

Christ is Risen!

Indeed He is Risen!

Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XVIII, No. 1 Spring, 2002

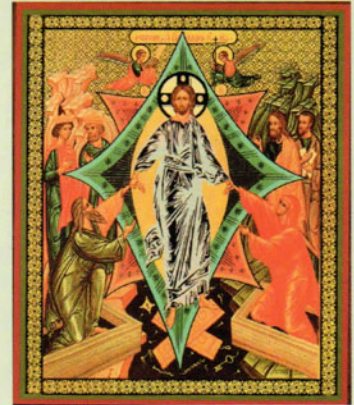


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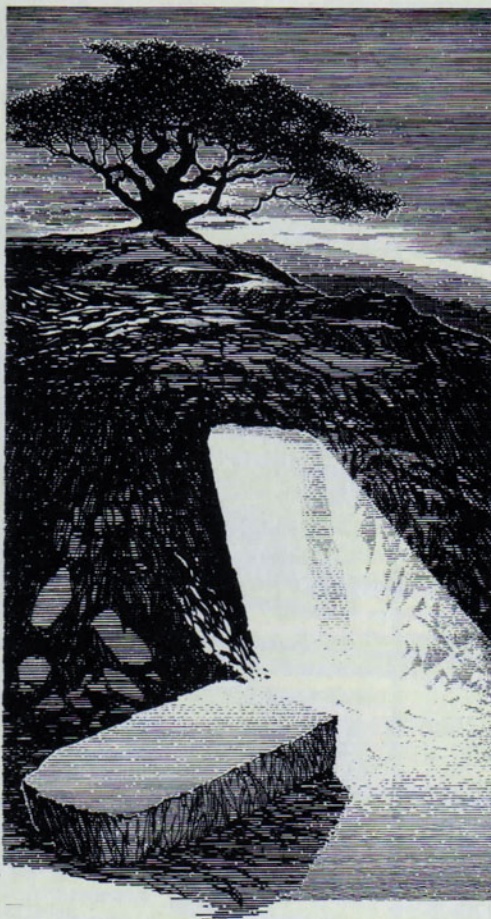
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Christ is risen!

Indeed He is Risen!



My dearly venerable pastors, pious monks, and beloved faithful:

We rejoice together today in ineffable spiritual joy, on this Feast of Feasts, the day of Christ's Holy Resurrection. Shining from the tomb of Christ, the radiant glory of the Paschal Day fills our hearts with light. It is the saving source of our immortality and of our eternal communion with Christ in his heavenly Kingdom, in the Father's house. It illumines our hearts and souls and all the universe. Orthodox people greet one another in paschal joy, calling out the jubilant words of triumph: Christ is Risen! Indeed He is Risen!

These words of amazement and joy, spoken by the first eyewitnesses and repeated until our own day, proclaim His triumph over death, which has become the basis of our certain hope and the confirmation of our faith and love.

I embrace all of you in the holy victory of our Lord Jesus Christ. With joy and with pure hearts, let us all glorify Him who has restored us to Life, and let us remain always in the keeping of His divine commandments, continually partaking of his Holy Gifts that we may increase our love, devotion, and obedience to Him.

With love in the Risen Christ,

+ Herman,

+HERMAN, Archbishop of
Philadelphia and Eastern Pennsylvania

Your Diocese

Alive in Christ

Volume XVIII Number 1 Spring 2002

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

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Your Diocese Alive in Christ

Produced by the Publications Department of the Diocese of Eastern Pennsylvania, Orthodox Church in America (Diocesan Center, South Canaan, Pennsylvania 18459 (570) 937-4686), under the direction of His Eminence, Archbishop HERMAN.

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Phone (res.): (570) 876-1241.

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

Deadline for the next issue of *Your Diocese Alive in Christ* is July 31, 2002. Please submit all articles (typed) pictures, parish news, etc., on disc to *Alive in Christ*, Diocese of Eastern Pennsylvania, Box 130, South Canaan, PA 18459, or e-mail to library@stots.edu

Archpastoral Letter of His Eminence, The Most Reverend Archbishop Herman

To the Devout Clergy, Monastics and Faithful of our Diocese of Eastern Pennsylvania:

Dearly beloved in the Lord,

Christ is in our midst!

For just one moment, pause, and think about these words: Wonder-working. A national treasure. An image of incomparable beauty, endowed with the power of healing. A gift from God Himself. Beloved by countless faithful. Miracle-producing. Renowned throughout the whole world. A radiant symbol of the Orthodox faith.

Of what could we be speaking? What could these words be describing? Nothing other than the icon of Our Lady of Pochaev! Enshrined at the monastery in a village in the land that was home to many of our forebears, this magnificent depiction of the Most Holy Theotokos and her Son our Savior, has over the centuries produced countless miracles of healing and been a source of faith and strength to millions upon millions of people who believe in the Lord in the Orthodox way.

This year, with the blessing of His Holiness, Patriarch ALEKSY II of Moscow and All Russia, and in concurrence with His Eminence, Metropolitan VLADIMIR of Kiev, we are being privileged to have this wonder-working icon from the Monastery of Pochaev in Ukraine with us for the very first time here in America, at our very own St. Tikhon's Monastery, for the upcoming annual Pilgrimage on Memorial Day weekend! And we have invited Metropolitan VLADIMIR and a delegation of hierarchs and clergy from the Church of Ukraine to escort this great treasure of our faith to South Canaan. What a blessing! What a privilege for us all!

Having been raised in a secular, materialistic and pragmatic society as we have been here in America, one might ask how it is possible for an icon such as this to be so renowned, so beloved, as wonder-working. There are *two things* that we need to remember in order to understand how Our



Lady of Pochaev could be revered as so miracle-producing.

First of all, the countless people who have venerated this icon over the centuries have indeed a great faith. They come from distant villages, often on foot, or from far-off lands, miles and miles away, because they believe in the power of God to work wonders! After all, isn't *faith* the single prerequisite for miracles in the ministry of our Lord as recorded in the Gospels?

Surely you recall the story of the woman with the chronic issue of blood, who believed if only she could touch just the hem of Jesus' garment she would be healed. Did He not say to her, "Be of good cheer, daughter, your faith has made you well" (Matthew 9:22). What about the Roman centurion's son who was about to die? Before our Lord healed him from a distance, He said of his father's belief: "... I have not found such great faith, even in Israel" (Luke 7:9). And remember the Canaanite woman whose daughter was possessed, who was willing to accept, like the little dogs, "the crumbs which fall from their master's table." Just before Christ healed her child, He said, "O woman, great is your faith! Let it be done to you as you desire" (Matthew 15:28). Indeed, we see how important faith is in partnership with the Lord's power to perform miracles!

Over the centuries countless people in Pochaev attest to this — as their faith was blessed by "the God Who does wonders"!

Secondly, there is *no power of intercession* greater than that of the Mother of God. That is why throughout all of history no other human person has been the source of so many miracles — from the first icon of the Theotokos ever written, by Saint Luke — to the icon of the Mother of God at Pochaev -- to the recent wonder-working icon of Our Lady of Chicago. That is why we venerate her above all the saints. That is why we call her "more honorable than the Cherubim and more glorious beyond compare than the Seraphim." And the Scripture confirms this.

After all, at whose intercession was the very first miracle Jesus ever performed? St. John the Theologian tells us — Christ's Mother. At the wedding of Cana in Galilee, when they had run out of wine, they did not go to our Lord Himself — but to Mary, for her to make the request. They understood that the best way to the Son is through His beloved Mother. It was she who gave them the formula, "Whatever He says to you, do it" (John 2:5), by which 150 gallons of water became wine. At the end of the Fourth Gospel, we read that as Jesus hung dying on the Cross, He gave His dear Mother to His beloved disciple, saying to St. John, "Behold, your mother" (John 19:27). In doing so, He gave her to all His disciples, to all His Church — she became Mother to us all. And so she was: in the midst of the eleven apostles and all the disciples (Acts of the Apostles 1:14), when they selected Matthias to replace Judas — and also on Pentecost Sunday, when the Holy Spirit came down on them in the form of tongues of fire. And so she is: even now, at the right hand of her Son in the Kingdom of Heaven, amidst all the Saints, praying before His throne for all of us her children, as we struggle here on earth to achieve salvation.

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“Surrounded By So Great a Cloud of Witnesses” Sunday of Orthodoxy

*Homily given at the Cathedral of the Holy Resurrection,
Wilkes-Barre, Pennsylvania on March 24, 2002*



In the Name of the Father, and of the Son, and of the Holy Spirit. Beloved of Christ:

The epistle read at this morning's Divine Liturgy closed with these words: "Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Hebrews 12:1-2).

In a beautiful cathedral such as this, we are surrounded by icons of saints and events in the history of our salvation. These icons are not simply decorations, but they make real Saint Paul's "cloud of witnesses." These icons are like our family album, telling us the history of the Holy Spirit's action in the life of our Church throughout all ages. In our homes we have icons to remind us that this cloud of witnesses surrounds us wherever we go. Just as in our churches, the icons in our homes, workplaces, and cars remind us of this cloud of witnesses.

We can reduce this cloud of witnesses, testified to by the icons, to mere decoration if our faith is founded on anything other than Jesus Christ as the cornerstone (Eph. 2:20). The father of lies wants us to believe that everything that we have is through our work and our effort alone. We must always remember that our Orthodox faith is a great inheritance



and gift given to us by Jesus Christ. It is this inheritance of faith that can be for our salvation or for our condemnation.

I once worked for a man named Tom Short who was very fond of baseball metaphors. He was continually reminding us that whatever success we had in our work was due in great part to those coworkers

who had gone on before. He was especially short-tempered with people who thought they had accomplished everything themselves, and who did not give credit to those who had previously worked in the field. Tom would say a person like that was "born on third, and thought he hit a triple."

Brothers and sisters, we must never forget the history of salvation that has brought us to this point. It is not our effort, but the Holy Spirit working and guiding the Orthodox Church, that has brought us such a great inheritance.

This foundation and inheritance prepare us to run a race to Heaven. This world is not our true home, and the purpose of this life is to open to us the gates of Paradise. Just as an athlete trains and prepares for a race, so too, must we take seriously our training and preparation in our life with Christ.

In the passage from Hebrews, Saint Paul exhorts us, "Let us lay aside every weight and sin." Our spiritual training is laying aside this weight and sin. Our choices are often not between good and evil, but between a good (or what the world sees as a good), and something that brings us closer to Heaven. We absent ourselves from the worship of the Church so that we may secure our careers, to enable us to provide for our families. We may choose to watch an entertaining program, rather than read a spiritually edifying book. The choices are often not between an absolute evil and an absolute good, but reflect our priorities, which are often not focused on the race set before us.

Let me give you an example. Before going to seminary, I was in charge of a Sunday School program at the parish I attended. Over the year, attendance

dwindled to the point where sometimes we would have one or two students out of twenty that were registered. We tried talking to the parents, creating crafts and activities for the children, all to no avail. Desperate for a solution, we sent a letter to the parents of all the children saying that on such-and-such a date we would have an expert give a presentation on how to improve our children's SAT scores.



The response was overwhelming. Even though this "presentation" was on a Saturday afternoon, when everyone was busy, over forty children and their parents showed up. We saw people we had never seen before, other than at Pascha and Christmas. Once gathered, I informed them that what we were really going to do was prepare their children for the Kingdom of God, and then had age-appropriate discussions about Christ and His Church.

I don't recommend such radical techniques, and I believe that improving our SAT scores is advantageous for our children, but what this incident showed was a misplaced priority. It's not that SAT scores are unimportant, but what has eternal importance for our children, our parishes and ourselves is our spiritual education in Christ. We must ask ourselves, what is the most important race: the race to be successful according to the world's standards, or the race that St. Paul calls us to run, with Heaven as the finish line?

We as Christians are called to transform the entire cosmos, one soul at a time, starting with ourselves. As St. Seraphim

says, "Save yourself and thousands around you will be saved." Whether we realize it or not, our neighbors, our coworkers and our communities look to us for salvation. We must listen to the questions that are asked of us. We must not retreat behind what makes us comfortable, or what is familiar to us. It is a high calling, to be a witness to the joy of the Christian life. It takes great sensitivity to truly listen to

those around us, and to respond in love.

In the eighth and ninth centuries, the question the world was asking the Church was, "Are icons a necessary part of the Christian faith?" St. John of Damascus and St. Theodore of Studios did not ignore or rephrase the questions in ways that made them more comfortable, but told the icono-

clasts lovingly but firmly that icons were necessary to defend the reality of the incarnation.

The challenge to us is to discover what question the world is asking of us today. I believe that the fundamental question the world is asking Christianity is, "What happens after we die?" In America, there is a great hunger for spirituality, regardless of its truth. While it is easy to poke fun at the "Psychic Hotline" or to shake our heads at the growth of various cults, they are symptomatic of a spiritual hunger within our nation. The common denominator of many of these false spiritualities is the message that you can have spiritual growth without any effort or pain. Within our Orthodox Church, many of us also believe that growth in Jesus Christ requires no effort other than minimal participation in the life of our parish. This is a soul-destroying lie.

The truth is, joy comes through the cross, not around the cross. The "race set before us" is not around the cross, or away from the cross, but with the cross before us as the emblem of our salvation. The cross does not mean we earn our salvation, nor do we replace the sacrifice of Christ that was done once and for all, with our own cross. The cross that we take up daily is the difficulty, the challenge of living out a Christian life in a world that rejects Jesus Christ.

The world is providing false answers to people's spiritual thirst, and we may be frustrated that people are not breaking down our doors to discover the truth of

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Sunday of Orthodoxy

Continued from page 5

Orthodoxy; but we must examine ourselves to see what kind of answers we are giving. Do we live as people that truly believe Christ has conquered death? Do we live as people in harmony with one another — or does the world see in us the same pettiness, angers and resentments that they see outside the Church? Do they see within us, and within our life together, an answer to their questions about what happens to us after we die, or do they see people like themselves, without any hope? If we as Christians have no hope in the



Rev. David Garretson

Resurrection, “we are to be pitied above all others” (1 Cor. 15:19).

If we would live as people that truly believe Christ has conquered death, we must live as faithful disciples of him, so that men may see our good works, and glorify our Father in heaven. That is, we need to be icons, reflecting in ourselves the likeness of Christ, so that the world may see that we belong to him. To do this is heroism in the truest sense. For help in this we turn first of all to Christ, and to his saints. We have their lives, and their holy icons before us as examples and as reminders.

We can also learn a lesson in heroism from the tragic events that befell our nation this year. The events of September 11 dramatized the reality of the existence of sin and evil in the world. Even nonbelievers no longer claim that the world is benign and peaceful in and of itself. For many of us, especially in this area of the

country, the absence of the Twin Towers constantly reminds us that Satan is the prince of this world.

We are called by Christ to be the spiritual firemen in a world on a path to destruction and death. Our duty is to be living icons of him — for our salvation and that of the whole world.

The heroes of September 11th were the firemen, paramedics and other rescue workers. I’m sure many of you last Sunday saw the videotape on TV of the two French filmmakers who accompanied the firemen the day of the tragedy. I was struck by the total lack of ego and private agendas on the part of the firemen. My family watched on our television the firemen in the lobby of the Twin Towers calmly going about their duty of rescuing the occupants of the office building, in spite of the danger surrounding them. They did not display the heroism of the movies or of

professional sports, but were men and women simply fulfilling their duty.

One of the victims of the collapse of the Twin Towers was Assistant Fire Chief Donovan, who died at the command post in the first tower that collapsed. The Saturday after September 11th, I listened to a recorded interview that the assistant chief had given four or five years prior to September 11th. The interviewer remarked that firemen had to exhibit bravery every day in the performance of their duties. The Chief corrected him and said that the only act of bravery that a fireman performs is when he takes the oath of his profession; everything else is just fulfilling his duty.

We, too, have taken an oath as Orthodox Christians at our baptism and chrismation. At that point we died to the old man, and chose to follow Christ. We are called to renew that oath every day of our life by picking up our cross and following Christ. We can either choose to be faithful to the oath that we took, and run the race that Christ has set before us, or reject it. The choice is totally ours, and the responsibility to make that choice real is totally ours.

We are called by Christ to be the spiritual firemen in a world on a path to destruction and death. That those around us may choose to follow Christ, the perfecter of our faith and the source of our joy.

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us, for thou alone art good and lovest mankind.

—Priest David F. Garretson



Victory

The Old Testament Readings For Holy Saturday

Jesus Christ came from above to the earth not only to teach and heal and gather together a new people, but to conquer. He was a Rabbi; He was the Great Physician and the Good Shepherd. But He was also and supremely, the Victor. Pascha celebrates the most important victory in human experience and history: the triumph over sin, death, and Satan, the triumph of the Second Adam over the First, ushering in the New Creation.

Thou didst descend into the tomb, O Immortal, Thou didst destroy the power of death

In victory didst Thou arise, O Christ God . . .

