepared to encounter personal sadness and suffering. But never forget that so long as you remain good and faithful servants and disciples, the victory of Christ’s saving death and resurrection will continue to nourish and comfort you.”

Seminary alumni from the twenty-fifth and fiftieth anniversary classes were asked to address the banquet. Fr. David Shewczyk represented the class of 1975, and Fr. John Mason spoke for the class of 1950. During the evening, guests were treated to a wonderful musical concert by the members of St. Mary’s Orthodox Cathedral Choir of Minneapolis.

On Monday, May 29, the crowd at the early morning liturgy in the monastery church was appreciably larger than usual. Among those who attend this early liturgy each year are many of the volunteers who assist at the various booths the remainder of the day, so that they too can partake, at this early liturgy, of the spiritual benefits of the pilgrimage. The seminary choir sang the responses and Archpriest Daniel Kovalak offered a spiritual homily. Final preparations were under way for the climactic day of the pilgrimage; meanwhile, many more faithful were arriving for the hierarchical Divine Liturgy, which was about to begin. Young people were assembling at South Canaan to begin a procession to the monastery, according to the custom. Led by banners and icons, the God-loving youth and adults, accompanied by

Archbishop Herman, made their way to the monastery, singing along the way. Having circled the monastery, the pilgrims returned to the archway where they joined with all the hierarchs and clergy for the final procession towards the pavilion, where liturgy was scheduled for 10:00 a.m.

The pavilion was filled to overflowing with Orthodox Christians from many different places. Especially well-repre-

sented were pilgrims from the Antiochian Archdiocese, many of whose parishes were founded by Saint Raphael and who therefore are, in a special way, his spiritual posterity. Led by the clergy, with the choir from St. Mary’s Cathedral in Minneapolis singing the responses, those assembled lifted up their prayers to our Lord Jesus Christ, in this 2,000th year of his nativity according to the flesh, to ask for his mercy and for



Protodeacon Keith Russin chants epistle



Choir from St. Mary’s Church, Minneapolis



Pilgrims receive Holy Communion

the prayers of the newly canonized saint, the newest link in an unbroken spiritual unity that began with Christ and the

Apostles in the upper room. That morning, the saint was for the first time commemorated in the offering of the Divine

Liturgy, thus completing the process of glorification.

In his homily, Metropolitan Theodosius reminded everyone of our part in pursuing the work begun by St. Raphael. His Beatitude pinpointed a problem that is so simple, yet revealing about each of us. "We hear, but in fact do not pay attention. We listen, but many times do not understand. For the mind is either untrained . . . or the heart is hardened." He used St. Raphael as an example of someone who heard the Word of God and heeded it, and used his entire life for building up the Holy Church of Christ.

As the liturgy unfolded countless pilgrims partook of Christ. It is in His immaculate Body and Blood that all God's people are united to God and to one another, including St. Raphael and all the saints. Following the worship, the crowd dispersed in order to venerate St. Raphael's relics at the monastery church, also finding physical nourishment at the many food booths, and opportunities for prayer at the various shrines on the grounds.

In the afternoon, the faithful again gathered at the bell tower for the healing of soul and body in the healing service. Before the icon "She Who is Quick to Hear" and the relics of the now glorified St. Raphael of Brooklyn, Archbishop Herman, joined by Archpriest Michael Dahulich, Protopresbyter Michael Slovesko, and the pilgrims, offered up prayers to our Lady and the newly canonized Saint Raphael for the grace of God to come upon the ill and afflicted who had gathered for the restoration of their lives. Fr. Michael Dahulich delivered an inspiring homily, and the Bicentennial Choir of the Diocese of Eastern Pennsylvania sang, directed by Archpriest Daniel Kovalak.

The pilgrimage concluded with the celebration of vespers and matins in the monastery church, offered by Archpriest Michael Lepa and chanted by the monastery community. The many thousands of pilgrims — by all accounts the largest pilgrimage crowd in years — began their return journeys — yet not departing just as they had come, but transformed in their hearts and souls.

Continued on the next page



Our metropolitan welcomes Polish primate



Clergy and faithful leaving pavilion church



Healing service

Continued from page 7

Truly, this pilgrimage was "a testament to the transfiguring power of the Gospel" — just as was the life of Saint Raphael (Hawaweeny), Bishop of Brooklyn, according to Metropolitan Theodosius in his sermon.

As we departed, it was our challenge to let this same gospel transform and transfigure our lives as well. He whose life makes him a man worthy of the title "Shepherd to the Lost Sheep of America," was now our new ally and intercessor in our daily, yet lifelong, spiritual struggle. His life was, indeed, a testimony to the reality of the Incarnation that began in Bethlehem 2,000 years ago with Christ's birth, and will remain with us in the years to come. Because of his example and his labors on behalf of all Orthodox peoples, his life, glorified in this pilgrimage, was one that we hope will be as much about our future as it was about the past when he lived. Now, it is up to us who were pilgrims, and indeed all of us, to become, like St. Raphael of Brooklyn, witnesses to the sheep who are lost, and by his prayers, to continue working for the vision of a unified Orthodoxy at every level, worthy of the unity that has always been perfectly preserved in Jesus Christ. Holy Father and Hierarch Raphael, pray unto God for us!

—Priest David Mahaffey and staff

*Holy Hierarch Raphael
Pray unto God for us!*

Sermon Delivered by His Beatitude Metropolitan Theodosius At the Glorification of Saint Raphael of Brooklyn

"Truly, truly I say to you, if any one keeps my word he will never see death" (John 8:51).

During yesterday's Divine Liturgy I stressed how the word of the Lord is filled with the power of life and salvation. Acceptance and fidelity to the Lord's word binds us to his very person; for, as we proclaim at the paschal vigil, Jesus is the Word made flesh: "And the Word became flesh and dwelt among us, full of grace and truth; we beheld his glory, glory as the only son from the Father" (John 1:14). Bound to the very person of the Lord, we are drawn into the very life of the triune and tripersonal God.

Listening to the word of the Lord is an extremely important act that is often taken for granted. We hear, but in fact do not pay attention. We listen, but many times do not understand. For the mind is either untrained — and therefore unfamiliar with the reality being conveyed — or the heart is hardened and, therefore, in open rebellion to the proclamation of the Good News.

The word of the Lord, the word that is real and proclaimed in the Church, is alive and active. This is so because it is identified with the person of Jesus Christ who "for us and for our salvation came

down from heaven and was incarnate of the Holy Spirit and the Virgin Mary." He who humbled himself — he who through kenotic love became like us in order to save us — yearns to be born, yearns to take shape within each of us. This ongoing birth, occurring in each person, is made possible by hearing and embracing the word of the Lord.

Saint Maximos the Confessor speaks of the complement of this reality when he writes that the *Logos*, the Word and Son of God, is born once for all in the flesh; but, because of his love for mankind, he wishes to be born according to the Spirit — in those who want him. The ongoing birth of the *Logos* is possible when the proclaimed word is embraced by the listener and nurtured by the Holy Spirit. Therefore hearing and embracing the proclaimed word requires the ceaseless care and guidance of the divine Spirit.

Christ desires to be born in each of us so that through the Church — through his living Body — new and transfigured life can continue to be poured out upon all of creation. Christ desires his word — his Gospel — to spread and to bear fruit. But this is only possible through the Holy Spirit working in those who have made themselves servants and



Reading the Gospel



Pilgrims wait to be anointed

messengers of the Word.

This is precisely why we rejoice in the glorification — in the canonization — of Saint Raphael (Hawaweeny). His life is a testament to the transfiguring power of the Gospel — the proclaimed word that he embraced. His life reveals to us and to the world the nurturing and guiding power of the Holy Spirit who unites all people into the body of Christ. The evangelical labors of Saint Raphael continue to inspire and challenge those who recognize the need for one local Church in America that would work towards drawing all people into new and eternal life.

As a faithful priest and bishop — as a zealous missionary — Saint Raphael understood that because the word of the Lord was alive and active it could not be limited to a particular place or a particular culture. Being of one mind with his venerable predecessor Saint Innocent (Veniaminov) and his saintly contemporary and co-missionary Patriarch Tikhon, Bishop Raphael knew that the life-giving word he had received was a gift that could not be hidden or withheld from anyone. His linguistic talents, and his ability to immerse himself in different cultures, attest to his love and energy to bring the Gospel to all nations.

Love for the Lord's word filled Saint Raphael with life, and this life — this eternal life — was given to others so the

body of Christ could continue its apostolic mission in America. Love for the Lord's word filled Saint Raphael with the life of the incarnate Son of God. And it is the life of the God-man that continues to work through him — through his pastoral wisdom, through his relics, through his vision for a local Church without

seam or tear.

The glorification of Saint Raphael (Hawaweeny) confirms this trampling down of death by death. Indeed, the life of our holy hierarch manifests the truth of what the Lord Jesus announces to us today: "If any one keeps my word, he will never see death." Amen.

Address Delivered by His Beatitude Metropolitan THEODOSIUS Saint Tikhon's Seminary Graduation Banquet Sunday, May 28, 2000

Coming from the great joy of the radiant and festive vigil of canonization that we have just celebrated, again, I want to say how pleased I am to share a few words with our graduates and to greet their families and guests, together with all those here gathered.

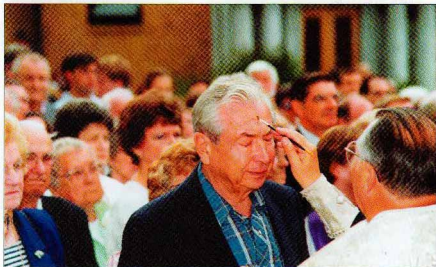
In my commencement address yesterday afternoon, I referred to the need to restore theology to our lives and our parishes. As students who have received an advanced degree in Orthodox theology, you graduates carry within yourselves a precious and powerful gift that must also extend into, engage, and enlighten our secular and pluralistic culture. This means that the

gift you have received cannot be hidden — cannot be withheld — from our culture. Through the Holy Spirit it is hoped that you will offer your gifts to others so that they too may have the opportunity to encounter and enter new and transfigured life.

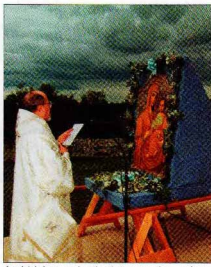
The gift of theology must impact your lives. As I mentioned yesterday, theology is not an abstraction. It cannot be reduced to an intellectual exercise that is disconnected from the fundamentals of Orthodox Christian life — fundamentals that include repentance, prayer, and study.

Theology lies at the very heart of life where we encounter the presence of the

Continued on the next page



Anointment for health of soul and body



Archbishop asks the intercessions of our All-holy Lady

Pilgrimage and Glorification

Continued from page 9

trine and tripersonal God. Theology is demanding, for it compels each of us to enter a process in which the heart and mind discover the need for their own ongoing renewal and change. This change is necessary since the dynamics of theology draw us more deeply into the mystery of God. Our lives must change so we may reflect more brightly the uncreated light of divine life.

Dear Graduates: Wherever God will place you, always remember the gift you possess. Let your lives announce with joy the kingdom that is at hand. With humility and love let your labors witness to the glorious resurrection of the Savior. Do not be discouraged when your gift is rejected. Be prepared to encounter personal sadness and suffering. But

But never forget that so long as you remain good and faithful servants and disciples, the victory of Christ's saving death and resurrection will continue to nourish and comfort you.

never forget that so long as you remain good and faithful servants and disciples, the victory of Christ's saving death and resurrection will continue to nourish and comfort you. "In the world you have tribulation; but be of good cheer. I have conquered the world" (John 16:33). These words of the Lord enable us to grow in faith. These words of the Lord bolster our resolve never to abandon our sacred mission to North America. Let us be good and faithful witnesses and servants.

Through the prayers of our father among the saints, the newly glorified Bishop Raphael, may the Lord Jesus Christ have mercy on us and save us. Amen. *Christ is risen!*

Commencement Address

Delivered by

Metropolitan Sawa of Warsaw and all Poland
St. Tikhon's Seminary, May 27, 2000



Metropolitan Sawa delivers commencement address

Almighty God governs the fate of the whole world and governs the fate of each and every one of us. It is God's manifest will that we have gathered together today in this place, so significant in the history of the Holy Orthodox Church in America. This place is the wellspring of the Orthodox Church in America, from which go forth our hopes for the future of the American Church and her future growth and proper functioning. This pertains to the education of new generations of the clergy and the constant upgrading of their intellectual level. This brings to mind how important theological schools are in the service of the Church.

In our times, as compared to past history, the world expects Christians, but in particular, the clergy, to give to the world a witness of Truth and Unity. Truth, because the social environment in which we live is so corrupt and breeds whole generations in a spirit of doubt and uncertainty, causing them to become devoid of the necessary foundation on which to construct a sound understanding of the meaning of life. Unity, because the members

of this society, having been bred in a spirit of doubt and uncertainty with regard to the social environment, shut themselves within the illuvisely safe confines of their own egos, causing them to become isolated, separated, and divided from other persons, towards whom they have become incapable of appreciation or respect — hatred and fear having become the normative element of all their interpersonal contacts and relationships.

At this convocation, in the Theological Seminary of Saint Tikhon of Zadonsk, it behooves us, as followers of Christ, to recall that our Master has called us to be "The salt of the earth, and the light of the world." Consonant with this is the responsibility which each of us is called to take upon himself with regard to Christ's Holy Church.

Dear students of sacred theology, no doubt many of you feel your calling to the sacrament of holy orders. Others, however, will remain members of the laity, giving yourselves up to the pursuit of scholarship and the development of the intellect. All this is possible only within the parameters of the Church; for, as Saint Cyprian taught, "If one does not have the Church as his mother, then he

does not have God as his Father.”

Sacred theology is not, and cannot be, a scientific pursuit in and of itself. Nor is sacred theology solely a synthetic exposition of knowledge about God, the Church and man. Sacred theology is a life lived in conjunction with the Holy Spirit. Sacred theology is the fulfillment of a Christian’s prayer life. The symbiosis of prayer and the functioning of the intellect leads to the precept of Saint Evagrius: “He who prays becomes a theologian; and he who is a true theologian, prays truly.” Furthermore, it is worth remembering that sacred theology is incomplete until it has its fulfillment in Holy Communion. This is what you, in the seminary, are here for; this is what you have come here to learn! And when you participate in Holy Communion, through your participation in Holy Communion, you will become living witnesses of the holy Faith, Hope and holy Love.

In today’s divisive world our witness of unity in love and brotherhood is of untold significance. The spring of this witness is to be found in the triune God and is the work of our Lord Jesus Christ. The manifest expression of this sacred unity is the common chalice from which all who are members of the Body of Christ, the Church, partake of Christ’s Body and Blood. If we were to try to separate sacred theology from its fundamental sacramentality, we would stand

to risk falling into the error of reducing theology to a level of profane academism and scholasticism. This spiritually catastrophic error ought to be avoided at all costs.

These considerations serve to underscore, all the more, the greatness of the responsibility which each of you has the vocation to bear.

Today’s world yearns to hear truth-



Graduate Paul Witek receives diploma

The content of the Church’s sacred tradition and the teaching of the Fathers of the Church is that sacred theology must be experienced as a confession of one’s faith and as a real participation in the “New Life” experienced between the anamnesis (recalling) and the epiclesis (the calling-down of the Holy Spirit in the Divine Liturgy). Only then does confessing one’s faith become theology, and theology becomes the confession of one’s faith.

ful answers to the questions with which it is confronted. For this reason we have no time to waste; we must get on with finding ways to communicate with this divided world and these diverse peoples, to “Give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear” (1 Pet. 3:15).

Isolation, division, and misunderstanding are all signs of the times. Local problems all the more frequently are becoming

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Faculty with new graduates

Metropolitan Sawa

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pretexts for the expansion of bloody conflicts and wars. Only the Church has the power to prevent mankind from entering into the chasm of self-annihilation. After all, it belongs to the Church to be the servant of love and reconciliation, as well as the transfiguration of men's hearts and minds.

The mission of a school of sacred theology is to prepare worthy shepherds for the Church and wise defenders of the Holy Orthodox faith. This is a noble and worthy mission. In the Church, this mission is perceived as a vocation. Without it, we would find ourselves deprived of worthy and mature clergymen. For this reason, we are obliged to respond conscientiously to the internal voice of our vocations.

Only the Orthodox Church, united in love, carrying out her mission in the world, has the power to show the world "the Way" of life. It is the Church's duty to show to the world the proper regard for the human person. This is also one of the aims of our convocation here today, as we stand at the threshold of the

*Today on Tabor in
the manifestation
of Your Light, O
Word, unaltered
Light from the
Light of the
unbegotten
Father, we have
seen the Father as
Light and the
Spirit as Light,
guiding with light
the whole
creation.*

Church's third millennium; it is to witness the Church as being eternally unchanging renewal in Christ and the unchanging and ageless foundation which is Christ's teaching.

Here, in this particular place, this is all the more true by virtue of the fact that Saint Tikhon's Seminary is established around Saint Tikhon's Monastery. Thus, the seminary is given the all-important opportunity to draw upon the fruit of this venerable center of Orthodox monastic life: the life of the monastery and the beneficent presence and service of the monks.

Monastic life is, and always has been, a confirmation of the health and vitality of each local Church, while also being medicinal for the proper development and maturational outgrowth of each local Church.

At this point, I would like to express my gratitude to both Metropolitan Theodosius and Archbishop Herman for allowing and facilitating those under the spiritual care of the Polish Church to

study at Saint Tikhon's Theological Seminary and to be enriched, in their monastic vocations, by being able to abide with the monastic community of Saint Tikhon's Monastery. This most certainly serves to vivify contacts between the Churches of America and Poland as well as to further the mutual appreciation and understanding of our needs.

In this spirit of hope and optimism I extend my greetings to all who are gathered for this convocation, under the presidency of His Beatitude, Metropolitan Theodosius, and His Eminence, Archbishop Herman. I extend my greetings to the faculty, the student body, and the graduates of the seminary, particularly those who today are celebrating their graduation, having completed their course of studies at Saint Tikhon's Theological Seminary.

May the grace of our Lord Jesus Christ abide with you and assist you in bringing Christ's light to the contemporary world.



Grand banquet honoring new graduates

Orthodox Church in Japan Installs New Metropolitan



Metropolitan Theodosius and Patriarch Alexei at Nikolai-Do

His Beatitude, the Most Blessed THEODOSIUS, Archbishop of Washington and Metropolitan of All America, His Eminence, the Most Reverend HERMAN, Archbishop of Philadelphia and Eastern Pennsylvania, the V. Rev. John Udics, Dean of the Philadelphia Deanery, and Mr. Jason Vansuch of the O.C.A. Chancery staff, were invited to represent the Orthodox Church in America at celebrations of the Orthodox Church in Japan, in Tokyo from May 10 to 16.

While *en route* from New York to Tokyo, His Beatitude received a telegram announcing the sad news of the repose of His Grace, the Rt. Rev. PETER (Kyrill Arihara), Bishop of Yokohama. When Metropolitan Theodosius (Nagashima) reposed one year ago, Bishop Peter had been to succeed him, but subsequently resigned the election because of poor health.

At an extraordinary Council of the Orthodox Church in Japan convened May 6, His Grace, the Right Reverend DANIEL (Judah Yoshihara Nushiro), Bishop of Kyoto, was elected Archbishop of Tokyo and Metropolitan of All Japan.

On Friday, May 12, Metropolitan Theodosius, Archbishop Herman and Fr. John Udics joined Protopresbyter Justin Yamaguchi, Chancellor of the Orthodox Church in Japan, V. Rev. Archpriest John Takahashi, Dean of the Cathedral of the Holy Resurrection, and the clergy and faithful of the Tokyo Archdiocese at 10 a.m. at the Cathedral of the Holy Resurrection in Tokyo for the celebration of the Divine Liturgy in the presence of the remains of Bishop Peter. At 4 p.m., the two O.C.A. hierarchs along with Bishop Daniel of Kyoto led the clergy and faithful of the Tokyo diocese and the American delegation in singing the funeral ser-

vice for the newly-departed Bishop Peter. The reposed hierarch was buried the next day in Hokkaido, where he had long been a parish priest. Interment was led by Bishop Seraphim (Tsuji) of Sendai.

On Saturday, May 13, Metropolitan Theodosius and the O.C.A. delegation joined His Holiness, ALEXY II, Patriarch of Moscow and All Russia, Metropolitan KYRILL of Smolensk and Kalliningrad, Bishop BENJAMIN of Vladivostok and the Primorie, Archimandrite Theognost, Deputy Abbot of the Trinity-St. Sergius Lavra, Patriarchal Archdeacon Nazarkin, and many others for an official visit to the Orthodox Church in Japan. The beautiful Cathedral of the Resurrection, built more than a century ago and known as Nikolai Do, or Nicholas's House, was first site on the tour. There, next to the cathedral, stands the recently constructed

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Church of Japan

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chapel dedicated to Saint Nicholas, Archbishop of Tokyo, Equal-to-the-Apostles and Enlightener of Japan. Three other buildings in the Cathedral compound that are a century old or older are the chanery building (which includes the Metropolitan's residence, meeting rooms and a library), the seminary building, and the former Nikolai Gakuin (Foreign Language Institute founded by St. Nicholas) which now houses the church offices. And there is the trapeza and residence of the cathedral clergy.

Metropolitan Theodosius and the American and Russian delegations returned to the cathedral later in the day for the celebration of the all-night vigil. His Holiness Patriarch Alexy, Metropolitan Theodosius and Kyrill, Bishop Daniel (Archbishop-elect), Archbishop Herman, Bishops Benjamin and Seraphim, and all the clergy of the Church in Japan led the singing of the *polyeleos*.¹

At the Divine Liturgy on a beautiful Sunday morning, all the bells rang again for the greeting of the hierarchs. During the liturgy, after the reading of the holy gospel, the hierarchs returned to the amvon, and the act of election of Bishop Daniel to be Archbishop of Tokyo and Metropolitan of All Japan was read. His Holiness, Patriarch Alexy responded. (The Church of Japan, being autonomous, selects her primate, with the choice subject to the approval of the Mother Church, which in this case is the Church of Russia.) Bishop Daniel was then led to the high place behind the altar, and was seated on the episcopal throne to the singing of *Axios! Axios!* He then took his place next to Patriarch Alexy as third in rank of the hierarchs present, after Metropolitan Theodosius. At the end of the liturgy, His Eminence Metropolitan Daniel was vested in the blue mantia of a Metropolitan and the second panagia (or encolpion) appropriate to his rank as the head of the Autonomous Orthodox Church in Japan.

Metropolitan Theodosius and Archbishop Herman then presented Metropolitan Daniel with an icon depicting

1. "Praise the name of the Lord; praise him, you servants ...," etc. Psalms 134-135 (135-138).



Our archbishop with new Japanese primate on his right

Saints Herman, Innocent of Alaska, and Tikhon of Moscow, including relics of each saint. A reception was held afterwards, at the Imperial Hotel in Tokyo.

On Monday, May 15, the heads of the Russian, American and Japanese Churches and their delegations went to the Yanaka Cemetery, where the graves

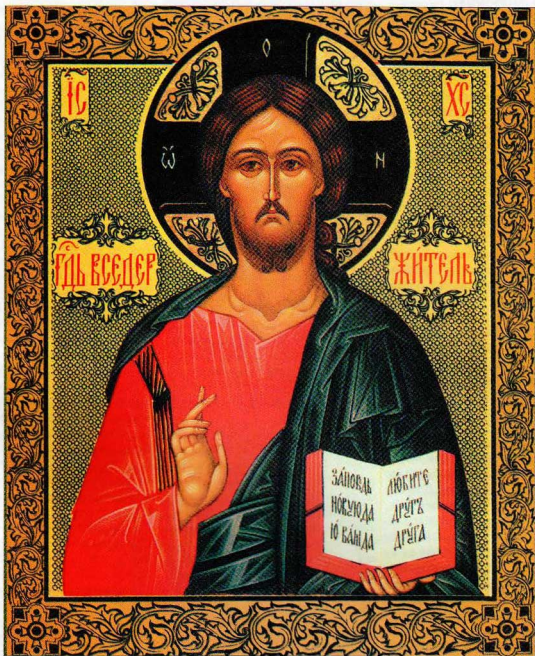
During the many speeches at various times, we were reminded of the long history of the relationship between the Russian Orthodox Church and the Orthodox Churches in America and Japan. In this, the thirtieth year since the granting of autocephaly to the O.C.A. and of autocephaly to the Orthodox Church in Ja-

During the liturgy, after the reading of the holy gospel, the hierarchs returned to the amvon, and the act of election of Bishop Daniel to be Archbishop of Tokyo and Metropolitan of All Japan was read.

of St. Nicholas of Japan, Metropolitan Sergei, Metropolitan Theodosius and Bishop Nikolai are located. His Holiness Patriarch Alexy celebrated a moleben to Saint Nicholas and a litya for the departed Metropolitan Sergei and Theodosius and Bishops Nikolai and Peter. After the service at the cemetery, the delegations were invited to a lunch hosted by Metropolitan Daniel. A farewell dinner was offered in honor of the American delegation later in the day, at which Metropolitan Theodosius presented Metropolitan Daniel with a beautiful set of panagias and pectoral cross.

pan, the presence of Patriarch Alexy and Metropolitan Theodosius at the enthronement of Metropolitan Daniel, the new primate of the holy Church of Japan, were a strong and tangible sign of the unity and fraternal relations of our Churches. The ties between the Orthodox Churches in America and Japan are not only historical, but are personal as well. Many of the clergy of the Orthodox Church in Japan benefited from advanced theological and monastic training in the United States after having graduated from the seminary in Tokyo.

—Archpriest John Udics



Orthodox Theology: 2,000 Years of Apostolic Tradition

Among the first lessons learned at an Orthodox seminary is the realization that the study of theology is not approached purely as an academic endeavor. Rather, the study of theology is primarily a spiritual process; for Orthodox theology is a way of life. The student must first be exposed to, edified by and ultimately identify with the time-honored teachings of the Church Fathers. The Fathers offer a rich inheritance of

spiritual tradition established by Christ Himself and passed on from the earliest days of the apostolic Church. The great responsibility of preserving the purity of this tradition is emphasized by the Apostle Paul: "But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us."¹ It is this two-thousand-

year tradition of spiritual life that the student of Orthodox theology participates in and comes to call his own. By partaking in Holy Tradition, he shares it with those around him. He thus preserves it and passes it on to the next generation.²

The student is made conscious of his

1. 2 Thess. 3:6 (NKJ).

2. The word for "tradition" in the original Greek is *paradosis* which implies a "handing over," "transmission" or "handing down." *A Patristic Greek Lexicon*, ed. G. W. H. Lampe (Oxford, 1982), 1014.

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Orthodox Theology: 2,000 Years

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calling to serve as a living link in the two-thousand-year tradition of Orthodox theology. He is called not to simply 'study' theology; he is called to 'live' it: "God can touch the spirit of man and give him, directly and immediately, knowledge of Himself. There is a great difference between this knowledge and that which is acquired in theological schools. It can be very dangerous to do theology without having an existential experience of life in the spirit of Christ."³ The student must begin to *experience* Orthodox theology and ideally he comes to 'personify' it in his own daily life and in his dealings with other people. Orthodox theology is thus a personal encounter. It is a personal encounter with the personal God and with other human persons. In this context of personal communion, Orthodox theology is seen in its proper perspective. It is an encounter with the same Person whose face the Apostles saw with their own eyes and whose voice they heard with their own ears.⁴

The student must also be constantly aware of the fact that Orthodox theology is a sacred service of the Church to which it is intrinsically bound: "Orthodox theology is purely a service which accomplishes its sacred task *from out of* the Orthodox Church, *for* the Orthodox Church, and *in* the Orthodox Church for the glory of God."⁵ Through theology the Church formulates the various aspects of her faith and life, whereby she presents them to her people and defends them against false teachings. Theology is a way of understanding and expressing the Church's unique experience of the life in Christ.

The question arises: how to make a faith of the first century relevant for the world of the twenty-first century? How to uphold and defend the apostolic life in Christ in face of the various modern theological trends, such as the so-called "New Theology"⁶ of our day? How does the Church with roots in the ancient

world interpret her life to modern man in the new millennium, where secular Christianity and religious syncretism exert a far-reaching influence that affects even her own members? Does she simply ignore the vast changes prevalent in the teachings, practices and ethical values of many contemporary western Christian confessions, or does she try to respond and reach out to the world around her? And, if so, how?

In order to meet these challenges the student must not only live a life centered in the Church; he must also be trained and practiced in the ways of patristic theology. He comes to share in the same methodology, the same categories of thought and same manner of reasoning and sound judgment applied by his Fathers before him.⁷ In this way he is enabled to confront and respond to the needs and issues of his day. He must also be familiar with the currently accepted methods of academic research, scholarly study and philosophical language in order to determine the extent of their usefulness and to facilitate his witness to those around him.

This is the way the Fathers reacted to the heresies that confronted the Church throughout her two-thousand-year history. From the Gnostic movements of the second century to the heretical teachings concerning the Holy Trinity of the fourth century, the great christological heresies of the fifth, sixth and seventh centuries, the iconoclasm of the eighth century and the hesychastic controversy of the fourteenth century—the Fathers have always responded to their opponents in the language of their day and in contemporary terms which their audience could understand.