(Paschal Kondak)

Christ's victory is seen, strangely enough, already at the Cross when by outward appearance He seemed defeated. But what is apparent is not always what is. For Him, the Lord of life, the Cross and death were not the last word, not the end as, until then, they had always been. Death itself was deprived of its power and terror and was transformed into the gateway to Life Eternal, full of light and joy.



His victory is seen most obviously at His Resurrection, at the celebration of Pascha, when the triumphant Savior comes from the grave "as a Bridegroom in procession." The very darkness of that tomb becomes filled with uncreated Light.

Between the Cross and Resurrection is the mysterious silence of the blessed Sabbath, the Day on which Christ rested from His battle:

*The King of the ages keeps the Sabbath in the tomb;
Through His Passion He has fulfilled the*

*plan of salvation,
Granting us a new Sabbath rest.."*
(from the Praises of Holy Saturday)

During this most blessed of Sabbaths, the services of our Church take on a character unique to this day alone. Many examples could be cited here, but we will concentrate on the readings at vespers. Normally vesper readings, called *paremii* (parables or prophecies) are three in number. On some great feasts there are more; but on this day there are *fifteen*. All of these in one way or

another reveal the theme of victory.

1) The first is Genesis 1:1-13: "In the beginning, God created . . ." in order to establish the celebration of the New Creation, reference is made to the original one. Victory is seen there in the triumph of the primordial light over the formless void and darkness, and in the separation of the dry land from the waters, creating order out of chaos.

2) The second, Isaiah 60:1-6: "Arise, shine, for thy light has come . . ." is the Prophet's portrait of the world and its inhabitants covered with thick darkness. But

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Victory

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at the ordained moment, the Lord will arise and bestow the Light of His Glory on the people of Israel; and all the nations will come to that Light.

3) Exodus 12:1-11: The Lord reveals to Moses directions for the first Passover: the slaying of a lamb and the blood placed on the doorposts and lintels, along with other details of the first Pascha — foreshadowing the Pascha of our Lord Jesus Christ.

4) The whole book of Jonah is read here. Our Lord Himself referred to the “sign of Jonah” — his three days in the whale and subsequent release, alive and well, as a foreshadowing of His own three days in the tomb “as one asleep,” and His glorious Resurrection.

5) Joshua 5:10-15: Remembering that the name “Joshua” is the Hebrew form of “Jesus,” we see here the successor to Moses leading people of Israel at Gilgal in the observance of Passover. Then on the next day, when the manna ceased, they began to eat of the produce of the *new land*, their promised inheritance.

6) Exodus 13:20-15:1 tells of the miracle of the exodus itself. After all the devastating plagues, the Hebrews were at last released from their bondage in Egypt, only to have Pharaoh change his mind again and follow them to bring them back. But God parted the sea and the Israelites crossed on dry land to the other side, while Pharaoh’s chariots and horsemen drowned as the waters returned. It was the victory of God’s people over their enemy; God’s eternal plan over the temporal schemes of men.

At this point in the service the choir and reader chant verses from chapter 15 of Exodus, singing again and again: “For gloriously has He been glorified.”

It is obvious by now that these readings are not arranged to show a chronological history of Israel; rather, they are glimpses from here and there in that long history, glimpses of God’s providence and power working salvation in the midst of His people. Again and again in spite of the people’s repeated unfaithfulness and stubbornness, God shows His victory as He prepares the world for the ultimate triumph of Jesus Christ.

7) The readings resume with the prophecy of Zephaniah (3:8-15): “Thus says the Lord, ‘Wait for me, for the day when I arise



as a witness . . .” The Lord promises to purify the people — those beyond the land of Israel — that they may call on Him and serve Him. The proud will be removed and replaced by the humble, those who are entirely without lies or deceit; and the Lord, the King, will stand in the midst.

8) 3 Kings¹ 17:8-24: Here is the account of Elijah and the widow of Zarephath. After the miracle of the multiplication of the oil and meal, the woman’s son dies. Elijah prays over him: “O Lord my God, let this child’s soul come into him again.” And the child is restored to life — foreshadowing Christ’s ultimate victory over death.

9) Isaiah 61:10-62:5: “My soul shall rejoice in the Lord, for He has clothed me with the garment of salvation . . .” The

1. 1 Kings, in some Bibles.

beautiful prayer of vesting in the *sikhariion* in our Orthodox Church is here Isaiah’s revelation of a new life for God’s people, a life marked by righteousness and praise. They are called by a new name; they are no longer forsaken and the land is no longer desolate. God Himself rejoices over His people as a bridegroom rejoices over his bride.

10) Genesis 22:1-18: Abraham’s great test. “Abraham,” God said, “Take your son, your only son Isaac whom you love, and go to the land of Moriah and offer him there as a burnt offering . . .” — a most terrifying and impossible command. But from Abraham there is no argument, no hesitation. He arises early in the morning and sets out. Just before the moment of slaying, God stops the process and provides a ram as substitute. This test was a

most extreme victory of obedience over the human inclination to disobey; as such it was a turning away from the sin of Adam, and a foreshadowing of the ultimate sacrifice of God's beloved Son, this time unstopped by the heavenly Father.

11) Isaiah 61:1-19: "The Spirit of the Lord God is upon me . . ." Isaiah has been anointed by God to bring good news to the afflicted, the brokenhearted, to captives and prisoners — to comfort all who mourn, to bring gladness and praise to the faint-hearted. Victory is announced to all who have suffered devastations. Riches and rejoicing and honor will be restored to God's people, and the joy in an everlasting covenant will be without end.

12) 4 Kings² 4:8-27: Like his mentor Elijah, Elisha is also given power from above to raise the dead. The bitter sorrow of the Shunamite woman is transformed into rejoicing in the resurrection of her son.

13) Isaiah 63:11-64:5: "Where is He who brought them up out of the sea with the shepherd of His sheep?" Isaiah is speaking for the people here when they feel God their Father has abandoned them. Where is He that did "terrible things which we did not look for?" they ask. "From of old no one has heard or perceived by ear, no eye has seen a God besides Thee, who works for those who wait for Him." God is away for a short while, but He is about to return in awesome glory.

14) Jeremiah 31:31-34: The Prophet speaks of the coming of a "new covenant" with the people; not like the old one inscribed on tablets of stone — the old one which they broke. The new one will be written "within them," it will be written "upon their hearts." Their iniquity will be forgiven and their sin remembered no more.

15) The last and in some ways the most dramatic of these wonderful prophecies is that of Daniel 3:1-57. This is the account of the three Hebrew youths in Babylon. These young men were doing quite well there until the king set up a great idol of gold on the plain of Dura. All in the realm were to bow down and worship the statue at the time of the music; but the three young men would not do this. All children of Israel knew that of all sins, the one most heinous to God is *idolatry*. The youths would not bow before the king's image no matter how much they were threatened. When questioned about this they answered

the king — respectfully — that their religion did not permit this in any form. Furthermore they believed that their God would deliver them from any harm. But if God would not deliver them, they *still* would not bow before the image because it is not right to do so.

And so they were thrown into the furnace of exceeding heat. And "they walked about in the midst of the flames, singing hymns to God and blessing the Lord." And they continued to sing the greatest hymn of praise in all of Scripture. All creatures and all parts of creation sang with them: "Praise the Lord, sing and exalt Him throughout all the ages." Victory was won in Babylon by faith in God and faithfulness to His commandments. Victory over idolatry, over human pride; victory over death itself.

And the great liturgy of Holy Satur-

day continues in the mood of absolute confidence and quiet, unearthly expectancy. After the liturgy the faithful — their lamps filled with oil — await patiently the moment of return of the Bridegroom who had accepted to be crucified and buried. On the mount of Pascha,

"The Lord of hosts will make for all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined. And He will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death for ever, and the Lord God will wipe away tears from all faces, and the reproach of His people He will take away from all the earth" (Isaiah 25: 6-8).

—Archpriest Theodore Heckman

Archpastoral Letter of His Eminence

Continued from page 3

It is this combination — the *powerful intercession* of the Theotokos and the *strong faith* of believers — that has enabled Our Lady of Pochaev to have produced so many miracles. Will her coming to America, to our Monastery of St. Tikhon of Zadonsk, be another source of wonder-working? Only if our faith is strong enough! And even more basic: *only if we come to venerate her Icon!*

My beloved spiritual children! We have this *great privilege* of hosting Our Lady of Pochaev as she comes to America for the very first time! But we also have an *awesome responsibility*. We must emulate the millions upon millions of Orthodox Christians before us who have loved the Theotokos, and come to honor her presence among us.

As I invite you to this Ninety-Eighth Annual Pilgrimage to St. Tikhon's Monastery, this coming May 24-27, I urge you wholeheartedly: to attend the many services; to visit the many shrines; to receive with faith and love the holy mysteries; and above all, to venerate the beloved icon of Our Lady of Pochaev, which we are so blessed to be gifted with this year.

"She Who Is Quick to Hear" is powerful in her intercession! If our faith is but as strong "as a mustard seed" and we come to ask her help, perhaps even at our

pilgrimage, Our Lady of Pochaev will work miracles for us!

Please join us for this year's historic pilgrimage. It is the last one in the active reign of His Beatitude, Metropolitan THEODOSIUS as primate of our Church. At it, a new bishop will be consecrated. And, most importantly, throughout this coming Memorial Day weekend, we will have in our midst the wonder-working treasure, the miracle-producing gift from God, the symbol of our faith in the land of our forebears: the icon of Our Lady of Pochaev. Come and venerate her, as she comes to our shores for the first time in history, bringing with her the incomparable power of her intercession before the throne of her Son.

I look forward to seeing you this Memorial Day weekend. I pray that our Lord, through the prayers of His most pure Mother, Our Lady of Pochaev, will bless you with all the good things that come from His hands! And with love, I remain

Devotedly yours in His service,

+ Herman

+HERMAN, Archbishop of Philadelphia and Eastern Pennsylvania Deputy Abbot of St. Tikhon's Monastery



Altar Servers Gather For Retreat

St. Tikhon's Seminary was the site this year for the annual Altar Server Retreat of the Diocese of Eastern Pennsylvania. A total of 34 altar servers from 10 diocesan parishes attended the encounter, which was held on Friday and Saturday, March 29-30. The theme of the gathering was "Serve the Lord!"

The retreat began Friday evening, with registration at the Metropolitan Leonty Dormitory, which housed the young men, ages 7 to 19, for two days and one night. After some sports activities in the seminary gymnasium, the participants enjoyed an evening snack. Then came an hour of "team jeopardy" during which the retreat participants competed on two teams for correct answers to questions in the areas of New Testament, Old Testament, the commandments and sacraments, the Divine Liturgy and liturgical items of the Church. The contest was such a close match-up of excellent knowledge that it



required three "sudden death" questions — the last tie-breaker being: Who were the three persons that our Lord brought back from the dead?

Before lights went out on Friday night, evening prayers were offered in the seminary chapel. Retreatants also received the sacrament of holy confession in preparation for the liturgy the next morning.

Saturday began with a wake-up call at 7 a.m. and personal preparation. The young altar servers, each dressed in his

sticharion, marched in procession from the dormitory to the monastery church. There they participated in the hours and the Divine Liturgy, celebrated by His Eminence, Archbishop HERMAN. All the altar servers received holy communion personally from the Archbishop. He welcomed them to St. Tikhon's Seminary and offered them some guidance in serving the Lord and in growing in Christ. At the conclusion of the services, he presented them with a gift — a beautiful triptych of the Resurrection of Christ, made in Russia.

After breakfast in the seminary refectory, the boys went back to the dormitory for room cleanup and inspection. They then enjoyed some fun on the basketball court. This was followed by the first presentation of the theme "Serve the Lord!" offered by the clergy present. This session dealt with serving Christ as an altar server in the sanctuary of His church — exactly what that means, guidelines for properly

serving at the liturgy and a general list of do's and don'ts to remember.

Following a question-and-answer discussion, the priests and retreat participants hiked through the seminary and monastery complex, stopping to pray at the various outdoor shrines that adorn the rustic campus setting. After their mini-pilgrimage, everyone enjoyed lunch at the refectory.

The afternoon presentation of "Serve the Lord!" dealt with the altar servers' commitment to Christ for the future. They were encouraged to think of ways they could serve the Savior in His Church in the years to come. Among those suggested by the young servants of God were: priest or deacon, or perhaps bishop; choir director or church school teacher; parish council member or youth advisor.

The young men were reminded that our Lord often sees us differently than we see ourselves: "We look at how we are or what we think we want to be, but He sees the best that we are capable of becoming. For instance, Christ looked at Simon the fisherman and Levi the tax collector and Saul the persecutor of Christians, and He saw

more than they had ever dreamed possible. He saw in them Peter the 'fisher of men' and Matthew the evangelist and Paul the great missionary — and the Lord's grace helped them to become just exactly what he saw in them.

"Perhaps you see yourself right now as a baseball or football player, a musician or a scientist. But the Lord may see in you a priest or a deacon, a choir



director or a Sunday School teacher for His Church. You have to let Him help you, let His grace work in you, so that you can become the best possible person you can be to 'serve the Lord!' "

The retreat concluded with the altar boys' attending the vigil service, celebrated by Archbishop HERMAN in the monastery church. Before leaving the seminary campus, they enjoyed a spaghetti dinner in the seminary refectory. At the conclusion of supper, they were reminded by the staff: "We have enjoyed having you here these few days. Plan to come back next time. In the meanwhile, remember what you have learned here. Be the best young man — the best son, the best student, the best altar server that you can be. Think about serving the Church — now as an altar server — and in the future, perhaps as a priest or a deacon. The Church needs you; Christ needs you; we need you to be the best that you can be."

Clergy staffing this year's retreat were: Fr. Michael G. Dahulich, Fr. Andrew Diehl, Fr. Nicholas Wyslutsky, and Fr. James Weremedic.



“Sobornost”: The Nature of the Orthodox Church

Conclusion

Keynote lecture in the 2001 fall lecture series at St. Tikhon’s Seminary

The First Council

From the very beginning we know that when there was a problem in the Church, Peter didn’t solve it by himself. St. Paul didn’t solve it by himself. A local church didn’t just get together and vote and decide what to do. The Church came together. In 49 AD in Jerusalem the first council took place attended by the apostles, the presbyters, the whole Church. This council met in the holy city to decide how far gentile converts to the way of Christ should be subjected to the Old Testament law. People who were Jewish and became Christian had been reliving liturgically the historical events that had taken place in their becoming the chosen people of God. They relived the Passover. They relived all the other festivals of the Old Testament church. Now the question was, when the pagan comes in shouldn’t he relive those things of the Old Testament first? Shouldn’t he be circumcised? Shouldn’t he be bar mitzvah’d? Or, should he just begin with baptism as a Christian? That became the debate. And the charges had been brought against Paul and Barnabas by Christians with a Pharisaist background, that they weren’t doing the right thing.

And so the Church came together. In the deliberations Peter took the side of Paul and Barnabas. This intervention brought peace where there was discord. Now while the apostles went about missionizing the world, they left in their



Archpriest Michael Dahulich

stead at Jerusalem, a bishop — James the brother of the Lord. And the assembly listened to Peter and Paul — but when they held their peace, it was James who had the last word. He repeated Peter’s arguments and justification of Paul and Barnabas, supported them with a quotation from Isaiah, and he brought an end to the debate, and said “Therefore my judgment is . . .”

And so what comes out of that council is the famous statement “it seemed good to the Holy Spirit and to us” (Acts 15:28), the whole Church. It seemed good to the Holy Spirit and to us that we shouldn’t put

a great strain on these pagan converts and make them become Jewish Christians first.

Councils to this very day have dared to speak with that same sense of confidence and those same words. Bishop Kallistos (Ware) tells us an isolated individual may well hesitate to say it seemed good to the Holy Spirit *and to me*. When gathered in council members of the Church can together claim an authority which individually none of them possesses. And so, the first council teaches us they gathered in love. And there were differences of opinion. But that first council meant that none of us had to be living

the Jewish faith liturgically. Our faith begins when we receive Christ in baptism and the Holy Spirit in chrismation, and union with the Trinity in the holy Eucharist.

The Church and the Churches

I said earlier that the Church began as a little gathering of people in Jerusalem. It wasn't very long before the Church began to spread far and wide. The apostles took it to Alexandria, India, Greece, to Antioch, to Rome, to all of the places of the world. And when they went on these missionary journeys, what happened was they didn't stay. They left someone in their place to represent them and the Church — to head the church, to oversee the church they had established, to ordain and to work together for the building of the body of Christ. At the same time that there was a church in Jerusalem, replicas of that church were being formed all through the world. What was necessary for that church is you needed a head, the bishop — the clergy — and the people. You can't have a church without people, without a bishop, or without priests. These are all essential elements.