The Fathers were fully aware of the philosophical background underlying the mindset of the world they lived in and the logic that fueled the heretical teachings. They were armed not only with the grace of the Holy Spirit acquired through lives of purity and prayer,⁸ but also with the weapons of clear and coherent thought, the persuasiveness of rational argument and the ability of a sound intellect.⁹ The formulation of the apostolic

teaching into Church dogma demanded an intellectual and systematic effort on the part of the Fathers. Fr. Florovsky writes: "For this reason the Church 'philosophized' that God — 'formulated dogmas which fishermen had earlier expounded in simple words' . . . The 'dogmas of the Fathers' present again the unchanging content of 'apostolic preaching' in intellectual categories."¹⁰ This same intellectual effort is demanded of students of Orthodox theology today as they defend, expound and interpret these dogmas to the twenty-first century.

However, one may note a distinction between the terms 'scholar' and 'theologian'. A 'scholar' engaged in the science of theology may not be a 'theologian' in the patristic sense of the word. From the Orthodox perspective, a theologian is one who has gained knowledge of God: "Theological science, which is taught in schools and has become an intellectual specialization open to all, does not give knowledge of God. Knowledge of God comes from life in God, which is born in the deepest place of the heart."¹¹ While not limiting the term 'theologian' to a strict and narrow sense, it is nonetheless useful to recall Evagrius Ponticus (a spiritual writer of the fourth century) and his definition of a theologian: "If you are a theologian, you will pray truly. And if you pray truly, you are a theologian."¹² It is also worthwhile to point out that the Church has granted the title of 'Theologian' to only three people — St. John the Apostle and Theologian, St. Gregory the Theologian (of Nazianzus) and St. Symeon the New Theologian. On the other hand, no one would deny that there are a great many other Fathers and Saints who also fit the description of Evagrius, as well as countless other theologians throughout the two-thousand-year history of the Church, up to and including our own day.

The point to be made is that the term 'theologian' is often used much too loosely today. Many times it refers to anyone engaged in the pursuit of academic research that happens to have theology as its subject, much like the scientific

³ Archim. Sophrony, *Words of Life* (Essex, 1996), 34-35.

⁴ Cf. 1 John 1:3.

⁵ J.N. Karmiris, "Contemporary Orthodox Theology and its Task," SVTQ 13:1-2 (1969), 12.

⁶ Refer to Theodore Stylianopoulos, "New Theology and the Orthodox Tradition," SVTQ 14:3 (1970), 136-154.

⁷ Refer to Karmiris, *op. cit.*, 19.

⁸ "Blessed are the pure in heart, for they shall see God" (Matt. 5:8, NKJB).

⁹ "When one lives a holy and sinless life, intellectual knowledge can prove wonderfully fruitful." Sophrony, *op. cit.*, 35.

¹⁰ G. Florovsky, *Creation and Redemption* (Belmont, 1976), 31.

¹¹ He adds, "One can be a great scholar, with academic qualifications, and yet remain completely ignorant about the path of salvation." Sophrony, *op. cit.*, 35.

¹² Evagrius, *Chapters on Prayer*, 60, trans. J. E. Bamberg (Kalamazoo, 1981), 65; PG 79, 1180B.

investigation of any other intellectual discipline.¹³ A 'theologian' in this academic sense is primarily motivated by scientific research. He may live his life outside of the Faith, remain indifferent to the personal demands made by the study of Orthodox theology, and have little regard for his responsibility to the Church and to those who may be influenced by his work. A theologian in the patristic sense, however, is one who strives to uphold the integrity and values of the Church's life and teaching. He is conscious of his calling and his responsibility to uphold the tradition of his Fathers before him. He is always aware of the fact that his work is a service to the Church and that it may affect the spiritual life of other people.¹⁴

The ideal is to find the proper balance between theological science and faithfulness to Holy Tradition. While the student of Orthodox theology is free to find skilled and effective ways of expounding, upholding and expressing the life of the Church, he is conscious that he must not traverse the parameters set out by Holy Tradition: "Freedom in Orthodox theology is relative. It has bounds fixed for it by the Holy Tradition of the Church, and it does not extend into teachings that undermine the foundations of Christianity and the Church. . . ."¹⁵ Freedom of expression must not drift off and digress in directions that would distort or pervert Orthodox teachings. It must have its limits. Academic freedom can be abused in the name of theological science and can actually lead one away from the true Faith. According to Elder Sophrony, "Academic theology combined with living faith affords blessed results. But it can easily degenerate into abstract theory, and cease to be what we see in the lives of the Apostles, Prophets, Fathers — the direct action of God in us."¹⁶

The two-thousand-year history of the Church offers many examples that illustrate the proper use of theological science within the bounds of Holy Tradition. The Fathers utilized this freedom in promoting the Faith and formulating Orthodox dogma. They did not engage

in theological discourse merely for the sake of abstract speculation. Their main concern was the edification of the faithful and the defense of the Church's beliefs and practices against heretical teachings.

For example, St. Athanasius the Great

denying the Son's true divinity, they thus claimed that Jesus Christ was not truly God. Through the use of reason enlightened by faith and with the aid of persuasive argument St. Athanasius was able to champion the apostolic Faith proclaiming Jesus Christ as true God,



in the fourth century had the insight and courage to defend the use of the theological term *homoousios* (consubstantial) in the face of the Arian heresy — in spite of the fact that this term is not found in Holy Scripture. The Arians taught that the Son of God was not divine. They believed that He was a creature created by God out of nothing like all other crea-

tures. Denying the Son's true divinity, they thus claimed that Jesus Christ was not truly God. Through the use of reason enlightened by faith and with the aid of persuasive argument St. Athanasius was able to champion the apostolic Faith proclaiming Jesus Christ as true God,

17. Refer to the Nicene-Constantinopolitan Creed.

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13. Cf. Sophrony, *We Shall See Him as He Is* (Essex, 1988), 204.

14. Cf. Savvas Agourides, "What is Theology?" *Sobornost* 4:11 (1964), 624-625.

15. Karrirts, *op. cit.*, 22.

16. Sophrony, *On Prayer*, 63.

Orthodox Theology: 2,000 Years

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divine Persons, "constubstantial" — having One and the same Essence.¹⁸

This doctrine is fundamental not only to the Church's teaching concerning the mystery of the Holy Trinity; it is also vital to the Orthodox teaching on the salvation and sanctification of man. St. Athanasius's understanding of man's salvation in Christ was not limited to redemption from sin and justification for transgressions, which could characterize many Christian confessions of the West. His vision was broader and much more inclusive. For St. Athanasius, as well as for the patristic tradition in general, the Incarnation of the Son of God makes possible not only man's redemption, but also his sanctification (which is also referred to as 'deification'). This is one of the primary points that St. Athanasius was defending, and it served as a foundation for his argument against the Arians. If Christ the Son of God is not truly divine, then human nature is not truly deified.¹⁹ If Jesus Christ is not perfect God, then the apostolic teaching of man's calling to participate in divine nature through Christ is a fallacy.²⁰ St. Athanasius did not concern himself with speculative theories regarding the mystery of the Holy Trinity. His main motivation was to defend the Church's experience of deification in Christ. This also holds true with regard to his argument in defense of the full divinity of the Person of the Holy Spirit, where he argues specifically from the context of the experience of Holy Baptism.²¹

Another Father called to defend Orthodox doctrine was St. Maximus the Confessor. In the seventh century a different heretical teaching arose which again threatened the Church's fundamental faith in the Person of Christ. Instead of denying His perfect *divinity*, this teaching denied Christ's true and complete *humanity*. This was the heresy known as 'Monothelism' which claimed that our Lord Jesus Christ —

although truly God — did not have a human will. St. Maximus was one of the few theologians of his day who realized the consequences of such belief. If Jesus Christ does not have a human will, then He is not truly human; thus He is not perfect man. Such a teaching contradicts the Church's doctrine confirming Christ's true and complete humanity.²²

Not only is Christ perfect God, He is also perfect man.²³ He is truly and completely human in every way except sin. As the true Son of God, Christ has two wills — the divine will but also the natural human will,²⁴ which always acts in harmony with the divine will.²⁵ When the Person of the Son of God became man in the Incarnation, our created human nature was united to God. By virtue of His Resurrection and Ascension, human nature in all its fullness now sits 'at the Right Hand of the Father'.²⁶ Christ did not leave His human nature behind when He ascended back to His Father.²⁷ It is human nature — the one thing that we all have in common — which has not only been united to God and resurrected from death, but, through the Ascension, has also been 'taken up' in the Person of our Lord Jesus Christ into the very life of the Holy Trinity.²⁸

According to St. Maximus, if Christ did not assume our natural human will, then man is not completely saved.²⁹ He refers to the basic patristic assertion that any aspect of human nature not assumed by Christ in the Incarnation is therefore not healed or saved.³⁰ Man would never be truly freed from sin, since it is precisely the misuse of free will that originally led Adam — and continues to lead us — into sin.³¹

St. Maximus upheld the Church's teaching that man, as a result of the Fall, is now born with an inclination to choose

to sin.³² Still, man does retain the potential to refrain from choosing to do evil and to reorient his free will to do good in harmony with the will of God. Man is not necessarily a slave to sin. While this task is indeed difficult, it is not impossible: "Grace has been given mystically to those who have been baptized into Christ; and it becomes active within them to the extent that they actively observe the commandments. Grace never ceases to help us secretly; but to do good — as far as lies in our power — depends on us."³³ Through the correct use of his free will and in synergy with the grace of God, man can progress in the life in Christ and live in accordance with God's will and His divine commandments.

It is true that the Apostle Paul writes, "I am carnal, sold under sin. For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do . . . For the good that I will to do, I do not do; but the evil I will not to do, that I practice."³⁴ At the same time, however, he also teaches clearly, "For sin shall not have dominion over you, for you are not under law but under grace."³⁵ The teaching of St. Maximus shows how through the correct use of free will and with the aid of divine grace man can indeed become Christlike and come into communion with God, progressing according to the divine likeness for which he was originally created.³⁶

Although he has fallen from his original splendor, and in spite of the fact that he is now born into a state of sinful inclination, man still retains the 'image of God' in which he was initially created: "Then God said, 'Let Us make man in Our image, according to Our likeness.'³⁷ According to Orthodox teaching, the image of God in fallen man is certainly distorted and disfigured, but it has not been entirely annihilated — as is taught by those Protestant confessions that have inherited the Calvinistic teaching asserting man's total depravity. The goal of Or-

²² Refer to the Definition of Chalcedon formulated at the Fourth Ecumenical Council in 451.

²³ E.g., John of Damascus, *Exposition of the Orthodox Faith* 3.6; PG 94, 1005C.

²⁴ E.g., Maximus, *Disputation with Pyrrhus* 130-137; PG 91, 321AD-324AC. Cf. John of Damascus, *Exposition* 3.14; PG 94, 1040A.

²⁵ Refer to the Definition of Faith formulated at the Sixth Ecumenical Council held in Constantinople in 680-681.

²⁶ Refer to the Nicene-Constantinopolitan Creed.

²⁷ Cf. *Exposition* 4.1; PG 94, 1104A.

²⁸ Cf. *ibid.*, 4.2; PG 94, 1104BC; 3.6; PG 94, 1008A.

²⁹ E.g., *Disputation* 140; PG 91, 325B.

³⁰ E.g., Gregory the Theologian, *Letters* 101; PG 37, 161C-164A.

³¹ E.g., *Disputation* 139; PG 91, 325A. Cf. *Exposition* 3.14; PG 94, 1041D.

³² . . . for all have sinned and fall short of the glory of God" Rom. 3:23 (NKJ).

³³ St. Mark the Ascetic, "On Those Who Think that They are Made Righteous by Works" 6, *Philoika* vol. 1, trans. Palmer, Sheppard and Ware (London, 1979), 130; PG 65, 937D.

³⁴ Rom 7:14, 15, 19 (NKJ).

³⁵ Rom 6:14 (NKJ). Refer also to the words of the Apostle Peter: ". . . but as He who called you is holy, you also be holy in all your conduct, because it is written, Be holy, for I am holy" 1 Pet. 1:15, 16.

³⁶ E.g., *Exposition* 3.14; PG 94, 1045A.

³⁷ Gen. 1:26 (NKJ).

¹⁸ E.g., Athanasius, *Letters to Serapion* 1. 27; PG 26, 290C and 3. 1; PG 26, 625C-628A.

¹⁹ Cf. Athanasius, *On the Incarnation* 54. 1, PG 25, 192B.

²⁰ See 2 Peter 1.4.

²¹ E.g., Athanasius, *Letters to Serapion* 1.23; PG 26, 584B-585B and 4.7; PG 26, 648AB. Cf. *Against Arius* 2.41; PG 26, 236A.

thodox spiritual life therefore is not only to restore the 'image of God' according to which we are created, but also to attain to the 'likeness of God' in Christ through the correct use of our free will in synergy with divine grace.

By his theological insight and abilities, St. Maximus the Confessor was successful in his struggle to defend the Church's doctrine proclaiming that Christ the true Son of God assumed, saved and sanctified our entire human nature³⁸ — including our natural human will. St. Maximus thereby championed the true integrity of man's free will and thus preserved from heretical error the Orthodox and apostolic vision of salvation in Christ. Like St. Athanasius before him, St. Maximus was not motivated by abstract academic theory. His primary concern was to defend the Church's experience of man's deification in Christ.

According to Orthodox theology then, the ultimate goal of man is deification through participation in divine grace. One of the main proponents of this teaching, who was forced to provide a clear, coherent and detailed theological defense in support of it, was St. Gregory Palamas, the Archbishop of Thessaloniki. He provides another example of how the Fathers utilized theological discourse within the bounds of Holy Tradition in order to defend the apostolic Faith regarding man's deification in Christ.

In the fourteenth century a controversy broke out involving a brilliant scholar/philosopher named Barlaam, who was an Orthodox monk raised and educated in Italy. He was eventually excommunicated by the Church. An "arrogant and contentious scholar,"³⁹ Barlaam criticized the Church's understanding of the life in Christ, and attacked those who upheld the apostolic experience of man's deification. In particular he fought against St. Gregory Palamas who defended the Church's teaching that both the human soul and body are created as one for the distinct purpose of deification through participation in divine grace.

In order to understand the patristic teaching on the deification of man, one

must bear in mind two important theological distinctions. The first is the fundamental distinction between uncreated nature and created nature. 'Uncreated' refers only to divine nature, that is, to God Himself. Everything else that exists is created; it is the work of God, created out of nothing and dependent on God for existence.⁴⁰

The second distinction, which is found only in Orthodox theology, refers to the divine nature of God. This is the distinction between the *essence* of God and the *energy* or *energies* of God.⁴¹ God in His essence remains transcendent, inaccessible and incommunicable. In His energies, however, which are inseparable from His essence, God communicates Himself and grants His divine life, which sustains and sanctifies not only man but the whole of creation. This distinction is fundamental to the Orthodox teaching of deification.⁴² Through the efforts of St. Gregory Palamas and a series of councils in the fourteenth century that upheld the authority of his writings, this teaching was established as dogma of the Orthodox Church.

However, it must be noted that St. Gregory Palamas was not an innovator: he did not see himself as the author of this teaching. The distinction between divine essence and divine energies, as well as the teaching on the deification of man, is found throughout many writings of earlier Church Fathers, even though they may not have explained it with the same clarity and precision as did St. Gregory Palamas.

Man is called to become a 'partaker of divine nature' as the Apostle Peter clearly teaches, "His divine power has given to us all things that pertain to life and godliness . . . that through these you may be partakers of the divine nature."⁴³ This is to be understood as participation in uncreated divine *energies* and not in the divine essence, which remains inaccessible and 'non-participable'. The belief that man becomes a partaker of the essence of God would lead to pantheism. St. Gregory Palamas clearly identifies divine grace with the uncreated energies

of God.⁴⁴ Elder Sophrony also states explicitly, "Since grace is God's uncreated energy, the Orthodox understand it as Divinity . . . The grace that is Divinity hallows man, divinizes him, makes him into a god."⁴⁵ The Orthodox teaching on the deification of man through participation in uncreated grace is a decisive point of difference between the Christian East and non-Orthodox West.

The Orthodox Church challenges the believer to reach beyond the concept of salvation that predominates in the West. For the Orthodox Church, salvation is more than the pardon of sins. It is more than being justified, or acquitted for offenses committed against God. According to Orthodox theology, salvation certainly includes forgiveness and justification, but is by no means limited to them. For the Fathers of the Church salvation is the acquisition of the grace of the Holy Spirit. To be saved is to be sanctified and to participate in the life of God — indeed to "become a partaker of divine nature."⁴⁶

Forgiveness of sins is not the end of salvation; it is only the beginning. It should lead ultimately to the acquisition of divine grace, mystical knowledge of God and participation in the *charisma* of love for all mankind. In the words of St. Silouan the Athonite, "I began to beseech God for forgiveness, and He granted me *not only forgiveness but also the Holy Spirit*, and in the Holy Spirit I knew God . . . the Lord remembered not my sins, and gave me to love people, and my soul longs for the whole world to be saved and dwell in the Kingdom of Heaven, and see the glory of the Lord, and delight in the love of God."⁴⁶

In the person of St. Gregory Palamas we see once again how the Fathers pursued theological discourse not merely for the sake of speculation; their motivation was, rather, to expound and protect the teachings of Holy Tradition. They did not simply conjecture on hypothetical theories concerning God, man and the true significance of the life in Christ. They spoke from the depths of their own per-

40. See *Exposition 2.2-3*; PG 94, 865A-869C.

41. See Vladimir Lossky, *Mystical Theology of the Eastern Church* (Crestwood, 1991), 67-90.

42. For further reading, refer to the study by Georgios Mantzardis, *The Deification of Man* (Crestwood, 1964).

43. 2 Peter 1:3, 4.

44. E.g., Gregory Palamas, *Capita physica, theologica, moralia et practica* 69; PG 150, 1169C.

45. Sophrony, *Saint Silouan the Athonite* (Essex, 1991), 184.

46. *Ibid.*, 270-271.

38. Cf. *Exposition 3.6*; PG 94, 1004B, 1005A and 1008A.
39. *Oxford Dictionary of Byzantium*, ed. A. P. Kazhdan, Oxford, 1991, 257.

Orthodox Theology: 2,000 Years

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sonal encounter with Him. They spoke with firm conviction from their own personal experience of communion with God in the one, holy, catholic and apostolic Church.

The examples of St. Athanasius the Great from the fourth century, St. Maximus the Confessor from the seventh century and St. Gregory Palamas from the fourteenth century are brought forward to illustrate what is expected of the student of Orthodox theology in the twenty-first century. As the Church confronts the various theological issues arising at the dawn of the new millennium which may challenge her teachings and Tradition, the students of today will soon be called upon tomorrow to provide an Orthodox response. They must therefore be prepared to "think theologically" in the same clear and coherent manner as their Fathers before them.

The accomplishment of this task entails not only following the Fathers in their use of theological argument, but following their way of life. It means pursuing their same path of repentance, their same path of purification from passions and their same path devoted to prayer. It means participating in their same spiritual experience: "... Orthodox must encounter the West creatively and spiritually ... Orthodox theology is summoned to answer Western questions from

the depths of the unbroken Orthodox experience and to confront the movements of Western thought with the unchanged truth of patristic Orthodoxy."⁴⁷

This is what sets Orthodox students of theology apart from those who are motivated by more philosophical interests. This is what set St. Gregory Palamas apart from Barlaam. The way of the Fathers is not some abstract and unattainable ideal; it is open and accessible to all. The only thing required is a firm resolve to pursue it. In the words of Elder Sophrony: "There are two ways for theology: the one, widely familiar in previous centuries, appertaining to the professional theologian; the other, which means being crucified with Christ, knowing Him in the secret places of the heart. The first of these types is accessible to the majority of the intellectually endowed having a preference for philosophical subjects — genuine belief in the Divinity of Christ expressing itself in a life lived according to the spirit of His commandments is not needed. The second is the theology of the confessors, which is born of a profound fear of God in the fiery flames of repentance . . ." ⁴⁸ This patristic path is made viable only through a Christ-centered life anchored in the Church. This is precisely what is at the foundation of the seminary experience.

The seminary experience is not limited to academic pursuits. It is an

47. G. Florovsky, *Aspects of Church History*, Belmont, 1967, 181-182.

48. Sophrony, *On Prayer*, 62.

invitation to learn to pray. An Orthodox seminary is first and foremost a community committed to the life in Christ; a community centered in and around the life of the Church. With all its positive aspects, as well as its spiritual challenges — and there are many — the seminary affords the student the opportunity to participate in the very same ecclesial experience shared by his Fathers before him. This shared experience is remarkable for its unanimity and unique continuity stretching two thousand years across space and time.

By sharing the same life as their Fathers before them, partaking in the same sacraments, attending the same services, following the same liturgical cycles, singing the same hymns, reciting the same prayers, listening to the same Scriptural readings, observing the same fasts, celebrating the same feasts, commemorating the same Saints, venerating the same holy relics, kissing the same icons, obeying the same canons, upholding the same ethics, preserving the same practices, identifying with the same theological teachings — receiving the same Body and Blood of Christ — all students of Orthodox theology are united in their common Faith and communal experience of this timeless and eternal bond of two thousand years of Holy Tradition.

This is the only way for the Orthodox seminarian of today to preserve and proclaim the Faith of his Fathers tomorrow.

This is how he keeps the patristic way of theology free from non-Orthodox influences that try to steal into his inheritance.

This is how the Orthodox seminarian of the twenty-first century preserves intact the apostolic teachings bequeathed to him from the first century.

This is how he is enlightened, enriched and inspired as he struggles to meet the demands of his day — through a life in pursuit of prayer, flowing from the font of Holy Tradition.

*"Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle."*⁴⁹

49. 2 Thess. 2:15 (NKJ).

—Harry M. Boosalis, Th.D. ©2000



Archbishop Herman and pilgrims with orphans in Moscow

Archbishop HERMAN Heads American Delegation at Epochal Events in Moscow

In a year when Orthodox believers the world over are celebrating the second millennium of the Savior's birth, that epochal celebration became, in Russia, both the context and content of wonderful events full of hope and significance for the Church's life, and indeed for the entire Christian world. These holy days were a time of singular beauty and joy during a continuing era of recovery and rebirth, following a difficult century of persecution. On August 19, the newly rebuilt and glorious Christ the Savior Cathedral was consecrated. The new cathedral, the largest in the Russian Church, stands 105 meters high (80 meters high inside), holds 15,000 people, and has six altars. It replaces another one with the same name, at the same place, which was blown up by the communists in 1931. On August 20, the following day, 1147 saints were glorified, among them 860 new-martyrs from the Soviet era.

At the accomplishment of these events in Moscow, the Orthodox Church in America was represented by a delegation headed by Archbishop HERMAN, Bishop SERAPHIM of Ottawa, and Protopresbyter Robert Kondratick. Archbishop HERMAN represented Metropolitan THEODOSIUS.

The new church will be a national symbol of the Orthodox faith of Russia. Its reconstruction, together with the glorification of the martyrs, symbolizes, as well, the Church's survival under persecution, and the victory of faith over atheism. Also glorified were many righteous persons from the twentieth and earlier centuries, along with many saints previously approved for local veneration, but who are now recognized as universal saints.

On August 13, all 144 bishops of the Russian Church gathered in the Hall of the Church Councils in the newly restored cathedral for the first session of the Jubilee Bishop's Council. That morning, His Holiness Patriarch ALEXY and other members of the Holy Synod celebrated Divine Liturgy in the historic Dormition Cathedral in the Kremlin, with



Metropolitan Juvenaly reads proclamation



Consecrating the holy table

nearly all the bishops present. His Holiness expressed his thanks to all who gave donations or supported the restoration of the new cathedral.

After receiving the patriarch's report, in which he assessed every aspect of the Church's life and the challenges facing her, the council received the report of the Canonization Commission. Canonization of saints is a very important matter, for every endeavor brings a result, good or bad, and the results of the Church's activity on her path to salvation are seen in the deeds and lives of saints, in whom Christ's light shines to the world. These fruits of the Lord's vineyard, the many new saints, are not only from the last

period of history, but from the entire first millennium of Christianity in the lands of Rus'. Their lives, and their unprecedented numbers, prove the genuineness and vitality of our Christian faith, and reveal the Holy Spirit's activity and endless gifts. We now gain them as intercessors for us before the Throne of God, and their heavenly aid is now invoked in the Church's prayers.

The new-martyrs are our contemporaries. Their lives were carefully examined by the commission. Not everyone who suffered during the Soviet era is worthy to be canonized. For example, clergy who left Orthodox Church to participate in the "Living Church" or any

other “church” structure, or who inflicted harm and pain on their brothers in Christ by conducting themselves unworthily while imprisoned, cannot be considered. It was stressed that the process of the canonization will continue: God will continue to disclose to us the names and lives of all those who through their sufferings and death made faith victorious over unbelief, and thus made these festivities possible in every way.

A *martyr* is a “witness”: the martyrs are those who testify to their faith in Christ and in the future life. Having seen with their eyes Christ, the Truth (1 John 1:1) they refuse to repudiate him to gain temporal advantage, that is, to preserve their physical bodies. Rather, because of their desire for him, they willingly, even joyfully choose to lose their life that they may gain him.

Much media attention was focused on the question whether the last Emperor and his family would be canonized. The results were unambiguous: the bishops expressed their unanimous decision for their glorification, stating that through their life and especially through their death they had displayed a true Christian attitude. The glorified royal Saints Nicholas, Alexandra, Olga, Tatiana, Maria, Anastasia, and Alexei had been brutally executed by the Bolsheviks, yet they were not canonized as martyrs, but as passion-bearers, for the circumstances of their death did not fit the description of the martyric death just given. Rather, the Christian piety they showed in their lives, and especially while imprisoned, along with their meek acceptance of a cruel fate, qualified them as passion-bearing saints, as was the case with Ss.

Boris and Gleb of the early Kievan period, and other passion-bearers.¹ Out of Christian conviction, this pair did not resist their brother, who consequently slew them in order to take the throne that by rights was theirs. In humbly accepting an unjust death, they were identified with Christ in his Passion, and so were called holy passion-bearers. (Some reports inaccurately labeled passion-bearers as a lower grade of saint than martyrs. In fact, they are different classes of saints, but neither the one nor the other is higher or lower.)

Popular support for glorifying the royal family as saints was important, as was the case with Saints Boris and Gleb. This is customary in Orthodoxy, where canonization usually begins with popular veneration. (As an aside, it should be noted that in glorifying the royal family, the Church did not endorse the last Tsar’s manner of rule.) Sainthood does not mean that a saint was without sins, errors, or faults. Nor does it confer holiness. Rather, it merely signifies that the Church, guided by the Holy Spirit, has discerned that he or she was *holy* — the meaning of “saint” — and is therefore in heaven.

The council also adopted a comprehensive social doctrine, addressing burning contemporary issues. That the Church can again speak out on such issues is a further reason to give thanks to God.

One observer remarked that “with the rebirth of Christ the Savior Cathedral a new epoch in the life of the Russian Church begins.” Just as the newly sanctified cathedral was the site of the glorification of many new saints, may the renewed Church of Russia give birth to many new holy sons and daughters in the third millennium of Christendom.

— *Priest Vladimir Tyshchuk
contributed to this report*



Procession with relics



Diocesan pilgrims in Moscow

¹Although St. Nicholas and his family were glorified as passion-bearers, the bishops, in their statement, spoke of their “martyrs’ deaths,” using the term not as a formal title but as an epithet. In similar fashion, the martyrs are often called “passion-bearers” in the liturgy.



For the Hours of Pain

Part IV

The author continues the second chapter, titled "Resurrection and Life, Death and Mourning."

2.3 Resurrection and Life

We have seen that man, by sinning, was cut off from the source of life; he was separated from God, and died spiritually. As long as man is united with God, in other words, so long as he obeys the will of God and carries out His law, he lives spiritually. When, however, he sins and lives in sin, he loses spiritual life.

Physical death, the separation of the soul from the body, also followed as a consequence of that spiritual death. For that reason the Savior came into the world, to abolish the twofold death, to give man the twofold resurrection, the re-establishment of man's relationship with God, with the only source of life, and later, the resurrection of the bodies of the dead. Concerning this matter of the first and spiritual resurrection, we request the reader's special attention.

A short time before the Lord raised Lazarus from the dead, when the latter's sister, Martha, declared her faith in the resurrection of the dead with the confession, "I know that he (her brother) shall rise again in the resurrection at the last day," the Lord answered: "*I am the resurrection and the life.*"

For the first time were heard words of such significance and worth, so magnificent, words which expressed such sublime thoughts. This is the first time that the Lord gave such a clear revelation about life and death, in such a way as to protect His faithful from the fear of death and draw them to the true life. There is very great depth in the three words: *death, resurrection, life.* Much

light, divine light needed to be cast on the subject, so that we the faithful might know everything that we must know about the great problem which these three words constitute, and thus be taken from the shadows of error to the impenetrable light. Let the Lord, who gave rich light with those words, have the glory.

Martha placed the resurrection at the last day; she changed it into a matter of the most distant future, and without immediate interest. So she thought that Lazarus had been forever lost from her sight, but the Lord directed Martha's thoughts to the present, and especially to His own presence. In the person of the Lord Martha had the whole amazing fact of the resurrection and life. Therefore, her confidence in the dogma of the future resurrection had to be replaced with confidence in Christ, who was even then present. The meaning of the revelation which He made to Martha is as follows: "Do not dream of an unending age of silence, lethargy, isolation, inserted between the present and the last day, but learn that through me the resurrection is transferred from the future to the present; *through me, life continues.* Beyond the tomb there is no lethargy, silence, darkness, or unconsciousness, but life in me. The resurrection and the life are stored up, like a treasure, in me."