And so each of those churches became a replica of Jerusalem. In the center there was the church that was in Jerusalem. And it spread out in replications, maybe not in size but in essence. And we can continue to grow. So there were churches — the

church in Corinth, in Antioch, in Philippi, as well as the church in Jerusalem. There were the Churches in Galatia. But there was also the one Church — they were still the one Church, the one body of Christ. Like cells in a living being, they formed the one Church. So you have a living organism made up of smaller living entities. That's why St. Paul used the word *body*. It fits so well. Inside of us are the cells — the stuff of our lives that keep us alive. As long as they are growing and replicating, we're living. When the time comes that the Lord calls us, those cells will be as dead as we are.

And so we use the words church and churches: church is used in the New Testament both in the singular¹ and in the plural,² and also in relation to the particular local churches.³ Sometimes it speaks of the Church in general, though dwelling in different localities.⁴ Serge Verhovskoy comments, "Such [varied] use of the word 'church' in the New Testament can easily be explained in terms of *catholicity*. Essentially the Church is one because her nature is one and she unites all Christians in one God and in one Christ. Inasmuch as the Church is always identical to

1. Matt. 16:18, 18:17; Acts 2:47, 20:28; 1 Cor. 10:32, 12:28; Eph. 1:22, 3:10, 5:23; Col. 1:18-24; and 1 Tim. 3:15.
2. Acts 14:23-28, 15:41, 16:5; 1 Pet. 1:1-2; Rom. 16:4-16; 1 Cor. 4:17, 16:1; 2 Cor. 8:9, 8:28, 12:13; Gal. 1:22; Phil. 4:15; and 2 Thess. 1:4.
3. Acts 14:27; 3 John 9; Rom. 16:1; Col. 4:16; 1 Tim. 5:16; Rev. 3-4.
4. Acts 20:17-20; Jas. 5:14; Rom. 16:23; 1 Cor. 1:2; Eph. 1:1; Col. 2:2; 2 Tim. 3:5.

herself wherever she is, we can speak about the Church being present in any place where we find a Christian community. For the same reason all the church communities or local churches can rightly be called churches, and the same can be said about any genuine Christian family."

So the local church is the Church. But there is also the whole Church: each community is the *same catholic Church*. Now that's different from the western notion, especially the Roman notion where you have a huge circle that keeps getting bigger. And in that view, each church is a *part of the church*, the see. It has to be united with that central church of Rome; you have to touch base with the center or you don't have a church. But it wasn't founded that way in the beginning.

There was a church in Jerusalem that was replicated; the church of Rome too was founded by the apostles as a replication of that church at Jerusalem. Together we work; the churches are one and we need to be in communion with the whole. There's a formula: one plus one plus one still equals one — one Church. The notion is the gathering of the people. There's a local gathering and there's a gathering of everyone that is a member of the body of Christ. So, whether the Church is in Antioch or Corinth or Galatia or Rome, each community is the *same catholic Church* — not a part of it but the Church in its fullness — whole in its faith, the same conciliar structure as the apostolic church in the city of Jerusalem. The difference of course is that the leadership of the community no longer belongs to the twelve.

"Bishop" in the Early Church

With the death of the apostles, each local community and church centered around its local bishop and presbyters acting as a conciliar body working to preserve a consensus on matters of faith and practice. Now, let us not forget one thing: what is the essence of the Church is communion with that greater council, the Holy Trinity. And so the Church functions first of all to communicate us with God.

It's in our liturgy above all, in our prayer, that the bishop and the priests and the people function. And so the bishop becomes the person who presides at the Eucharist. He presides at the Eucharist wherever he is in his diocese. In the local

Authority in the Church: Grounded in Conciliarity

Orthodox Patriarchs of the East, Reply to Pius IX, in 1848:

Among us Orthodox, neither patriarchs nor synods would ever introduce new things, because the defender of the religion is the Body of the Church itself, namely, the people themselves who desire their faith eternally unchanged and identical with that of the Fathers.

Synod of Constantinople in 1895, responding to Pope Leo XIII:

It is moreover manifest that the whole Church of God, which holds fast in its bosom unique and unadulterated and entire this salutary faith as a divine deposit, just as it was of old delivered and unfolded by the God-bearing Fathers moved by the Spirit, is one and the same forever, and not manifold and varying with the process of time.

Letter of the Eastern Patriarchs:

Infallibility has resided only in the universality of the Church united by mutual love; and the invariability of doctrine as well as purity of worship were entrusted to the keeping not of any hierarchy but to that of the whole ecclesial people which is the Body of Christ. Among us it is the whole body of Christ which safeguards the religion, i.e. it is the people itself which seeks to preserve the faith intact.

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church at Jerusalem, he represents Christ when He was there in person. As Christ brought the communion to the church in Jerusalem on Holy Thursday, so the bishop does that in the church he celebrates in, to his entire diocese. And having unity in and through the episcopate, we have this communion between all of our local churches that form the Orthodox family — the Orthodox Church. So the leader is the bishop. Just as the faith of the apostle Peter was the rock upon which the proto-Christian community was built in Jerusalem, the faith of every bishop becomes the rock of that community while he is here, and in the liturgy we pray that he will rightly define the word of the truth.

When the last of the apostles, John the

with Western Christians doesn't belong to the bishop as an individual but is transmitted to him by the Church to announce the faith of the apostles in that particular community which elected him. The bishop not only becomes a symbol of Christ, but through him the presence that Christ had through the apostles is just as real as the presence of the Body is real in that community. Thus Ignatius of Antioch said, about A.D. 100, "I beseech you to seek to do all things in divine harmony *under the presidency of the bishop who has the place of God among you.*" Just as the Trinity works in harmony under the headship of God the Father, so we the Church need to work under the presidency of the bishop.

Theology of Ignatius of Antioch

St. Ignatius gives us the basic theology that the Lord's Supper is reproduced

appoints. Where the bishop appears let the people gather."

To the faithful of Magnesia, he instructs: "As the Lord did nothing without the Father . . . so you must do nothing without the bishop and the presbyters . . . Be submissive to the bishop and to one another, as Jesus Christ was to the Father, and the apostles to Christ and to the Father, that there may be a union both of flesh and spirit" (Magn. 8).

The danger of schism is the Church is also addressed by St. Ignatius in his letter to the Philadelphians: "All who belong to God and Jesus Christ are with the bishop; and all who repent [that is, of schism] and who come into the unity of the Church will also belong to God . . . If anyone follows a man who causes a schism, he 'does not inherit the Kingdom of God' " (Phil. 3).

The Eucharistic Assembly

St. Ignatius clearly understands the common celebration of *one Eucharist* to be *the center of the unity of the Church*: "Take great care to keep one Eucharist [among you], for there is one flesh of the Lord Jesus Christ and one cup to unite us by His blood. There is one sanctuary, as there is one bishop, together with the presbytery and the deacons . . ." (Phil. 4). In his letter to the Smyrnaeans, St. Ignatius emphasizes three main points: the importance of God's people to submit to the Christian priesthood, if the unity of the Church is to be preserved; the right acceptance of the archpastoral authority of the bishop; and the fact that the bishop delegates to the presbyters his authority to celebrate a valid Eucharist: "Shun divisions, as [they are] the beginning of evils. All of you follow the bishop as Jesus Christ followed the Father and [follow] the presbytery as the apostles . . . Let no one do anything that pertains to the Church apart from the bishop. Let that be considered a valid Eucharist which is under the bishop or one whom he has delegated. Where the bishop appears let the people be, just as where Jesus Christ is, there is the Catholic Church,"⁵ that is, the *sobornaya* Church — the fullness of the church. "It is not permitted to baptize or hold a love-feast [Eucharist] independently of the bishop. But whatever he approves, that is well-pleasing to God; [in order] that all of our acts may be sure and valid."⁶



Theologian, died, there was a crisis of the Church. Where is the authority of the Church? Ignatius of Antioch said "where the bishop is, there is the fullness of the church." That was accepted from the very beginning.

At first, there weren't huge dioceses as we have now. Every Christian community (what we know as a "parish") was originally presided over by a bishop elected by that community and consecrated first by the apostles and later by the bishops of the neighboring churches. The bishop never exercised his authority upon the Church, always within the Church. So when Christ oversees the whole Church, the bishop oversees within the church.

"Apostolic succession" that we talk about so much in theology and in dialogue

in a Christian community and the bishop takes the place of God in presiding at the Eucharist. Priests that surround him represent the apostles. We saw this when the church was blessed in Simpson. The pattern can be seen in the Book of Revelation: it's the Church worshipping God in its fullness — the bishop, his priest, his people. It's *in* the community that the bishop exercises authority of service. He is there to make sure that the truth is maintained, that order is maintained, that the continuity of the Church from the time of the apostles is never broken; that's his function, his gift.

St. Ignatius writes, "Let us follow the bishop, as Jesus Christ did the Father . . . Let that Eucharist be valid which is offered by the bishop or one whom he

5. Smyrn. 8.

6. Ibid.

People tend to think of the Church as a worldwide organization of which the local body is a part. Ignatius didn't look at the Church that way. For him the local community is the Church. He thought of the Church as a eucharistic society, which only realizes its true nature when it celebrates the Lord's Supper. That's very important even for St. Paul. When we're a member of the body of Christ, what makes us a member? Is it because we pay dues? No. Is it because we were born Orthodox? No. It's because we are united by the body and blood of Christ. We are members of His body because we ingest into our souls and into our bodies the body and blood of Christ. That makes us related to each other, not by the same blood type that flows through our veins but by the living blood of Christ that we share and that nourishes our soul, that makes us one with one another.



The Fullness of the Church

So it's in the eucharistic community with the Lord whom we love that we find our identity. That's what makes you a functioning, living member of the Church. St. Paul says whatever talents that you have, that's what your function is in the body of Christ. You become a member not by some mechanical methodology but by a living participation, a oneness, with the Lord in communion with Him and with one another. So at every celebration of the Eucharist, at every celebration of the Divine Liturgy, wherever it is -- you see that the local community is the Church in its fullness as it celebrates the Eucharist with the

bishop or with his representative. We can't celebrate the liturgy without the bishop or a priest. And we can't celebrate without people. Both are absolutely necessary.

As I said before, the Church is full in each of the communities; every church possesses the fullness of Church life. The concept of *sobornost* (conciliarity, catholicity) adds to this another dimension: that the Church is also present throughout the world, for the local communities exist in interdependence. Archbishop Basil (Krivocheine) writes, "A local church is not merely a part of the universal Catholic Church but her full manifestation undiminished in a determined place." It's the Church in eastern Pennsylvania just as it was the Church in Corinth; the Church in Moscow just as it was in Rome. She is the Catholic Church in each place; identical with the Catholic Church universal, which exists only in her local manifestations. And each local church is identical with the Church universal, yet distinguished from her.

Archbishop Basil uses an analogy to explain this theological antinomy, this seeming paradox. Divine persons, Father, Son, and Holy Spirit, are not parts or portions of the Trinity. Each of them are the entire God as fully manifested. As each of them is true God and is neither a portion of Holy Trinity nor identical with it, so in a similar way the fullness of the catholic Church is manifested in all her local churches which are many, not just three. They are neither understood as portions of the universal church nor simply identified with it. The local church for us is the diocese; it's the Church in eastern Pennsylvania. And so it is in any place: the fathers in many and varied ways address this and support it — Hippolytus and Irenaeus and Cyprian of Carthage and Gregory of Nyssa and Dionysius all teach this same theology that we read in St. Ignatius.

Archbishop Basil clarifies the well-known statement of Ignatius of Antioch, in which the term *catholic* is used for the first time in ecclesiastical history: "... The appearance of the bishop among a local congregation authenticates the latter as a local church under the guidance of the bishop as its head; so in a similar way the presence of Christ renders the whole Church Catholic. As the bishop is the head of the local church, so is Christ the Head of the Catholic Church. In other words, a local church has a visible head, the bishop,

while the Catholic Church has no visible head. Her head is Christ Himself."

In looking at the whole Church, St. Cyprian said that bishops share in one "episcopate" just as we share in the one Church. Yet they share in it in such a way that each possesses not a part but the whole. "The episcopate," he writes, is a single whole in which each bishop enjoys full possession." Thus, there are many churches, but only one Church; many *episkopoi* (bishops), but only one episcopate.

The Council of Bishops

And so it's only natural that they should be together. And this is how it happens. The reason that the Church is able to keep the Tradition alive is because the bishops representing their local churches meet together in a council. And they share their common needs and concerns and their common vision. And if one of them gets an idea that is off-base, the brother bishops come together and say "Now look, this is the way we work," and they come to a common understanding. And so the council becomes the notion of the common voice of the Church. The council is her *working together* in time and history — to be a common testimony of several churches, of all the churches.

Now there is no evidence of such a council until the second century. Father Florovsky tells us the system of councils first originated in Asia Minor where the bishops gathered to take a stand against the new prophecy of montanism. During the third century the institution of council spreads to North Africa. The council becomes the best device for witnessing and articulating and proclaiming the common mind of the Church — the accord and unanimity of the local churches. And because the council is also a council not only of the bishops, but of all the churches represented by all the bishops when they get together — the function of a bishop is also not only to be the pastor of his local church, but also to carry the responsibility for the universal communion of all the churches. This is the meaning of episcopal conciliarity. It means that when the bishop is consecrated, other bishops come in from other local churches to make him a bishop. And he works with them to make the whole Church function as one.

The first three centuries brought a lot

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of changes that were important in the organization of the Church. Of course, one of them was the fact that as the Church grew it became necessary for priests to represent the bishops in their areas of responsibility. And it also meant that certain bishops would be given privileges of honor — metropolitan bishops, and then eventually certain sees got privileges because of their apostolicity and the size of the communities. So you see the churches of Rome and Antioch and Alexandria are honored because of those reasons, and Jerusalem because of her protection of the sites of the holy city.

The Council of Nicea

But this takes place, you see, at a specific gathering, a gathering of all the bishops of the world at that time at a place called Nicea. And the reason that this great gathering, this council, took place was because, just as had happened earlier at Jerusalem, there was a problem in Church. And one person didn't decide it, nor did people vote on it. The churches sent their bishops together. And in Nicea they dealt with the problem of Arianism, which rejected the divinity of Christ. In dealing with the Arian controversy those bishops had a sense that they were the whole Church. When they were finished pronouncing the faith that they knew had been handed down to them by the apostles three hundred years earlier, they had said "... the catholic Church anathematizes" those who disagree with this truth. They had a sense, they knew then and there, that this group of bishops representing the local churches that were there, represented the whole Church.

And so we have what has become known as the ecumenical council. Bishops from all over the then-known world, the now-known world, gathering together from all the churches, representing their churches, speaking on behalf of their priests and their lay persons, saying "It seems good to the Holy Spirit and to us" that we affirm that Jesus Christ is "true God of true God, begotten not made, consubstantial with the Father by whom all things were made." This is the truth of the Church, and they affirmed that as a total body.

St. Cyril of Alexandria said this about

them: "They did not speak themselves, but the very Spirit of God the Father was speaking through them" (Epistle 39). So this was the idea: that the Church was speaking through its bishops at that point in time, for all of the local churches for all of the Christians. And so the Church has this new institution of an ecumenical council: the whole Church gathered together to resolve its crises, its problems.

While attempts at explaining the meaning of the word "catholic" as an attribute of the true Church do not appear until the middle of the fourth century, the term *katholike ekklesia* (catholic church) appears in the Nicene canon, and it denotes a very concrete reality on two levels: the

say in the selection of their bishop.

And the interesting thing about Nicea is that it didn't become an ecumenical council until all of the people, all of the bishops, until the people, the priests, the bishops together received it, confirmed it as a true council. The authority of the councils depends on their being the true voice not only of the consensus of the bishops, but of the consensus of the whole Church, for the bishops' decisions reflect the mind of the Church; if this does not happen, the council is rejected as a false one.

Ultimately, the authority of a council depends, of course, upon the presence of the Holy Spirit. The Spirit is always free



Church universal, and the local church — headed by a regular bishop — as the basic ecclesiastical entity.

There's an important part of Nicea that we need to look at. The Nicene Council talks about the election of bishops. And insofar as the local clergy and laity are not mentioned in the decrees or canons themselves, it would seem that they were not included in the process. But there is a document issued by the Nicene council, sent out to the bishops of Egypt, and in it the rights of the people in the electing of a bishop are openly and unequivocally acknowledged. And a great scholar, Archbishop Peter of New York and New Jersey, tells us that many documents of post-Nicene times prove that such a practice existed, that the people did in fact have a say in the election of their bishop. We sing *Axios!* at the end of a consecration of a bishop. This is an affirmation by the whole Church of the selection of this man whom the bishops of other local churches have come to make a bishop. And so, Nicea affirms that not only were the lay people represented by their bishop but they had a

to speak in different ways and cannot be imprisoned, even by a council. A true council can say with truth: "It seemed good to the Holy Spirit and to us . . ."

There have been councils that wanted to be ecumenical. There are councils that wanted to be true councils that were rejected. There was a council in Ephesus in 449 that was rejected by the Church, even though the bishops there thought what they were doing was right. It wasn't a true council. It didn't square up with the faith that had been handed down. And so, that "robber council" did not become a council of the Church. It went down in history as a robber council.

The councils on an ecumenical (worldwide) level, are where the whole Church gets together and the local bishops represent their diocese, their priests and their people. And the way that those bishops truly know the mind of their priests and their people is because there are smaller councils. We have in America a synod of bishops that meets twice a year. The Holy Synod of the Orthodox Church in America meets twice a year and there is that

exchange of the American experience of the Church. Each bishop comes from his diocese, wherever it may be, and they converge under the presidency of Metropolitan Theodosius and they discuss on the national level the concerns, the visions, the problems of the Church in America, the local churches in America.

And periodically, in between those meetings, there is a lesser synod that gets together to advise the Metropolitan on how to handle the national Church, the churches in this country. Now the way those bishops know how to reflect their local churches is because, as you know, we have the diocesan assembly that meets once a year. And that diocesan assembly enables the bishop to discuss with his

priests and lay people the needs and the visions and the problems of the Church.

Today there was a meeting of the diocesan council, representative of priests and lay people, advising His Eminence. So all the decisions that he makes and all the decisions that his fellow bishops make are not done on their own. They're made and they're carried out in consultation with priests and lay people. Of course every three years, the entire membership of the church has an opportunity to gather in a council, a *sobor* of the national Church. And the same thing happens in Russia, in Greece, and all through the world: the Church is the Church in each different place.

And of course, even in a parish, the

way that the parish advises the bishop is that the priest and the parish council and the people come together once a month for a parish council meetings and annually or semiannually for parish meetings, to discuss their vision, their problems, their concerns.

The Church is a council working always in love, always in prayer, always together. According to the view of *sobornost* (conciliarity) the council is the highest vehicle of expressing the communion that exists between us, among us. They are the "supreme authority" — not for making new teachings or revealing new truths, but — guided by the Holy Spirit — they express the faith "once and for all" delivered to the saints. When Pius IX became the pope and he made an overture to the Orthodox, this is what the patriarchs wrote in response to him: "Among us Orthodox, neither patriarchs nor synods would ever introduce new things -- because the defender of the religion is the body of the Church itself, namely the people themselves who desire their Church to be eternally unchanged, and identical with that of the fathers." In other words, we are not, nor can we be, a church that some person governs "infallibly" by his office. There is no such person. We want to function the way we function — the whole body determines, through the bishops, that we keep the faith unchanged, that we live in the same way and worship in the way, as we have done for centuries.

Again, almost fifty years later in response to Pope Leo XIII, a synod in Constantinople said, "It is moreover manifest that it is the whole Church of God which holds fast in its bosom the unique and unadulterated and entire saving faith as a divine deposit just as it was of old delivered, unfolded by the God-bearing fathers, moved by the Spirit and formulated by them during the first nine centuries. This is one and the same forever . . . And infallibility resides only in the universality of the Church united by mutual love. The doctrine is preserved, as well as the purity of worship, entrusted to the keeping not of any hierarchy alone but to the whole ecclesial people, which is the body of Christ." And so among us it is the whole body of Christ which safeguards the faith. It is the people itself, which seeks to preserve the religion intact. It's through the councils that this happens, working together.

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Many Manifestations of *Sobornost*

The Holy Trinity	Father, Son, and Holy Spirit: the Divine Council; the model and prototype of <i>sobornost</i>
The Church	Hierarchy of bishops; priests, deacons, and other orders; laity — many and varied offices and gifts (see 1 Corinthians 12). "The whole body, joined and knit together by what every joint supplies, according to the effectual working by which every part does its share, causes growth of the body for the upbuilding of itself in love" (Ephes. 4:16)
Angelic Ranks	The nine angelic ranks, arranged in perfect harmony and order (<i>taxis</i>), serve and glorify God
Ecumenical Council	Each bishop represents the clergy and laypersons of his diocese
Synods of Bishops	Meet twice a year on a national / regional level; same principle of representation
Lesser Synod	Meets more frequently — same principle
Levels of Primacy	Patriarchs, metropolitans, archbishops, bishops: reflects the Trinity
Diocesan Assembly	Annual; every priest, every parish represented; advise the bishop, set the goals, see the vision
Diocesan Council	Triannual; representatives of the Assembly: bishop, some priests, some laity
Parish Council	Monthly; bishop represented by priest; share together, set goals, see vision
The Family	A "little church"; like the Church, it reflects the Trinity
Marriage	As the basis of the family, it reflects the Trinity; reflects also the union and love between Christ and his Church

Sobornost

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Sobornost depends upon each believer

When the Russian revolution came, what was the first thing the Church did in response? She called a council. And as soon as communism fell there was a council. The Church understood even on the brink of captivity, and the moment she was given freedom, that the council was the way.

And so that's what we need to live. We need to live as a communion of persons together, with whatever gifts we have, in council with one another — people, priests, the bishop. This is how they selected Matthias, this is how they ordain deacons, how the council of Jerusalem was held.

Lay persons helped to missionize the Church. It wasn't just Paul who founded all those churches. And it's just not Timothy and Titus, the bishops that he left in his place. There were people like Lydia, and Priscilla, and Aquilla and Gaius, who opened their homes and made them the church; who funded the church with their generosity, who made the church possible in Rome, Corinth, and Philippi by their generosity. What does this mean to you as a layperson or as a priest? It means each of you, as a baptized person, is a member of the priesthood of all believers; and in your prayer life, in the living of all your life, your first goal is to save your soul. Your first goal is to grow in theosis and to pass into the kingdom of heaven. And so in a sense that makes you a worshipping, celebrating, priest of all believers — not an ordained priest but a priest who functions in a sacred way.

Each of you has a gift and that gift is important. Each of you as a person is important. Everyone who is baptized in the faith is important, never forgotten, from birth to the entrance into the Kingdom. "Memory eternal," we sing. How do you fit into this conciliar Church? What gift do you have to give? St. Paul talks about teachers, singers, workers; he says whatever gift you have, give it to the Church. There are all kinds of ministries that you can share. You have women's organizations, men's organizations, parish councils, choir, church school, the FOCA — in any of these organizations you can become talent-givers and sacrificially show your love for the Lord and the Church and the community that is the Church, by

giving of your time, your talents, sometimes giving of your treasure. And even those people who can't get out anymore, well maybe they can send a card when someone else is sick. Maybe they can pray. There's something for everybody to do. Every cell of our body has a function. Every member of our Church has a function. You have to find out what it is and give it, in the best way you can — supporting your priest, working with your bishop.

Sobornost and the parish

What are the visions of your parish? Are you building something new? Are you refurbishing what's been there for decades? Are you starting a new apostolate? Are you reaching out to new members? Are you spiritually renewing the members that you have? Are you teaching a class for people who are seeking the faith? What



can I do to help, what can I do to offer my talent? There are priests who have gifts and they need to offer those gifts to the bishop. Some people are writers, some people are missionizers, some are even iconographers — each gift is needed for the Church to function well. We're going to look at that in the weeks to come. As a member of the body of Christ, working in council, you want to become the most active member that you can.

Let me tell you some stories. I have not been in this diocese very long, but I have three vivid things in my mind right now that I'd like to share with you about the Church and what it can do when it really works in communion, with love — bishop, priests, and people. About this time last year I went to Russia with His Eminence. From this diocese came boxes and boxes of clothing for an orphanage in

Russia. His Eminence and his priests and some of you good people made that happen. I was there. I saw the tears in those little girls' eyes and the smiles on their faces. And you made it happen because you, like the church of Philippi, helped another church. You gave whatever talents you had, whether you made something or bought something or gave money to someone who bought it for you. You made that happen.

This past Saturday I was privileged to be invited to the blessing of a church in Simpson. It's beautiful; it's a little jewel-box. More importantly it's the story of how this parish rose from the ashes, like a phoenix. I listened to the parish council president talk about the struggles of how these people worked together with their priest and with His Eminence. And this is what happened. A miracle happened because it was a replication of the love of the Holy

Trinity concretized, made real.

Next month in Bethlehem, they will have a parish anniversary. I think that parish is almost a hundred years old. They're embarking on a new vision. They have a brand new center for education and fellowship. They're broadening their horizons. They're looking at a new dimension in their parish life and they're rising up to meet that vision and those needs, and all those people are giving. Maybe they're pinching pierogy, maybe they're making the choir sound beautiful when people come or members join, maybe they're actually doing construction, maybe they're giving of their electrical talent or maybe they're giving of the funds they've been blessed with. In whatever way, they're making it happen. Not just the bishop, not just the priests — everybody working together: bishop, priests, people — together

in love. They met in a council, they decided to do this. They got the blessing and they're doing it. And all of your stories are probably similar. Whether you're making your parish grow, or you're spiritually renewing your people, or you're in a building or refurbishing program, the right way to do it is by being in communion with one another and in council with one another, in imitation of the Trinity. If you're opposed to the bishop, if you're opposed to your pastor, if you're opposed to one another, then you're not running it the right way and it's not going to work. Like a three-legged stool, it will not stand and hold your weight if every leg is not working together.

And if it doesn't happen in your parish, it's not because God doesn't love you. It may be because you're not working in the right way; that we're not doing what we're supposed to be doing in harmony and unity with one another. If we're not growing, maybe it's because we don't know the faith well enough to share it. Maybe we're not living the faith clearly enough so that people can see that faith within us. Whatever the case is, if we're not doing what we're supposed to be doing in this concept, we're not getting the blessing. We're not living the image of the Trinity.

Great speakers after me are going to pick this up and talk about what the bishop does, and what priests do, and what the people are going to do. But keep in mind there are great things to be done in the Church in your parish, in this diocese.

We have the centennial of the monastery coming up and His Eminence has some great visions. He's going to share them through council, through assembly throughout the year. As we prepare for that, there's work to be done in our local church. There's work to be done here in the seminary. We have an incredible new incoming class that ranges in age from 17 to 55, from Alaska to Uganda. More than half our student body is married — and we have needs. There are needs for these young people and future priests. And it's part of the game plan, part of the work of the body of Christ and the local churches in council with one another.

Many of you here have been working for your churches for a long time. You're probably thinking to yourself, "This all sounds good but, you know what, I'm tired of it. There needs to be somebody else

doing this." My response to you is this: When you go back to your churches and you look around at what's been done and what needs to be done, whatever you can give — whether it's your voice in the choir, or your cards to people who are sick, or your sharing a Bible study, or writing that check out and thinking "I could give more but . . ." — thank God that you're able to do that. Thank God for the gift of life that still enables you to do that and to go on giving.

The story of the Church, the story of salvation, is not a single person's event. St. Paul likens it to a relay race. You know what that is: a whole group of people running this race at their own point in time. They get the baton and they have to run as hard as they can, as fast as they can, for as long as they can. And when the time comes, they pass the baton to somebody

else and they keep running. We win the race and achieve the goals by doing it that way. When it's our time, and it is our time right now, we remember what we're supposed to be doing. We have the baton and we keep on running, keep on giving, keep on sharing, keep on loving until the Lord says it's time to pass it on. Then you rest. You rest in the bosom of the Lord. Until then, thank God for whatever you can give Him in unity and in love for one another in cooperation with your priest in the complete guidance of the bishop. This is the story of all the great saints, all the heroes of the Church united in love, working together in the image of the Trinity. That's how our parishes, the diocese, the Church has to work. As we open this new century and this lecture series to the glory of God, may He bless all of you for it. Thank you.

—Archpriest Michael Dahulich

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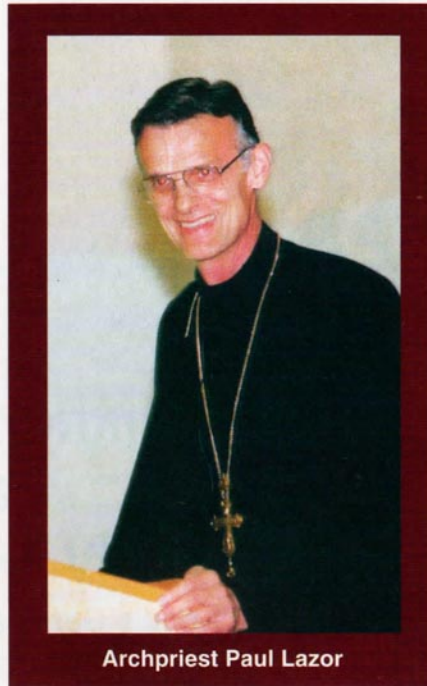
The Bishop: Shepherd of the People of God

From the 2001 fall lecture series at St. Tikhon's Seminary

This presentation is but one in the series offered this year under the dynamic title: "The Church: a Working-Together of the Body of Christ." Its purpose is to examine the principal aspects of the ministry of the bishop as reflected especially in the Church's early liturgical and canonical tradition. Throughout the presentation the titles *bishop* and *presbyter* will be employed somewhat interchangeably, such as they are in the New Testament (cf. 1 Tim 3:1ff and Titus 1:5ff) — where both signify the same office: the sacramental *head* of a local churchly community.¹

From the beginning it is imperative to recall that, however exalted are the dignities exercised by a bishop in the Body of Christ — head, president, governor and shepherd, to name but a few — he must first and foremost be a *member* of that Body. He is but one of the many called by God "out of darkness into His wonderful light" (1 Pet 2:5). According to the qualifications for the office — which we shall examine shortly — he is to be a person who has proven himself as a servant and disciple in and for that mystical Body, one who works well together with the other members of the Church. Noteworthy in this respect is the fact that, in antiquity, the very title *bishop* (*episkopos*, overseer) denoted the *chief slave* in a master's

¹. By the second century these terms came to denote two distinct offices, such as they do to this day in the Orthodox Church.



Archpriest Paul Lazor

household. His job was to carry out the master's will. He directed the other slaves; he handled and distributed the master's goods and property, but — he was not the master. He remained always a slave. Who is the Master (*despotin* or *vладыка*)?

I. One Master, Bishop/Presbyter

For Orthodox Christians, there is only one Master, Bishop, Highpriest (*Arkhieri*), Prophet, Shepherd and King: our Lord and Savior, Jesus Christ. He is the Overseer (bishop/highpriest) and Head of the Church, which is His Body, "the fullness of Him who fills all in all" (Eph. 1:23). Furthermore, He is not an "absentee" Head who ascends from us leaving in His vacated place a "vicar." The icon of His ascension shows Christ both ascending and descending. As He ascends He is seen blessing the assembly of the apostles and the Theotokos beneath Him

(an image of the Church witnessing His ascent and anticipating His return), thereby substantiating the words from the Acts of the Apostles: "This Jesus . . . will come in the same way as you saw him go to heaven" (1:11). He is also affirming His own words: "Lo, I am with you always, to the close of the age" (Matt. 28:20). His ongoing presence and action in the Church is ensured by the Pentecostal outpouring of the Holy Spirit, who brings to the hearts and minds of the faithful "all that Jesus said and did" (John 14:26). At this point it is important to mention that the special service of prayer (Moleben) confirming the nomination of a bishop is often popularly called the "Moleben of Pentecost." At this service the troparion and dismissal of Pentecost are chanted. These usages provide preliminary insight into the nature of the episcopal office in the Orthodox Church. As we shall see, the office serves as a *guarantor* of the presence and action of Christ in His Church, ensuring that "the gates of hell shall not prevail against it" (Matt 16:18).

II. All are Bishops/Presbyters, Prophets, Shepherds and Kings

With this first conviction about our Lord Jesus Christ being the only Highpriest, Prophet, Shepherd and King goes a second and equally important affirmation. In the Church of Christ, through the gift of faith and the divine grace bestowed through the paschal-pentecostal mysteries of baptism, chrismation and eucharist, ALL members are overseers and

priests, prophets, shepherds and kings. All persons sacramentally incorporated into the Body of Christ are thereby restored to their original dignity as doxological and eucharistic beings, perceiving the divine purposes and sharing in the shepherding and rule of the created order (cf. Gen. 1:26-29; 2:18-19). For “as many as have been baptized into Christ, have put on Christ” (Gal. 3:27). And “once you were no people, but now you are God’s people; a chosen race, a royal priesthood, a holy nation . . .” (1 Pet 2:9); “. . . a holy priesthood offering spiritual sacrifices . . . through Christ” (2:5); “. . . a kingdom of priests to his God and Father . . .” (Rev. 1:6). The above-mentioned sacramental mysteries of baptism and chrismation are replete with ordination rituals such as the laying on of hands, blessings, anointings and vesting. These rituals demonstrate that, in the New Testament, laity and clergy (*laos tou Theou* and *kliros*) are virtually synonymous terms, both denoting a special portion — a people chosen, elected and set apart as *belonging to God*, prepared for and commissioned to accomplish His purposes.