"I am the resurrection." I am the author of the resurrection. Christ is the source of truth; every truth which explains man's life and its purpose is completely identified with Christ. Therefore, in all the situations during which it is necessary to face the great problems of our life and to satisfy the deepest aspirations of our existence, He offers Himself. To live, the soul has need of food,

spiritual food suited to its nature, just as the body has need of physical food. See how Christ offers Himself as food for the soul. "I am the bread of life," He says (John 6:48). The soul has need of the light of truth: "I am the light of the world," answers Christ (8:12). He is the light which dissolves the darkness of ignorance and the shadow of doubt, and reveals the saving truth. Thomas and his fellow disciples needed to know the way to the Father: "I am the way, the truth, and the life," He answers (14:6). Philip would find complete rest if he could see the Father: "I am in the Father, and the Father in me: he who hath seen me hath seen the Father," answers the Lord (14:9,10). So now to Martha, who was longing for her brother, whom death had snatched away, and whose resurrection she imagined to be in the unfathomable depths of the ages, He answers: "I am the resurrection." In Christ the resurrection exists both potentially and actually, and in Him we find everything which the deepest needs of our existence require in this life, and in the life after death.

"I am the life." I am the fountain of life. In spite of the fact that Lazarus died and his body had already begun to decay inside the tomb — in spite of that — he was living, because his soul had been joined to the Fountain of life, to Christ; by faith and love, he had already been resurrected to new life; he had become a partaker of undying life. It follows that the resurrection and the life of Lazarus as with everyone who believes in Christ, is the present one in Christ. Through birth, parents transmit life to their children, but life which is temporary, corruptible, and sinful. "That which is born

Continued on the next page

For the Hours of Pain

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of the flesh is flesh," the Lord said to Nicodemus (John 3:6). But the life which Christ transmits to those who have been born again through Him, is another. He transmits the life which is similar to His, not corruptible and sinful, but foreign to sin, immune to death, and thus eternal. "And I give unto them eternal life; and they shall never perish" (10:28). It follows that *he who has Christ in his heart, possesses the true life*; he possesses it now, a present possession and not a future gift. For this reason the divinely inspired Evangelist John singles out this priceless truth for special emphasis. "God hath given to us eternal life," he says, "and this life is in his Son. *He that hath the Son hath life*, and he that hath not the Son of God hath not life" (1 John 5:11, 12). So those who do not have the Son, because they do not believe in Christ, indeed have life — corruptible and temporary — but they do not have *the life*, incorruptible and eternal and blessed.

With these words the Lord and His beloved disciple certainly do not want to say that our present physical life will not end, that the body of the faithful will not be separated from the soul, be buried in the earth, and decompose into its physical elements. No, for both the faithful and the unfaithful this is a common lot and an absolutely unchangeable reality. On the other hand, He assures us that the Christian who has repented and turned his back on sin and returned to God and lives according to His will, has gained new and true life — that the new and *spiritual life*, into which he has been reinstated, is life here and now and unending — that it is life which crosses over death, as over a bridge, and continues beyond the grave more perfect and brighter — that it comprises the safest guarantee that the body will also be raised up, to unite with the living soul in life everlasting!

So, dear reader, we don't have serious dealings with death. Our inheritance — if we are faithful and dedicated followers of the Lord — is now life and not death, which can be reduced to an episode within our unending life. This is why the Divine Apostle Paul, in his first

letter to the Corinthians (in the thirteenth chapter, which we will discuss in the following pages) developed at length the glorious truth of the future bodily resurrection. However, in his other letters (to the Romans, to the Ephesians, etc.), he emphasized the priceless worth of the present spiritual resurrection; physical death, the separation of the soul from the body, he considered as a desirable journey to an incomparably higher life: "For me to live is Christ," he wrote, "and to die is gain . . . having the desire to depart and be with Christ" (Phil. 1:21, 23). He knew that this life of his would remain indestructible in the face of physical death, because it was "hid with Christ in God" (Col. 3:3); and under no circumstances is it possible for death to approach God. He knew that no interruption or gap exists in that spiritual life, which Christ imparts to those who have been joined to Him through faith and who obey Him and have made Christ the life of their souls and live His life, the virtuous and holy life. This union with Christ exiles death; *it puts the resurrection into effect now, and makes life complete, happy, unending*. Such faithful people "*shall never perish*"; *they will never cease to live that glorious life*.

Such a resurrection must be called a miracle. Indeed, the history of twenty centuries, the history of Christianity, shows a multitude of such miracles. From the time that the Lord came into the world, from then on, as many as believed in Him, even though they were "dead in sins," even though they had suffered the most terrible death, separation from God, which sin creates, yet they were raised up by Christ. One command of the Lord, "Arise," which is given through the officiants of the Mysteries, energizes the resurrection of the dead, and leads sinners to new life. Today too, the Lord offers this glorious and happy and modern resurrection. He performs this great miracle at any hour for all those who want to be raised up from sin to the true life of Christ. That command which the Lord directed to the widow's young son, "Arise," He still addresses especially to youth. "Arise!" says the Lord to young men and young women. Get up from dead works, for the world, bad habits, your sinful inclinations

and the sinful social environment use them to kill you spiritually, and to make you decaying corpses. Arise, so that I can give you life, light, purity, a "sweet spiritual fragrance," and moral beauty, which will be pleasing not to your fellow sinners, but to the angels, to the saints, to God! This miracle of your resurrection from the dead will surely be marveled at by many and because of it many will glorify God.

2.4 The Life of Souls

The spiritual resurrection and life, which begins here on earth, is closely related to the question of the state of souls after their separation from the body. Our perplexity is natural, and our interest deep, for our loved ones, whom death has separated from us. Do they live conscious lives there? Is the life there connected with life here? Are they still interested in us? The following assurances of the Lord, given when He performed the famous miracle of the resurrection of Lazarus, fully answer these questions.

The first is this: "He that believeth in me, though he were dead, yet shall he live." Here we have the comforting certainty that all those who have departed from life on earth and are considered dead by men, are not really dead, but live. They haven't ended up in nonexistence — God forbid such blasphemy — but they continue that life, inaccessible to death, which they received here, when, through faith and love they were united with the fountain of life, with Christ. Consequently, when they depart from here, they are put in a new place, without taking their bodies with them. So it will be until the Second Coming of Christ, when they will also regain their bodies, to continue life forever.

The second assurance was given when Lazarus was raised: "Lazarus, come forth." Observe that the Lord directs Himself to the dead person and calls him by name. "Lazarus," He says to him, just as we would call a man who is hidden somewhere, or who is a long way off, but lives and wholly preserves his personality. In other words, with this personal invitation, the Lord shows that the dead don't lose their personalities, they are not absorbed by some other existence, they don't disappear, they don't

exist in a state of sleep and unconsciousness, but they live as separate, individual persons. For this reason, the Lord, the leader of all life and the only one competent to communicate and talk with those who have passed beyond the grave, calls Lazarus, and he hears and responds to His invitation. What else does this show, but that our dead loved ones indeed depart — they cease to have the homeland, and residence, and the fellowship which they had here — but they do live somewhere else, where the leader of life puts them, and where His voice reaches, just as our voice reaches to our friends who are only a few yards distant. What else — we say again — does this show, but that our beloved dead indeed leave earthly life with its toils, hard work, noise, and dangers of sin, and they do live elsewhere a personal and *conscious* life?

This undeniable truth is a superb consolation for those who mourn the death of loved ones. They are terrified by the idea that their loved ones beyond the grave have been completely changed, that they have forgotten this life and the people with whom they were associated and with whom they lived. But no! They do keep their personalities, unchanged, and free from the sorrows of this life, free from ignorance and other imperfections. Now they possess a pure and dispassionate love; they long to welcome us there and to embrace us in a way completely spiritual and holy, yet warm and affectionate. Furthermore, we add that the Divine Paul, too, repeated this truth, when he expressed the desire “. . . to depart and be with Christ,” in other words, for his soul to be separated from his body. Naturally, if his soul were asleep or unconscious, it would do no good for it to be with Christ.

The third assurance is the phrase, “Lazarus our friend,” which the Lord spoke when Lazarus was still dead and in the tomb. With this the Lord assures us that not only was Lazarus living beyond the tomb, but also that friendship and love exist after death.

Our Lord couldn't have said “our friend” if Lazarus, being in the other life, wasn't still conscious of his friendship and love toward people on earth. No. The present assurance of the Lord is one of

the most comforting of Holy Scripture. Death does not sever the mutual love between us and our loved ones who have gone on before us to the life there. Just as death can't separate us from the love of Christ, neither can it separate us from any other love in Christ; and as Christ, taken up into heaven, continues to nourish us with the love which He had when He was on earth, so too the departed in Christ, the souls “with Christ” — as Paul says — continue to love us, with the only difference that there they don't love anymore with that narrow and selfish and nearsighted, and many times even neurotic and dangerous love which bonds

The third assurance is the phrase, “Lazarus our friend,” which the Lord spoke when Lazarus was still dead and in the tomb. With this the Lord assures us that not only was Lazarus living beyond the tomb, but also that friendship and love exist after death.

close relatives together here. They don't love with that materialistic love which grants everything to the body, but they love with the incomparably broader, spiritual, and holy love, which is free from trouble and sorrow.

Therefore, let as many as have accompanied loved ones to the grave, be sure that those who have crossed over to the other world — friends, parents and children, husbands and wives, and brothers and sisters — continue to be, for us, friendly and loving persons and not shadowy souls who have a place only in our memory, but living existences who have a place in our heart, in other words, persons who love and are loved. Therefore, if our loved ones there live, love, and are interested in us, why should mourners burden themselves with needless worries? Let us try to love them with the same love with which they love us now, that is, with the spiritual and higher love;

and above all, let us try to love Christ, who is the most beloved person, in whom we shall meet every other person with whom the love of Christ has bonded us.

Even more so, let not mourners burden themselves with perplexities about souls which belong to that which “is not lawful for man to utter” — to whatever is impossible for the tongue of man to express and the mind of man to understand. The Lord has revealed everything we need to know regarding those questions. If any more are raised, they are only the demands of a useless curiosity, which neither the Holy Spirit, nor the souls inspired by Him and which are found in His presence, undertake to satisfy, because it would be wholly contrary to divine dignity. Every word about what is happening there would simply give some people the excuse to let their imaginations run away with them, and faith would be deprived of that reward which the silence and the concealment of the things beyond the grave prepare for the faithful.

2.5 Resurrection of the Dead

“I look for the resurrection of the dead, and the life of the world to come.” This is the last article of our creed, an article which takes the place of a seal. It makes our expectant faith in the resurrection of the dead most certain, exactly because it has the Lord's Resurrection from the dead as security and as a completely safe guarantee.

In the previous paragraphs we also mentioned the resurrection of the dead. Here, however, the subject needs to be developed further. In Old Testament times God had revealed the truth about the resurrection of the dead. It was to Job that He gave this hope and confession: “For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth” (Job 19:25). Then, through Isaiah He verifies that “Thy dead men shall live, together with my dead body shall they arise” (Is. 26:19). We especially recommend that the reader turn to that miraculous vision which the Prophet Ezekiel describes in the 37th chapter of his book. He tells how dry, white bones miraculously became bodies, were raised up, and became “an exceeding great

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For the Hours of Pain

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army," to prove, symbolically, the resurrection of the dead. Exceptional too is the seventh chapter of II Maccabees, where the heroic martyrdom of the Maccabean mother, "marvelous above all, and worthy of honorable memory," along with her seven children, is described. All her children bravely faced martyrdom with the faith that they would be raised from the dead: "You, indeed, a destroyer, release us from this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life" (II Macc. 7:9). The Apostle Paul also confirms this faith of the Jews in the resurrection of the dead when he says that they "have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15).

But above all, the incarnate God, our Lord Jesus Christ, demonstrated that great truth in the most certain and indisputable way, first by word, then by His example.

When He miraculously healed the paralytic, who had been paralyzed for thirty-eight years, and thus raised up a living body, He clearly showed that He will also raise up the dead: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." He also added, "Marvel not at this, for the hour is coming, in which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:25,28,29). To Martha, to whom He had spoken about the spiritual resurrection, He gave this certification: "Thy brother shall rise again" (John 11:23). In other words, death is not the final lot of man; it is not the victor which shall forever seal our short and painful life. No, in the end, life shall reign. The Lord, in telling Martha that her brother would rise again, doesn't guess, but declares; He doesn't philosophize about the terrible enigma of death, but gives to it the definite solution. He speaks with the prestige and the authenticity which the Lord of life and

death has. But this assurance wasn't intended only for Martha. It was recorded by the Spirit in that undying book which is called the Gospel, and through which the Lord speaks to all generations of His faithful. So it was meant for all of us: "Your brother shall rise again, your husband, your parents, your only child," He says to all mourners. "These dry bones which you gather from the tomb shall rise again!"

To demonstrate that He intends to raise all the dead, He performed three miracles. He raised the daughter of Jairus, the son of the widow of Nain, and Lazarus. These miracles are supreme consolations for all the faithful who mourn for sleeping loved ones, because the miracle of the resurrection of the daughter of Jairus best fits those parents who have lost an only child; that of the widow's son those husbands or wives who have buried their mate, and only child as well; and that of Lazarus those who have buried a beloved brother and family provider. The first miracle is for those who fall into the grave like tender buds; the second for those who wilt suddenly and fall as fresh and flourishing flowers; the third for those who fall as mature, fully developed trees. The Lord raised people from the three most important age groups, to prove that no age group is exempted from the resurrection of the dead.

2.6 The Connection of the Resurrection of Christ with Our Resurrection

The absolute guarantee of our resurrection from the dead, however — the supreme consoling assurance of the final victory over death — is the Resurrection of the Lord Himself. It is just as closely connected with our resurrection, as cause is with effect. According to a beautiful analogy by the apostolic father Ignatius Theophoros, the Resurrection of Christ is lifted up like an eternal banner of the Church, and under its folds the faithful march toward the Heavens to meet their resurrected Leader, Jesus Christ, who exists eternally with the Father.

The Divine Apostle Paul, especially, dwells on this all important fact. According to the divinely inspired teaching of

that great Apostle, as many of us as believe in Christ and are obedient to Him, make up one moral body, and Christ is its head: "Christ is the head of the Church; and He is the Savior of the body. We are members of His body" (Eph. 4:23, 30). "So we, being many, are one body in Christ, and every one members one of another," says Paul again and again (Rom. 12:5; see also Eph. 4:12,15,16; I Cor. 12:27; Col. 1:18). Because of this union with Christ, as many as "were baptized" in Christ Jesus "were baptized into His death." In other words, those of us who were baptized and confessed faith in Christ, became partakers, through baptism, of His crucifixion. We too, were with Him, when He died on the Cross; when He bore our sins and was punished for our guilt; when He died as our representative. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection" (Rom. 6:3,5). Inasmuch as we participated in baptism, which is the same as the death of Christ, naturally, we shall also participate in His Resurrection.

In his letter to the Ephesians, he expresses this great truth in a way still clearer and surer, by using the following arguments: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (2:4-6). With these words, the divinely inspired Paul verifies our twofold resurrection, the spiritual and the bodily. Because we who believe are united with Christ — as was mentioned above — we are made alive through Him, and we receive the double resurrection of Christ. On the one hand, Christ was sinless, but He bore our sins and died on the tree, potentially carrying with Him all of us who believe on Him; on the other hand, through His death He destroyed and buried our sins. He was raised again, however, sinless, and His new life was completely foreign to our guilt and sin, which He had undertaken as a guarantor. Therefore, as many of us as were going to believe were figuratively joined to that all-blameless and all-holy body of the resurrected

For the Hours of Pain

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closely connected with our resurrection from the dead, because of our very close connection with Christ, he directs the following question of reproof to doubters: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" How do some dare to separate the Resurrection of Christ from the resurrection of the dead, and deny our resurrection? Anyone who tries to do this will fall into the following terrible errors:

First: *He will even deny the Resurrection of Christ Himself — and therefore His divinity as well — and slander the divinely inspired Paul as a false witness.* For if there isn't any resurrection of the dead, Paul says, then "Christ is not raised" and Christ did not have the power to overcome death. If anybody denies the result, sooner or later he will also deny the cause. The cause, of course, is the Resurrection of Christ and the result our own resurrection from the dead. Furthermore, such a person will also fall into a series of other absurd positions: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." If we admit that Christ didn't rise — says Paul — then we proceed to another absurd conclusion, that the preaching of the Apostles is indeed vain and without real content and so too, the faith of Christians empty and vain. Moreover, Paul adds, we prove ourselves false witnesses of God. Before God, we

proclaimed that He had resurrected Christ, but if the dead are not raised, then God didn't raise Christ (1 Cor. 15:13-15). Such blasphemy! Christ arose, and the dead shall arise, and the Apostles are still the most sincere and conscientious witnesses of the truth, and the Christian's faith, completely safe and sure. He can't be a real Christian — he who doesn't believe in the Resurrection of Christ. When a person believes in the Resurrection, however, then it is natural for him to believe in the resurrection of Christians, with whom Christ is connected as the head is to the body: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him"; that is, He will also resurrect, with Christ, all the faithful, to life eternal (1 Thess. 4:14).

Secondly: *He will deny salvation through Christ and the value of ethics.* The denial of the resurrection of the dead must lead to the denial of the Resurrection of Christ, the Divine Paul reasserts. If Christ didn't rise, then "your faith is vain," and all the Christian structure falls to pieces, and you living Christians are "still in your sins." If Christ didn't conquer death, and if His death didn't have saving power, then you haven't yet received forgiveness of sins, justification, salvation. "Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:16-18). As many as had died with faith in Christ, with the hope of the resurrection of the dead and life everlasting, were also lost; they remained

prisoners of Hades and of death. It's not only that we Christians, living and dead, remain without salvation, but we turn out to be the most miserable creatures. "If in this life only we have hope in Christ, we are of all men most miserable," Paul adds (verse 19).

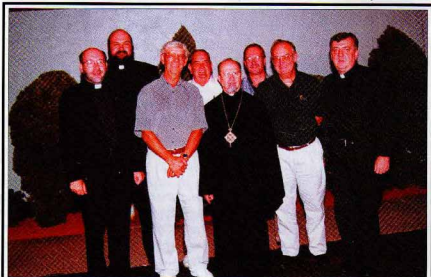
Indeed, since Christ alone is our only hope in the present life, and Christ didn't rise and become our Savior and didn't assure our resurrection and future eternal life, then we Christians are the most wretched of all men. The Gospel commandments, which impose on us self-denial, contempt for the pleasures of the present life, and the difficult way of virtue, would be compulsory works and unbearable burdens; the sacrifices of duty, the sacrifices for our neighbor, the sacrifice of life for the great ideals, the labors of Paul, the persecutions and daily dangers even unto death (verses 30-32), the martyrdom of thousands of Christians for Christ — all these things would be in vain, and in the end we would be exposed as dreamers, because we deceived ourselves with vain hopes.

But watch out, Paul protests. Since you doubt the resurrection of the dead, you deny not only the Resurrection of Christ and your Christian faith, but you will end up denying ethics as well; you will even accept the terrible dogma of idolaters and unbelieving materialists: "Let us eat and drink, for tomorrow we die" (verse 32). In other words, you will end up with a brute lust for pleasure, and you will try to satisfy yourself with every pleasure, before you, as a materialist, are annihilated by death. So you will become a slave of unsatisfiable and shameful passions; you will succumb to your wild instincts and finally you will be like a barbarian, and there won't be any difference between you, the believer, and the unbeliever, between the virtuous and the depraved, between Christian and idolater.

Since that time, history has shown the astounding truth of all of this, especially during the last few centuries of rationalism and materialism.

To be continued.

**For the Hours of Pain, by
Archimandrite Seraphim Papakostas,
trans. by Leslie Jerome Newville.**



Executive Committee for Archbishop Herman's 3rd Annual Golf Tournament Open

Lord, and we were raised up sinless with him. This is the first resurrection, the spiritual — which we have already discussed at length — and which we receive in this present life through faith and obedience to Christ, through the grace of the mysteries and the word of the Gospel.

Christ, however, through His death on the Cross, sacrificed and lost His human life, which He had been living until then; but when He rose from the dead, He once again received that life which is completely immune to death; He received it in a perfect and glorious body, already seated on the throne of glory which He had previously as the Son and *Logos* of God. Were we also raised by that second, bodily resurrection? Yes, but for the present, only potentially, because death still remains, death the separator of the soul from the body, and the deliverer of the body to the ruin of the tomb, where it returns once again to the elements of the earth. For the faithful, however, who have been purged from guilt and sin, death no longer remains as a penalty for sin, but as a bridge from the earth to Heaven and the things of Heaven, from the labors and the afflictions of earth to the rest and joy of Heaven, from a foreign land to the house of the Father. Death remains as a crucible, through which the body must pass to be purged from corruption, to be recreated, incorruptible. "For this corruptible must put on incorruption, and this mortal must put on immortality," says the Divine Paul. To put on that immortality, it must go through the crucible of death.¹² At any rate, the superb assurance is that the condition created by physical death is temporary, a matter of time, which will have an end, even though it might still be many centuries distant. The potential resurrection of the body, which the resurrected Lord gives us here on earth, will be realized at the Second Appearance of

Christ. Then the Lord will raise our bodies from the tomb and corruption, just as He was raised. He will put the elements back together, and will bring forth new bodies, incorruptible, glorious, eternal. So sure and irrefutable is this resurrection, that the Divine Paul sees it as an accomplished fact: "He hath raised us up together," he says, "and made us sit together in heavenly places in Christ Jesus." He sees the faithful not only resurrected from the dead, not only renewed and uncorrupted, but also exalted to great honor and glory. He sees them sitting together and enthroned together with Christ in His heavenly kingdom and glory!

The potential resurrection of the body, which the resurrected Lord gives us here on earth, will be realized at the Second Appearance of Christ. Then the Lord will raise our bodies from the tomb and corruption, just as He was raised. He will put the elements back together, and will bring forth new bodies, incorruptible, glorious, eternal.

2.7 The Christian Faith and the Resurrection of the Dead

The great truth of our faith about the resurrection of the dead, was, of course, a substantial part of the preaching of the Apostles. For this reason, the most materialistic of the Jews, the Sadducees, who rejected the resurrection of the dead, were "... grieved that they taught the people, and preached through Jesus the resurrection of the dead" (Acts 4:2). They were overly upset and indignant, because the Apostles were teaching and preaching the resurrection of the dead, through Christ. Likewise, the most materialistic of the idol-worshippers, the Epicureans, as well as the Stoics, when

they heard Paul preaching here in Athens, considered him to be "... a setter forth of strange gods, because he preached unto them Jesus, and the resurrection" (Acts 17:18). It seems strange that even some of the believing Christians, although they heard the teaching of the Apostles, were still bothered by the old pagan ideas, and by their former materialistic life. Or they hadn't yet understood the meaning of the proverb, "Evil communications corrupt good manners" (I Cor. 15:33), and, keeping company with their old idol-worshipping friends, they were influenced by their materialistic way of thinking. So they continued to have doubts or objections to the resurrection of the dead, like those which we hear today from Christians who are ignorant and unenlightened by Christian truth, or bothered by modern ideas of unbelief. The Divine Apostle Paul, however, undertook, or rather God, by Paul's hand, succeeded in writing two serious passages in the letters to the Thessalonians and Corinthians. They affirm in no uncertain manner the truth about the resurrection of the dead, and are also a deep comfort.

He wrote briefly to the Thessalonians — that passage which we hear as the epistle during the funeral service (I Thess. 4:13-18). He doesn't want Christians to be in darkness concerning the dead, as unbelievers are: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Then in the fifteenth chapter of the first epistle to the Corinthians, Paul sets forth this great question at greater length and with more evidence. It is agreed that this chapter is one of the gems of Holy Scripture, a fascinating comfort and truly divine refreshment — refreshing for hearts burned by the pain of sorrow; and to the faithful who are marching toward death, it gives priceless courage and certain hope.

In the first few verses of the chapter, the divinely inspired Apostle sets forth the teaching which he had preached to them, especially about death, the Resurrection of the Lord, and His appearances after the Resurrection. Because the Lord's Resurrection, however, is so

Continued on the next page

¹ [Logos: Word, Reason — Ed.]

¹² One of the great fathers of the Church, St. Gregory Bishop of Nyssa, sets forth the matter as follows: "Our nature was made like a vessel by the God of all, to hold good things, but through fraud the enemy of our souls filled us with evil, and the good had no room. Therefore, that the implanted evil be not perpetuated within us, God provided for the temporary dissolution of the vessel, so that with the riddance of evil the human element could be remade free of evil, and be restored to its former life (before the fall). This indeed is the resurrection: the recombination of our nature according to its original state. ... Death is good, for it becomes the way for us to be changed for the better. Therefore, brethren, let us cast out sorrow for the sleeping, for only those who have no hope need to suffer it."

“At the Corner of East and Now” Seventh Annual D.R.E. Women’s Retreat



The seventh annual Women’s Retreat was held at St. Tikhon’s Seminary on Saturday, August 5, the Eve of Transfiguration. This popular event was sponsored, once again, by the Department of Religious Education (spearheaded by chairperson, Matushka Frances Vansuch) of the Diocese of Eastern Pennsylvania. In an atmosphere of true Christian joy and sisterly love, 150 women, ages ten and up from areas within and outside the diocese, were given the opportunity to listen to an informative speaker and spend time in prayerful reflection.

This year’s speaker was the well-known author and National Public Radio reporter, Frederica Mathewes-Green. The wife of an Orthodox priest in the Antiochian Archdiocese, Khouria (the Arabic equivalent of Matushka)

Frederica’s visit was long-awaited by those in the diocese. Her two previous books, *Facing East: A Pilgrim’s Journey into the Mysteries of Orthodoxy* and *Real Choices: Listening to Women, Looking for Alternatives to Abortion*, are both well-known to many throughout the Orthodox community as well as the U.S. In her talk she reflected upon these works. However, her latest book, *At the Corner of East and Now: a Modern Life in Ancient Christian Orthodoxy* (written to introduce non-believers to Christianity and Orthodoxy) was her main retreat topic.

After registration and a continental breakfast, the retreat opened with a prayer led by His Eminence, Archbishop Herman.

Khouria Frederica began her talk with reflections on her lifelong spiritual

journey through many religions and her eventual conversion to Orthodoxy, one of the topics covered in *Facing East*. Her husband, then an Episcopal priest, became interested in Orthodoxy after listening to a lecture by Father Peter Gillquist, the well-known author and former Campus Crusade leader who converted to Orthodoxy some years ago. Upon visiting her first Orthodox service, she became at once both intrigued and very confused by the liturgical ritual. As her husband grew into Orthodoxy, she began to read and study. The rest of the book deals with her spiritual journey. Her honest observations show the point of view of a lay person who is coming into the church from a Western faith. Her accounts are both humorous and poignant, and have become a popular supplemental

Continued on the next page

Women's Retreat

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reading for those coming into the faith, as well as for the "cradle Orthodox."

Khouria Frederica then began to delve into *At the Corner of East and Now*. Her reason for writing this book was to introduce Christianity, especially Orthodox Christianity, to those living in today's materialistic society without faith in God. Her approach was to guide the reader through the liturgical cycle of a Sunday morning in her parish of Holy Cross near Baltimore, MD with "slice-of-life" reflections interspersed throughout.

Reading excerpts from several chapters, Khouria Frederica commented on the challenges presented by converts to Orthodoxy from the New Age movement. Citing the *Encyclopedia Britannica*, she remarked that the largest percentage of conversions in Christianity are those coming into the Orthodox faith. Using the term "Protestant sentimentality," she believes "soft religion" caused a decrease in male church attendance. This she feels is another reason people are searching for "something with more substance." But at the same time she warned that as "New-Agers" are looking for something, their conversions will at times be "self-centered," since that is the environment from which they approach the Church, and it can place a great burden on our priests to answer many challenging questions as these converts struggle to embrace the faith. She cited C. S. Lewis's *Great Divorce* and his term "transformation" in explaining the difficulties converts face coming into the faith. Kindness, patience, and loyalty are the greatest gifts we as Orthodox Christians can give them.

After a round of challenging questions and comments, a midmorning break was followed by further readings, anecdotes, and discussion. Some topics covered were Khouria's family and their experiences since coming into the faith, her understanding of Orthodoxy and how much more she feels she needs to learn, and her experiences as a priest's wife.

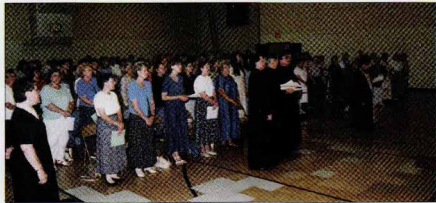
Following a delicious Lenten lunch (provided by the DRE and served by Jason Vansuch and Gregory Hatrak, the younger women on retreat, and DRE

members) there was a group photo, time for reflection, and opportunity to browse in St. Tikhon's Bookstore.

The afternoon session was a discussion of Frederica's work in the pro-life movement, her understanding of "pro-choice"! Her book, *Real Choices*, deals with her work in this area. She spoke of her time volunteered to spend needed "one-on-one" time with pregnant women, to let them know they do have

rights of the unborn.

Another topic of discussion was the need for prayer and why we pray: one can pray for any good thing, but the best prayer is not to "change God's mind" to our own will, but to change ourselves as we pray to accept God's will as our own. After further questions about Khouria's lifelong spiritual journey, and testimonies given by a number of new Orthodox who were present, His Eminence



Archbishop Herman leads opening prayer



Khouria Frederica Mathewes-Green

other choices besides abortion. Her work has shown her that pregnant women feel alone and abandoned by their families, loved ones, and friends. Showing them they are loved and not alone is what helps bring them to the decision to bring a child into the world. Khouria Frederica challenged all of us to help in this effort by getting involved in our local communities, and not be afraid to stand up for the

concluded the retreat, calling upon all of us to go forward in our faith with love and acceptance and to be cautious about becoming "too Orthodox" in our zeal to bring in others. Love in Jesus Christ and for each other as children of God, as well as adherence to the traditions of the holy Orthodox faith as examples of Christ, are what show others the True Faith. He further challenged us never to be ashamed

to stand up for our faith as well. His final words of wisdom, as always, gave us the perfect spiritual nourishment as our wonderful time together, all too soon, drew to a close.

After a closing prayer led by His Eminence, Khouria Frederica was available for book signing and those present were able to spend time in reflection and

prayer as the day ended with vigil in St. Tikhon's Monastery Church.

Many thanks go to Archbishop Herman, Fathers Eugene Vansuch, Daniel Ressetar, and Leo Poore, Martin Paluch, Gregory Hatrak, Jason Vansuch, Matushka Dorothy Sulich and members of St. Tikhon's staff, and Matushka Frances and members and volunteers of

the DRE. We especially wish to thank Khouria Frederica for her presence at this year's event. As in the past, the retreat was successful, informative and challenging to all in attendance.

—Matushka Myra Kovalak



The Department of Religious Education would like to involve new members. The D.R.E. helps with educational programs for the Diocese of Eastern Pennsylvania. Anyone interested in helping with educational programs or input may contact:

Matushka Fran Vansuch
3630 Browning Lane
Bethlehem, PA 18017-1504
610-866-6057



Martin Paluch was honored with the bronze Order of St. Innocent award for his devoted and selfless dedication as director of the St. Tikhon's Camp for thirty years. The presentation was made by Metropolitan Theodosios on Sunday, August 13, the patronal feast day of St. Tikhon's Monastery and Seminary



Larry Skvir is tonsured a reader by Archbishop Herman at St. Stephen's Cathedral on Sunday, March 12, 2000

Our Archbishop Herman was an honored guest at the University of Scranton earlier this year as Cardinal Keeler, the archbishop of Baltimore and a leader in the ongoing dialogue between the Orthodox and Roman Catholic churches, held a conference entitled "The Dialogue between East and West."

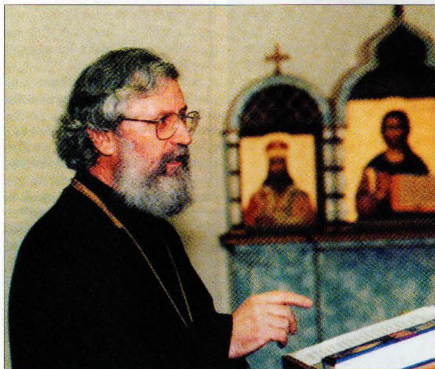


Archbishop Herman gives benediction at University of Scranton

St. Cyril of Alexandria's Teaching on the Priesthood

Part II

The Meaning of Priestly Consecration



Father George Dragas

Introduction

St. Cyril's discussion on the Old Testament (OT) priesthood turns next from the vestments of priests to priestly consecration. The vestments, he says, were used to beautify the holy people, but their consecration was effected in another way.

This matter, says St. Cyril, is of course the world of the shadows, but we come to it with Christ. It is in the light of Christ that we are able to understand the ancient Hebrew rite of consecration as a sort of "preparatory consecration" (*proagnumos*), or as a type of the "true consecration" of the Christian rite,

although it is different in manner. This is clearly perceived when one actually compares the old (Hebrew) types to the new (Christian) prototypes.

Preparation

The OT priests were first washed and then vested. Then, after vesting they received the grace of the Spirit through chrismation on their head. It was only then that they could proceed to the offering of appropriate sacrifices.

Something similar, says St. Cyril, occurs in the NT. The Christian priests are first washed through baptism and then, having been delivered from

impurity, put on the bright vestments, that is, the Lord Jesus Christ according to Rom. 13:14 (*Put on our Lord Jesus Christ*). This is followed by the joyful visitation from heaven of the grace of the Holy Spirit who anoints their mind as he anointed the heads of the OT priests. Only then do they appear before the Lord for the spiritual sacrifices.

Both cases, says St. Cyril, are reminiscent of Ps. 23(24):4 which speaks of *innocent hands and a pure heart* as prerequisites for *standing at the Lord's holy place*.

Sacrifices (Exodus 29:10-28)

The first sacrifices to which the Hebrew priests came after they were vested and chrismated in OT times were offered for them. Exodus 29:10ff gives a full description of these sacrifices, which St. Cyril cites and proceeds to show how it all relates to the Christian rite.

St. Cyril acknowledges that the OT sacrificial regulations seem to be complicated and obscure. Nevertheless he believes that their deeper meaning or intention can be discovered with the enlightenment of the Spirit. Actually he finds this meaning in Christ, because, as he notes, it is through him that we gain access to God, because of his death and his life.

Indeed, St. Cyril says that it is not just Christ's death and life through which our corruption and sin have been healed, but his very Body and his very Blood, which lead us to perfection and constitute real clues for understanding the OT sacrifices. On this basis he proceeds to point out several typological meanings.

The Young Bull

The young bull of the OT is a type of

Christ. Like the bull Christ is also “free from the yoke and under the yoke” — “free from the yoke” as God by nature, and “under the yoke” as being under the Law because of the human nature which he assumed. Indeed a young bull is not unfamiliar with the yoke, but it is unfamiliar for it to be yoked.

St. Cyril explains that Christ can be likened to “a young sacrificial bull by economy.” This reminds us of his naturally unyoked Godhead and his naturally yoked manhood. Being such, Christ is sacrificed in the Holy Tabernacle for those who, like the OT Levites, place their hands on him, that is, the Church which takes hold of him by faith and are thereby sanctified.

Emmanuel’s death is most holy and the manner of his sacrifice is most acceptable to God, says St. Cyril. His Passion is parallel to the shedding of the bull’s blood on the altar and to all the rest of the details that apply to this sacrifice, including the detail that this sacrifice took place outside the gate, as St. Paul points out in Hebrews 13:12.

The fire that consumes the body has to do with the Glory of Christ, which was revealed at his glorious resurrection following his death. The burning of the bull signifies the burning of the human sin and the purification of man.

The Two Rams

St. Cyril goes on to show that the two rams that were also sacrificed on this occasion of OT priestly consecration also typify Christ. The ram without blemish is the type of Christ as one who led a completely holy life. The offering, then, of this ram’s blood signifies the offering of Christ’s holy life to the Father.

The detail that this ram was offered whole but also divided in its members, typifies the Christians who are members of Christ each of them separately but constitute one body (Rom. 12:5).

The washing of the intestines typifies holiness and purity. The head and the feet typify the offering of the mind first and of a life of God-pleasing work afterwards. In Christ, says St. Cyril, everything is pure, both thoughts and acts, because he committed no sin. This is why his offering is typified by the complete burnt offering of holocaust.

Indeed it was only Christ that was

absolutely sinless and offered his life to God on our behalf as a true holocaust. He became man precisely to offer to God on our behalf what we all, each one separately and all of us together, owed to him but were unable to offer. This meant complete obedience, as St. Paul expressed it most aptly: . . . *As through the disobedience of one man the fall passed on all . . . so through the obedience of the one all shall be reckoned justified* (Rom. 5:18-19).

The Priests’ Offering on the 8th Day (Lev. 9:1-9)

St. Cyril says to Palladius that at this point we can see the mystery of Christ with complete transparency (*diaphanes*). It was on the eighth day that Moses ceased to be a priest, because Aaron started to act. Yet Moses did not remain silent but continued to teach. This clearly typifies Christ, whose priesthood is after the Law, in other words, on the Eighth Day, when the Resurrection occurred and with it the beginning of the new age. This is clearly declared by the Apostle who says, *In Christ there is a new creation* (2 Cor. 5:17).

For St. Cyril Christ’s appearance on the Eighth Day brought the works of Moses to an end. In other words the worship of God in types and shadows is no longer permissible. Yet, the pedagogy of the Law has not passed away, because the Law is spiritual to those who are spiritual and always declares the mystery of Christ.

St. Cyril focuses on the fact that the Eighth Day was connected with Moses’ promise that the people would see the Lord’s Glory. This, he says, is a sort of fore-announcement of the time of the coming of the Lord on the earth.

He also focuses on Moses’ command to Aaron that he should sacrifice first from himself and then for the people. This command, says St. Cyril, is very important because it shows that those who were called to be priests and had received the purification by faith were expected to be holy and pure. This was a necessary precondition to offering priestly services.

The meaning of priestly offerings

St. Cyril turns to the meaning of priestly offerings on the basis of the

Leviticus account (9:8ff). He briefly mentions the various sacrifices as they are presented in Leviticus and ends with Aaron’s blessing of the people and the appearance of the Glory of the Lord to the people on the Eighth Day. This last point is the main focus of his teaching.

For St. Cyril the appearance of the Divine Glory on the Eighth Day was in fact a manifestation of the Son of God who is the Glory of God the Father. All this was in anticipation of what the Son of God would do for us in his incarnate economy.

The Son of God as the One who fulfilled all the offerings

Now that everything has come to pass, says St. Cyril, we know that God’s Son is the one who was slaughtered for us as the young bull had been in OT times to free us from sin through forgiving our transgressions and washing away the stain of our condemnation. He is also the one who was sacrificed like the ram to shed a “spiritual fragrance”; the one who became “sacrifice for salvation” inasmuch as he sanctified us with his own blood; the one who became the “grain offering” mixed with oil, inasmuch as he presented himself to God the Father for us through a fervent holy life.

The two sets of sacrifices of Leviticus, those for Aaron and those for the people, says St. Cyril, were offered for gaining access to the Lord. Now, however, since Emmanuel has appeared and we have been called to sanctification, we have access through Him to the Father and are like “sweet fragrance to him.”

In the days of old Christ offered himself in various ways through the various sacrifices. Now that the Eighth Day has come, however, and the Glory of Christ shines more brilliantly and death and corruption have been abolished, priests and people offer gifts to the God, honoring him not externally or outwardly as the Israel of the flesh did, but by making themselves fragrant sacrifices.

The spiritual sacrifices of the Christian People

The ancient sacrifices were types of the sanctifications of souls that Christians offer to God. They typified death to the world and to the mind of the flesh,

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St. Cyril on the Priesthood

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mortification of passions, crucifixion, as it were, with Christ, transposition to the holy and blameless life, or to the life that is in accordance with God's will. This is what St. Paul means when he refers to the manifestation, in the Christians' body, of the life of the Risen Lord (2 Cor. 4:10), or to their patience, which leads to their reigning with him in the future (2 Tim. 2:12), or their becoming conformed to his passion in order that they may also become partakers of his resurrection and glory.

If Christ died outside the gate for us as the blessed Paul says (Heb. 13:12), then we Christians too, says St. Cyril, ought to go out bearing Christ's reproach, being sacrificed like a bull, becoming a full-burnt offering, or like a ram shedding Christ's fragrance.

Sacrifices appropriate to Priests and People

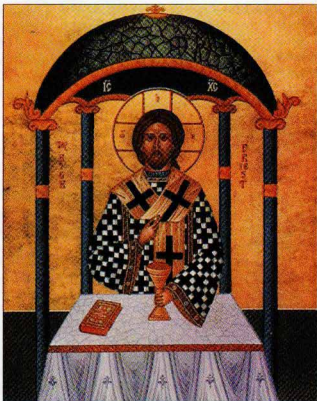
St. Cyril believes that these sacrifices are most appropriate for priests, because they are given first place in offering purifications and sanctifications. On the other hand he is quick to point out that the magnitude of the priestly sacrifices as compared to those offered for the people in the OT shows the superiority of spiritual things and not of priests as such. It is this superiority of spirituality that demands greater sacrifices from priests as leaders of the people, says St. Cyril.

The people's sacrifices on the other hand indicate patience and strength as well as meekness. The grain sacrifice with the oil indicate the bright hope of life in accordance with the Spirit of Christ, the fact that Christians are neither sorrowful nor tearful but joyous and happy in following Christ. When this happens then people arrive at the mystery of the Eighth Day, when the Lord's Glory comes down like a fire and completes the sacrifice. This fire, says St. Cyril, is a mystical one! Indeed, since this sacrifice takes place in the altar of

the mind and does not entail types, the Glory of the Lord is not actually revealed as fire, but as the Holy Spirit who vivifies those who partake of him.

Aaron's blessing to the People and Priestly blessings

Aaron's blessing of the people (and more generally the blessing of the people by priests) is in fact Christ's blessing, says St. Cyril. This is in accordance with Ps. 113:20-21 (115:12-13) and involves



the descent of the Holy Spirit.

It is important to observe, says St. Cyril, that before Aaron's consecration there was no laying on of hands, that is, no blessing. The Holy Spirit had not yet been given, because Christ had not yet been glorified (John 7:39)! Now, however, that Christ's Glory shines forth in heaven, the gift of the Holy Spirit is readily available.

The manner of blessing

Another important matter that St. Cyril raises here has to do with the manner of blessings which priests are bound to follow. This manner is specified in Numbers 6:22-27 which St. Cyril fully cites. It is clear to him that on this basis, it is not a human hand that blesses but

God's, as it were. Priestly blessing is a demonstration of James 1:17, namely, that every perfect gift is from above and comes down from the Father of lights.

As St. Cyril puts it:

"Christ is the way of blessing. He is also the dispenser to us of all heavenly goods and all that comes from the Father is through him. This is why St. Paul says: *Grace and peace to you from God our Father and our Lord Jesus Christ*"

(Rom. 1:7). The blessings that priests offer to people is in God's name. The best way to convey this point is given, according to St. Cyril, in Numbers 6:23-26: *The Lord spoke to Moses, saying: Speak to Aaron and his sons and say: Thus you shall bless the Israelites: You shall say to them, The Lord bless you and keep you, the Lord may make his face to shine upon you and be gracious to you, the Lord may lift up his countenance upon you and give you peace. So they shall put my Name on the Israelites and I will bless them.*

What a blessing does

What does the blessing actually do? St. Cyril explains that it sustains, destroys the curse, transforms the sinner and makes him boast in Christ. St. Paul is the witness to this, when he writes to the Ephesians (1:3-5), *Blessed is*

God and Father of our Lord Jesus Christ who has blessed us in Christ with every spiritual blessing as he chose us in him before the foundation of the world to be holy and blameless before him, having destined us through his love to divine adoption through Christ.

And St. Cyril goes on to comment: "Man was expelled because of his transgression, but became accepted again through adoption, when he was blessed through Christ and partook of the Holy Spirit. Actually Christ has richly poured out the Spirit on all Christians, not granting him to the saints with partiality but placing him inside all in fullness.

"The manifestation of the face of God can immediately cause the manifestation

of his mercy, since it is true that the knowledge of God is granted together with participation in eternal life. The Savior himself says this: *This is eternal life, that they may know you the only true God and whom you sent, Jesus Christ* (John 17:3).

God's Great Mercy granted to all humanity in Christ

St. Cyril goes on to explain that the face of God the Father is undoubtedly the Son who appeared to us. The Son is his character, likeness and icon, through whom we know the Father, and so we learn together with this knowledge that we need to be merciful. This is the meaning of our justification by faith and not by works of righteousness that we did. It is God's great mercy, says St. Cyril that made it possible to us to shake off corruption and to receive a new form that is appropriate for the new life in Christ.

St. Cyril stresses here that the Jews were the first to receive this great and true mercy, when the Only Begotten shone upon them. They were under a heavy burden, because the Law, which convicted and punished the sinner without mercy, had condemned them. But they received mercy with the saving grace given through Christ whose coming had been prayed for according to Ps. 79:8 (80:7).

God's Mercy and Peace

It was the entire mankind, however, St. Cyril goes on to stress, that received God's mercy through the manifestation of Christ. Peace was granted by the appearance of God's face in Christ to everyone who believes. He declared peace to all, as John 14:27 states. When he ascended into heaven and received the *Name that is above every name* (Phil. 2:9) and sat at the right hand of the Father (Mark 16:19), Christ abolished the enmity that divided mankind from God.

The peace granted by Christ is appropriated through observance of his commandments and walking with the Spirit who makes us partakers of the divine nature. Christ unites us in this unity. He prayed to the Father that we might be where he is. Scripture says that we all are one Body in Christ; that whosoever is united with the Lord, becomes one spirit with him; that now that he is exalted he attracts all to himself!

The constant purification of Priests

Having explained the blessings of mercy and peace which humanity has received in Christ, St. Cyril turns back to old Law concerning priests and especially to the requirement that Levites should be constantly sanctified in order to fulfill their liturgy. He actually turns to Num. 8:6-15 which refers to the purification of the Levites, and opens up its deeper meaning for Christians.

Here again St. Cyril is totally Christ-centered. The whole text, he says, refers to Christ. He is our purification, our cleansing, the giver of our sanctification. Christ's Blood cleanses more effectively than that of bulls and rams, and the like, as the all-wise Paul declares in the Epistle to the Hebrews (9:13). If the types have saving power, how much more does Christ's true Blood, he remarks!

The water and the ashes, St. Cyril explains, refer to the mortification in Christ, which takes place through faith at baptism. This is what the divine Paul explains in Rom. 6:4, when he says, *We have been buried with Christ, and as God raised him, so we may live a new life*. Elsewhere the same Apostle puts it like this: *We participate in his death by suffering in the body. So that the life of the Risen Jesus may appear in our mortal body* (2 Cor. 4:10-11).

The mortification in Christ

What is this mortification in Christ? To be dead to the world, to sin, says St. Cyril; to live a holy and pure life. To live as Paul says in Gal. 2:19-20: "... *being dead to the world and living to God in Christ.*"

St. Cyril goes on to explain various details of the OT regulations: The shaving of the Levites precisely denotes this mortification. It has to do with the deliverance of the mind from the uncleanness of the flesh, from the law of sin with the power and energy of the Holy Spirit. Hair represents desire that is not rooted out except when it is shaved off at the moment it begins to grow.

The washing of the clothes denotes external cleanliness, which is explained with reference to the manner of life indicated in Rom. 12:17 and Matt. 5:16.

The two young bulls to be sacrificed

at these purifications typify Christ and the life in Christ. The one is offered as a whole-burnt offering and the other as an offering for sin.

The placing of the hands of the Israelites on the heads of the Levites has to do with ordination. It corresponds to what is done today at the ordination of priests when people say *Axios*.

An important detail that St. Cyril stresses here is the requirement that the ordination of Levites should take place at the Church and in the presence of the people. Otherwise, it is against God's will and outside the holy laws. It is on completion of their purification and ordination that Levites assume full and effective responsibility.

Summary

The main points that St. Cyril has presented to us so far are as follows: 1. The divine calling to the Priesthood. 2. The NT priesthood contrasted to that of the OT. 3. The Priesthood of Christ contrasted to that of Aaron. 4. That the Law needs Christ to be perfected. 5. That the priestly vestments are types of the virtues of Christ. 6. The ephod and shoulder piece of the Old Law and its meaning in Christ. 7. The breastplate of the old High Priest and Christ. 8. The meaning of the tunic. 9. The meaning of the golden rosette. 10. The tire and girdle. 11. Ordination or consecration. 12. The offering of the Priests on the Eighth Day. 13. The meaning of priestly offerings. 14. The meaning and manner of priestly blessings. 15. Sanctification of Levites.

To be continued.

—Protopresbyter George Dion Dragas

From the root of Jesse and from the loins of David, Mary, the Child of God, is born to us today, and the whole creation is made new and godlike. Rejoice together, heaven and earth: praise her, you kindreds of the nations. Joachim is glad and Ann rejoices as she cries: "The barren woman bears the Theotokos who sustains our life."



St. Tikhon's Summer Camp 2000

Children splashing in the pool; the crack of a bat; a sputtering bonfire; rehearsing lines for the Friday night skits — these were some sights and sounds of summer camp.

In the midst of the idyllic mountains of northeast Pennsylvania, St. Tikhon's Summer Youth Camp hosted 130 children and teens, plus staff, on the seminary grounds July 9-15.

Children ages 7 to 13 enjoyed swimming, sports and recreation, daily worship, and workshops on themes of Orthodox Christian saints. They traveled from all parts of the diocese, from Ohio and western Pennsylvania, from New York, New Jersey, Virginia, and Florida. Older teens, affectionately called PCs

(persistent campers), participated in workshops under the direction of Fr. Andrew Diehl and Matushka Eugenia Perich and followed a separate program and separate schedule.

With no rain all week, the children enjoyed comfortable summer temperatures during the many traditional camp activities: the Flat Rock excursion, swimming in the pool, paddle-boating on the lake, washer board, the basketball tournament, and evening war ball games. Campers packed the hay wagon for Thursday's ride and a stopover at a nearby dairy farm to visit the cows and the latest litter of kittens. Of course, upon return, the campers streamed out, carrying handfuls of hay that invariably ended

up on the camp director for the traditional "stuff Martin" event.

The name and person of *Martin* has become synonymous with St. Tikhon's Summer Youth Camp. This summer, Martin Paluch served his thirtieth summer as camp director. After the Friday night skits, Martin was presented with a book of camp memories written by the many children, teens, and staff who have returned to camp year after year. Kimberly Metz, now a teen, gave Martin her own tribute, a collection of stories she wrote about her years at St. Tikhon's.

The loud applause and cheers from the children testify to the warmth they have felt for Martin — their director, the camp photographer, the disciplinarian;



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tractor driver for the hayride; the one who leads the hike to Flat Rock. Thirty years of behind-the-scenes preparations, fixing the pool, preparing the grounds, greeting parents, and supervising staff amount to a good deal of work. Recently, someone told Martin he works too hard. "But I love the work" he responded. Martin paid tribute to his counselors and staff who shoulder so much of the work with him.

The campers worshipped daily at morning and evening prayers and at vespers. They made confessions in preparation for Saturday's Divine Liturgy on the Feast of St. Vladimir in the monastery church. Fr. Basil Stoyka traveled from Lorain, Ohio, to serve as chaplain

again this year. New to St. Tikhon's, but not new to camping, was Fr. John Bruchok who served as assistant chaplain. The children sang liturgical responses under the direction of Mrs. Lory Nescott, who helped them prepare as readers for morning and evening prayers. Some pure souls awakened in time to attend the 7 a.m. Divine Liturgy celebrated by the hieromonks in the monastery church.

The camp theme was 2001: A Spiritual Odyssey. As did heroes in times long past, Christians embark upon an odyssey — a journey with a quest. It's the spiritual journey begun at baptism and lived out all our lives, the Christian life in the Holy Spirit. We are called to be

children of God, to be heirs to His heavenly Kingdom. Orthodox Christians seek union with God, to be holy. The theologians call it *theosis*. St. Paul calls it becoming "partakers of divine nature." We might simply call it being a saint.

Camp ran smoothly this year. Children kept their rooms especially neat as they competed for Super Clean Room awards. They worked their shares of time cleaning up after meals and joined group activities with a minimum of fuss. There were no power outages, only a few bathroom floods, and a fire drill under supervision of Mr. Greg Hatrak, a member of the Lake Ariel Volunteer Fire Department. A Lake Ariel fire truck was on hand

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for a bonfire on Thursday evening, and the Department donated desserts for the campers. Holoviak's Church Supply provided walkie-talkies for staff and two children's safety crossing signs that were placed at the busy main road at the entrance to St. Tikhon's Seminary. Matushka Myra Kovalak organized the campers in the dorm rooms. Under her watchful eye, campers were invariably pointed in the right direction.

His Eminence Archbishop Herman joined us for supper on Tuesday evening. He graciously led campers on a walk along seminary grounds past his residence, past a meadow, and into the forest to the skete where Monk Anthony lives year round. Desiring more seclusion from the world, Fr. Anthony built himself a house and added on to it with the hope that someday other monks would come to live at the skete. Patiently and thoughtfully, Fr. Anthony answered the numerous questions children asked about monastic life. Then

everyone posed for a photograph in front of the skete.

Fr. John Onofrey and his kitchen crew worked their usual long shifts to provide three meals each day. But

years has made pizza for *all* campers. Fr. Andrew regrettably could not attend, but campers remembered his contributions with get-well cards to cheer him as he recovers from surgery. The kitchen crew made its own versions of camp pizza, not exactly like Fr. Andrew's style, but still gratefully received.

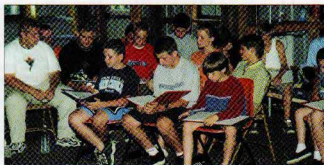
Mr. Paul Wozniak, a long-time benefactor of the camp and nearby resident, celebrated his 80th birthday during the week. Campers signed a huge birthday banner and made individual get-well greeting cards to wish him well in his recovery from surgery during the week.

Campers honored Fr. John Bruchok with greeting cards on the fifteenth anniversary of his service to the priesthood and sang him *Many Years!* When he wasn't calling out *'Tenion!* because the children had become too noisy at meals, he could be seen chatting with campers outside his tent pitched on the grounds near the pavilion. Fr. John is a scoutmaster with the Boy Scouts of America.

On Monday evening, Mr. Terry Bilas demonstrated Bulgarian, Serbian, and Macedonian circle dances for all campers to try during the



missing from the kitchen this year was Fr. Andrew Shuga, who for so many



"Slavic Shuffle outside in front of the Metropolitan Leonty Dormitory." Later in the week, Dr. Paula Duda, an accomplished folk dancer, taught some simple and not-so-simple folk dance steps in *Tantsi* (Dances). Dr. Paula directs the Kazka Ukrainian Folk Ensemble in Pottsville, PA. During *Tantsi*, several campers demonstrated their prowess and skill in the "challenge" of their Slavic heritage. On both occasions, it was remarkable to see *all* children and teens enjoying these circle dances at the same time.

Aside from *Tantsi*, Wednesday was a busy day with fishing at Pickerel Pond for those who wished to go, a scavenger hunt, and tours led by Fr. Nicodemus inside the monastery church. The fishers reported that a photographer from a local newspaper took their picture. Indeed, the newspaper published the photo of the smiling campers and the fish that didn't get away.

Fr. Nicodemus explained how the body of St. Alexis Toth of Wilkes-Barre had been transported partially incorrupt from his original grave and placed in a reliquary to the right of the altar in the monastery church. Fr. Nicodemus pointed out the various icons of saints in the monastery church and brought out the relics of St. Seraphim of Sarov (and his clerical stole); St. Tikhon of Zadonsk,

and newly canonized St. Raphael of Brooklyn for the children to venerate.

The teens met daily in workshop, separate from younger campers. On Monday, Fr. Diehl talked with the teens about St. Gregory Palamas, a fourteenth-century saint known for his understanding of the Jesus Prayer. For the rest of the week, the teens had discussions relevant to what they must deal with in their everyday lives. In view of the violence and instances of suicide rampant in schools, Fr. Andrew and Matushka Eugenia talked with them about aspects of dealing with others, including peer pressure and the Orthodox position on suicide. An adult whose family was affected by suicide visited and talked with them. Teens were challenged on the matter of self-discipline and asked to spend fifteen minutes each day of camp reflecting about their actions. In the afternoons, the teens were encouraged to help with younger campers and assigned to different sites on the seminary grounds.

It seems not enough to know facts and figures about a saint's life. What were the qualities or circumstances that led these Christians to forsake the worldly passions and to follow the path to holiness? In their workshop sessions, campers were asked to think about such questions as: What makes certain people saints? Why are some people saints and

not others? How does the Church remember Her saints?

Prior to individual workshops by age, the campers met for fifteen minutes as a large group for talks related to the daily themes that corresponded to the overall theme of spiritual odyssey in the Christian life: The Coming of Grace; Beginning the Quest; Seeking the Path; Overcoming Roadblocks; and Reaching the Destination.

Monday: The Coming of Grace

Monday's talk focused on Mary, the Theotokos, as the human being who answered God's call to bear Christ. In that opening presentation, Mrs. Anna Marie Black, program coordinator, talked about the Theotokos as the one who cooperated with God (synergy) in His plan for salvation. As is sung at Annunciation, "*Today is the beginning of our salvation, the revelation of the eternal mystery: The Son of God becomes the son of the Virgin. As Gabriel announces the coming of Grace . . .*"

Mrs. Black spoke with campers about intercession and the Theotokos as one who intercedes on our behalf before God. The model of Mary as intercessor comes from St. John's Gospel account of the wedding at Cana. There Mary intercedes with her Son because there is not enough

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wine for the guests. Heeding his mother's request, Christ changes water into wine, performing his first miracle. The children heard the Gospel about the wedding at Cana during morning prayers. The saints, of course, intercede on our behalf. And what better models do we have in our spiritual journeys than the saints who have struggled along that path before us?

Seven- and eight-year-olds focused on the Theotokos for the entire week's work. They studied the four feasts of Mary and drew pictures to depict those feasts. They made murals of *The Life of Mary the Theotokos* by mounting their drawings on blue paper, the liturgical color for Mary's feast days. They learned by heart the prayer "Rejoice, O Virgin Theotokos" which they recited as a group at the Friday night *Celebration*.

Tuesday: Beginning the Quest

What is our spiritual quest? According to St. Seraphim of Sarov, we should seek "acquisition of the Holy Spirit." This holy man of Russia was the focus of the morning talk given by Fr. Basil Stoyka, camp chaplain. During the day, many campers trekked to the shrine devoted to St. Seraphim of Sarov on the monastery grounds.

In workshop, campers had already

been hearing about St. John of Damascus, the hymnographer who wrote the Orthodox paschal canon, and whose brilliant work *On the Defense of Icons* helped to put down iconoclasm in the 700s. Fr. David Subu, a recent graduate of St. Tikhon's Seminary, joined camp for the day and spoke to groups of children about St. John as a model of obedience and about the importance of icons in Orthodox prayer and worship.