III. Cheirotonia — A Second Laying-on Of Hands For Some

A third essential teaching of the Orthodox Faith relative to the episcopal/priestly ministry, held in balance with the previous two, is the following: in the Body of Christ, where only ONE is priest and in Him ALL are restored to their priestly, kingly, pastoral and prophetic dignities, SOME are set apart and sacramentally ordained through a *second* laying-on of hands (*cheirotonia*) to be bishops/presbyters in a *very particular way*. The awesome task of these SOME is to make manifest (*anadeixis* or “show” in the language of the Liturgy of St. Basil), to guarantee for ALL, the continuing headship, action and presence, as highpriest, shepherd and king, of the ONE: our Lord and Savior Jesus Christ. In Biblical language and imagery theirs is a paternal function: of bridegroom to bride, of father and head to family. Thus, a formal qualification for persons set apart for the office of bishop/presbyter is that they be males. St. John Chrysostom states that the action of *presiding* over the Church excludes all women and, indeed, most men.² Seminary personnel, such as myself, often note, however, that a

2. *On the Priesthood*, II, 2.

majority of those in the episcopal and priestly ranks have been powerfully inspired by their mothers. We note, too, that among the several insignia of the episcopal office is the *Panagia* — the icon of the All-Holy Theotokos which the bishop wears around his neck.

From the beginning (cf. I Tim 3:1-7, Tit 1:5-9) the sacramental office of bishop/presbyter has entailed *specific qualifications*. This tells us that this office is not a *charism*, i.e., a particular gift which a person claims alone to possess, or a right



Archbishop HERMAN

which he can assert or exercise without hindrance. The ordained ministry of bishop/presbyter is an *order*, a *rank* within a particular arrangement of things — that “arrangement” being nothing other than the Body of Christ. This order and rank (*taxis/stasis*) is connected to a special *hierarchical structure* which we Orthodox Christians are convinced belongs to both the essence (*esse*) and well-being (*bene esse*) of the Church: from God in Trinity, to Jesus Christ and His apostles, to us today. We are also convinced that this essential order and structure within the Church in no way conflicts with personal *charismata* and mystical life among the members. We need only recall the verse in Ephesians (5:32) where the Apostle Paul, while disclosing the meaning of marriage, speaks of mystery and structure in the same verse: “This is a great mystery, and I take it to mean Christ and His Church.” In these words the mystery of the Church is revealed as the unity and

union of husband and bride, head and members, in one Body. If it is possible to speak at all about a particular charism of the bishop/presbyter within the Body, it might be noted that such a charism would be an ability of the bishop to keep together all the “charismatics,” to help each and all of them to find and utilize their particular charisms for the *Church’s well-being*.

Perhaps this latter insight provoked the late Fr. Alexander Schmemmann to say that the *particular vocation* of the bishop/presbyter is to *have no vocation*. By this he meant that, in his sacramental ministry of baptizing and chrismating people, of presiding at liturgical worship and celebrating the holy eucharist, of teaching, governing and shepherding the flock entrusted to him, the bishop/presbyter fathers and fosters *all vocations*, but is identified personally with *none* of them. His is a *vocationless vocation*, but one which is invocational and vocational every day! Like the Apostle Paul he is to “become all things to all men, that I might by all means save some” (I Cor 9:22).

The qualifications for episcopal/priestly ordination in fact make almost no mention of personal gifts. They emphasize rather such factors as stability and maturity. A candidate for the episcopal office “desires a noble task” (I Tim 3:1), but his soul, according to Chrysostom, must be purified entirely of “ambition for the office” (*On the Priesthood*, III, 10). He may not be a neophyte. He must be a person who has been tested, who is blameless, scandal-free and virginal. Before he can preside in the Church of God he must demonstrate that he presides well in his own household (the same Greek verb denoting the act of presiding is used in both instances). He must be thought well of by outsiders. He is to possess physical wholeness so as to be able to perform the priestly functions. He must not be quarrelsome, easily angered, a lover of money or a drunkard. He must be an apt teacher, sensible, temperate, dignified and hospitable. These qualifications in sum suggest that the bishop/presbyter is to be the “most typical” of all the Christians.

IV. The Bishop as Bearer of the Unity of the Church

Inseparably connected with the bishop’s awesome task of “showing forth,” of guaranteeing the ongoing presence and

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action of Jesus Christ within the Church, is his *liturgy* of bearing and ensuring the unity, fullness, identity and continuity of the Church — always and everywhere — *as Church*, that is, as Christ's Body, and not someone's or some group's (however serious or dedicated they might be) organization. The bishop exercises this ministry first of all on a local level. Each bishop, whatever the number of his titles, is first of all the head of a local Church (a *diocese* in today's parlance). In the celebrated phrase of St. Ignatius of Antioch (+98-117 A.D.): "Where the bishop is, there let the people gather; just as where Jesus Christ is, there is the Catholic Church" (*Letter to Smyrnaeans*, 8:2). The *kairos* (particular moment) of the consecration of a bishop likewise connects him to the liturgical assembly of a local Church. That *kairos* occurs at the conclusion of the *synaxis*, a point in the Divine Liturgy (after the Trisagion but before the reading of the Scripture) when all the members of a local Church are to have completed their gathering for the Church's "sacrament of sacraments," the Holy Eucharist. His task is to "connect" this local assembly to its Head, to Jesus Christ, thereby making of it His Body, "the fullness of Him who fills all in all" (Eph 1:23). He discharges this duty immediately in the proclamation and "rightly dividing" of the Word of God, about which we shall speak in greater detail later.

Another task of the bishop is to ensure the *solidarity and identity* of the many such communities throughout the world, the many local realizations of the "one, holy, catholic and apostolic Church." This issue was addressed by St. Cyprian of Carthage (at about 251 A.D.). In his famous tract *On the Unity of the Church*, he wrote: "The episcopate is one." By this statement he underscored the fact that all bishops are holders of one and the same episcopal office. They all, each in his own place, show forth the one and only Highpriest and Master: Jesus Christ. Each in his own local, churchly community is to "guard the deposit" (1 Tim. 6:20). Each does this, however, by meeting together in council with the other bishops of his region or canonical territory (at least twice per year according to the canons) for the purpose of mutual inspection and interchange, and for the common resolution of

problems and divisions. The involvement of many bishops (at least three) in the consecration of a new bishop serves similar purposes. Prior to his consecration, the many bishops certify the election and doctrinal rectitude of the episcopal candidate. They ensure that the "deposit of faith" held by the new bishop is the same one "held everywhere, always and by everyone" (a celebrated phrase of St. Vincent of Lerins).

Yet a third task of the bishop is to ensure the continuity and identity of the one Church over the passage of time, i.e. in *history*. St. Irenaeus of Lyons (+200) treated this issue by utilizing the term *ap-*



ostolic succession. He used this term to explain that the tradition of faith (*depositum fidei*) which has come from the apostles (none of whom were bishops) is guarded and passed on through the *succession of elders/bishops* in every and all the churches down to our time.³ He stated that these successors can be enumerated. They can be traced back to the apostles themselves. In this chain, however, each bishop is a successor not so much to one or another of the apostles, but to *all* the apostles — since it is the *apostolic* faith which is safeguarded. Thus, throughout the local Churches, *each* presiding bishop sits on the chair of Peter, chief of the apostolic band. From that chair he mirrors *the* Apostle: the one sent forth from the bosom of the Father Himself — our Lord and Savior, Jesus Christ.

As a concluding note on these issues, it is extremely important to state that there is nothing magical about apostolic succession. The tracing back and enumeration

³. *Against Heresies* 2:2-3

of bishops guarantees nothing unless it is clearly and concretely linked to a succession in the apostolic faith, "once for all delivered to the saints" (Jude 3). The episcopate does not constitute a special clerical caste or establish a kind of genealogy. To the apostle Peter, who had just confessed Him rightly as the "Christ, the Son of the living God," our Lord said: ". . . flesh and blood has not revealed this to you, but my Father who is in heaven" (Matt. 16:17). In the Church of Christ, all members are "living stones" (1 Pet. 2:5) and ultimately responsible for the Faith. The bishop is one chosen from their ranks to ensure that this responsibility is fulfilled. And in carrying out their duties the Church's bishops are to check, support and encourage one other.

V. Other Important Elements in the Bishop's Ministry

A. Chief liturgical celebrant

Three other elements in the bishop's ministry require additional specific attention. The first of these is the bishop's ministry as presiding officer (*proistamenos*) at the Church's liturgical/sacramental celebrations. St. Paul begins his berating of the Christians at Corinth with the well-known preface: "When you assemble as a church . . ." (1 Cor. 11:18). Christians assemble in many way and for many purposes, even for special meetings and prayers. But the official assemblies, those belonging to the *leitourgia* of the Church (like the one referred to above by St. Paul), require the presidency of the bishop. In his function as head, husband, shepherd and teacher, he is to transform our liturgical gatherings into "the assembly of the first-born who are enrolled in heaven" (Heb. 12:23). As he stands before us and faces the altar (usually wearing his *omophorion*), he images Christ our Savior leading, offering and lifting us up to our God and Father. As he stands facing us in liturgy, he *is* again the image of our Savior, this time coming to us, blessing us and remaining with us, now and always. Obviously, this capacity of chief liturgical celebrant requires that the bishop be a man of prayer, one who, as St. Gregory the Theologian says, offers *himself* constantly to God. The Church's canons in this respect stipulate that the bishop is to know the Psalter *by heart* (Canon 2, 11 Nicea).

In the letters he wrote on his way to

martyrdom in Rome, St. Ignatius indicated that the bishop may authorize others to preside in his absence. In our day this latter instruction is fulfilled routinely by the Church's presbyters — our parish priests. Nevertheless, the “decency and order” of the Church, of which St. Paul spoke (1 Cor. 14:40), is always maintained. The placement by the bishop of an *antimension* on the altar of each parish in his diocese is a chief means by which this maintenance of essential order is accomplished. The *antimension* (meaning literally, “in place of a table”) is a special altar cloth whose foundational feature is the placement on

democracy, and its notion that among the last barriers to true freedom are kings and priests!

The essentials of episcopal governance in any and all of these eras, including the present one, are perhaps best grasped by focusing on the pastoral staff the bishop is given as the concluding rite of his consecration. On receiving this staff the bishop is instructed to “feed the flock of Christ” entrusted to his care; to “support the obedient,” and to “correct the wayward and disobedient” with gentleness. The pastoral staff may be connected to another “pledge,” one which the bishop

appointed to be the head, shepherd and pastor, affects the condition of the flock. Such is the meaning of the Russian proverb, *Kakov pop, takov prikhod* (“As the priest is, so shall the parish be”)!

The pastoral function of caring for the flock is described in many ways, with one of the best being offered, again, by St. John Chrysostom in his famous *Six Books on the Priesthood*. There he likens the bishop/presbyter to a physician and says that he is to have “a thousand eyes so as to examine the soul from every angle.” He must rightly diagnose a disease and prescribe the best medicine in the proper dosage, noting that all members of the flock cannot be treated in the same way. Obviously, Chrysostom was inspired by the image of the Lord Jesus Christ Himself, the Physician of our souls and bodies and the “Good Shepherd.” “He calls his own sheep by name and leads them out . . . and the sheep follow him, for they know his voice” (John 10:3-4).



of the bishop's signature. At each celebration of the Church's “sacrament of sacraments” the presiding priest is required to unfold this cloth for deposition on it of the Holy Gifts. Again it is important to cite St. Ignatius:

“Be careful, then, to observe a single Eucharist. For there is one flesh of our Lord, Jesus Christ, and one cup of his blood that makes us one, and one altar, just as there is one bishop along with the presbytery and the deacons, my fellow slaves . . . Do nothing apart from the bishop . . .” (*Letter to the Philadelphians*, 7:1-2).

B. Chief Shepherd and Pastor

A second area of the bishop's ministry requiring additional attention is his exercise of spiritual guidance and governance. Over the centuries much has changed in this domain of episcopal work. The Church has passed through the post-apostolic age, the post-Constantinian imperial/Byzantine period, the post-Byzantine *Tourkokratia*, Imperial Russia and its Synodal period, Eastern European autocephalies and national churches and the Soviet era. This is hardly to mention America, Jeffersonian representational

received at his ordination to the holy priesthood. That earlier pledge was a portion (*parakatathikin*) of the Holy Lamb (the Bread consecrated as the Body of Christ), which he was told to preserve “whole and unharmed until your last breath, for you shall be held accountable for it at the second coming of our Lord Jesus Christ.” This pledge has two meanings. First of all, it is the Body of Christ, a sacramental and living reality. It is not to be squandered, but “rightly divided” to feed the flock, “according to the individual need of each.” Secondly, it is the flock itself: that portion of the Body of Christ entrusted to the bishop/presbyter's pastoral care. In the beautiful words of St. John Chrysostom:

“The Church is Christ's own Body, according to St. Paul, and the man entrusted with it must train it to perfect health and incredible beauty, by unremitting vigilance to prevent the slightest spot or wrinkle or other blemish of that sort from marring its grace of loveliness. In short, he must make it worthy, as far as lies within human power, of that pure and blessed Head to which it is subjected.”⁴

Obviously, in the enterprise of saving souls, the condition of the one

C. Teacher and Dispenser of the Word of God

The last function of the bishop to be addressed in this presentation is his ministry as teacher and dispenser of the Word of God. But, as St. Gregory the Theologian says: “In the last and most important place, we must speak of what comes first in our ministry.” Once more, the very *kairos* and rituals of episcopal consecration mentioned earlier identify this teaching ministry of the bishop as primary. To repeat: a bishop is consecrated just after the completion of the *synaxis* and immediately preceding the liturgy of the Word. And during the prayer of consecration, the opened Gospel book — a form of the Divine Hands themselves (identified by St. Irenaeus of Lyons as the Son and the Spirit), is placed on the head of the bishop thereby placing him, as the prayer says, “under the yoke of the Gospel.” Naturally, then, the first major and official act of the bishop's presidency at a eucharistic assembly is his teaching — “rightly dividing” — the Word of God. Indeed, his teaching ministry is the focus of one of the Church's major liturgical prayers for him: “grant him for Thy holy churches in peace, safety, honor, health and length of days, rightly to divide (*orthotomounta*) the word of Thy truth.”

4. *On the Priesthood*, IV, 2.

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The ability to teach rightly and dispense properly the Word of God in and for the Church is not only a matter of knowledge and study of that Word. Indeed, tonsured readers are enjoined to read daily the Holy Scriptures. The continuity of the Church in the Word of God's Truth is made possible first of all, however, through the "Grace divine . . . which completes what is lacking" (Consecration Prayer). This prayer echoes the testimony of the apostle Paul who, in his second letter to Timothy, states that it is God Himself who "guards the deposit" (2 Tim 1:12).

The teaching function of the bishop also requires, according to both Ss. John Chrysostom and Gregory the Theologian, the exercise of *tact*, good *judgment* and the power of *persuasion*. In his treatise *On the Priesthood*, Chrysostom explains it this way:

"He must be many-sided — not a charlatan, a flatterer or a hypocrite; but absolutely open and frank of speech, able to condescend to good purpose, when the situation requires, and to be alike kindly or severe. It is impossible to treat all his people in one way, any more than it would be right for the doctors to deal with all their patients alike or a helmsman to know only one way of battling the winds . . . Great condescension and great strictness are both needed. And all these different methods look to one object: the glory of God and the edification of the Church" (VI, 4).

VI. Summary and Conclusions

My hope is that this presentation revitalizes us to see what a central figure the bishop is — as showing forth Jesus Christ the Head and Good Shepherd, as bearer of the Church's unity, solidarity and continuity in the Apostolic Faith, as teacher and dispenser of the Word of Truth — in the grace-inspired endeavor to "work together as the Body of Christ." Let us pledge anew, right now, to work together with our bishop. Here are three simple suggestions as to how each of us might do this:

1) Let us *pray* for our bishop, not only liturgically, but personally. It is hard to fathom just how difficult the bishop's task is in *holding us together* in a society and culture dominated by confused notions of individualism, rights, self-expression and the place of the democratic process; or in

a setting where churches and religious groups are classified as either *denominations* or *sects* — and the Orthodox Church is neither! Furthermore, unfamiliar areas such as *bioethics* and *terrorism* on a new level require from him doctrinal clarifications and new expressions of pastoral guidance and care. In all this the bishop needs our prayers.

2) Let us help our bishop *to be a*

**Let us help our
bishop to be a
bishop!**

bishop! Personally, there are few human beings to whom I am more grateful than those who have called upon me and allowed me — *to be a priest*: not a mere liturgical/sacramental or canonical functionary, but a real father, pastor and guide. We do much when we admit the bishop into our lives in these pastoral capacities.

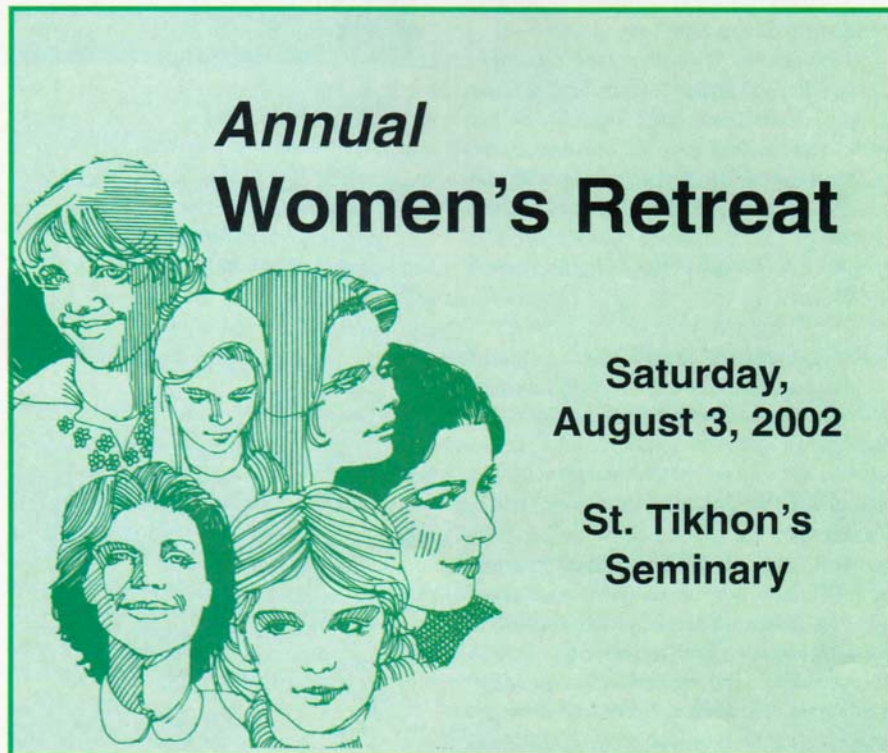
3) Lastly, let us remember that the bishop, too, is a *human being*. In the poignant story of Anton Chekhov, *The Bishop*, it is noted sadly that the only person who spoke with the 43-year-old Bishop Peter, the story's main character,

as a human being was the aged and somewhat crazy Fr. Sisoy, who himself had already outlived eleven bishops! Even Bishop Peter's mother quivered and was uncomfortable in his presence. And of the Bishop himself it is said that eventually he was at home only in church, and there everyone began to look the same. Personal acts of kindness, love and encouragement can go a long way to combat such developments. Simple things like the remembrance of our bishop's nameday, birthday or other special days in his life can mean a great deal. Most of all, let us treat our bishop like the father and teacher he is, or that we wish him to be.

In all these things let us work together with our bishop and with each other according to the following exhortation from the Epistle to the Hebrews:

"Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (10:23-25).

—Archpriest Paul Lazor
Fr. Paul is Dean of Students and Lecturer in Liturgics and Pastoral Theology at St. Vladimir's Seminary.



**Annual
Women's Retreat**

**Saturday,
August 3, 2002**

**St. Tikhon's
Seminary**

Laypersons

Co-Sharers in the Ministries of the Church

From the 2001 fall lecture series at St. Tikhon's Seminary

Definition

"Come, Lord Jesus" defines the marching orders for every Christian. Our life testifies that the Lord is coming at the end of time, *and* He is here now. His coming is a future-yet-present event. He is coming yet He is already present, and that defines our life on earth.

Laypersons are members of the "priesthood of all believers" and together, we all constitute the "household of God."

Since the giving of the Law to Moses, God proclaimed who we are: "You shall be to Me a kingdom of priests and a holy nation."¹

Each person has his or her own being, calling, mission, task and duty to perform in the service of Christ. Every person has a "voice" in the Church of God, in union with the bishop and the clergy. St. Peter said, "You are a chosen race, a royal priesthood."²

We are united with the priesthood, the royalty of the crucified and risen Christ. The rich and clear notion of *laos*, lay, in the Scripture is that of a universal priesthood of the People of God. This universal priesthood is consistent with the

1. Exodus 19:6.
2. 1 Peter 2:9.

hierarchical structure of the Church.

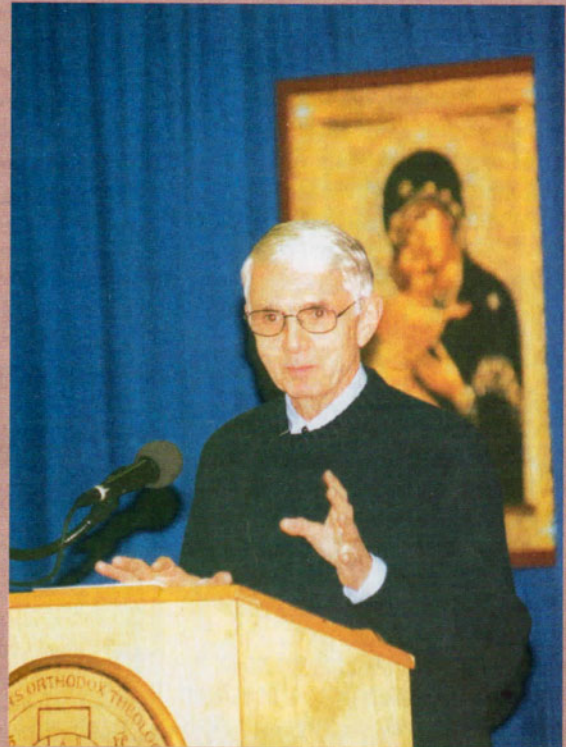
At baptism, our "second birth," we become warriors and priests of God. The anointing by chrism establishes all the baptized in the same priestly order. From this equality of priesthood, some are chosen, set apart and established as bishops and presbyters.

The Fathers emphasize the triple dignity of the laity. St. Macarius of Egypt said, "Christianity . . . is a great mystery. Meditate on your own nobility . . . By the anointing, all have become kings, priests and prophets of the heavenly mysteries."³

As kings, we have a royal dignity. This is the conquering part of us, the ascetical part of us. This is the mastery of the spiritual over the material, over the instincts and impulses of the flesh, a transforming of passion.

As priests, we offer thanksgiving and sacrifice. We begin by offering our bodies as a "living sacrifice, a spiritual service."⁴

3. Paul Evdokimov, *Ages of the Spiritual Life* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1998), 238.
4. Romans 12:1.



Dr. Albert S. Rossi

As priests, we partake in Christ's suffering as we accept the inconveniences, failures, and pains of our current life. This is our joy and our victory. As St. Peter said, "But *rejoice* in so far as you share Christ's sufferings, that you may also *rejoice* and be glad when His glory is revealed."⁵

As prophets we are initiated into the great mysteries, according to St. Ecumenius. We are prophets because we see what eye has not seen, according to St. Theophylactus. According to the Bible, a prophet is one who sees what are the "designs of God" in the world.⁶

The lay person is, by definition, one whose whole being, whose entire existence is a becoming a living theology, *theophatic*, a luminous place of the presence of the Parousia, God's coming again into this world.⁷

Vocation

My vocation is to become who I am.

5. 1 Peter 4:12.
6. Evdokimov, 239.
7. Evdokimov, 239.

Continued on the next page

Laypersons

Continued from page 25

Who am I? For starters, I am a unique human being, with a personal name before the Lord, a singular set of fingerprints, a grouping of cells that make my body shape and appearance which are mine alone, a one-of-a-kind voice, an unduplicatable history of childhood experiences and life choices. I am uniquely me, growing and maturing into more wisdom and grace. No one in the history of the world is who I am, or ever will be. God broke the mold after fashioning me into existence.

I am also Jesus Christ. "It is no longer I who live, but Christ who lives in me."⁸ Christ is within me, and yet is not confused or absorbed into me. Christ and I are separate, yet united. Christ is more present to me than I am to myself, or than my parents or children are to me. Jesus and I are two, yet one.

First, as a human being, I have the same general vocation as every other human being. I am called to be the image and likeness of God. As St. Maximos the Confessor said, "We are called to be by grace what God is by nature." This is what it means to be a *human being*.

Therefore, I am called to be the very Presence of God, every moment of my life. As God is patient, compassionate, kindly, loving, so am I called to be, and can be, by God's transforming grace.

St. Gregory the Theologian said that we are all called to be Christ, with a small c. Who is Jesus Christ? Jesus is God walking in sandals. I am called to be Jesus walking in size 10 black oxford shoes, in my place and in my time. I am called to live His presence on earth.

Second, I also have a unique vocation. The great task of my life is to discover, not choose, my vocation. I have only two choices. I can choose God's vocation for me, His will. That is heaven on earth. Or, I can choose my own vocation, which is called hell. The only real freedom I have is choosing His will or my will.

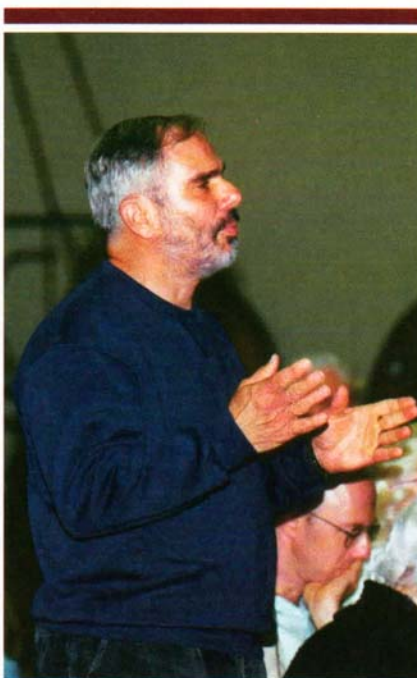
The Lord has a vocation for me to accept, a life to live, which He needs to complete His Church, His Body on earth. My life has a purpose, a Divine meaning given by God, from all eternity. God doesn't create accidents, or junk. He created me to carry out a specific, awesome set of tasks to work with Him in saving and transforming the universe.

8. Galatians 2:20.

All this is lived out moment-by-moment, one day at a time. My challenge is to live the "duty of the present moment."⁹ If I live each moment in His Presence, trying to do His will and not my own, then life unfolds and I discover my vocation as I live out my days.

Implications

Jesus Christ, by the total gift of Himself, has shown us the perfect priesthood. Just as He hung on a Cross, we are called to be co-crucified with Him, by accepting the crosses He gives us to bear. The heart



of the Christian life is a total love of God and our neighbor, particularly those who live close to us.

We are called to live a life of love, peace and joy. People often feel unhappy and they don't know why.¹⁰ In truth, unhappiness springs from not choosing to live the vocation God has called us to live, and to pray to live the vocation peacefully.

1. Silence and Prayer

We choose to become a prayerful person by becoming silent and open to the Voice of God. Silence is a choice. We choose the things we want to do. These things, then, order and measure our lives. Someone said that Christians "order and measure" their lives from communion to

9. Jean-Pierre de Caussade. *Abandonment to Divine Providence* (New York, NY: Doubleday, 1975), 14.

10. Thomas Hopko. *The Lenten Spring* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 1983), 21.

communion. We might also say the Christians "order and measure" their lives from silence to silence.

Silence, at its best, is God-awareness. We quiet down our outer and inner lives, and listen to God speak. Someone said that when God speaks, His words are like the sound of a flutter of a bird's wings. We need to be attentive if we are to hear anything.

In the silence of our heart we pray our personal prayer, which in fact, is the Holy Spirit praying within us.

The Fathers tell us that the first thing that often happens is an experience of darkness and resistance. Then, when we persist, peace begins to replace the darkness. The temptations may become more severe, even temptations to stop the praying, but we sin less. The Fathers tell us that, as we continue to pray and live the commandments, go to Church and listen to our spiritual Father, we can expect to become freed from indecision, upset and hesitation. Our will becomes stronger.

We can expect invisible, subtle snares, sent from Satan, precisely because we have upscaled our efforts, and are turning to God. In a sense, we rouse the enemy to action. St. John Chrysostom says that when we begin to pray we stir the snake (living within us) to action, and that prayer can lay the snake low.

Like swimming, we are to "jump in" and just begin. There is a world of difference between thinking, or talking, about quiet prayer, and actually praying. Like beginning swimmers, we only learn by getting wet.

Bishop Kallistos (Ware) says that by spending only a few moments invoking the Divine Name each day, we actually transform all the other remaining moments of the day. "By standing in Christ's presence even for no more than a few moments of each day, invoking His Name, we deepen and transform all the remaining moments of the day, rendering ourselves available to others, effective and creative, in a way that we could not otherwise be."¹¹

We are each called to pray, ardently, for our children, family, priest, the Church, country, world. We have a noble and royal vocation, to pray and make an untold difference in the entire cosmos.

Quiet personal prayer, the Jesus Prayer or some other gentle, repetitive prayer, is recommended in the morning, following

11. Bishop Kallistos Ware. *The Power of the Name* (Convent of the Incarnation, Fairacres, Oxford: SLG Press, 1974), 27.

our prayer rule, for some period of time, perhaps ten or fifteen minutes. If that is impossible, then we pray sometime before noon, or in the evening. This might be called "formal" use of the prayer. The second form of personal prayer is the "free" use of repetitive prayer. This means at any and all other times of the day, or night. This is especially true for the semiautomatic tasks such as driving, doing dishes, walking, being unable to sleep, etc. Quiet, repetitive prayer is notably useful in time of extreme concern or upset.

When we begin to pray, we expend desire and effort. The results are up to God. Real prayer is a gift from God, not the payment for our perspiration.

Every prayer changes the entire universe. Our every prayer, each prayer, actually changes history, the way God created the world, and all else. God is outside time. God is not "waiting up there" for our prayer, and then He acts. All has already occurred in God. We are His co-redeemers.

We don't pray to get "some benefit." We don't pray to reduce our stress, or strengthen our immune system, or lose weight, or add years to our life. On the contrary, we enter prayer to follow Christ, to become open to Him. His way is the Way of the Cross.

Prayer works in the unseen warfare as a power/gift from Jesus, given as a function of our ability to receive it. We increase our ability to receive by asking for the increase, and God grants it as He sees fit, in His tender, all sweet and merciful manner.

The layperson is above all a person of prayer, both liturgical and personal. The most repeated prayer in the Orthodox liturgical worship is *Kyrie eleison: Lord, have mercy*.¹² A Christian is one whose

12. Hopko, 61.

entire life cries out for God's steadfast mercy.

Laypersons are a perpetuation of the *epiklesis*, the calling down of the Holy Spirit during the Divine Liturgy, sanctifying every inch of the world. Being a layperson, then, is a dignified life, which is messianic, revolutionary and *explosive*. We are called to transform the world.

There is no greater force on earth than that of humble love, and the proof is Jesus hanging silently, humbly on the wood of the Cross.

Laypersons are eyewitnesses of the Resurrection of Christ. That is the teaching of the Divine Liturgy, and the meaning of the service of Pascha. The Liturgy *re-presents* the death and resurrection of the Lord, making the event present. Before the congregation of laypersons, the mystical death and resurrection occurs. Therefore, we are eyewitnesses of the mysteries of the Liturgy.¹³

2. A Life of Peace and Love

Jesus tells us that only by violence can

13. Evdokimov, 241.

we take the world, but this is a special kind of violence. "The kingdom of God suffered violence, and the men of violence take it by force."¹⁴ This violence is to violently become weak, to violently fight the voice of hatred and retaliation within ourselves. That voice of darkness tells us to hate our enemies, both those on foreign soil and with those who disagree with us within our community.

We are called to be violent enough to be able to be gentle and lowly of heart. As it says in Proverbs, "A soft answer turns away wrath, but a harsh word stirs up anger."¹⁵

We are called to live a life of humble love, which is a life lived in heaven, while on earth. That is the opposite of living a life of hell-on-earth. What is hell? Dostoyevsky says that hell is being unable to love.¹⁶ When we are called to choose between using force or not, we can try to consistently choose the path of humble love. There is no greater force on earth than that of humble love, and the proof is Jesus hanging silently, humbly on the wood of the Cross.

We are called to preach the Gospel at all times, everywhere. Sometimes we even need to resort to words, as St. Francis of Assisi said. Our life is our testimony of Christ's current, vigorous life on this planet, today.

As laypersons, our call is to fully live a life of total, loving union with our loving Savior. Then, when we meet others, for some of them, we will be the only Jesus they will ever meet.

—Albert S. Rossi, Ph.D.

Dr. Rossi is Lecturer in Pastoral Theology and Director of the Doctor of Ministry program, St. Vladimir's Seminary.

14. Matthew 11:12.

15. Proverbs 15:1.

16. Dostoyevsky, 338.



2002 Winter Teen Retreat



Bishop JOB talks with the youth

The December, 1941, Japanese attack on Pearl Harbor was a day of infamy for our parents and grandparents. Sixty years later, the date of September 11, 2001, will forever remain a day of infamy for our present generation. This was the day we experienced another attack on our nation — the difference being that this one was on our soil and very “close to home.”

The terrorist attack on our country, something unheard of in our beloved United States, destroyed companies, businesses, a Greek Orthodox Church, and thousands of lives, leaving women widows, men widowers, children orphans and families torn apart by the loss of grandparents, parents, children, spouses, relatives, friends and coworkers.