In his homily at morning prayers, Fr. Basil told the story of the Uncondemning Monk. Despite being lazy in prayer and careless in his duties, this monk was allowed to enter heaven without question because he never spoke unkindly about anyone.

Wednesday: Seeking the Path

St. Xenia of Petersburg, a fool for Christ, was featured as the young widow who rejected all earthly possessions and roamed the streets of St. Petersburg as a homeless wanderer wearing her

husband's military uniform. Mrs. Black told how St. Xenia had sought spiritual counsel among the elders and monks of eighteenth-century Russia after her husband's unexpected death, striving to live a life of repentance for herself and asking forgiveness for her husband who had died without benefit of repentance.

Thursday: Overcoming Roadblocks

What behaviors make us stumble on our journey to sainthood? To overcome the passions of our worldly life, we are reminded by Christ's words and those of the saints to love. Thursday morning's Gospel from St. John the Theologian was the one where Christ talks with His disciples about love: "A new commandment I give to you, that you love one another, as I have loved you" (John 13:34).

And Thursday morning's epistle from 1 Corinthians 13 reminded campers about faith, hope, and love: "...but the greatest of these is love."

And as St. Herman of Alaska advises, "From this day forth, from this hour, from this minute, let us love God above all."

In his homily at morning prayers, Fr. Basil told the story of the Uncondemning Monk. Despite being lazy in prayer and careless in his duties, this monk was allowed to enter heaven without question because he never spoke unkindly about anyone.



Friday: Reaching the Destination

If our quest is to acquire the Holy Spirit, then one who has received the Spirit would reflect the *grace* of those gifts: *love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control* (Galatians 5:22-25). Fr. Basil spoke to campers about these spiritual gifts during Friday's morning group workshop. At morning prayers, the children had heard St. Paul's epistle about the gifts of the Spirit.

Campers were expected to work on some kind of project about saints to be presented during the Friday night *Celebration*. During workshops they discussed aspects of the saints' lives and devised their projects. While not all children wanted to participate, many did and they returned to the pavilion during free time to work on projects and skits. Some children drew and painted large figures of saints for a mural, while others worked on three-dimensional displays about St. Herman of Alaska and St. Innocent, Apostle to Alaska. One boy prepared a timeline about St. Nicholas of Zhichia, and another about St. Innocent of Alaska.

Many children wrote their own skits and prepared props and costumes. The cast was seated up front in a section "Reserved for the Saints." There was a skit about Intercessory Prayer as well as short talks about St. John the Baptist, St. James, and St. Alexander Nevsky. One

group shared its discussions about saints in "What Is A Saint?" A group called Who Am I? presented facts about particular saints and asked the audience to guess who they are.

One group of children wrote and acted out a skit about the martyrdom of St. Marina. A group of girls told about



St. Xenia of Petersburg and presented a skit they wrote about one of her prophecies. One group of boys developed a skit portraying St. John of Damascus, the hymnographer, as obedient to his elder who ordered him not to write any more music. The boys told about the

appearance of the Theotokos who told the elder that John should be allowed to use his musical gifts. A group of boys presented *A Conversation with St. Seraphim* in which the saint talked with Nicholas Motovilov about the "acquisition of the Holy Spirit." The skit also included St. Seraphim feeding a bear and a wolf. (The text of the skit follows this article.)

After the skits, Archbishop Herman spoke to those assembled about forthcoming plans involving the youth of the diocese, and reminded everyone that each one has the possibility of becoming a saint. His Eminence presented each camper with icons of Christ and the Theotokos blessed at the monastery church.

So with one more night in the dorm, campers packed, talked, exchanged addresses, and prepared for the morning Divine Liturgy. On the Feast of St. Vladimir, they heard about the Russian prince who sent emissaries to Constantinople and who reported finding worship so beautiful they thought they were in heaven. At Divine Liturgy, Fr. John Kowalczyk gave the homily about St. Vladimir who decreed that thousands of people in Rus' be baptized, marking the beginning of Orthodox Christianity in Russia. How fitting that our American children, heirs of this legacy from Russia, could one after the

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other receive the Body and Blood of Christ in this generation as generations have received before them. With the presence of angels and the saints, both children and parents, clergy and laity, the monks and the Archbishop joined together as the Body of Christ in St. Tikhon's Monastery Church to offer praise and thanks to God. After church, everyone ate breakfast in the trapeza and began departing for home. Another week in the annals of camp had come to a close.



St. Tikhon's Summer Youth Camp, as with other social encounters, reflects continuity and change. Over time there has been change in routines, in staff, in the focus of religious themes. There has been change from all-girl camp weeks and all-boy camp weeks to coed camp weeks. There has been an increase in the numbers attending. Yet many aspects continue through the years unchanged. Campers want to return; counselors and staff want to return; parents continue to drive their children long distances, trusting them to the care of staff. The children come, expecting to enjoy the outdoors and to meet their Orthodox friends. The camp's director continues, having served now thirty years. Archbishop Herman leads the camp community in prayer along with the monks whose grounds we traverse. Most important, the focus on working for the glory of God has not changed. *Glory to God for all things!*

—Anna Marie Black, Program Coordinator for the camp

"A Conversation with St. Seraphim"

The setting is a forest on a cold winter night. ST. SERAPHIM stands near a tree stump as a BEAR and a WOLF crawl toward him. He feeds the animals, and they crawl off. MOTOVILOV enters and sits down on the tree stump. Then ST. SERAPHIM and MOTOVILOV "freeze." The narrator walks to center stage.

NARRATOR: My name is Nicholas Motovilov. I'm a Russian businessman. A long time ago, I met a holy man named Seraphim. I saw him in the forest in Kursk, here in Russia. It was snowing hard and very cold. I had a most astounding conversation with him. *(Walks to the side and "freezes.")*

SERAPHIM: Prayer, fasting, vigils and other Christian practices by themselves are not the true goal of Christianity. The true goal of our Christian life is to acquire the Holy Spirit. You can acquire the grace of the Holy Spirit by prayer, fasting, giving alms and doing good works — **but only if you do them for the sake of Christ.**

MOTOVILOV: How do you mean, acquire? I don't understand.

SERAPHIM: Acquire means to gain. You understand what it means to earn money? Well, it's very similar. Instead of acquiring money, you acquire the Holy Spirit, which is grace-giving and lasts forever.

MOTOVILOV: But Father, how can it be proved? I can't see the Holy Spirit!

SERAPHIM: *(Leans forward and takes Motovilov by the shoulders.)* My friend, both of us at this moment are in the Holy Spirit — you and I! Why aren't you looking at me?

MOTOVILOV: I can't look at you, Father, because your eyes are flashing like lightning! Your face is brighter than the sun! My eyes hurt from the pain. *(Rubs eyes)*

SERAPHIM: Don't be afraid. You are shining just like me. You, too, are now in the fullness of the Holy Spirit. Otherwise, you wouldn't be able to see me as you see me now. *(Seraphim bends close to him.)*

I prayed in my mind and with my heart that you would see in this radiant light. And the Lord answered my request.

("FREEZE")

NARRATOR: I looked at his face. It was like looking at the sun. I could hear his voice and feel his hands on my shoulders, but all I could see was a blinding light, spreading out for several yards. I felt such peace and quiet in my soul that no words could describe it.

(NARRATOR stands there for a few seconds. SERAPHIM, MOTOVILOV, BEAR, and WOLF join the narrator to bow for a curtain call.)

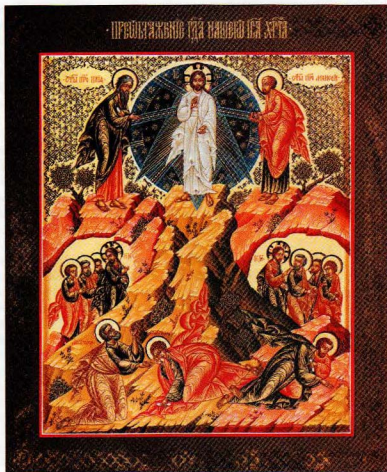
—written by Ivan Plis, age 9, and Mrs. Black with the help of St. Seraphim of Sarov



An Exact Exposition of the Orthodox Faith

by Saint John of Damascus

Part VIII



Christ's two natures revealed on Mount Tabor

With this installment begins Book 3 of St. John's work, in which he discusses the divine economy — the theology of the creation and especially God's dealings with it and for its salvation, in particular Christ's incarnation.

3.1 About the divine economy and God's care over us, and about our salvation.

Man, then, was thus snared by the assault of the archfiend, and broke his Creator's command, and was stripped of grace and put off his confidence with God, and covered himself with the asperities of a toilsome life (for this is the meaning of the fig-leaves¹); and was

clothed about with death, that is, mortality and the grossness of flesh (for this is what the garment of skins² signifies); and was banished from Paradise by God's just judgment, and condemned to death, and made subject to corruption. Yet, notwithstanding all this, in his pity, God, Who gave him his being, and Who in his graciousness bestowed on him a life of happiness, did not disregard man. But he first trained him in many ways and called him back, by groans and trembling, by the deluge of water, and the utter destruction of almost the whole

race, by confusion and diversity of tongues, by the rule of angels, by the burning of cities, by figurative manifestations of God, by wars and victories and defeats, by signs and wonders, by manifold faculties, by the law and the prophets; for by all these means God earnestly strove to emancipate man from the widespread and enslaving bonds of sin, which had made life such a mass of iniquity, and to effect man's return to a life of happiness. For it was sin that brought death like a wild and savage beast into the world to the ruin of the human life. But it behoved the Redeemer to be

1. Cf. Genesis 3:7.
2. Cf. Genesis 3:21.

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without sin, and not made liable through sin to death, and further, that his nature should be strengthened and renewed, and trained by labor and taught the way of virtue which leads away from corruption to the life eternal and, in the end, is revealed the mighty ocean of love to man that is about him. For the very Creator and Lord himself undertakes a struggle in behalf of the work of his own hands, and learns by toil to become Master. And since the enemy snares man by the hope of Godhead, he himself is snared in turn by the screen of flesh, and so the goodness and wisdom, the justice and might of God are shown at once. God's goodness is revealed in that he did not disregard the frailty of his own handiwork, but was moved with compassion for him in his fall, and stretched forth his hand to him; and his justice [is revealed] in that when man was overcome he did not make another victorious over the tyrant, nor did he snatch man by might from death, but in his goodness and justice he made him, who had become through his sins the slave of death, himself once more conqueror and rescued like by like, though it seemed most difficult; and his wisdom is seen in his devising the most fitting solution of the difficulty. For by the good pleasure of our God and Father, the Only-begotten Son and Word of God and God, Who is in the bosom of the God and Father, of like essence with the Father and the Holy Spirit, Who was before the ages, Who is without beginning and was in the beginning, Who is in the presence of the God and Father, and is God and made in the form of God, bowed the heavens and descended to earth; that is to say, he humbled without humiliation his lofty station which yet could not be humbled, and descends to his servants, with a condescension ineffable and incomprehensible (for that is what the descent signifies). And God, being perfect, becomes perfect man, and brings to perfection the newest of all new things, the only new thing under the sun, through which the boundless might of God is manifested. For what greater thing is there, than that God should become man? And the Word became flesh without being changed, of the Holy

Spirit, and Mary the holy and ever-virgin one, the mother of God. And he acts as mediator between God and man, he the only lover of man conceived in the Virgin's chaste womb without will or desire, or any connection with man or pleasurable generation, but through the Holy Spirit and the first offspring of Adam. And he becomes obedient to the Father Who is like unto us, and finds a remedy for our disobedience in what he had assumed from us, and became a pattern of obedience to us without which it is not possible to obtain salvation.

3.2 About the manner in which the Word was conceived, and about his divine incarnation.

The angel of the Lord was sent to the holy Virgin, who was descended from David's line. "For it is evident that our Lord sprang out of Judah, of which tribe no one turned his attention to the altar,"³ as the divine apostle said; but about this we will speak more accurately later. And bearing glad tidings to her, he said, "Rejoice, graced one, the Lord is with you."⁴ And she was troubled at his word, and the angel said to her, "Fear not, Mary, for you have found favor with God, and shall bring forth a Son and shall name him Jesus"; for he shall save his people from their sins.⁵ Hence it comes that Jesus has the interpretation "Savior." And when she in her perplexity asked, "How can this be, seeing I have not known a man?"⁶ the angel again answered her, "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you. Therefore also that holy thing which shall be born of you shall be called the Son of God." And she said to him, "Behold the handmaid of the Lord; let it be to me according to your word."⁷

So then, after the assent of the holy Virgin, the Holy Spirit descended on her, according to the word of the Lord which is the angel spoke, purifying her,⁸ and

³ Heb. 7:14

⁴ Luke 1:28. "Graced" can also be translated as "favored."

⁵ Ibid. 30:31

⁶ Cf. Matt. 1:21

⁷ Luke 1:34-35

⁸ The liturgical texts of the feast of Annunciation agree with St. John that the Theotokos was purified at this time. Since she had no actual sins, many theologians teach that she was cleansed of original sin, which consists of certain effects of the fall, but not guilt or actual sin. This cleansing must have been a necessary precondition for the Lord to be conceived in her womb.

granting her power to receive the divinity of the Word, and likewise power to bring forth. And then was she overshadowed by the enhypostatic Wisdom and Power of the most high God, the Son of God Who is of like essence with the Father as of Divine seed, and from her holy and most pure blood he formed flesh animated with the spirit of reason and thought, the firstfruits of our compound nature: not by procreation but by creation through the Holy Spirit; not developing the fashion of the body by gradual additions but perfecting it at once, himself, the very Word of God, standing to the flesh in the relation of hypostasis,⁹ for the divine Word was not made one with flesh that had an independent pre-existence, but taking up his abode in the womb of the holy Virgin, he unreservedly in his own hypostasis took upon himself through the pure blood of the eternal Virgin a body of flesh animated¹⁰ with the spirit of reason and thought, thus assuming to himself the firstfruits of man's compound nature, himself, the Word, having become a subsistence in the flesh. So that he is at once flesh, and at the same time flesh of God the Word, and likewise flesh animated, possessing both reason and thought. Wherefore we speak not of man [human] as having become God, but of God as having become man [human]. For being by nature perfect God, he naturally became likewise perfect man, and did not change his nature nor make the economy an empty show, but became, without confusion or change or division, one in subsistence with the flesh, which was conceived of

⁹ "Nature" usually refers to the general or common (for example, divine nature or human nature) while "hypostasis" refers to the particular (Father, Son and Spirit, or, in the case of humans, Peter or Paul). This is explained by St. John in sec. 3.4. The Greek word *hypostasis* means "subsistence" or "existence" (literally, "standing-under" or "sub-strate"), and is often, but rather loosely, translated as "Person" (the capital "P" is a convention in English). The faith of the Church and of the Holy Fathers is thus of "one God in three hypostases" and it is perfectly correct to translate this as "one God in three Persons" provided we understand "Person" in an Orthodox manner (i.e. just as the Fathers understood *hypostasis*), and not as a separate or self-subsisting being or personality, as one might do based on the word alone, unguided by the light of Holy Tradition; for this would lead to tritheism (three gods). "Person" is, moreover, the precise translation of another Greek word, *prosopon*, which carries the additional meanings of "face" or "mask," and the modalist heresy understood the three divine Persons in this false sense, as though they were merely three modes or "masks" of the one God. Because of the imprecision of "Person" (as a translation of the Greek *hypostasis*), it is here usually rendered by the more precise term *hypostasis* (plural *hypostases*) or as subsistence.

¹⁰ animated: endowed with a soul (cf. Latin *anima*, "soul")

the holy Virgin, and animated with reason and thought, and had found existence in him, while he did not change the nature of his divinity into the essence of flesh, nor the essence of flesh into the nature of his divinity, and did not make one compound nature out of his divine nature and the human nature he had assumed.

3.3 *About Christ's two natures, in opposition to those who hold that he has only one.*

For the two natures were united with each other without change or alteration, neither the divine nature departing from its native simplicity, nor yet the human being either changed into the nature of God or reduced to nonexistence, nor one compound nature being produced out of the two. For the compound nature cannot be of the same essence¹¹ as either of the natures out of which it is compounded, as made one thing out of others; for example, the body is composed of the four elements, but is not of the same essence as fire or air, or water or earth, nor does it keep these names. If, therefore, after the union, Christ's nature had been, as the heretics hold, a compound unity, then he had changed from a simple into a compound nature, and is not of the same essence as the Father Whose nature is simple, nor as the mother, who is not a compound of divinity and humanity. He will then neither be in divinity and humanity, nor will he be called either God or man, but simply Christ; and the word "Christ" will be the name not of the subsistence, but of what in their view is the one nature.

We, however, do not give it as our view that Christ's nature is compound, nor yet that he is one thing made of other things and differing from them as man is made of soul and body, or as the body is made of the four elements, but hold that, though he is constituted of these different parts he is yet the same. For we

confess that he, alike in his divinity and in his humanity, both is and is said to be perfect God, the same Being, and that he consists of two natures, and exists in two natures. Further, by the word "Christ" we understand the name of the hypostasis not in the sense of one kind, but as signifying the existence of two natures. For he anointed himself, as God anointing his body with his own divinity, and as man being anointed. For he is himself both God and man. And the anointing is the divinity of his humanity. For if Christ, being of one compound nature, is of like essence to the Father, then the Father also must be compound and of like essence with the flesh, which is absurd and extremely blasphemous.

How, indeed, could one and the same nature come to embrace opposing and essential differences? Because how is it possible that the same nature should be at once created and uncreated, mortal and immortal, circumscribed and uncircumscribed?

But if those who declare that Christ has only one nature should say also that that nature is a simple one, they must admit either that he is God pure and simple, and thus reduce the incarnation to a mere pretense, or that he is only man, according to Nestorius. And how then about his being "perfect in divinity and perfect in humanity"? And when can Christ be said to be of two natures, if they hold that he is of one composite nature after the union? For it is surely clear to every one that before the union Christ's nature was one.

But this is what leads the heretics astray, namely, that they look upon nature and hypostasis as the same thing. For when we speak of the nature of men as one, observe that in saying this we are not looking to the question of soul and body. For when we compare together the soul and the body it cannot be said that they are of one nature. But since there are very many hypostases of men, and yet all have the same kind of nature; for all are composed of soul and body, and all have part in the nature of the soul, and possess the essence of the body, and the common form: we speak of the one nature of these very many and different hypostases; while each hypostasis has two natures, and fulfills itself in two

natures, namely, soul and body.

But a common form cannot be admitted in the case of our Lord Jesus Christ. For neither was there ever, nor is there, nor will there ever be another Christ constituted of deity and humanity, and existing in deity and humanity at once perfect God and perfect man. And thus in the case of our Lord Jesus Christ we cannot speak of one nature made up of divinity and humanity, as we do in the case of the individual made up of soul and body. For in the latter case we have to do with an individual, but Christ is not an individual. For there is no predicable form of Christ-ness, so to speak, that he possesses. And therefore we hold that there has been a union of two perfect natures, one divine and one human; not with disorder or confusion, or intermixture, or commingling, as is said by the God-accursed Dioscorus and by Eutyches and Severus, and all that impious company; and not in a personal or relative manner, or as a matter of dignity or agreement in will, or equality in honor, or identity in name, or good pleasure, as Nestorius, hated of God, said, and Diodorus and Theodorus of Mopsuestia, and their diabolical tribe; but by synthesis [putting together]; that is, according to the hypostasis, without change or confusion or alteration or difference or separation, and we confess that in two perfect natures there is but one subsistence of the Son of God incarnate; holding that there is one and the same subsistence belonging to his divinity and his humanity, and granting that the two natures are preserved in him after the union, but we do not hold that each is separate and by itself, but that they are united to each other in one compound subsistence. For we look upon the union as essential, that is, as true and not imaginary. We say that it is essential, moreover, not in the sense of two natures resulting in one compound nature, but in the sense of a true union of them in one compound hypostasis of the Son of God, and we hold that their essential difference is preserved. For the created remains created, and the uncreated, uncreated; the mortal remains mortal; the immortal, immortal; the circumscribed, circumscribed; the uncircumscribed,

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11. "Essence" (also called "being" or "substance") is that which possesses nature. For example, the divine being possesses a nature which is divine, divine nature. Essence "exists" only in particular instances, which are called "hypostases," or "subsistences" or "Persons" (see note 9). That is to say, God subsists, or exists, in three subsistences (hypostases, "persons," each of is divine, that is, has a nature which is divine, a divine nature. One of these three hypostases (the Word) became flesh (human), being known as Jesus Christ, and after becoming man he possesses in himself two essences (divine and human) and two natures (divine and human).

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uncircumscribed; the visible, visible; the invisible, invisible. "The one part is all glorious with wonders; while the other is the victim of insults."

Moreover, the Word appropriates to himself the attributes of humanity; for all that pertains to his holy flesh is his, and he imparts to the flesh his own attributes by way of communication in virtue of the interpenetration of the parts one with another, and the oneness according to hypostasis, and inasmuch as he who lived and acted both as God and as man, taking to himself either form and having communion with the other form, was one and the same.¹² Hence it is that the Lord of Glory is said to have been crucified, although his divine nature never endured the Cross, and that the Son of Man is allowed to have been in heaven before the Passion, as the Lord himself said. For the Lord of Glory is one and the same with him Who is in nature and in truth the Son of Man, that is, who became man, and both his wonders and his sufferings are known to us, although his wonders were worked in his divine capacity, and his sufferings endured as man. For we know that, just as his one hypostasis is [preserved], so is the essential difference of the natures preserved. For how could difference be preserved if the very things that differ from one another are not preserved? For difference is the difference between things that differ. In so far as Christ's natures differ from one another, that is, in the matter of essence, we hold that Christ unites in himself two extremes: in respect of his divinity he is connected with the Father and the Spirit, while in respect of his humanity he is connected with his mother and all mankind. And in so far as his natures are united, we hold that he differs from the Father and the Spirit on the one hand, and from the mother and the rest of mankind on the other. For the natures are united in his subsistence, having one compound subsistence, in which he differs from the Father and the Spirit, and also from the mother and us.

3.4 About the manner of the mutual communication.

Now we have often said already that essence is one thing and hypostasis another, and that essence signifies the common and general form of hypostases of the same kind, such as God, man, while hypostasis marks the individual, that is to say, Father, Son, Holy Spirit, or Peter, Paul. Observe, then, that the names divinity and humanity, denote essences or natures; while the names God and man, are applied both in connection with natures, as when we say that God is incomprehensible essence, and that God is one, and with reference to hypostases, that which is more specific having the name of the more general applied to it, as when the Scripture says, *Therefore God, your God, has anointed you*, or again, *There was a certain man in the land of Uz*, for it was only to Job that reference was made.

Therefore, in the case of our Lord Jesus Christ, seeing that we recognize that he has two natures but only one hypostasis compounded of both, when we contemplate his natures we speak of his divinity and his humanity, but when we contemplate the hypostasis compounded of the natures we sometimes use terms that have reference to his double nature, as "Christ," and "at once God and man," and "God Incarnate"; and sometimes those that imply only one of his natures, as "God" alone, or "Son of God," and "man" alone, or "Son of Man"; sometimes using names that imply his loftiness and sometimes those that imply his lowliness. For he who is alike God and man is one, being the former from the Father ever without cause, but having become the latter afterwards for his love towards man.

When, then, we speak of his divinity we do not ascribe to it the properties of humanity. For we do not say that his divinity is subject to passion or created. Nor, again, do we predicate of his flesh or of his humanity the properties of divinity, for we do not say that his flesh or his humanity is uncreated. But when we speak of his hypostasis, whether we give it a name implying both natures, or one that refers to only one of them, we still attribute to it the properties of both natures. For Christ, which name implies

both natures, is spoken of as at once God and man, created and uncreated, subject to suffering and incapable of suffering; and when he is named Son of God and God, in reference to only one of his natures, he still keeps the properties of the coexisting nature, that is, the flesh, being spoken of as God who suffers, and as the Lord of Glory crucified, not in respect of his being God but in respect of his being at the same time man. Likewise also when he is called Man and Son of Man, he still keeps the properties and glories of the divine nature, a child before the ages, and man who knew no beginning; it is not, however, as child or man but as God that he is before the ages, and became a child in the end. And this is the manner of the mutual communication, either nature giving in exchange to the other its own properties through the identity of the hypostasis and the interpenetration of the parts with one another. Accordingly we can say of Christ: *This our God was seen upon the earth and lived among men*, and *This man is uncreated and impassible and uncircumscribed*.

3.5 About the number of the natures.

Therefore, in the case of the divinity [godhead, deity] we confess that there is but one nature, but hold that there are three hypostases actually existing, and hold that all things that are of nature and essence are simple, and recognize the difference of the hypostases only in the three properties of independence of cause and Fatherhood, of dependence on cause and Sonship, of dependence on cause and procession. And we know further that these are indivisible and inseparable from each other and united into one, and interpenetrating one another without confusion. Yes, I repeat, united without confusion, for they are three although united, and they are distinct, although inseparable. For although each has an independent existence, that is to say, is a perfect hypostasis [subsistence] and has an individuality of its own, that is, has a special mode of existence, yet they are one in essence and in the natural properties, and in being inseparable and indivisible from the Father's hypostasis, and they both are and are said to be one God. In the very same way, then, in the case of the divine and

¹² This is the "communication of idioms" (communicatio idiomatum) by which the properties of each of Christ's two natures is attributed to the other, as St. John is about to explain.

ineffable economy, exceeding all thought and comprehension, I mean the Incarnation of the One God the Word of the Holy Trinity, and our Lord Jesus Christ, we confess that there are two natures, one divine and one human, joined together with one another and united in hypostasis, so that one compound hypostasis is formed out of the two natures: but we hold that the two natures are still preserved, even after the union, in the one compound hypostasis, that is, in the one Christ, and that these exist in reality and have their natural properties; for they are united without confusion, and are distinguished and enumerated without being separable. And just as the three hypostases of the Holy Trinity are united without confusion, and are distinguished and enumerated without being separable, the enumeration not entailing division or separation or alienation or cleavage among them (for we recognize one God, the Father, the Son and the Holy Spirit), so in the same way the natures of Christ also, although they are united, yet are united without confusion; and although they interpenetrate one another, yet they do not permit of change or transmutation of one into the other. For each keeps its own natural individuality strictly unchanged. And thus it is that they can be enumerated without the enumeration introducing division. For Christ, indeed, is one, perfect both in divinity and in humanity. For it is not the nature of number to cause separation or unity, but its nature is to indicate the quantity of what is enumerated, whether these are united or separated; for we have unity, for instance, when fifty stones compose a wall, but we have separation when the fifty stones lie on the ground; and again, we have unity when we speak of coal having two natures, namely, fire and wood, but we have separation in that the nature of fire is one thing, and the nature of wood another thing; for these things are united and separated not by number, but in another way. So, then, just as even though the three hypostases of the Godhead are united with each other, we cannot speak of them as one hypostasis because we would confuse and do away with the difference between the hypostases; so also we cannot speak of the two natures of Christ as one nature,

united though they are in hypostasis, because we would then confuse and do away with and reduce to nothing the difference between the two natures.

3.6 *That all of the divine nature is, in one of its hypostases, united to all of the human nature, and not only part to part.*

What is common and general is predicated of the included particulars. Essence,¹³ then, is common as being a form, while hypostasis is particular.¹⁴ It is particular not as though it had part of the nature and had not the rest, but particular in a numerical sense, as being individual. For it is in number and not in nature that the difference between hypostases is said to lie. Essence, therefore, is predicated of hypostasis, because in each hypostasis of the same form the essence is perfect. Therefore hypostases do not differ from each other in essence but in the accidents which indeed are the characteristic properties, but characteristic of hypostasis and not of nature. For indeed they define hypostasis as essence along with accidents; so that the hypostasis contains both the general and the particular, and has an independent existence, while essence has not an independent existence but is contemplated in the hypostases. Accordingly when one of the hypostases suffers, the whole essence, being capable of suffering, is held to have suffered in one of its hypostases as much as the hypostasis suffered, but it does not necessarily follow, however, that all the hypostases of the same class should suffer along with the suffering hypostases.

Thus, therefore, we confess that the nature of the Divinity [godhead, deity] is wholly and perfectly in each of its hypostases, wholly in the Father, wholly in the Son, and wholly in the Holy Spirit. Wherefore also the Father is perfect God, the Son is perfect God, and the Holy Spirit is perfect God. In like manner, too, in the Incarnation of one of the Holy Trinity, of the Word of God, we hold that in one of its hypostases the nature of the godhead is wholly and perfectly united with the whole nature of humanity, and not part united to part. The divine Apostle in truth says that *in him dwells all the fullness of the Godhead bodily*,¹⁵ that is

to say in his flesh. And his divinely-inspired disciple, Dionysius, who had so deep a knowledge of things divine, said that the godhead as a whole had fellowship with us in one of its own hypostases. But we shall not be driven to hold that all the hypostases of the holy Divinity, to wit the three, are made one in hypostasis with all the hypostases of humanity. For in no other respect did the Father and the Holy Spirit take part in the incarnation of God the Word than according to good will and pleasure. But we hold that to the whole of human nature the whole essence of the Divinity was united. For God the Word omitted none of the things which he implanted in our nature when he formed us in the beginning, but took them all upon himself, body and soul both intelligent and rational, and all their properties. For the creature that is devoid of one of these is not man. But he in his fullness took upon himself [assumed] me in my fullness, and was united whole to whole that he might in his grace bestow salvation on the whole man. For what has not been taken [assumed] cannot be healed.

The Word of God, then, was united to flesh through the medium of mind which is intermediate between the purity of God and the grossness of flesh. For the mind holds sway over soul and body, but while the mind is the purest part of the soul, God is that of the mind. And when it is interpenetrated by Christ which is more excellent, the mind gives proof of its own authority, and it is under the dominion of that which is more excellent and obedient to it, and does those things which the divine will desires.

Further the mind has become the seat of the divinity united with it in hypostasis, just as is evidently the case with the body too, not as a co-dweller, which is the impious error into which the heretics fall when they say that one bushel cannot contain two bushels, for they are judging what is immaterial by material standards. How indeed could Christ be called perfect God and perfect man, and be said to be of like essence with the Father and with us, if only part of the divine nature is joined in him to part of the human nature?

13. See note 11.

14. See note 9.

15. Col. 2:9.

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We hold, moreover, that our nature has been raised from the dead and has ascended to the heavens and taken its seat at the right hand of the Father; nor that all the persons of men have risen from the dead and taken their seat at the right hand of the Father, but that this has happened to the whole of our nature in Christ's hypostasis. Certainly, the divine Apostle says, *God has raised us up together and made us sit together in Christ.*¹⁶

And further, we hold this, that the union took place through common essences. For every essence is common to the hypostases contained in it, and there cannot be found a partial and particular nature, that is to say, essence; for otherwise we would have to hold that the same hypostases are at once the same and different in essence, and that the Holy Trinity in respect of the divinity is at once the same and different in essence. So then the same nature is to be observed in each of the hypostases, and when we said that the nature of the Word became flesh, as did the blessed Athanasius and Cyril, we mean that the divinity was joined to the flesh. Hence we cannot say "The nature of the Word suffered"; for the divinity in it did not suffer, but we say that the human nature, not meaning by any means, however, all the hypostases of men, suffered in Christ, and we confess further that Christ suffered in his human nature. So that when we speak of the nature of the Word we mean the Word himself. And the Word has both the general element of essence and the particular element of hypostasis.

3.7 *About the one compound hypostasis of God the Word.*

We hold then that the divine hypostasis of God the Word existed before all else and is without time and eternal, simple and uncompounded, uncreated, incorporeal, invisible, intangible, uncircumscribed, possessing all the Father possesses, since he is of the same essence with him, differing from the Father's hypostasis in the manner of his generation and the relation of the Father's hypostasis, being perfect also

and at no time separated from the Father's hypostasis; and in these last days, without leaving the Father's bosom, took up his abode in an uncircumscribed manner in the womb of the holy Virgin, without the instrumentality of seed, and in an incomprehensible manner known only to himself, and causing the flesh derived from the holy Virgin to subsist in the very hypostasis that was before all the ages.

So then he was both in all things and above all things and also dwelt in the womb of the holy Theotokos, but in it by the energy of the incarnation. He therefore became flesh and he took upon himself thereby the firstfruits of our compound nature, namely, the flesh animated with the intelligent and national soul, so that the very hypostasis of God the Word was changed into the hypostasis of the flesh, and the hypostasis of the Word, which was formerly simple, became compound; moreover, it was compounded of two perfect natures, divinity and humanity, and bearing the characteristic and distinctive property of the divine Sonship of God the Word in virtue of which it is distinguished from the Father and the Spirit, and also the characteristic and distinctive properties of the flesh, in virtue of which it differs from the Mother and the rest of mankind, bearing further the properties of the divine nature in virtue of which it is united to the Father and the Spirit, and the marks of the human nature in virtue of which it is united to the Mother and to us. And further it differs from the Father and the Spirit and the Mother and us in being at once God and man. For this we know to be the most special property of the hypostasis of Christ.

Therefore we confess him, even after the incarnation, the one Son of God, and likewise Son of Man, one Christ, one Lord, the only-begotten Son and Word of God, one Lord Jesus. We reverence his two generations, one from the Father before time and beyond cause and reason and time and nature, and one in the end for our sake, and like to us and above us; for our sake because it was for our salvation, like to us in that he was man born of woman after a period of gestation, and above us because it was not by seed, but by the Holy Spirit and the Holy

Virgin Mary, transcending the laws of parturition. We proclaim him not as God only, devoid of our humanity, nor yet as man only, stripping him of his divinity, nor as two distinct persons, but as one and the same, at once God and man, perfect God and perfect man, wholly God and wholly man, the same being wholly God, even though he was also flesh and wholly man, even though he was also most high God. And by "perfect God" and "perfect man" we mean to emphasize the fullness and unailingness of the natures, while by "wholly God" and "wholly man" we mean to lay stress on the singularity and individuality of the hypostasis.

And we confess also that there is one incarnate nature of God the Word, expressing by the word "incarnate" the essence of the flesh, according to the blessed Cyril. And so the Word was made flesh and yet did not abandon his own proper immateriality: he became wholly flesh and yet remained wholly uncircumscribed. So far as he is body he is diminished and contracted into narrow limits, but inasmuch as he is God he is uncircumscribed, his flesh not being co-extensive with his uncircumscribed divinity.

He is then wholly perfect God, but yet is not simply God; for he is not only God but also man. And he is also wholly perfect man but not simply man, for he is not only man but also God. For "simply" here has reference to his nature, and "wholly" to his hypostasis, just as "another thing" would refer to nature, while "another" would refer to hypostasis.

But observe that although we hold that the natures of the Lord permeate one another, yet we know that the permeation springs from the divine nature. For it is that that penetrates and permeates all things, as it wills, while nothing penetrates it; and it is it, too, that imparts to the flesh its own peculiar glories, while abiding itself impassible and without participation in the affections of the flesh. For if the sun imparts to us his energies and yet does not participate in ours, how much the rather must this be true of the Creator and Lord of the Sun.

To be continued.

¹⁶ Eph. 2:6.

Addition Completed and Blessed At St. Michael's in Jermyn

“Sanctify those who love the beauty of thy house; glorify them in return by thy divine power, and forsake us not who put our hope in thee.”

This past year St. Michael's Orthodox Church in Jermyn undertook a major renovation project and task: modifying the front entrance of the church and, by installing a modern elevator system, providing access to the physically challenged. This project became a goal for us at the beginning of the new millennium, so that future generations of the new epoch will be able to reap the harvest of the good seed we have sown.

A special meeting was held on Sunday, June 21, of 1999 and approval for the enclosure project was given. Michael Pasonick Engineering was retained as architect for the considerable project and Ron Franks Builders were hired as contractor. We will forever be indebted to these concerns for their professionalism, kindness, and understanding shown to our Church.

Now faith is the substance of things hoped for, the evidence of things not seen (Heb.11:1).

Groundbreaking was held one year later on Sunday, May 23, with His Eminence, Archbishop Herman officiating. Temporary worship was held for over seven months in St. Michael's church hall. Temporary inconveniences were overcome by our God-given unity in undertaking this project. The last Saturday in



Blessing the new enclosure and elevator



Deacon Gabriel elevated to Protodeacon

February, we held a general cleanup, with over ninety people participating. On Sunday, March 5 we once again occupied our beautiful renovated church.

Again we pray for those who bring offerings and do good works in this holy and all-venerable house.

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St. Michael's Church

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For over sixteen months, almost every Sunday, one of our beloved parishioners contributed to this new addition. Over \$200,000 was raised in the first year alone. The building blocks of our project were laid weekly, as demonstrated by the generosity of the people of our Jermyn parish.

This project culminated on Bright Saturday, when Archbishop Herman, Protopresbyter Robert Kon-dratic, 16 priests and over 250 laity overfilled the newly renovated church to celebrate the ninetieth anniversary of the parish. Before the hierarchical Divine Liturgy, Archbishop Herman blessed the new enclosure and elevator. In this blessing, we saw the fulfillment of this goal. It was also during this liturgy that Deacon Gabriel Petorak was elevated to Protodeacon, and Subdeacon Valery Bulannikov, from the seminary, was ordained a deacon. Following the hierarchical Divine Liturgy, altar server Kyle Cobbs was made a recipient of the St. Peter the Aleut Award.

A gala banquet was held following divine services. Over 350 people filled St. Michael's church hall. The toastmaster for the afternoon was Joseph Krenitsky, parish president, and the toast was offered by Protodeacon Gabriel Petorak. The banquet was prepared under the direction of Willard Brown, hall manager. The keynote speaker was Archbishop Herman, who called the new addition a magnificent accomplishment and presented a Synodal gramota to the parish. Protopresbyter Robert Kondratich offered his felicitations on behalf of the primate of our Church, His Beatitude, Metropolitan Theodosius. In addition to the many other speakers, Congressman Don Sherwood spoke of the positive contribution St. Michael's has made to the community over the past ninety years, and added his own congratulations on this commendable project.

Much has been done as we begin a new century and a new millennium. The recently accomplished work is a labor of love, and the generations that will follow us will understand that we, as the people of God, worked hard for His glory

and for the expansion of His heavenly Kingdom.

Much more will be accomplished in the years to come. We at St. Michael's are proud to consider ourselves a faithful and obedient parish of the Orthodox

Church in America, under the archpastoral leadership of our primate, the Most Blessed Metropolitan Theodosius, and of our diocesan bishop, the Most Reverend Archbishop Herman.

—Archpriest John Kowalczyk



Congressman Don Sherwood



Archbishop presents Synodal gramota to parish



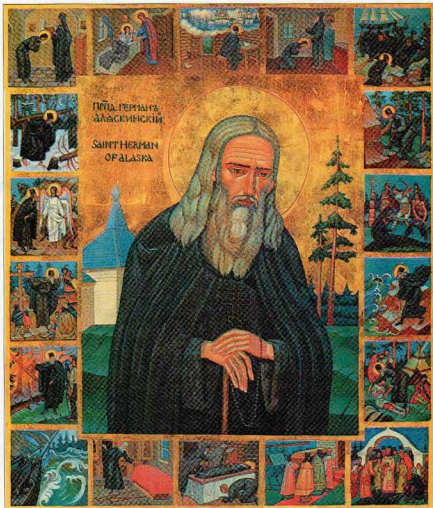
Grand banquet

America's First Orthodox Saint

Almost two hundred years ago, while George Washington was president of the new little country called the United States on the eastern edge of the continent of North America, another man arrived on the far northwestern edge of that same continent, along the Pacific Ocean, in a place we now call Alaska. During that time many fur-bearing animals such as seal, otter, polar bear, etc., lived along the seacoast. Hunters and traders from far away came to catch those animals and sell the furs in a country called Russia. Some of these men settled in this new land, built houses, stores, trading posts, and eventually wanted a church. So they asked their rulers back home to send them some priests. Finally in 1794 the first priests and monks arrived. Quickly they started to preach the Gospel of Jesus Christ among those they found there (not only to the Russian traders, but also the Alaskan peoples who lived on the islands and the mainland). Many became followers of Christ, and His Church was planted in Alaska.

Life was hard, though. Everyone who said they were Christians did not really live as Jesus taught. The Alaskans practiced witchcraft and some wanted to mix that with the new teachings of Jesus. The Russian traders were eager to make money and some were not kind to those people who worked for them. There was much suffering — even deaths. You see, it was difficult to exist in this cold land, where the sun shone only a short time in the summer and food was hard to get. The newly established Church struggled. After only five years of work, one monk remained to care for the Christians. That man was Father Herman — whom we know today as Saint Herman of Alaska.

Father Herman lived on a small island — called Spruce Island, for it was covered with tall trees. He lived simply in the woods, first in a cave and then in a small building called a cell. He ate little, but much of what he ate he grew in his garden. His clothes were simple and few.



Around his neck he wore on heavy chains a sixteen-pound iron cross, night and day. He prayed long and often, worshipping God joyously in his cell.

But Father Herman did not stay alone in his cell, away from others. He loved and taught the people, trained the children, nursed the sick. He built a school and took care of orphans. When the businessmen were unkind to the local people, cheated them, even physically hurt them, Father Herman always spoke sternly to these men and scolded them for behaving so unkindly. He constantly reminded people to live as Christ taught. He was a

courageous man who wasn't afraid to stand up for Jesus Christ and His Truth.

Books have been written about this simple holy man. He has become the first Saint from America in the Church because of the way he lived. Today Christians all over the world honor this quiet man who showed all about him what it meant to take up Christ's Cross and follow in His Way, bearing fruit in the Kingdom of God.

AS BOYS AND GIRLS we need to learn of those who have gone before us, who

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America's First Orthodox Saint

Continued from page 51

have shown us the way to walk into the Kingdom of Heaven. Look for opportunities to read and learn of the great Christians — the Saints of the Church. Ask them to pray to God for each one of us, as we ask —

Blessed Father Herman, pray to Christ God for the Salvation of our souls.

Read From Your Bible: Galatians 5:22-6:2

Theme verse: "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let

us run with perseverance the race that is set before us, looking to Jesus . . ." (Hebrews 12:1-2, RSV).

Something to think about and talk over with your family:

How many Saints can I name?

What do I know about each one of them?

Who is my patron Saint?

What do I know about him or her?

Why do we honor Saints?

PRAYERS

Troparion to Saint Herman (Tone 4)

O Blessed Father Herman of Alaska, North Star of Christ's Holy Church; The light of your holy life and great deeds

Guides those who follow the Orthodox Way.

Together we lift high the Holy Cross

You planted firmly in America.

Let us all behold and glorify Jesus Christ Singing His Holy Resurrection.

Help us, O Lord God, to honor all those who have shown us the way — Your Saints. Strengthen us to walk as they walked, courageously and constantly all the days of our lives. In the Name of the Father, Son, and Holy Spirit. Amen.

Story from: *Building to Last*, by Isabel Anderson, ill. by John Uram. Published by St. Tikhon's Seminary Press.

Youth and Young Adults

The St. Peter the Aleut Award is given by the Holy Synod to our outstanding youth who practice the Christian virtues in a spirit of self-sacrifice for the benefit of others. This award was presented by His Eminence, Archbishop Herman, to Kyle Justin Cobb, son of Denise D. Cobb and grandson of Sonia & Dennis Buberniak, parishioners of St. Michael's Orthodox Church in Jermy. Kyle is a student at Mt. View High School in Kingsley, PA, where he is active in student council and SADD. In his own words, Kyle tells of his experiences that led him to be honored with this award:

"My time spent at Mallard Meadows was very enjoyable. Some of my time was spent sharing memories of days past, and life's experiences with the residents. Those were probably my most rewarding moments at the residence. Listening to someone tell a real life story and seeing their eyes light up! Sharing some of my life with them, bringing a smile to their face.

"Mealtime was always a challenge, getting the right meal to the right person on time! Pouring coffee

or tea, getting glasses of water, trying to make sure everyone had what they needed. Even after the residents were through with their meal, cleanup was fun. Knowing you were setting up for the next meal was rewarding because you knew the pleasure it brought to the people living there.

"Some other events that I participated in were making Easter decorations. With spring in the air, the residents enjoyed preparing for the holiday . . . Volunteering at Mallard Meadows was a rewarding experience. I was pleased to have been able to bring smiles to so many faces, and in return, pleasant memories for me."

- (above) Caring for the elderly
- (right) Archbishop Herman presents St. Peter the Aleut Award





History of Saint Stephen's Cathedral, Philadelphia

"By the power of God, and as a testimony to His goodness and mercy, the miracle stands before us to see and to share: it is our beautiful new church! This has been accomplished by the goodness and guidance of God and the generosity of our faithful parishioners. It was you, inspired by the grace of God, who brought the miracle to pass" — Archpriest Alexander J. Fedoronko.

Anniversaries enable us not only to celebrate a very special occasion, but also to reflect upon the past, the past which has made it possible for us today to "Sing praises to our God, sing praises," as we celebrate our twenty-fifth anniversary of the consecration of the altar and dedication of Saint Stephen's

Orthodox Catholic Cathedral.

Important dates of the creation, building and funding of our new cathedral have been historically recorded many times, but dates are soon forgotten. Before the past is absorbed by the present and the future, we must, for posterity, recall the human experience involved and personalize the miracle we honor today, and remember those who out of their love contributed to the founding of our parish.

Archpriest Alexander J. Fedoronko, Pastor Emeritus

As every brick and board fell into place, the realization of a dream took firm hold of Father Alexander. Treasuring and embracing the Church's

theological principles and concepts above the easy road of compromise and convenience, Father Alexander led a faithful group of parishioners to the founding of St. Stephen's parish and the building of their church.

Father Alexander was involved in the work and decisions of all committees designated by the parish council. He was the heart that energized and motivated everyone towards their goals. He would always tell us, "Through God all things are possible."

Despite his physical infirmities over many years, Father Alexander, along with his devoted Matushka Mary, miraculously bore the heavy burdens of their pastorate as well as those of the

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St. Stephen's Cathedral

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construction of our cathedral. For this, and for twenty-six years of dedication and commitment for the people, upon his retirement, June 30, 1981, the parish bestowed the honor of Pastor Emeritus on Father at the annual parish meeting of January 31, 1982.

Archpriest Daniel Geeza, our Pastor

Father Daniel and Matushka Mary Geeza, with their children David, Gregory and Michael, came to St. Stephen's on July 1, 1981, from Father's pastorate in Canonsburg, PA. The parish council invited Father to serve as our pastor upon the retirement of Father Alexander. At the outset of his pastorate, Father Daniel faced the heavy burden of our mortgage loan. Through Father Daniel's leadership and concern, the people of the parish responded with increased generosity. In the bulletins and from the pulpit, the people were asked to consider increasing their already fulfilled financial pledges. Father Daniel challenged the parish functions committee to broaden its scope activity.

And the miracle continued. Thanks be to God! Seven years after Father Dan came to us — and ten years ahead of schedule — our final mortgage payment was made. On Sunday, October 31, 1988, the day of our annual parish meeting, a special molenen was consecrated by Father Daniel and Father Alexander in thanksgiving to God for all blessings bestowed. Father Daniel continued to encourage the people toward greater spiritual growth, especially with regard to greater participation in the life of the Church and receiving the holy mysteries of confession and communion.

Founders and Benefactors

At groundbreaking and blessing of the church site, on Sunday, August 19, 1973, Father Alexander intoned, "A holy beginning of a sacred task . . . In one mind and in one heart, keep us together." The founders and benefactors were, and are, the blood that made the parish body survive and the body structure rise, with God's help. They withstood the personal sacrifices of time, energy and finances to build and sustain their church. Many

of our beloved founders and benefactors have departed from us. With the passage of time, their names and their deeds of extreme sacrifice for their Church, their faith, will fade. And as it has always been and will be in the prayers of our Orthodox Church, they will only be remembered as founders and benefactors. Memory Eternal!

Beginnings

In the spring of 1968, while driving in the northeast Philadelphia area, Father Alexander was looking for property on which our church might be built. He drove past the Convent of the House of the Good Shepherd on Verree Road, then a two-lane road. He decided to stop in and see whether, by chance, the sisters might have a parcel of ground to sell. After a couple of months, Mr. Guest, the attorney for the sisters' order, called Father and informed him that there was a small parcel available. After negotiations were completed, the settlement was made — 21 acres at \$42,500 — in July of 1968. Father Alexander obtained permission from the Philadelphia Parks Department to use, free of charge, the other half of the land you now see. As our neighbor angel, Mother Superior Sister Mary Genevieve, said at the consecration banquet to us and to her dear friends Father Alexander and Matushka Mary, "Father, the Holy Spirit was with you when you ventured into my office."

It was Oleg N. Dudkin, our parish warden, who introduced us to the Altomose Construction Co., the builder of our cathedral. Oleg observed work being done by Altomose in his neighborhood, and liked what he saw. As parish warden and as a member of the steering committee of the building planning committee, he reported this to the committee and parish council. Oleg's business and management acumen, along with his engineering skills, were a solid foundation for our decision-making programs. It was a privilege for me and for all of us to serve with Oleg in the vineyard of Christ at St. Stephen's.

When he was first visited in the latter spring days of 1973 by Father Alexander and steering committee members Oleg Dudkin, Orest Fedoronko and Theodore Pschick, Mr. Altomose

hesitated to get involved in our building plans. But two weeks after this initial encounter, Mr. Altomose agreed to negotiate a building contract. He said, "I want my first building project in Philadelphia to be a house of worship."

The late Joseph Marmaluk, executive of the Korman Corp., was our financial advisor on the building planning committee. Seeking a mortgage loan for our construction, Joe made numerous contacts with financial institutions. Through Joe's dedicated efforts, the Trevoze Saving Association offered our parish very generous mortgage terms, and as a result the parish was saved an estimated \$200,000 over twenty-five years.

In addition to this, the president of Trevoze, in conjunction with Commonwealth Land Title Co., waived all mortgage settlement closing costs. Their benevolence towards our church provided us with substantial savings.

It is truly fitting to recognize the building planning committee and the building fund committee for their dedication and commitment toward their appointed task and goal, which involved extraordinary personal sacrifices of time, talent and finance. Frequent meetings at the rectory lasted till well past midnight. Decisions were scrutinized throughout — always for the good of the parish.

For our immense debt, it was again vital to call upon our parishioners for their financial input and stewardship. As always, and miraculously, they responded. The new building fund committee was reactivated on September 4, 1973. Parish volunteerism was magnified by the formation of seventeen teams of solicitors. All committee solicitors were assigned parishioners whom they were to contact personally at their homes. Solicitors had all pertinent current information on the status of the church construction. The success of this drive resulted in a high percentage of pledges and donations; over 95% of the parish contributed. The good works of this committee merit recognition for posterity, as their success showed what is possible when a parish community works together for the glory of God.

Said our parish warden Orest J. Fedoronko regarding the construction: "I was so wrapped up in that project, I could

not sleep." Orest, self-employed, was our monitor of the progress of the building and was the liaison between Altomese and the planning committee. Spending three or four full days at our site, and hours after his personal workday was over, Orest endured great loss of income, but "it was worth it . . . The fulfillment of my dream of our new church, after so many long years, was overwhelming." Though the church has now been completed, his work has continued over a span of twenty-five years, during which time he has offered his mechanical skills, working along with Ted Pschick to put the finishing touches on innumerable small projects. His exuberance flowed into every facet of parish life. His prudent advice and counsel have left a lasting impression on many of us. Well done, faithful servant!

The architectural concept of the cathedral was developed by our parish warden Theodore Pschick. While visiting Campbell, Ohio, he was impressed by the architecture of St. John's Church. Making use of his drafting and engineering talents, Ted worked long hours at home and presented the drafted concept to the committee. Altomese Architects, after some changes, drafted the final blueprints of the cathedral we see today. After his retirement, Ted's second home, as with Orest, was our church. His and his beloved wife Irene's stewardship labors are legendary, too numerous to mention here. Their love for St. Stephen's and for the Orthodox Church in America and the seminaries was manifested in their estate, which provided an endowment of almost \$100,000 for parish, national Church, and seminaries. Ted was very proud of his Church and wanted all to share, with him and Irene, the same feeling.

Subdeacon Dmitri Archie (Arhipov), along with Orest and Ted, was always to be found at the church property. Many projects not in the construction budget were tackled successfully by Dmitri. Most of the landscaping of the entire property was designed by him, and he personally planted most of the trees and shrubs. He designed and built the holy table for the chapel and all icon stands and other tables. His deep pride in the

completion of the cathedral spurred evangelization to a great degree, as he invited others of Russian ethnicity to come and join our parish family.

The St. Stephen's Women's Society, the beautiful angels of our parish, was organized at St. Gabriel's on November 5, 1973, and its name adopted. Jennie Harb served as the first president. The primary success of our mortgage reduction resulted from the labors of love of the women, and men, of the society. In that period, the women's society donated over \$100,000 to both the building and mortgage reduction funds. They did not stop there. As needs of the parish general fund surfaced, the women came to our assistance. You name any fund-raiser and you know that the women were involved in every one: the Christmas bazaar and its workshops; bake sales; pantry parties, to list a few. Their fabulous dinners and coffee hours are always eagerly anticipated and have afforded us the opportunity to join in fellowship. The women also participated in the cleaning of the church. The women's society now faces a challenges of top priority, to strengthen its membership base. Founder and benefactor Olga Oprouseck currently serves as president of the society.

Following the sale of our chapel and rectory property on Rising Sun Avenue, we were faced with a parish body without a church building. This need was soon addressed, with Father Alexander obtaining a conciliatory agreement with the good people of St. Gabriel's Episcopal Church on Roosevelt Boulevard to use their church for our house of worship. Their schedule of services was set by Father Lindsay, and thereafter we coordinated the times of our own services with theirs. We worshipped at St. Gabriel's from April 1970 to August 1974.

For litigation, construction and mortgage settlements, and incorporation, our legal advisors and counsel were Paul Matzko, Ivan Michaelson Czap, and Dennis Siry, Esqs. For our parish, their services were rendered at minimal cost. On July 27, 1971, we were officially incorporated as St. Stephen's Orthodox Catholic Church; our parish warden at that time was Dennis Siry.

Father Alexander, the parish councils

and committees, the Sunday school program and St. Stephen's Women's Society have all been blessed to have shared parish life with Anastasia Tessie Yarosky. Mountains of paperwork flowed from her desk, especially in the era of litigation, as we prevailed upon her for her secretarial talents. Her devoutness completely qualified her to serve as our Sunday school superintendent. As president, Tessie was profoundly dedicated to her labors of love for our women's society. She always projected strength and enthusiasm in all the areas of parish life she was involved with, and embraced her work with total seriousness. With total respect for Tessie, it was not possible for any of us to refuse her requests for help in any particular parish concern.

Parish budget limitations and our indebtedness precluded any serious discussion about a full-time choir director — as long as Bill Kraftician, reader and choir director, was there. And he was! From 1961 to 1972, Bill shared directing responsibilities with Paul Murianka. From 1972 to 1994, as his school teaching duties have permitted, Bill has served our parish faithfully. Monetary considerations never — no, never! — hindered Bill from his stewardship objectives or his dedication to the parish. We have indeed been the beneficiaries of his goodness. As director of the parish functions committee for many years, and as parish warden for three, Bill has fulfilled his administrative duties with patience and seriousness.

The full life of the parish would be barren indeed were it not for our Sunday school programs. As an adjunct to the teaching activities of Fathers Daniel and Alexander, our Sunday school teachers have provided the spiritual base for all of us to function as stewards of the church. Our teachers, past and present, are to be truly commended for their commitment to God, to their faith, and to our children. Mrs. Anna Smey (for 30 years), A. Tessie Yarosky, Judy Neher and Nina Gavula have served as superintendents for the school program. Nina has been involved as teacher and coordinator since 1961.

At its October 30-31, 1974 session, the Holy Synod of Bishops of the

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Commentary of Saint Cyril of Alexandria On Saint John's Gospel

Part VI

Commenting on John 1:4, St. Cyril continues his proofs that the Word and Son of God is not — like created things — originate (having a beginning). He alone is life and light by nature — so he alone is called “the life” and “the light.” Creatures have life and light by participation in that which is his.¹

6. The Son is by nature life² and therefore not originate,³ except from the essence of the God and Father.

*That which was made, in it was life.*⁴
(John 1:4a)

Yet it is to us that the blessed Evangelist makes his discourse concerning God the Word; and he seems to me profitably to go through all that pertains to him by nature, so that he may both put to shame the outrages of the heretics, and strengthen those who would like to excel in right faith, tending to this with reasonings, not providing the unpersuasive words of worldly wisdom, but in demonstration of the Spirit marveling at the beauty of the truth.

What he would then teach through the words before us, is this. He showed us just now that the Son is by nature Maker and Creator, saying that *all things were made by him* and that *without him* not so much as one thing was called into



1. Square brackets indicate either alternative translations of the words preceding, or words supplied to complete the meaning (implied in the original Greek text).

2. In speaking of the Son as life by nature throughout this section, St. Cyril uses the Greek word *zoe*. This word usually denotes eternal and spiritual life, as contrasted with *bios* which usually denotes temporal or material life. St. Cyril makes the point that God alone is *zoe* by nature, and the giver of *zoe*. Therefore, in reading this text it is important to bear in mind that in speaking of “life” with regard to the Word of God, e.g. in calling him “life” or saying he “has life,” St. Cyril does not have in mind the same “life” that a flower or earthworm has, but something qualitatively different.

3. Originate: having come into existence; that is not originated, (hence) created. All created things are originate, but the Word is unoriginate, in this sense, that it is not originated. Yet the Word is originate in a different and restricted sense: that he came from the Father’s essence, though without a beginning.

4. St. Cyril punctuates the Gospel text thus, as do also many other Fathers and the uncial MSS.

being. But since he not only bestows on the creation to be called into being, but also holds it together after it has been

made through himself, in some way immingling himself with the things which do not, by their own nature,

possess eternity of being, and becoming life to the things that are, so that having arisen, they may remain, and each be preserved according to its own limit of nature — he⁶ must say, *That which was made, in this was life*. He says not only that *all things were made by him*, but also whatever was made, *in it was the Life*, that is, the only-begotten Word of God, the beginning and subsistence of all things both visible and invisible, heavenly and earthly and infernal. For he, being by nature the life, bestows abundantly upon things that are, being and life and motion, not in any way by partition and change passing into each one of things that are distinct by nature, but their nature, viewed by itself, is variously fashioned by the ineffable power and wisdom of the Creator, while One is the life of all passing into each, of such a kind as befits it, and it is able to partake of him. But since what is brought from non-existence into being must also decay, and that which has beginning surely hastens to its end (for existence preceded by no beginning and free from ending befits the divine and all-superior nature alone), the Creator wisely makes provision for the weakness that is in things made, and contrives for them by his skill an eternity. For the perpetual succession unto each of its like, and the natural progression of things connatural or kin to one another looking ever towards onward course, make the creation ever-visible and ever-co-enduring with God its maker. And this (contrivance) is that every one of things that are, sows seed in itself after its kind and after its likeness, according to the unspeakable sentence of its Creator. *The life* therefore was *in* all; for this is our topic.