The theme for this year’s Winter Teen Retreat, “Terrorism and Christianity,” focused on the events of September 11 and its impact on our daily life. The retreat leader, His Grace Bishop JOB, Bishop of the Diocese of Chicago and the Midwest, spent the two days in prayer and discussion with the teenagers as they contemplated the serious effects of these tragic events. His Grace Bishop JOB, no stranger to Orthodox youth, makes himself available to the youth through his involvement



with young people at diocesan and national Church youth rallies and O.C.A. youth programs.

After his presentations to the teenagers, discussions were held, with questions

being fielded by His Grace on why this tragedy happened and how, as Orthodox Christians, we respond. Questions such as, “What is our response to one another, and especially to our fellow students, cowork-

ers and neighbors who are of the Muslim faith?" "How do we accept these events knowing that our children, grandchildren and friends are serving in the armed forces far off in other countries fighting a war they may not fully understand?" These very thought-provoking questions were asked by our teenagers, who are looking for answers to these tragic events.

For those young men and women who attended the retreat, there was a great sense of satisfaction, as they were able to speak openly with an Orthodox bishop, expressing their thoughts, fears and feelings while seeking his spiritual guidance. The sessions were closed to parents and counselors to allow open and honest discussion on an issue of great concern to the youth of our Church.

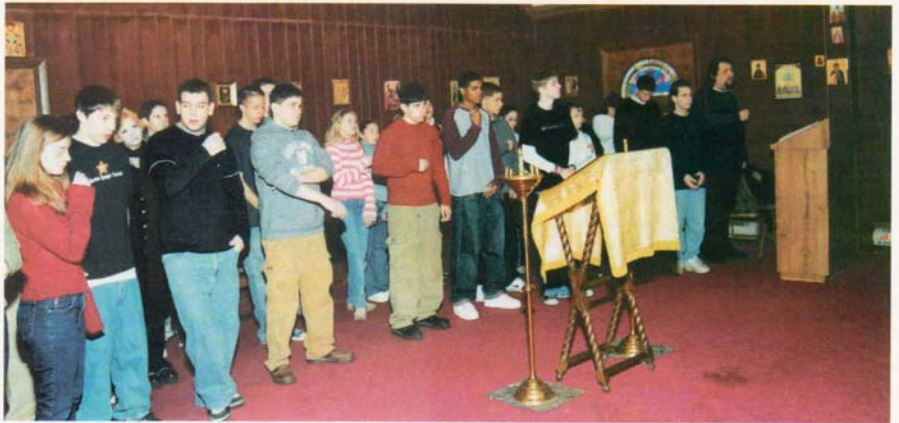
The diocesan Department of Religious Education is grateful to His Eminence Archbishop HERMAN for inviting Bishop JOB as the retreat leader. We are very grateful that Bishop JOB was able to take the time from his diocesan responsibilities to spend with the youth of our diocese on this emotional and sensitive issue affecting all our lives.

A special thanks to Fr. Leo Poore, John and Martin Paluch, and Gregory Hatrak of St. Tikhon's for preparing the campsite for our weekend. A very special thanks to all the DRE members who gave up their weekend to chaperone, cook, and keep the retreat in good order. May God bless all of you!

It is my prayer, as the DRE Chairman, that future retreats will be as well, if not better, attended. The youth are the "now" of our Church and our responsibility as parents is to ensure that our children take advantage of the opportunity to be a part of the youth programs offered by the Orthodox Church in America, the Diocese of Eastern PA, and the local deanery parishes. While our children are encouraged to participate in soccer, baseball, dance classes, band activities, and so on, that they may develop their athletic skills, musical talents and social life, we must also encourage their spiritual development. It is our youth who, when they grow to adulthood, will be the future leaders of our parishes.

I share with you the following e-mails received from participants in the 2002 Winter Teen Retreat.

—Matushka Fran Vansuch,
DRE Chairman



The retreat this past weekend was worth my time. Terrorism happens every day and Bishop JOB made us see that. We need to remember to pray and thank God all the time, not just in times of need or disaster. Hopefully one prayer from everyone every day can change the world.

—Stefanie Babiak

My experience at the teen retreat was amazing this year. I would like to thank the people that made the retreat possible for all of the teens that participated. I look forward to the retreat every year as well as summer camp. The heavy discussion of our nation's tragedy with Bishop JOB helped me to understand and comprehend the entire situation. It ended up being better than any news reporter or teacher's outlook on the entire ordeal. Between lectures we had plenty of free time to visit old friends as well as make new ones. It is a shame that more Orthodox teens don't know about the St. Tikhon's Teen Retreat and even the summer camp. I'm sure plenty of them would consider coming again and again, year after year, the way many of us do. Thank you for all you have done to make the entire weekend possible! Have a good lenten season and a festive Pascha.

—Mark Babiak

I really enjoyed the Winter Teen Retreat. I got a chance to see a lot of my old friends and have fun, but still get to the other aspect of why we come together on that day. Yes, it was to meet other people of the same religion and learn more about it but also to see the wonderful monastery and all of its glory and its surroundings. This has not been the first time I have seen the monastery nor shall it be the last — but there is something different, something special when I'm up there with my friends and learning what being an Orthodox Christian is all about. We always have fun while we are at the retreat, so anyone else who is reading this (especially the young skeptical ones): don't judge this, it is a great place. It's not boring and it's a great place to meet new people and make new friends. You get to stay up late, eat ice cream at midnight, play basketball and have snowball fights. It truly is one of the greatest times I have ever had.

—Alex Roman

On the Lord's Parable of the Prodigal Who Was Saved

A Homily by St. Gregory Palamas

Behold the days come, that there will be famine, says the Prophet as he weeps for Jerusalem, "not a famine of bread," nor a thirst for water, but of hearing the word of the Lord" (Amos 8:11). Famine means being deprived of and desiring necessary food. But there is something worse and more wretched than this famine: when someone is deprived of the necessary means of salvation and does not perceive his misfortune, having no desire to be saved. Someone who is hungry and in need goes round searching everywhere for a crust of bread. If he finds some mouldy barley bread, or someone offers him bread made from millet or husks, or any other lowly kind of food, his joy equals his former anguish when he could not find anything. The person suffering from spiritual famine, being deprived of and desiring spiritual nourishment, goes round searching for someone with God's gift of teaching. If he finds someone, he joyfully feeds on the bread of spiritual life, the word of salvation, which nobody who keeps searching to the end fails to find. As Christ says, "Every one that asketh receiveth; and he that seeketh findeth; and



to him that knocketh it shall be opened" (Luke 11:10).

Some people, because their minds have gone so long without nourishment, lose their desire to eat and so do not notice the harm they are suffering. If they have a teacher it annoys them to listen to him. If they do not, they do not look for someone to instruct them, and live more sinfully than the prodigal. Although by going away he deprived himself of the Provider, Father and Lord of us all, when he was

caught in a terrible famine and perceived his deprivation, he repented, went back, searched and found again the divine and undefiled nourishment. Through repentance he benefited so greatly from the gifts of the Spirit that he was envied for his riches.

But let us go back to the beginning and expound to you in your charity this parable of the Lord in the Gospel, as it is customary to read it in church today.

"A certain man," it says, "had two sons" (Luke 15:11). Here in the parable the Lord calls Himself a man. There is nothing strange in this. If He truly became man for our salvation, it is not at all strange if He presents Himself as one particular man for our benefit. He is

the eternal Guardian of our souls and bodies, of which He is Creator and Lord, and He has shown surpassing love and care towards us in His works, even before we came into being.

Before we existed, from the foundation of the world, He prepared a kingdom for us to inherit, as He tells us Himself (Matt. 25:34). Before we existed for our sake he made the angels ministering spirits, as Paul says, "sent forth to minister for them who shall be heirs of salvation"

(Heb. 1:14). Before we existed for our sake he stretched out the heavens over the whole visible world, as if putting up a tent for us without distinction in this transitory life. The heavens themselves are perpetually in motion, full of movement and unmoving. Unmoving in that they do not suddenly change and bring destruction on the inhabitants of the earth. Full of movement because they are held in place by counterbalancing movements. Perpetually in motion as they carry with them the multitude of stars in set order, that we might learn how transitory our life is, and also enjoy all the heavenly bodies in turn as they pass above our heads. Before we existed for our sake He made the greater light to rule the day and the lesser light to rule the night (Gen. 1:16). He set them and the stars in the firmament of heaven to move in the same and in the opposite direction, existing together and differing from one another in their various kinds, that they might be for signs both for seasons and for years. None of these signs are necessary to the spiritual Creation, which is above the senses, or to the animals, which live by their senses alone. They were made for us, who by our senses enjoy the other benefits of the visible world as well as its beauty, while in our minds we can apprehend the signs we see.

For our sake before we existed He laid the foundations of the earth, spread out the sea upon them, poured out air in abundance over everything and above the air kindled fire in His wisdom, that the excessive cold of what lay below might be tempered by having fire all around, while the fire's own excessive heat would be contained in one place. If all this was also necessary for the animals to survive, yet they too were made, before we existed, for the service of man, as the Prophet David sings in the Psalms (Ps. 104:14)

To sustain our bodies our Creator brought this whole world out of nothing before He created us. But to improve our ways and lead us towards virtue there is nothing our benevolent Lord did not do. He made all the visible world like a mirror of heavenly things, so that by contemplating it spiritually we might attain to them as by a marvellous ladder. He put in each of us a natural law, our own conscience, as a steady plumbline, an upright judge and an unerring teacher. If we concentrate our minds within ourselves, we will need no other teacher to understand

what is good. If, through our senses, we rightly turn our mind outside ourselves, "the invisible things of God are clearly seen, being understood by the things that are made," as the Apostle says (Rom. 1:20).

When, by means of nature and Creation, He had opened the school of virtues, he appointed guardian angels over us, raised up fathers and prophets as our guides and showed signs and wonders to lead us to faith. He gave us the written Law to assist the law implanted in our reasonable nature and the teaching given by Creation. In the end, as we treated everything with scorn — how great is our laziness, and what a contrast with the long-suffering and care of Him Who loves us! — He gave Himself to us for our sake. Emptying the riches of the Godhead into our lowest depths, he took our nature and, becoming a man like us, was called our teacher. He Himself teaches us about His great love for mankind, demonstrating it by word and deed, while at the same time leading his followers to imitate His compassion and turn away from hardness of heart.

Tender love is found in people who have things in their care, so shepherds love their sheep and owners love their property. Since, however, such love is greater between those linked by blood and kinship, and greatest of all between fathers and their own children, the Lord uses these latter to demonstrate His own love for mankind, calling Himself a man and the father of us all. For He was made a man for our sake and gave us new birth through Holy Baptism and the accompanying grace of the Holy Spirit.

"A certain man," it says, "had two sons." For the difference in minds divided a single nature into two, and the distinction between good and evil gathered many people into two. We sometimes say something is twofold when it has two different modes of conduct, even though it is essentially one, or again, we call many people a single entity, when they are all of one accord. "And the younger of them said to his father" (Luke 15:12). It stands to reason that he was the younger, for he makes a childish and very foolish request. The sin which he had in his mind as he hatched his plan to depart is itself younger than virtue, being a later invention of our evil inclinations. Virtue, by contrast, is ancient, for it was eternally with God, and

was instilled in our soul from the beginning by the grace of God.

"The younger of them," it says, "came and said to his father, give me the portion of goods that falleth to me." What foolishness! He did not fall down at his father's feet beseeching him, he simply said it. Moreover, he demands his portion like a debt from Him Who graciously gives to everyone. "Give me the portion of goods which legally belongs to me, my just share." By which law and which justice are fathers in debt to their children? Quite the opposite: children are in debt to their fathers, as nature proves, for they owe their existence to them. This too shows his childish frame of mind.

What does He do Who sends rain on the just and the unjust, Who makes the sun rise on the evil and the good (Matt. 5:45)? "He divided unto them his living" (Luke 15:12). Note that this man, the father, needs nothing for himself. Otherwise he would not have divided his living just between the two of them, or just into two portions, but would have kept back a third portion for himself. Being God, "He has no need of our good things," as David says (Ps. 15:2 Lxx). So he divided his living, which means the whole world, between these two sons. As the one nature is divided by two differing minds, so the one world is put to two differing uses. One person says to God, "All the day long I have stretched forth my hands unto thee" (Ps. 88:9), "Seven times a day do I praise thee" (Ps. 119:164), "At midnight I will rise to give thanks unto thee" (Ps. 119:62), "At the last hour I cried unto the Lord" (Ps. 119:1 Lxx), "I trust in thy words" (Ps. 119:42) and "I will early destroy all the wicked of the land" (Ps. 101:8), meaning he will cut off the longings of the flesh that lead to sensual pleasure. Another spends all day over his wine and looking for places to drink. His nights are passed in impure and lawless actions and he rushes headlong into concealed dangers, or obvious treacheries, robberies and evil projects. Yet both shared the same night, the same sun and, most importantly, the same nature, exploiting it in opposite ways. God has divided the whole Creation equally to all, offering it to each to use as he pleases.

"And not many days after," it says, "the younger son gathered all together, and took his journey into a far country" (Luke

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Prodigal Who Was Saved

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15:13). Why did he not set off at once instead of a few days after? The evil prompter, the devil, does not simultaneously suggest to us that we should do what we like and that we should sin. Instead he cunningly beguiles us little by little, whispering, "Even if you live independently without going to God's Church or listening to the Church teacher, you will still be able to see for yourself what your duty is and not depart from what is good." When he separates someone from the divine services and obedience to the holy teachers, he also distances him from God's vigilance and surrenders him to evil deeds. God is everywhere present. Only one thing is far away from His goodness: evil. Being in the power of evil through sin we set off on a journey far away from God. As David says to God, "The evil shall not stand in thy sight" (Ps. 5:5).

Once the younger son had gone away and taken his journey into a far country, "there he dispersed his substance with riotous living" (Luke 15:13). How did he disperse his substance? Above all it is our inborn mind that is our substance and our wealth. As long as we are faithful to the ways of salvation, our mind is at one with itself and with God, the first and highest Mind. Whenever we open the door to the passions, immediately it is dispersed, wandering continually among fleshly and earthly things, all kinds of pleasures and passionate thoughts about them. The wealth of the mind is prudence, which stays with it, discerning between what is better and what is worse, for as long as the mind itself stays obedient to the commandments and counsels of the heavenly Father. Once the mind rebels, prudence is dispersed in fornication and foolishness, shared out between both evils.

You will see the same happening with all our virtues and faculties, which are truly our wealth. Evil is always near at hand, and if they turn aside to it they are dispersed. Our mind itself stretches out in longing towards the One God Who Is, the only Good, the only Desired, the only Bestower of pleasure unmixed with pain. But once the mind has been enfeebled, the soul's ability for real love falls away from what is truly desired, and, scattered among various longings for sensual pleasures, is dispersed, pulled this way and that by desires for superfluous foods, dishonourable

bodies, useless objects, and empty, inglorious glory. So the wretched man is cut to pieces and tortured by the cares these things bring, and cannot even enjoy breathing the air or seeing the sun, the riches we all share.

If our mind has not distanced itself from God it stirs up our anger against the devil alone, and puts the soul's courage to use against the evil passions, the rulers of darkness and the spirits of wickedness. But if the mind does not heed the divine commandments of the Lord Who armed it with these weapons, it fights against its neighbours, rages against its fellow-countrymen and hunts down those who do not agree with its own absurd desires. Such a man, alas, becomes a murderer. He is not only like an animal, but like a reptile or some venomous creature: a scorpion, a snake, one of the viper's brood, although he was appointed to be a son of God. Do you see how he has dispersed and done away with his substance? "And when," it says, "the younger son had spent all, there arose a mighty famine in that land; and he began to be in want" (Luke 15:14). He did not think yet about returning, profligate as he was, so "he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine" (Luke 15:15).

Who are the citizens and rulers of that country far from God? The demons, of course, by whom the son of the heavenly Father is appointed a brothel-keeper, a chief publican, a captain of thieves and a leader of rebels. The life of pigs, because of its extreme filthiness, is symbolic of all the passions. Those who wallow in the mire of the passions are the pigs, of which the younger son was put in charge, as surpassing them all in self-indulgence. But he could not eat his fill of the husks the pigs ate, meaning that he could not find satisfaction for his desires.

Why is the nature of the body not adequate to serve the impulses of the dissolute man? If someone who loves money gets gold or silver, his need for it grows, and the more it flows in, the more it increases his desire. The whole world might just satisfy one greedy, power-seeking man, but then again, it might not. And as there are many such and only one world, how can even one of them satisfy his desire? So it was that the younger son, who had distanced himself from God, was not able to eat his fill. No one, it says, gave

him enough to satisfy him. Who would be able to? God was absent, Whom just to regard brings untiring satisfaction to the beholder. As it says, "I shall be satisfied when I have seen your glory" (Ps. 16:15 Lxx). The devil does not want to satisfy shameful desires, because satisfaction naturally produces a change in relation to what is being consumed. It stands to reason therefore that no one gave the younger son enough to satisfy him.