But, excellent sir, may one with reason say to the heretic warring against the truth, “What will you say to this too, when you hear him who bears within him the Spirit say that in all things that were made was the life, that is, the Word that is in the beginning? Will you dare to say now too, that the Son is not of the essence of God the Father, that he may be thought of as originate and created? How then will one not cry out against your unlearning. O you, and justly so? For if the Word was, as life by nature, in things

that were made, immingling himself by participation with things that are, he is then other than those in which he is believed to be. But how can he, being by nature other than what the creation is, not be the God over all! But if you remain shameless, and cease not imagining that the Son who is in things made, as life, is originate (has a beginning) — first of all he would be conceived of as being somewhat in himself, then besides, he will himself be partaker of himself, and of life, if — being in things made — he is himself also conceived to be one of them.”⁷ But the fighter against God surely sees himself too, how great the absurdity of thinking thus. Therefore if the Word who gives them life is in originate things by participation, he himself would not be among the participators too, but other than they. And if so, [he will] not [be] originate, but in them as life by nature.

We shall see this again by the subjoined points.

Thoughts or arguments.

If the Son is not of the essence of God the Father, but from outside he has subordinated him after the manner of those things, he is originate and made. How then does he who is among things made, give life to all things? Or what difference could we find any longer in the divine nature? Or how does the most wise Paul say, as something admirable about him who is by nature God, *who gives life to all things?* For if the Son, being originate, quickens [gives life to] all things, the creation quickens itself, in no way needing God its maker for this purpose. There would be, then, nothing in God more than in the creation; for it would not perform less than God can do. But this is absurd. The Son, then, is not originate, but God; and for this reason [he is] by nature life also.

Another. The Psalmist marvels exceedingly, and that with reason, at the divine nature, and in particular attributes to it a most fair dignity, saying *For with you is*

the wellspring⁸ of life. But if the Father has set the Son below him, and does not have him from his own nature, and he, even being so, quickens originate things [things having a beginning] and is by nature life, as giving life, why does the Psalmist vainly strive, saying that the wellspring [source] of life is with God alone? For the nature of originate things is also recipient of this [property] if the Son — though he does not belong to the divine essence, according to the uncounsel of some — gives life. But this is absurd. Therefore the Son is life by nature, as God of God, and life of life.

Another. If the Son, being by nature life, is originate and created, as not having his being from the essence of God the Father, according to their fantasy, the nature of originate things will receive [the privilege] of being, and being called, life, and all things will be potential life, even if they do not have the exercise of the thing itself. For that which has the natural power of being anything, will surely be so, I think, even if it is not so as yet; for it has the power inherent in its nature. So when it is common to the creation to be life, why does the Son vainly boast of himself, *I am the life?* For he should, I suppose, have rather said, “I am along with you the life.” This would I suppose have been truer, if being indeed originate he is life too. But since he puts only about himself, as his special good, that he is life, it is in the end clear that he does not class himself with originate things, but with the Father’s divine essence, to which being life also pertains.

Another. That which participates in life is not in its own right life, for it is clearly in it as other than itself. If then the Son is, as life, participated in by originate things, he is other than the things that participate in him and that lack life. Therefore he is not originate, nor does he seek to be quickened by another. Therefore he is God, as giving life; but if so, he will be, we must confess, of the Father’s essence, if we worship one God, and serve no other than him who is.

Another. Accurately testing the nature of things that are, we see God and the creation and nothing else besides. For

6. If the Word were originate [i.e. having a beginning], he would have his own actual being; and besides this, he would have to partake of himself as source of his own life, since all originate things partake of him as their source of life.

7. 1 Tim. 6:13.

8. In the KJV this word reads “fountain.” The Greek word (from the LXX) reads wellspring and also has the meaning “source” (important for what follows). The verse is from Ps. 35(36):5.

9. John 14:6.

St. Cyril on St. John's Gospel

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whatever falls short of being God by nature, is surely originate; and whatever escapes the catalogue of creation will surely be within the limits of deity. Since then we have established this well, let those who thrust forth the Son from the essence of God the Father, tell us how he can quicken as life, seeing that the divine nature has this as its own property, and yields it to no other. But if, being originate, he can be life also, the grace of the excellence will surely overtake all things that are originate, and all will be by nature life. What need will they have therefore of participating in the Son, or what more would they gain from it? For they too possess the property of being life by nature. But this is not true, but they of necessity, as needing life, partake of the Son. The only-begotten, then, is alone by nature life, and therefore he cannot be reckoned among originate things, but will mount up to the nature of him who begot him; for the Father is life by nature too.

Another. The Son, being by nature life, is either other than the creation — with regard to nature, I mean — or is connatural¹⁰ with it. If, then, he is of the same nature and essence¹¹ [with creation], how is he not lying when he says, *I am the bread of life which comes down from heaven and gives life to the world?*¹² For the creation would have from itself the quality of being life; but life does not partake of life, that it may show itself life. But if he is not connatural, he will also escape being originate, withdrawing from the creation his own proper good also, together with himself. For the creation will not be life by nature, but rather lacking of, and participating in, life.

Another. If, according to what they say, the Son, being by nature life, is connatural with things made, on account of not being of the essence of God the Father, for what reason does the blessed Psalmist say that the heavens *shall perish, and shall grow old like a garment?* But did he attribute to him¹³ his own proper prerogative, crying aloud, *But you*

*are the same and your years shall have no end?*¹⁴ For either he will perish and fail along with us, as connatural [with us], and will no longer be conceived of as life, or our natural connection with him will draw us up too to be ever the same and to unfulfilling number of years. But, in truth, he shall ever be the same, and we shall fail; he is therefore not originate like us, but since he is of the life by nature, he will also as life give life to the things that lack life.

Another. If nothing is participated of by itself, but the creation partakes of the Son as life, he is not the creation, nor yet is the creation life, which the Son is.

Another. If to quicken [give life] is one thing, to be quickened another, as action and passion,¹⁵ and the Son quickens, the creation is quickened; therefore, the Son and the creation are not the same, since neither is that which works the same as that which is wrought [worked].

7. That the Son is by nature light and therefore not originate, but of the essence of God the Father, as very light from very light.

And the life was the light of men. (John 1:4b)

In these words too does the blessed Evangelist show us that the Son is by nature God and essentially heir of the good things of him who begot him. For having taught before that he, being by nature life, was in all things that were made by him, holding them together and quickening them and, from his unutterable power, granting them to pass from nonexistence into being, and preserving them when made, he advances to another train of ideas, being minded to lead us from every direction to the apprehension of the truth, as was right. Therefore the Word, as life, was in things made. But since the rational living creature among those on earth, who is recipient of both mind and knowledge and a participant of the wisdom that is from God, is man, the Spirit-bearing [Evangelist] shows us clearly the Word as bestower of the wisdom that is in man, in order that God the Father may be perceived as being all things in all through the Son — life in

those that lack life, again light and life in those that lack life and light. And therefore he says, *And the life was the light of men*, that is, God the Word who gives life to all things, the life in all things that are, both enlightens the rational creature, and lavishes understanding on those who are capable of receiving understanding, in order that what is said to the creature, *For what have you that you did not receive?*¹⁶ may be preserved and have full force. For the originate and created nature has nothing of wealth from itself, but whatever it is seen to possess, this is surely of God, who bestows both being and how one ought to be. And well put was the *was* with regard to the *life*, that it might signify in every way the eternal being of the Word, and might cut off the triflings of those void of understanding, who introduce to us the Son from the things that are not, which manifestly wars against the whole of divine Scripture.

So, in regard to the Word's eternity with the Father, having already sufficiently gone through it both in the present book and in the one called the *Thesaurus*,¹⁷ we think that we may be silent. But examining with all readiness to the extent of our power, what the mind of the words before us sets forth, we will be diligent to profit both ourselves and those who shall hereafter read it, God again opening for us both doors and a mouth to our words.

What then will the fighter against Christ say to us, when he learns that *the life*, that is, the ever-living God the Word, is *the light of men?* What arguments will he sling at us, when we come forward and say, "If the Son is not by nature God, and fruit of the essence that begot him, if he has not beamed forth to us as true light from true light, but is himself also (according to your unlearnedness) subordinated from outside, he is connatural with things made, and can in no way escape being originate. How then, you who are filled full of all folly, does he illuminate the things which are illuminated by him? For is not that which illuminates one thing, that which is illuminated another? But this is plain and clear to everyone. For if we grant that they are the

10. Of, or sharing, the same nature.

11. Consubstantial: of the same essence.

12. John 6:35, 33.

13. I.e., did the Psalmist attribute to God.

14. Psalm 101(102):26, 27.

15. passion: in context, the opposite of action: a being acted upon, being passive; suffering in sense of being affected.

16. 1 Cor. 4:7.

17. *Thesaurus: Treasury.*

same, as regards kind of essence and the mode of existence, what more is there in that which has power of illuminating; again, what less in that which lacks light? For whatever comes will come to both of them, and separately to each, and that which is in need of light will be light, and the light will not differ from the illumined. But the confusion of ideas manifest here is great, and necessity of reason separates each of the things named and puts the supplier here in its own proper nature, apart from the supplied. Therefore, the Son is not connatural with things made, but he remains in the Father's being [essence], true light from true light.

And by transferring the method of reasoning to the above¹⁸ which we made about the Son being by nature life and demonstrated that he is different from the things in which he is, it is not difficult to give clear proof in this chapter too. But in order not to leave the labor of this to others, nor to appear overcome by laziness, I myself will attempt, so far as I can, to transfer the form of argument used in the foregoing reasonings. For as in them, he who is by nature life is shown to be other than those things in which he is, so here too, he who is said to be and, in truth, is the light of men, will be found to be other than things that lack light and partake of it — as we shall see more clearly in the following.

Proof by demonstrations that the Son who illumines is by nature other than the creation which is illumined.

If the Word was in the things spoken of, as light by nature, immingling himself by means of participation in things that are, he is then other than the things which he is believed to be in. But he who is by nature other than what the creation which participates¹⁹ in him and is illumined by him, is — how can he not necessarily be the God who is over all?

Another [proof]. If the fighter against God says that the Son, being by nature

light, is — as originate — in things originate, illumining things that lack light, first of all he will be conceived of as being in himself; then besides, he will himself be partaker of himself and light, if, being in things originate, the same he is supposed to be from them. But he who has applied his *heart unto wisdom*,²⁰ as it is written, surely sees how great the absurdity of thinking thus is. Therefore if the Word who illumines them is, by participation,²¹ in originate things, he cannot himself be among the things which participate and are illumined, but [is] therefore other than they. And if so, then he is not originate, but is — as light by nature and God — in the things that lack light.

Another. If the Son is not of the essence [being] of God the Father, but being from outside he has subordinated him after the manner of them, he is then originate and created; how then is he in things made, enlightening them?²² Or what that is special shall we find anymore, in the divine nature? Or how does the most wise Psalmist say, as something marvelous, of him who is by nature God, *In your light shall we see light*?²³ For if the Son, being originate, illumines all things, the creation will illumine itself, having no wise need of God its maker, for this. There is, then, nothing more in God than in the creature, and its activity is not less than God could do. But this is absurd. The Son, then, is not originate, but rather is God, and therefore light by nature, as is the Father.

Another, of the same. If the Son, being the light of God the Father (as is said, *In your light shall we see light, and, O send out your light and your truth*)²⁴ is originate and brought into being, there is no longer anything to hinder, by equal analogy, all things originate from being called the light of God the Father. For if the nature of things created at all admits this, it will be in potential common to them all, and not the one Son's own property. But this is absurd; for to the Son alone it pertains to be called and to be the light of God the Father. Therefore he

is not originate, but light, as God from God, who through him illumines things lacking light.

Another. If the Son, being by nature light, is not of the Father's essence, but being from outside he is subordinated, according to the uninstructed speech of the fighters against God, it follows that he is connatural and kin to created things, as having truly fallen away from the divine essence. How then is it that he is called and is light, but of the holy Baptist it is said, *He was not the light*, even if the blessed Baptist is potentially light, and not only he — if it is once granted that the Son, being originate, can be by nature light? For that which has, at any point, had place in the nature, is common, I think, to each thing that partakes of such nature, according to the law of consequence. But John was not light; the Son was light. Therefore he is by nature other than, and not connatural with, things made.

Another, of the same. If the Son, being by nature light, is originate and created, as not being truly of the essence of God the Father, as some surmise — the nature of originate things will admit of being and being called light; it will be altogether light according to the law of potential. For that which has in its nature to be anything, will I think surely be so, even if it has not yet been. Therefore, since it is common to the nature of things originate to be light, and the property is special to none, why does the Son boast of himself in vain, saying, *I am the light*? For I suppose he ought to say, "I with you am the light." But since he puts it only about himself as his own proper good that is joined to himself no one else, he clearly classes himself not with originate things, but with the divine essence of God the Father, to which it belongs to be, by nature light.

Another. That which participates of light is not in its own right the light, for it is clearly one thing in another. If then the Son, as light, is in things originate, by participation, he will be other than those that partake of him and lack light. Therefore he is not originate, nor seeking (like originate things) to be illumined by another; it remains therefore that he is God and able to illuminate. If so, he

¹⁸ Book 1, ch. 1.4.

¹⁹ God being other than the creation, creation does not participate in God in the sense of actually sharing in his being; for the divine nature has the property of penetrating all things without mixing with them, and of being itself impenetrable by anything else." (St. John of Damascus, *The Orthodox Faith*, 1.14). Rather, God participates in creation in that he is everywhere, filling and sustaining all things; and it participates in him in that it draws its existence from him, since he is everywhere within it, sustaining it yet remaining apart from it.

²⁰ Ps. 88(90):12.

²¹ I.e., by their participation in him.

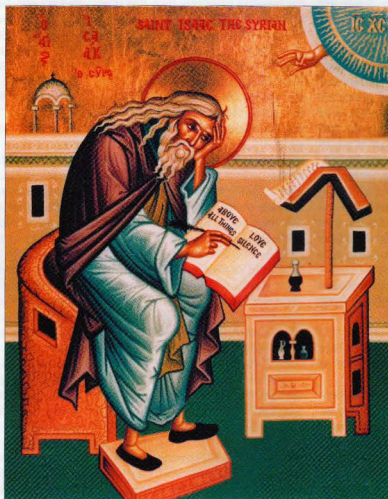
²² I.e., if the Father, from outside of (apart from) the Word, has subordinated him as he does created things, then the Word is created; being then among created things, how can the Word be in them?

²³ Ps. 35(36):4.

²⁴ Ps. 43(42):3.

A Short History of Syrian Christianity

Part II From the Muslim Conquest to A.D. 750



The Muslim conquest of the mid-seventh century brought dramatic changes to all of the Christian communities of Syria and Mesopotamia. Although Christians remained a majority in Syria for at least three centuries, and a sizable minority in Mesopotamia, their proportion of the population

steadily diminished. Muslim rule was not unremittingly oppressive, as Christians were protected, along with Jews and Zoroastrians, by their designation as a "People of the Book" in Qur'anic law. This designation meant, at least in theory, that they could not be explicitly persecuted or forcibly converted to Islam.

Moreover, the "Pact of Umar" guaranteed further assurances to the Christians that their churches, holy places, and rights to worship would be respected. Thus, the official policy of the Muslim Caliphate towards the "People of the Book" was that of religious toleration. Muslim persecution, therefore, assumed

more subtle forms than that of outright forced conversion. The "People of the Book" were obliged to pay special taxes that were not levied on Muslims. The most widespread of these special taxes was the capitation tax (i.e., a "head tax" levied on every member of a non-Muslim household). The capitation tax's long-term effect on Christian peasantry was twofold: it discouraged Christians from having large families (a distinct disadvantage for Christian peasants, who were thus limited in the acreage that they were able to farm by themselves) and, among those peasants who were already engaged in mere subsistence farming, it encouraged conversion to Islam in order to avoid the capitation tax. The capitation tax was not the only special tax that burdened Christians living under Muslim rule, as Christians had to pay the same "alms tax" that was binding on Muslims and additional special taxes were levied against clergy and churches, including annual tribute payments to the Caliph. The existence of the "alms tax" is one of the more noble features of Islam, insofar as it efficiently distributes welfare to the poor; nevertheless, the "alms tax" indirectly worked against Christianity because it encouraged poor Christians to convert to Islam while at the same time it undermined the capacity of Christians to independently minister to the poor. Annual tribute also greatly restricted the funds available for the normal operating expenses of churches, while the constant need for increasing revenue was responsible for the practice of *simony* (the "purchase" of holy orders and other church appointments) becoming standard. In any case, only relatively prosperous Christians were able to afford the special taxes levied against clergy, and this circumstance became a *de facto* mechanism for limiting holy orders to persons of wealth and for causing shortages of clergy (this was especially true in rural areas, which in time led to the inevitable closure of rural churches). Other factors besides taxation that were responsible for the decline in the Christians' proportion of the population were the greater reproductive capacity of the polygamous Muslims, the colonization of the newly conquered lands by Arabians, and laws that forbade

the conversion of Muslims to other faiths (in other words, once a non-Muslim converted to Islam, even if under conditions of duress, he would be legally prohibited on the pain of death from returning to his former religion). Furthermore, Christians even began to avoid the proper canonical practice of infant baptism because poor families frequently sold their younger children into slavery, which normally resulted in their becoming Muslim.

Conditions for Christians living in cities and large towns were not as bleak as for those living in the countryside. Many urban Christians were skilled artisans and merchants, for whom Muslim rule actually brought about greater opportunities. Christian artisans were greatly valued by the Muslim overlords, who needed their skills in the construction of new mosques, palaces, castles, and other public and private buildings at a time when few Muslims possessed such skills. With the establishment of Damascus as the capital of the Umayyad Caliphate, Syrian Christians provided much of the local labor force needed for transforming Damascus into the sophisticated capital of an empire stretching from the Iberian peninsula to the Indus river. Moreover, most of the artists, musicians, clerks, secretaries, philosophers, teachers, scientists and physicians in the Umayyad Caliphate were Christians. Thus, much of the art, architecture, and high culture of the Umayyad "renaissance" was the handiwork of Syrian Christian artisans and intellectuals. The commercial opportunities offered to Christian merchants in the Umayyad Caliphate were even greater: practically all goods, such as spices, silks, frankincense, and other luxuries, bound for Europe passed through the Umayyad empire, transported mostly by Syrian and Armenian merchants. Christian merchants enjoyed a considerable advantage over their Muslim competitors because virtually all goods bound for Europe would be shipped first to Constantinople. As the Byzantine authorities distrusted Muslims and the Italian merchant guilds of the city's trading concessions often refused to do business with *infideles* (Latin, "faithless"), Christian merchants became the necessary middlemen of

Umayyad commerce. Even Muslim-owned caravans carrying goods destined for Europe often found it necessary to hire Christian supervisors and to load their goods onto ships captained by Christians. The resulting opportunities afforded to Christian shipping particularly benefited those living in the seaport towns of the Levantine coastline, a fact that might explain the continued numerical strength of Christians in Lebanon. Therefore, it may be concluded that urban Christians generally prospered in the Umayyad Caliphate and were easily able to pay the special taxes levied against them on account of their religion. The demographics of the various Christian communities also explains their subsequent fate: the mostly urban Melkites (Greek Orthodox) and the Maronites (Lebanese Christians adhering to Monothelism) fared pretty well, whereas the predominantly rural Jacobites languished (although the Jacobites were still treated better by the Umayyads than they had been by the Byzantines).

The general prosperity of the Umayyad period (660-750) led to cultural and intellectual revival, even among the Christians. The most notable Christian philosopher and theologian in Syria at this time was St. John of Damascus (c. 675-749), considered the last and greatest of the Greek Fathers and a "Doctor of the Church." Born of a distinguished family in Damascus, John was educated in classical Greek, history, philosophy, theology, music and science by a Sicilian monk. He also studied in an Arabic school, where he was a fellow student and friend of caliph's son, the future Caliph Yazid. John succeeded his father as the *Logothete* (the chief representative of the Christian population in the court of the Caliph) and was later appointed the grand vizier of finance, the most powerful nonmilitary position in the Umayyad government. In 716 he retired from his official position and joined the St. Sabbas Monastery in Judea. St. John of Damascus could be described as an "encyclopedian"; that is, as a gatherer of the wisdom of the past. He compiled the best philosophical, dogmatic, exegetical, ascetical, and historical

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Syrian Church

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knowledge from the past and undertook to systematize the teachings of the Councils and Church Fathers before him. He was also an accomplished liturgical hymnodist and distinguished defender of the holy icons. His most important work was the *Pege Gnoseos (Fount of Wisdom)*, which consisted of three parts. Part I, known as the *Dialectica*, consists of philosophical chapters aimed at giving the best of Greek philosophy, though it confined itself to Aristotle's categories and Porphyry's five universals (interestingly, these topics were precisely the same that were of interest to Arabic philosophers of the day). Part II is a history of heresies which, while borrowing heavily from St. Epiphanius's *Panarion*, nevertheless included original treatment of the heresies of Iconoclasm and Islam (it is noteworthy that St. John of Damascus did not consider Islam to be a heathen faith; rather, he considered it to be a Christian heresy). Part III, known as the *De Fide Orthodoxa*,¹ is a comprehensive presentation of dogmatic theology organized into four 'books': Book 1 dealing with God and the Trinity; Book 2 with creation, angels, the world, man, and providence; Book 3 with the Incarnation; and Book 4 with the Resurrection and Ascension, sacraments, Mariology, saints, images, the canon of Scripture, and eschatology. St. John of Damascus used cosmological arguments to prove God's existence and employed St. Gregory of Nazianus's doctrine of divine *perichoresis* (mutual indwelling) to express the relations between the persons of the Trinity. His christological teachings are of particular interest given the division in the Syrian Church between the Orthodox Melkites and the Monophysite Jacobites. St. John of Damascus taught that in the *hypostatic union* the *Logos* served as the *hypostasis* (person) to the humanity which he took. Hence, in the *hypostasis* of the incarnate *Logos* the two natures are *enhyposostized* (personally appropriated), thus permitting a *communicatio idiomatum* (a sharing of attributes) between the natures in the *hypostasis* in whom they are

enhyposostized. In other words, St. John of Damascus conceived of an interpenetration of the two natures in Christ, whose activities are thus *theandric* (divine-human) activities. His refinement of Chalcedonian orthodoxy should have definitively convinced fair-minded Monophysites that the Chalcedonian formula was not Nestorian. In his three discourses titled *Against those who reject Images*, written between 726 and 730, St. John of Damascus addressed the most pressing theological issue of his day by articulating the defense of icon veneration (i.e., his distinction between "adoration," which is properly given to God alone, and "veneration," which is properly given to the saints, the holy icons, and relics) that ultimately came to be adopted at the Seventh Ecumenical Council. St. John of Damascus was immensely influential to later theology, both Eastern and Western. His works were subsequently used by Greek Orthodox theologians up to the present day and he was authoritatively quoted in the West by Peter Lombard, Thomas Aquinas, and most other scholastics.

Monophysite theology, on the other hand, became increasingly vulnerable to doctrinal divisions. Even before the Muslim conquest, Syrian Monophysites were divided between two doctrinal parties: the moderate Diaphorites (the followers of Severus of Antioch), who allowed some distinction between the divinity and the humanity of Christ (though not consisting of two separate natures), and the more extreme Niobites, who maintained the more strictly Eutychiean position of the perfect unity of Christ's person and natures. By the seventh century the Niobites extended their christological doctrines to the Trinity, professing that the number of substances in the Trinity is equal to the number of persons. This, of course, was the logical outcome of Monophysitism, for if the humanity of Christ is so absorbed and transmuted as to be entirely lost in his divinity, then you must find his distinctive individuality in his divine nature. In this case, as God Christ is a distinct individual by the side of the Father, and thus you have two Gods, and as the same would also be said of the Holy Spirit, the consequence is tritheism. Indeed, this

was the very objection that Muslim theologians raised against the Christian dogma of the Trinity, against which Monophysite theologians were ill-prepared to offer a defense. In response to the error of tritheism, some Monophysites came to teach that first there is the essential personality of the one substance, God in himself, and then a separate individuality for each of the three persons of the Trinity. Exactly what was meant by this formulation is hard to say; however, it appears to be developed from the teachings of Severus of Antioch, in which case the "one substance of God" probably refers to the divine *ousia* (essence) while the "individual substances" of the three divine persons probably refer to the *hypostases* (that is, the individual bearers of the divine essence). If this is a correct interpretation, then it seems that the Monophysites finally came to acknowledge some distinction between nature and person, thus theoretically allowing for a distinction between the human and divine natures in the one person of Christ. Nevertheless, such was the extent of theological ignorance among the Jacobites that even the Severian response to tritheism became totally distorted. For example, the Jacobite theologian Peter Callinicus insisted on ascribing a separate "substance" for every divine attribute, resulting in a 'gnostic' pantheon of gods. With such a state of confusion in their theology, it is not surprising that there was not a single Jacobite theologian of any significance from the eighth century until the twelfth century.

At first the Muslim rulers did not distinguish between the Melkites, the Jacobites, and the Nestorians, but eventually the Nestorians came to be favored above other Christians. After the Muslim conquest of Persia in 651, the Nestorian catholicos was permitted to keep his patriarchal residence in Ctesiphon. Yeshuyab III (650-660) succeeded in winning a contract of protection from the Caliph Ali, and even wrote (in a letter to the archbishop of Fars) that the new overlords "have not attacked the Christian religion, but rather they have commended our faith, honored our priests, and conferred benefits on churches and monasteries." In this same

1. Of the Orthodox faith; the full title is An exact exposition of the Orthodox faith—Ed.

letter he reminded the archbishop of Fars that his oversight over Indian Christians remained unchanged, and chided him for neglecting his missionary duties. Yeshuyab III apparently felt secure enough in his own relationship with the new overlords that he saw no reason why

the Church should not continue to engage in missionary activities. This confidence was with good reason, for Muslim rule represented a considerable improvement over the former rule of the Sassanids, among other things freeing Christians from the military draft and

forced labor. In fact, by the eleventh century the Nestorian catholics had become the acknowledged head of all Christians under Arab rule.

To be continued.

—Priest Sophrony Royer

St. Cyril on St. John's Gospel

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will be conceived of also as having sprung from the Father's essence, if we worship one God, and serve none other than the true God.

Another. Accurately testing the nature of things that are, we behold God and the creature, and nothing else besides. For whatever falls short of being God by nature, is wholly originate, and whatever escapes the category of being made is wholly and entirely within the limits of divinity. Since, then, we have established this, let those who thrust forth the Son from being of the essence of God the Father, tell us how he can illumine as light, inasmuch as the divine nature retains this as its own, and yields it to none else. But if the Son, being originate, can also be light, the grace of this excellence will surely overtake all originate things, and all will be by nature light. So what further need have they of participation with the Son, or what more will they find from this, being light by nature themselves too, just as the Son, in them, has this? But the creature does need the illuminator, not having this from itself. The Son then is by nature God, and therefore light, as able to illumine things that lack light.

Another. The Son, being by nature light, is either other than the creature (that is, in regard to the mode of being) or conatural [of the same nature] with it. If, then, he is of the same origin and consubstantial, as it seems, did he come to us saying, *I am come a light into the world?*²⁵ For the creation is of its own self, also light; but light does not participate in light, that it may be understood to be light. But if he is not conatural, but the creature — to whom pertains *What do you have that you did not receive?*²⁶ — lacks light, the Son will necessarily escape being originate,

withdrawing from the creation together with himself his own good that is proper to himself. For the creature will not be light by nature, but rather lacking, and participating in, light.

Another. If nothing partakes of itself, and the creature partakes of the Son as light, he is not a creature, yet neither is the creature light, which the Son is.

Another. If to illumine is one thing, to

be illumined another, as action and passion,²⁷ and the Son illumines, the creature is illumined; therefore Son and creature are not the same, since neither is that which works the same as that which is worked [wrought].

²⁷ See note 15.

To be continued.

Based on the Pusey-Randell translation, with revisions.

St. Stephen's Cathedral

Continued from page 55

Orthodox Church in America, upon the recommendation of Archbishop Kiprian, adopted the following resolution: "The Holy Synod recognizes the dedication and zeal of the members of the St. Stephen Parish in Philadelphia and elevates the parish to the status of Cathedral." Archbishop Kiprian announced this honor to the parish upon the occasion of the consecration of the altar of St. Michael the Archangel Chapel. A framed copy of this honor is on display in the cathedral narthex.

With our elevation to cathedral, the Holy Synod created the Diocese of Eastern Pennsylvania, formerly called the Diocese of Philadelphia and Pennsylvania. The Diocese of Pittsburgh became the Diocese of Western Pennsylvania. Our Master of the Diocese is revered as His Eminence, the Most Reverend HERMAN, Archbishop of Philadelphia and Eastern Pennsylvania.

When Archbishop Kiprian fell asleep in the Lord, our cathedral parish was honored to host and witness the liturgical rite of installation of His Grace, the Right Reverend HERMAN, Bishop of Philadelphia and Eastern Pennsylvania. The date was Bright Wednesday, April 29, 1981, and Metropolitan Theodosius officiated as presiding hierarch.

* * *

This historical article has been written to be a reflection upon, and a recognition of, the past, to portray the achievements and total commitment of a parish body, laboring and sacrificing — not as one, but as one body of Christ. And for the edification of the present and the future, it has revealed the many blessings bestowed upon us by God, in the creation, construction and funding of our cathedral. The *miracle* would not have been achieved, nor sustained, over these past twenty-five years, without the dedication of the faithful who are not named here. Remember our departed brothers and sisters in Christ, and with revered thanksgiving to God, keep all of them in your prayers, for their memory shall ever be eternal!

—Nick Horsky

O three-branched Cross of Christ, you are my strong protection. Sanctify me by your might, that I may venerate and glorify you in faith and love.

²⁵ John 12:46.
²⁶ See note 16.

Daily Devotions

SEPTEMBER

- 1 Tim. 2:1-7 (New Year)
- 1 Cor. 1:3-9
- 1 Cor. 9:2-12
- 2 Cor. 5:10-15
- 2 Cor. 5:15-21
- 2 Cor. 6:11-16
- 2 Cor. 7:1-10
- 2 Cor. 7:10-16 (Sept. 8-Daily)
- Phil. 2:5-11 (Naval. Theat.)
- Gal. 2:6-9 (Sat. Bef. Elev.)
- 1 Cor. 1:26-29 (Daily)
- Gal. 6:11-18 (Sun. Bef. Elev.)
- 1 Cor. 15:1-11 (Daily)
- 2 Cor. 8:7-15
- 2 Cor. 8:16-9:5
- 2 Cor. 9:12-10:7
- 1 Cor. 1:16-24 (Elevation)
- 2 Cor. 11:5-21
- 1 Cor. 1:26-29 (Sat. Alt. Elev.)
- 1 Cor. 2:6-9 (Daily)
- Gal. 2:16-20 (Sun. Alt. Elev.)
- 1 Cor. 16:13-24 (Daily)
- 2 Cor. 12:10-19
- 2 Cor. 12:20-13:2
- 2 Cor. 13:3-13
- Gal. 1:11-10:20-2:5
- Gal. 2:6-10
- 1 Cor. 4:1-5
- 2 Cor. 1:21-2:4
- Gal. 2:11-16
- Gal. 2:21-3:7
- Gal. 3:15-22
- Gal. 3:23-4:5
- Gal. 4:6-21
- 1 Cor. 4:17-5:5

- Luke 4:16-22 (New Year)
- Matt. 19:3-12
- Matt. 18:23-35
- Mark 1:9-15
- Mark 1:16-22
- Mark 1:23-28
- Mark 1:29-35
- Mark 2:18-22 (Sept. 8-Daily)
- Luke 10:38-42; 11:27-28 (Naval. Theat.)
- Matt. 10:37-1:11 (Sat. Bef. Elev.)
- Matt. 20:29-34 (Daily)
- John 3:13-17 (Sun. Bef. Elev.)
- Matt. 19:16-26 (Daily)
- Mark 3:6-12
- Mark 3:13-19
- Mark 3:20-27
- John 19:6-11; 13:20-25-28,30-35 (Elevation)
- Mark 4:1-9
- John 8:21-30 (Sat. Alt. Elev.)
- Matt. 22:15-22 (Sat. Alt. Elev.)
- Mark 8:34-9:1 (Sun. Alt. Elev.)
- Matt. 21:33-42 (Daily)
- Luke 3:19-22
- Luke 3:23-4:1
- Luke 4:1-15
- Luke 4:16-22
- Luke 4:22-30
- Luke 4:31-36
- Luke 5:1-11
- Luke 4:37-44
- Luke 5:12-16
- Luke 5:33-39
- Luke 6:12-19
- Luke 6:17-23
- Luke 5:17-26

OCTOBER

- 2 Cor. 4:6-15
- Heb. 9:1-7 (Theotokos)
- Gal. 4:28-5:10
- Gal. 5:11-21
- Gal. 6:2-10
- Eph. 11-9
- Eph. 1:7-17
- 1 Cor. 10:23-28
- 2 Cor. 6:1-10
- Heb. 13:7-15 (Fathers)
- Eph. 1:22-2:3
- Eph. 2:19-3:7
- 1 Eph. 3:8-21
- Eph. 4:14-19
- Eph. 4:17-25
- 1 Cor. 14:20-25
- 2 Cor. 6:16-7:1
- Eph. 4:25-32
- Eph. 5:20-26
- Eph. 5:28-33
- Eph. 5:33-6:9
- Eph. 6:18-24
- 1 Cor. 15:39-45
- 2 Cor. 9:6-11
- Phil. 1:1-7
- Phil. 1:8-14
- Phil. 1:12-20
- Phil. 1:20-27
- Phil. 1:27-2:4
- 1 Cor. 15:58-16:3
- 2 Cor. 11:31-12:9
- Phil. 2:12-16
- Phil. 2:17-23

- Luke 6:31-36
- Luke 10:38-42; 11:27-28 (Theotokos)
- Luke 6:24-30
- Luke 6:37-45
- Luke 6:46-7:1
- Luke 7:17-30
- Luke 7:31-35
- Luke 5:27-32
- Luke 7:11-16
- John 17:1-13 (Fathers)
- Luke 7:36-50
- Luke 8:1-3
- Luke 8:22-25
- Luke 9:7-11
- Luke 9:12-18
- Luke 6:1-10
- Luke 8:5-15
- Luke 9:16-22
- Luke 9:23-27
- Luke 9:44-50
- Luke 9:49-56
- Luke 10:1-15
- Luke 7:2-10
- Luke 16:19-31
- Luke 10:22-24
- Luke 11:1-10
- Luke 11:9-13
- Luke 11:14-23
- Luke 11:23-26
- Luke 8:16-21
- Luke 8:26-39
- Luke 11:29-33
- Luke 11:34-41

NOVEMBER

- Phil. 2:24-30
- Phil. 3:1-8
- Phil. 3:8-19
- 2 Cor. 1:8-11
- Gal. 1:11-19
- Phil. 4:10-23
- Col. 1:1-2:7,11
- Col. 3:17-4:2
- Heb. 2:5-10 (Angels)
- Col. 1:24-29
- Col. 2:1-7
- 2 Cor. 3:12-18
- Col. 2:16-20
- Col. 2:13-20
- Col. 2:20-33
- Col. 3:17-4:1
- Col. 4:2-9
- Col. 4:10-18
- 2 Cor. 5:1-10
- Gal. 6:11-18
- 1 Thess. 1:1-5
- 1 Thess. 1:6-10 (Nov. 21)
- Heb. 9:1-7 (Empty)
- 1 Thess. 2:1-8
- 1 Thess. 2:9-14
- 1 Thess. 2:14-19
- 2 Cor. 8:1-5
- Eph. 2:4-10
- 1 Thess. 2:20-3:8
- 1 Thess. 3:9-13
- 1 Thess. 4:1-12
- 1 Thess. 5:1-8

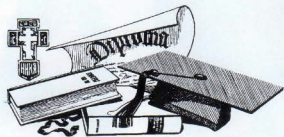
- Luke 11:42-46
- Luke 11:47-12:1
- Luke 12:2-12
- Luke 9:1-8
- Luke 8:41-56
- Luke 12:13-15,22-31
- Luke 12:42-48
- Luke 12:49-59
- Luke 10:15-21 (Angels)
- Luke 13:1-9
- Luke 13:31-35
- Luke 9:37-43
- Luke 10:35-37
- Luke 14:12-15
- Luke 14:25-35
- Luke 14:51-10
- Luke 16:1-9
- Luke 16:15-18; 17:1-4
- Luke 9:57-62
- Luke 12:16-21
- Luke 17:20-25
- Luke 17:26-37 (Nov. 21)
- Luke 10:38-42; 11:27-28
- Luke 18:15-17,26-30
- Luke 18:31-34
- Luke 18:12-28
- Luke 10:19-21
- Luke 13:10-17
- Luke 19:37-44
- Luke 19:45-48
- Luke 20:1-8
- Luke 20:9-18

DECEMBER

- 1 Thess. 5:9-13,24-28
- 2 Cor. 11:1-6
- Eph. 2:14-22
- 2 Thess. 1:1-10
- 1 Thess. 1:10-2:2
- 2 Thess. 2:1-12
- Heb. 13:17-21 (St. Nicholas)
- 2 Thess. 2:13-3:5
- 2 Thess. 3:6-18
- Gal. 1:3-10
- Eph. 4:1-6
- 1 Tim. 1:1-7
- 1 Tim. 1:8-14
- 1 Tim. 1:18-20; 2:8-15
- 1 Tim. 3:1-13
- 1 Tim. 4:4-8,16
- Gal. 3:8-12
- Col. 3:4-11
- 1 Tim. 5:1-10
- 1 Tim. 5:11-21
- 1 Tim. 5:22-6:11
- 1 Tim. 6:17-21
- 2 Tim. 1:1-2:8-18
- Gal. 3:8-12 (Sat. Bf. Nativity)
- Heb. 11:9-10,17-23,32-40 (Sn. Bf.)
- Gal. 4:4-7 (Nativity of Christ)
- Heb. 2:11-18 (Theotokos)
- 2 Tim. 4:6-22
- Titus 1:5-2:1
- Titus 1:15-2:10
- 1 Tim. 6:11-16 (Sat. Alt. Nativity)
- 1 Tim. 3:14-4:5 (Sat. Bf. Nativity)
- Gal. 1:11-19 (Sun. Alt. Nativity)

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

We Salute Our 2000 Graduates



Mariva Atanaskova
Notre Dame High School
Holy Trinity Church
Stroudsburg, PA



Barbara G. Bench
West Chester University
St. Mary's Church
Coaldale, PA



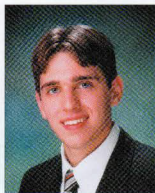
Adam Birosik
Tamaqua Area High School
St. Mary's Church
Coaldale, PA



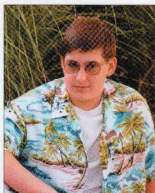
Michael Bifano
Mountain High School
St. Mary's Church
Coaldale, PA



Serge Bochnovich
Lakeland High School
St. Michael's Church
Jermyn, PA



James Borino, Jr.
Pittston Area High School
Holy Resurrection Cathedral
Wilkes-Barre, PA



Justin Bricker
Lower Dauphin High School
Christ the Saviour Church
Harrisburg, PA



Michael Eric Bromley
Red Land High School
Christ the Saviour Church
Harrisburg, PA

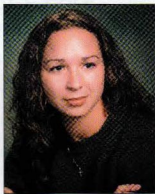
We Salute Our 2000 Graduates



Melanie and Mark Brown
U of New Haven, Beaver College
St. Michael's Church
Jermyn, PA



Nicole Bunneveh
Lehighton Area High School
St. Mary's Church
Coaldale, PA



Alyssa Marie Chrush
Bethlehem Liberty High School
St. Nicholas Church
Bethlehem, PA



Marcella Cook
The Punell School
St. Nicholas Church
Bethlehem, PA



Milana Dalakyants
Harrisburg Central Dauphin
High School
Christ the Saviour Church
Harrisburg, PA



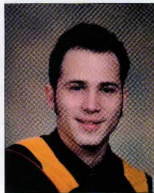
Stacey Dilts
Easton High School
St. Nicholas Church
Bethlehem, PA



Robert Drum
Berwick High School
Holy Annunciation Church
Berwick, PA



Maura Elko
Abington Heights High School
St. Michael's Church
Old Forge, PA



Michael Evans
Lebanon Valley College of PA
St. Michael's Church
Mt. Carmel, PA



Larissa Goldstein
Wilkes-Barre Coughlin
High School
Holy Resurrection Cathedral
Wilkes-Barre, PA



Kristen M. Gulczynski
Crestwood High School
Holy Resurrection Cathedral
Wilkes-Barre, PA

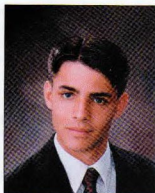
We Salute Our 2000 Graduates



Connie Hackett
Pleasant Valley High School
Holy Trinity Church
Stroudsburg, PA



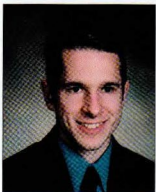
Dennis R. Hanratty, Jr.
Cumberland Valley
High School
Christ the Saviour Church
Harrisburg, PA



Nicholas G. Intrieri
East Pennsboro High School
Christ the Saviour Church
Harrisburg, PA



Ana Hojnicky
U of Delaware
School of Nursing
St. Michael's Church
Wilmington, DE



Michael Keysock
Moravian College
St. Nicholas Church
Bethlehem, PA



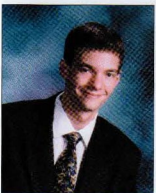
Nicole Koeppke
Greater Nanticoke Area
High School
St. John the Baptist Church
Nanticoke, PA



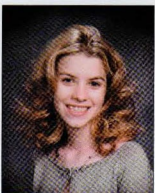
Daria Kostyleff
Dallas High School
Christ the Saviour Church
Harrisburg, PA



Ken A. Kovaleski
Quinnipiac School of Law
St. Michael's Church
Jermyn, PA



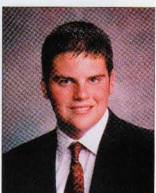
Thomas Kovall
Abington High School
St. Michael's Church
Jermyn, PA



Kimberly Kravetsky
Hancock High School
St. Basil's Church
Simpson, PA

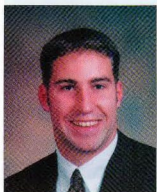


S. Michael Mahaffey
Old Forge High School
St. Michael's Church
Old Forge, PA



Stephen Matsick
Wilson High School
St. Herman of Alaska Church
Shillington, PA

We Salute Our 2000 Graduates



John Parker
U of Pittsburgh
Holy Annunciation Church
Berwick, PA



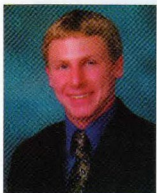
Donna Pinkowicz
Saucon Valley High School
St. Nicholas Church
Bethlehem, PA



Joshua Michael Riley
Newark High School
St. Michael's Church
Wilmington, DE



Stephanie Pliska
Marywood University
St. Michael's Church
Jermyn, PA



Timothy Sichak
Wyomissing Area High
School
St. Herman of Alaska Church
Shillington, PA



Natasha Mary Simchak
Panther Valley High School
St. Mary's Church
Coaldale, PA



Tamara Sogomonova
Central Dauphin East
High School
Christ the Saviour Church
Harrisburg, PA



Kyra Diane Specht
Lakeland High School
All Saints Church
Olyphant, PA



Nathasha Stavitsky, DMD
Temple U
School of Dentistry
St. Michael's Church
Old Forge, PA



Jonathan Edward Stellato
Notre Dame High School
St. Nicholas Church
Bethlehem, PA



Michael R. Tanney
Mt. Carmel Area High School
St. Michael's Church
Mt. Carmel, PA



Jessica Marie Tomcavage
Southern Columbia
St. Michael's Church
Mt. Carmel, PA

We Salute Our 2000 Graduates



Michael Brian Toth
Coatesville Area
High School
St. Nicholas Church
Coatesville, PA



Michael Wanenchak
Penn State University
Assumption of the Virgin
Mary Church
Philadelphia, PA



Sharon Wanenchak
University of Delaware
Assumption of the Virgin
Mary Church
Philadelphia, PA



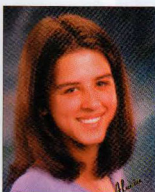
Tina Marie Waselus
Penn State University
St. Herman of Alaska
Church
Shillington, PA



Lauren Zabowski
Caesar Rodney High School
St. Michael's Church
Wilmington, DE



Richard Stubb, Jr.
Shikellamy High School
Holy Resurrection Church
Alden Station, PA



Alecia Petroski
Greater Nanticoke Area
High School
Holy Resurrection Church
Alden Station, PA



Sarah Pisarchick
Kutztown University
St. Michael's Church
Mount Carmel, PA

NO PHOTOS:

Dana Colburn
Old Forge High School
St. Michael's Church
Old Forge, PA

Belinda Stoyanchev
Kutztown University
St. Nicholas Church
Bethlehem, PA

Jane Kluger Stubb
Wilkes University
Holy Resurrection Church
Alden Station, PA

All in the Diocesan Family

Alden Station

Holy Resurrection Church

Caitlin Thompson, daughter of Gary and Vera Thompson, was recently awarded the Chi-Rho award, the religious award for Orthodox girl scouts. It was presented by her pastor, Fr. Vladimir Petorak with Elena Castrignano, Scout Leader of Troop 809. Following the Divine Liturgy, a coffee hour was hosted by her parents, and grandparents Michael and Faith Kardash.



Pinning Chi-Rho Medal on Caitlin Thomson's award vest

Berwick

Holy Annunciation Church

Marriage: Stephanie Parker and Todd Spenberg, May 20, 2000.



Fr. Andrew with Mr. & Mrs. Todd Spenberg



The earth is turned in Bethlehem for a much-needed expansion



Paul Chernay presents his annual gift to St. Tikhon's Seminary from the million dollar Betty Jo and Paul Chernay Charitable Trust

Bethlehem St. Nicholas Church

The faithful at Bethlehem gathered together with Archbishop Herman for an important event. After many years of prayerful planning, the dream of an expanded church, with a parish center, is being realized. A groundbreaking ceremony was held after a hierarchical Divine Liturgy. Plans call for expanding the nave of the church, and adding a con-

necting building to be used for parish educational and social functions.

Coaldale St. Mary's Church

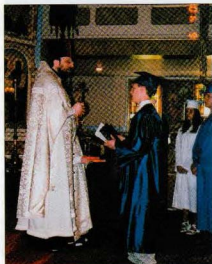
A new tradition was begun this year at St. Mary's with the introduction of the Very Rev. Paul Borick Sunday School Scholarship. The first recipient was Adam Birosik, son of Michael and Barbara Birosik. Adam was also honored

with the Dr. Theodore S. Polansky Scholarship for his dedication as an altar server and reader in the church. He plans to attend Bloomsburg University and major in criminal justice. The parish also honored its graduates, Nicole Bunnevhich and Michael Bifano, along with Adam, and presented them with holy Bibles and icons.

The church school finished its year with great success and all received icons of Christ, the Theotokos and St. Nicholas.



St. Mary's Church School



Fr. George Gulin presents Adam Birosoik with two scholarships

Gradyville

St. Herman of Alaska Church

Fr. John Perich was awarded the palitza on June 4 during a hierarchical Divine Liturgy celebrated by Archbishop Herman. During that liturgy, John Pusey was tonsured a reader.

The church school of St. Herman's collected Easter candy for distribution to orphanages in Russia. Important to the success of this endeavor was a collection obtained from a local Rite-Aid pharmacy. Nancy Pasolyar and Frank Plasha worked on the effort, and Protopresbyter Robert Kondratck delivered the candy to the children of Russia on Pentecost.

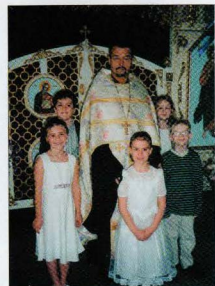
Harrisburg

Christ the Saviour Church

At graduation time, the parish paid tribute to its graduates by giving them Orthodox study Bibles and other gifts.



Fr. George with Nicole, Adam and Michael



Fr. John Perich with church school children on Lazarus Saturday



Children in Gradyville gather candy for needy youth of Russia

Continued on the next page

Michael Bromley was the recipient of the Fedetz Family Scholarship of \$500. Graduating from high school were: Justin Bricker, Michael Bromley, Milana Dalakoyants, Dennis Hanratty, Nicholas Intriери, Dasha Kostylev, and Tamara Sogomonova; and from college: Holly Webb, Elina Arakelova, Noelle Webb, and Gvansa Apkhazava. A picnic for the church school students and their families was held at the parish June 11, featuring a bird show presented by Mr. Gary White.

The parishioners made a donation of \$1,000 to the Eritrean Development Foundation, to help the people in that troubled part of the world.

Work was done on the church building this year, with new gold leaf being applied to the dome and bell tower cross by Fr. Theodore Jurewicz.

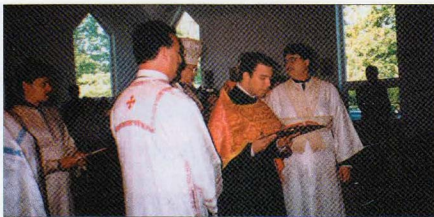
On Pentecost, June 18, at the Forum in Harrisburg, Fr. Daniel Ressetar and our choir, along with other area Orthodox singers and many other choirs from various churches, in a Millennium Choral Festival. A highlight was the singing of "Who is so Great a God as our God" under Fr. Daniel's direction, with verses being chanted by Fr. Daniel Kovalak.

Baptisms: Maria Patricia, daughter of Marina (Yakushenok) and Shaugnessey Cameron, May 13; Alexandra Nicole, daughter of Victoria (Douk) and Boyd Hess, July 15.

Marriages: Timothy Sivetz and Nataliya Agyeyeva, Feb. 19; Adam Jacobs and Devon Africa, May 20; James Taleff and Jennifer Galbraith, June 24.



Mr. White shows children the joy of birds at Harrisburg picnic



John Pusey is tonsured a reader at St. Herman's



Fr. John Perich receives the palitza from Archbishop Herman



Fr. Daniel Ressetar with honored graduates

**Before Thy Cross, we bow down in worship,
O Master, and Thy holy Resurrection we glorify.**

Old Forge

St. Michael's Church

At the liturgy on Palm Sunday, David Cushner and Mark Vancosky made their first confessions and received an icon and a prayer book of the Divine Liturgy. In June, the parish honored its graduates, Maura Elko and Michael Mahaffey with prayer books and icons, and a special cake at the coffee hour.

Baptism: Olivia Visosky, daughter of Brian Visosky and Maria (Harrera)



David and Mark with Fr. David Mahaffey after first holy confession



Fr. Ressetar directs choir of over 2,500 voices



Fr. Daniel presents check to Eritrean Development Foundation

Olyphant

All Saints Church

The parish marked its patronal feast with a hierarchical Divine Liturgy with our Archbishop officiating. During the liturgy, St. Tikhon's seminarian James Weremedic was ordained to the holy diaconate. After divine services, a dinner was held at Fiorelli's in Dickson City.

Philadelphia

St. Stephen's Cathedral

At Pascha this year, the faithful were summoned to worship by the sound of newly-arrived bells. The bells, which arrived from Russia in time for holy week services, are the gift of Mr. & Mrs. Stephan Pron in memory of George and Mary Tripsba, Mrs. Pron's parents. Deacon John Suchernick is giving instruction on bell history and ringing technique.

Nanticoke

St. John the Baptist Church



Father Stephen Karaffa elevated to Archpriest, July 16

Fr. Daniel Geeza received several catechumens into the Church. On Saturday before Sunday of Orthodoxy, Joe Stearne was chrismated; recently, Steve

Cuthbertson and Basil & Eva Smith and their son Anthony were also brought into the fold.

Continued on the next page



Seminarian James Weremedic is tonsured a reader



Subdeacon James being ordained to the diaconate



Newly-ordained deacon and family with Vladyko Herman



The head table at All Saints banquet

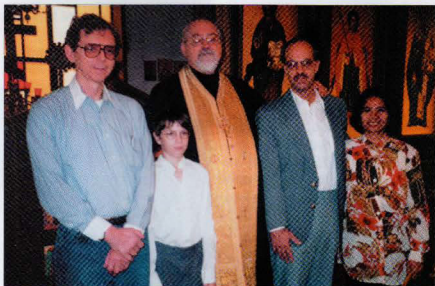


Joe Stearne with godparents, Robert Tallick and Marge Pron

Shillington

St. Herman of Alaska Church

A covered dish picnic was held June 21 by the parish sisterhood for the women of the parish. On Thursday, August 17, parishioners enjoyed a barbecue and baseball game with the Reading Phillies, an annual event for St. Herman's. A day trip to Hershey Park was held August 22 for the church school children and young at heart.



Fr. Daniel with Smiths and Steve Cuthbertson

Simpson

St. Basil's Church

Dr. Russell and Shari Swetter were honored on their 25th wedding anniversary, and Michael and Theresa Luczkovich on

their 50th. On both occasions Fr. Leo Poore served molebens after the liturgy, and receptions followed. Helen Kutch was honored as she celebrated her 90th birthday.



Helen Kutch celebrates 90th birthday

South Canaan

St. Tikhon's Monastery Church

On Sunday, August 13, the patronal feast day of St. Tikhon's Monastery and Seminary, His Beatitude, Metropolitan Theodosius, monastery abbot and seminary president, and His Eminence, Archbishop Herman, deputy abbot and rector, officiated at Divine Liturgy. A dinner followed in the monastery dining hall.

Stroudsburg

Holy Trinity Church

David Mastroberte from Holy Trinity was one of six junior high students selected from around the country to participate in the annual Summer Liturgical Institute held at St. Vladimir's Seminary. He attended the Institute in June along with many other clergy and faithful.

Williamsport

Holy Cross Church

Parishioners held a special parish meeting on May 21 and adopted a plan for the construction of a fellowship center on their property, behind the church. As with the building of the church, we hope to accomplish most of the physical construction ourselves under the leadership of architectural restorationist Paul Beard, who is a member of our parish.

The planned center will include a 1,500 sq. ft. fellowship area, elevated stage, and kitchen area, with log bell-tower and cupola. Century-old hand-hewn logs will be used to complement the style of the existing architecture.

Continued on the next page



Bellringers being instructed at St. Stephen's

Simpson

St. Basil's Church



Swetter family enjoying anniversary with Fr. Leo Poore



Fr. Leo with the Luczkoviches



Archbishop Herman inspects construction of new church

"When we were purified by baptism, we received the betrothal of the Spirit who deifies and increases the stature of those who partake of him. But, neglecting the commandments, the guardians of grace, we have fallen into passions again, and, instead of the breath of the Holy Spirit, have become filled with the wind of evil spirits, the cause of all our disarray. But he who has preserved the Spirit and been purified by him, is warmed by him and inspired by divine life, and then speaks by him, thinks by him and moves by him, according to the words of the Lord: 'For it is not you who speak, but the Spirit of your Father who speaks in you.' (Matt 10:20). In the same way he who has within him a spirit contrary to the Lord and is possessed by it, speaks and acts contrary to the Lord"

— St. Gregory of Sinai

**South Canaan
St. Tikhon's Monastery Church**



Archbishop Herman leads the faithful in kneeling prayers at Monastery on Pentecost



Blessing the addition to the diocesan center, July 20

**Stroudsburg
Holy Trinity Church**



David Mastroberte and other junior high students with Met. Theodosius

**Williamsport
Holy Cross Church**



The building begins in Williamsport

**Wilkes-Barre
Holy Trinity Cathedral**



Chicken barbecue sponsored by Anthracite District, FOCA

Come, you faithful, let us approach the tomb of the Mother of God, and let us embrace it, touching it sincerely with the lips and eyes and foreheads of the heart. Let us draw abundant gifts of healing grace from this ever-flowing fount.

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New Titles Available From
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Orthodox Spiritual Life
according to Saint Silouan the Athonite
by Harry Boosalis



St. Silouan the Athonite is especially relevant today because of the significance of his teaching for contemporary man. His writings were made available to the world at a most appropriate time. He was born in Russia in 1866, he arrived on Mount Athos in 1892 and entered the Russian Monastery of St. Panteleimon. He fell asleep in the Lord in 1938 and was canonized a saint in 1988. His writings were first published in 1952 by his disciple Archimandrite Sophrony.

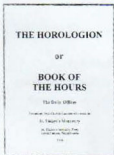
The present study is an attempt at a systematic presentation of the teaching of St. Silouan on Orthodox spiritual life. The goal is to illustrate his importance for today. His teaching is compared with the writings of the Church Fathers, showing how it is based on traditional patristic sources, as well as presenting its more original attributes. Special attention is given to his teaching on the acquisition of the grace of the Holy Spirit, spiritual warfare, the significance of suffering, humility, love for all mankind and prayer for the salvation of the entire world.

HARRY BOOSALIS completed his doctoral degree in theology at the University of Thessaloniki, Greece. He teaches dogmatic theology at St. Tikhon's Orthodox Seminary in South Canaan, Pennsylvania.

203 pages softbound ISBN 1-878997-60-2 \$15.00

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The Horologion
Translated from Church Slavonic with notes by St. Tikhon's Monastery



PREFACE

The Offices found in this Horologion have been compiled and translated from the Chasoslav published in Kiev, at the Kiev-Caves Lavra (1908), compared with the Velikii Chasoslav published at Holy Trinity Monastery, Jordanville, New York (1964), with additional materials translated from the Irmologii published in Kiev, at the Kiev-Caves Lavra (1886). The Horologion comprises the texts of the various daily Services necessary for the Reader (and Singers), i.e., of Vespers, Compline, Midnight Office, Matins and the Hours, and is intended as a companion to the Priest's Service Book published at St. Tikhon's Monastery (2000). Also included are the various Prokeimena, Magnifications and Biblical Canticles normally said at these Services. There have been some omissions of materials, e.g., the Inter-Hours, Morning and Evening Prayers, various Canons and Akathists, and Troparia, normally found in the unabridged Horologion.

In a further departure from the traditional Horologion, the lenten variants of the Offices have been printed as separate entities, rather than in a combined format as is usually the case. Likewise, where significantly different, the festal order of various Offices also have been printed separately.

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 Pravoslavnoy Tserkvi* (Aid for the Study of the Rubrics of the Divine Services of the Orthodox Church), St. Petersburg, (1900), and Priest S. Bulgakov, *Nastol'naya Kniga dlya Svaschenno-Tserkovno-Služiteliei* (Reference Book for Priestly Church Servers), Kharkov (1900).

Concerning liturgical language, as in the other liturgical books published by St. Tikhon's Monastery, 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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