As soon as the son who had broken away from his father came to his senses and realized into what evils he had sunk, he wept over himself saying, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger?" (Luke 15:17). Who are the hired servants? Those who through the sweat of repentance and humility gain salvation as their reward. Sons, by contrast, are those who obey God's commandments out of love. As the Lord said, "If a man love me, he will keep my words" (John 14:23).

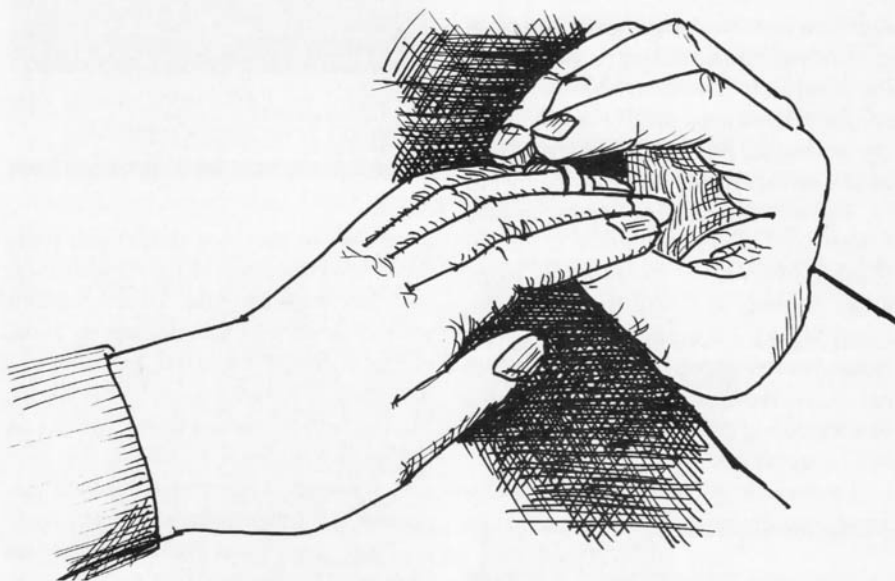
So the younger son, who has abandoned his sonship, come out of his holy country of his own free will, and fallen into famine, passes judgment on himself, humbles himself and repents, saying, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee" (Luke 15:18). We were right when we said at the beginning that this father is God. How could this son who had left his father have sinned against heaven unless his father was in heaven? For he says, "I have sinned against heaven," meaning against the saints, the citizens of heaven, "and before thee," who dwellest in heaven with Thy saints, "and I am no more worthy to be called thy son: make me as one of thy hired servants" (Luke 15:19). Brought to his senses by humility he is right to say, "make me." Nobody can manage the steps of virtue on his own, though also not without his own deliberate choice. "And he arose," it says, "and came to his father. When he was still a great way off" (Luke 15:20). How did he come to Him when he was still far away, so that his father, having compassion on him, came out to meet him? He who repents in his soul reaches God by his good purpose and his rejection of sin. He is, however, still far from God, tyrannized mentally by habitual sins and failings, and he needs great compassion and help from above if he is to be saved.

The Father of Mercies came down to

meet him. He embraced him and ordered his servants, namely the priests, to put on him the best robe, sonship, in which he had been clothed before through Holy Baptism, and to place a ring on his hand, putting the seal of contemplative virtue on the active part of the soul, as symbolized by the hand, as an earnest of the inheritance to come. He also ordered them to put shoes on his feet as holy protection and assurance to empower him to tread on snakes and scorpions and all the power of the enemy. Then he orders the fatted calf to be brought, slain and offered at table. This calf is the Lord Himself Who is led out from the hidden place of divinity, from the heavenly Throne set above all things. Having appeared on earth as a man, He is

me,” sharing unchanging joy, “It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found” (Luke 15:31, 32). He was dead by reason of sin, and is alive again through repentance. He was lost because he was not to be found in God, but now that he has been found he fills heaven with joy, as it is written, “Joy shall be in heaven over one sinner that repenteth” (Luke 15:7).

Why exactly is the elder son aggrieved? “Thou never gavest me a kid,” he says, “that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf” (Luke 15:29-30). God’s gifts to us



slain like a fatted calf for us sinners, that is, He is offered to us as bread to eat.

God shares His joy and celebration over these events with His saints, making our ways His own, and His extreme love for mankind, and saying, “Come, let us eat and be merry” (Luke 15:23). The elder son, however, is angry. Remember the Jews who were angry when the Gentiles were called, the scribes and Pharisees who were scandalized when the Lord accepted sinners and ate with them. Should you wish to think such things even of righteous people, it is not at all strange, if the righteous man is ignorant of the riches of God’s goodness which surpass all our understanding. So the father of both sons pleads with the elder one and teaches him what is fitting, saying, “Thou art ever with

are so surpassingly great that even the angels desire to look into the things He has bestowed upon us through His incarnation, as Peter, the Chief Apostle, says (1 Pet. 1:12). For this reason righteous people too wanted Christ to come before the appointed time, as Abraham desired to see His day (Matt. 13:17; Luke 10:24; cf. John 8:56). But He did not come at that time, and when He did come, He came not to call the righteous but sinners to repentance (Matt. 9:13; Mark 2:17; Luke 5:32) and above all, to be crucified for them, taking away the sin of the world (John 1:29). “For where sin abounded, grace did much more abound” (Rom. 5:20).

That God does not give the righteous even one goat, meaning one sinner, when they ask Him is clear to us for many

reasons, but especially on account of the vision of holy and blessed Carpus. When he cursed certain wicked men and said it was unjust that unbelieving men who pervert the straight ways of the Lord should live, not only was he not heard, but he experienced God’s displeasure. He heard terrifying words which led him to acknowledge God’s unspeakable, incomprehensible forbearance and persuaded him not to curse those living wicked lives but rather to pray for them, as God still grants them time to repent. To show this, and at the same time to prove that He gives great and enviable gifts to those who return to Him in repentance, the God of the penitent, the Father of Mercies, devised this parable.

May we too, brethren, take hold of repentance by our actions. Let us abandon the evil one and his herds. Let us keep away from pigs and the husks they eat, that is to say, the disgusting passions and their devotees. Let us withdraw from evil pastures, namely, habitual sins. Let us flee from the land of the passions, which means unbelief, insatiate desire and intemperance, where there is a terrible famine of good things and where there are passions worse than any famine. Let us run to the immortal Father, the Giver of life, as we follow, through the virtues, the path that leads to life. There we shall find that, in His love for mankind, He has come out to meet us, granting us forgiveness of sins, the token of immortality, the earnest of our inheritance to come. As we are taught by the Saviour, as long as the prodigal son was in the land of passions, even though he thought and spoke words of repentance, he gained no benefit at all. Only when he left all his sinful deeds and ran to his father did he attain what was beyond hope. From then on he stayed near him in humility, living chastely and honestly and preserving unharmed the grace renewed in him by God.

May all of us attain this grace and keep it undiminished, that in the age to come we may rejoice with the prodigal son who was saved, in the heavenly Jerusalem, the mother of the living, the Church of the firstborn, in Christ Himself Our Lord, to Whom be glory for ever. Amen.

Homily Three from The Homilies of Saint Gregory Palamas, edited with an introduction and notes by Christopher Veniamin (Saint Tikhon’s Seminary Press, 2002).

CENTURY ASSOCIATION HOLDS WINTER FESTIVAL

The Century Association of St. Tikhon's Orthodox Theological Seminary once again sponsored a truly wonderful Winter Festival. This year's event was again held at the Holiday Inn in Dunmore, Pa., on Sunday, February 17, 2002. Fellowship, friendship, and festivity were all part of the day's ambiance.

His Eminence Archbishop HERMAN was able to attend this year's festival. It was once again an honor and pleasure to have him with us. (We had sorely missed him last year, when he was absent on account of another commitment.)

The gala event began at 4:00 p.m. with a cocktail hour featuring hot and cold hors d'oeuvres served in the beautiful recep-

tion area near the hotel's indoor pool. A grand banquet in the dining room followed the reception. The main entrée was a choice of fresh roast pork or baked flounder florentine. From salad to dessert, the meal was superb and was enjoyed by all.

The ever-popular Joe Stanky and the Cadets provided entertainment for the evening. Many of the guests danced to the polka rhythms as we all thoroughly enjoyed Stanky's special style. One great feature was the playing of the Russian folk dances — the dance floor surely took a beating during this special segment of the band's repertoire.

Once again the "theme basket" auction was a great attraction at the festival. Guests



President Fr. Leo Poore makes presentation to Archbishop Herman

were able to purchase tickets and place them into containers of the theme basket that they hoped to win. Twelve baskets were donated with such themes as pasta, coffee, cosmetic, breakfast, and others — including an Easter basket! Father Joseph Martin, with his special talent, once again helped us raise over \$1,000 on this auction. It was great fun while all waited (impatiently) for their names to be selected.

Next, the Grand Raffle prizes were awarded. Our thanks go out to the following for their generous contributions to this year's raffle: Mr. Walter Palchik who donated our first prize, a 14-karat gold cocktail ring of precious stones; St. Tikhon's Bookstore for a magnificent collector's plate, hand-crafted in Russia; and Mr. Peter Holoiviak for a hand-crafted, silver egg with silver stand. Congratulations to the winners who went away with these beautiful treasures! And we pray that God, in His benevolence, will grant all our benefactors many blessed years.

On behalf of the Century Association, Father Leo presented to His Eminence Archbishop Herman a check for \$10,000. We hope this will be one of many that the association can offer for the operation of our beloved St. Tikhon's Seminary.

All good things must come to an end, as did our Winter Festival. As this writer



Father Joseph Martin and Michael Pasonick show support for Chinese auction

perceived it, many of the guests found it difficult to say good-bye to the old friends and new friendships that were forged that evening. All in all, it was a grand time, and we would be remiss if we did not thank all who supported and helped make this affair a dynamic success.

The Century Association's president, Father Leo Poore, along with a committee of local members, did an outstanding job organizing and planning the affair. Maria Proch and Kyra Nightingale handled the monumental task of taking reservations and assigning tables for the grand banquet. Kay Fedirko, with her team, collected and organized our second theme basket auction for Winter Festival 2002!

Subdeacon Charles Gardecki was in

charge of publicity with the local media. Other members of the committee were the association's spiritual advisor, V. Rev. Joseph Martin, our financial secretary, Matushka Dorothy Sulich, and Elsie Herman.

We invite all of our friends to watch

for upcoming events hosted by the Century Association in the months ahead, and to join us at the next fund-raiser for our much beloved and cherished St. Tikhon's Seminary.



Glory to thy longsuffering, O Lord, Glory to thee

The whole creation was changed by fear,
When it saw you suspended on the Cross, O Christ.
The sun was darkened, and the earth's foundations
were shaken.

All things suffered with the Creator of all.
Of your own will you endured this for our sakes:
O Lord, glory to you.



The Miracle of the Holy Fire in Jerusalem

On Holy Saturday believers gather in great crowds in the Church of the Holy Sepulchre. For on this day fire comes down from Heaven and puts fire on lamps in the church.”

This ceremony, described above by one of the many pilgrims visiting Jerusalem during Easter, has occurred yearly for centuries and includes the unexplainable event of the Holy Fire igniting candles and oil lamps. Orthodox Christians cherish it as the greatest of miracles and see it as a continuous reminder of the Lord’s resurrection.

The author and his companions traveled to Israel to be present at this ceremony and to speak to some of the persons who have witnessed the miracle and whose lives it has inspired.

The ceremony of the Holy Fire has taken place ever year for nearly fifteen centuries, at the same time, in the same manner, and at the same location. It draws ever-growing crowds of pilgrims to the Holy City each Easter season. The ceremony surrounding “The Miracle of the Holy Fire” appears to be one of the oldest recurring Christian ceremonies in the world. From the fourth century AD all the way up to our own time, sources recall the ceremony.

The church historian, Eusebius, writes in his *Vita Constantini* which dates from around 328 about an interesting occurrence in Jerusalem at Easter in the year 162. When the church wardens were about to fill the lamps to make them ready to symbolize the resurrection of Christ, they suddenly noticed that there was no more

oil left to pour in the lamps.

Upon this, Bishop Narkissos ordered the candles to be filled with water. He then told the wardens to ignite them. In front of the eyes of all present every single lamp

burned as if filled with pure oil.

The Orthodox Church believes that this miracle, which predates the construction of the Holy Sepulchre in the fourth century, is related to the Miracle of the Holy



Fire. They admit that the two differ, as the former was a one-time occurrence while the Miracle of the Holy Fire occurs every year. However, they have in common premise that God has produced fire where there logically speaking should have been none.

Around 385 Etheria, a noble woman from Spain, traveled to Palestine. In the account of her journey, she speaks of a ceremony by the Holy Sepulchre of Christ, where a light comes forth (*ejicitur*) from the small chapel enclosing the tomb, by which the entire church is filled with an infinite light (*lumen infinitum*).

It is not clear whether her words refer to an alleged miraculous occurrence or to the bishop who emerged from the tomb with the flame, possibly ignited from a perpetual flame inside the sepulchre chapel.

Things become clearer in an itinerary written by a monk named Bernhard after his journey to Jerusalem in the year 870. He describes an angel who came down after the singing of the "Kyrie Eleison" and ignited the lamps hanging over the burial slab of Christ, whereupon the patriarch passed the flame to the bishops and to everyone else in the church.

In 926 the Arabic historian Ma'sudi traveled to Palestine, and his account describes a similar event: on Easter Saturday Christians gathered from the entire country at the sepulchre, as on that particular day fire came down from heaven igniting the candles of those present.

Different sources reveal varying practices around the ceremony of the Holy Fire. Ancient and modern sources alike relate that pilgrims see the fire not only inside the Holy Sepulchre but also in Saint James Church next to the sepulchre itself, although the basic elements of the miraculous ignition of candles remain the same.

The Russian abbot Daniel, in his itinerary, written in the years 1106-07, presents the "Miracle of the Holy Light" and the ceremonies that frame it in detail. According to Daniel, the night before the miracle, church wardens cleaned the church and all the lamps inside it. They then filled the lamps with pure oil and left them darkened.

Daniel reports that the tomb was sealed with wax at the second hour of the night, and remained sealed with the closed oil lamps standing on the tomb — "the Greek lamps being there where the head lay, and

that of Saint Sabas and all the monasteries in the position of the breast."

While the doors remained sealed, the entire church waited for the Holy Fire. The next day, after the fire had come, the "Bishop, followed by four deacons, then opened the doors of the Tomb and entered with the taper of Prince Baldwin so as to light it first with the Holy Light." Daniel concludes, "We lighted our tapers from that of the Prince, and so passed on the flame to everyone in the church."

It appears that during some vigils pilgrims waited for hours for the fire to come, as it did not always appear at the same hour. Thus Theoderich, who wrote his account in 1172, says that sometimes the Holy Fire appeared about the first hour, sometimes about the third hour, the sixth, the ninth hour, or even so late as the time for compline.

Also, Theoderich admits that the fire would appear first in a variety of places — sometimes in the Holy Sepulchre, sometimes in the Temple of the Lord, and sometimes in the Church of St. John outside the Holy Sepulchre itself.

The number of similar testimonies have increased along with the growing number of pilgrims going to the Holy Land, producing in an uninterrupted flow of firsthand accounts right to our times. However, the report written by the English chronicler, Gautier Vinisauf, deserves special attention as it relates a very interesting anecdote about the ceremony as it occurred in the year 1192.

In 1187, the Saracens under the direction of Sultan Salah ad-Din took Jerusalem. In that year, the Sultan desired to be present at the celebration, even though he was not a Christian. Gautier Vinisauf tells us what happened: "On his arrival, the celestial fire descended suddenly, and the assistants were deeply moved.

"The Christians demonstrated their joy by chanting the greatness of God; the Saracens on the contrary said that the fire which they had seen to come down was produced by fraudulent means. Salah ad-Din, wishing to expose the imposture, caused the lamp, which the fire from heaven had lighted, to be extinguished, but the lamp relit immediately.

"He caused it to be extinguished a second time and a third time, but it relit as of itself. Thereupon, the Sultan, confounded, cried out in prophetic transport: 'Yes, soon shall I die, or I shall lose Jerusalem.' This

prophecy was accomplished, for Salah ad-Din died the following Lent."

But what exactly happens in the Holy Sepulchre Church on Easter Saturday? Why does it have such an impact on the Orthodox tradition? And why does it seem as if nobody has heard anything about this miracle in Protestant and Catholic countries when in many ways it is more stunning than many Western miracles?

One of the Most Famous Ceremonies in the Orthodox Church

In fact, the miracle still occurs today in the Church of the Holy Sepulchre in much the same manner as medieval sources reported it. It is no coincidence that millions of believers consider this the holiest place on earth: theologians, historians and archaeologists believe it includes both Golgotha, the little hill on which Jesus Christ was crucified, as well as the "new tomb" near Golgotha that received Christ's dead body, according to the Gospel account. It is on this same spot that Christ rose from the dead.

Since Constantine the Great built The Holy Sepulchre Church in the middle of the fourth century, the church has been destroyed many times. The Crusaders constructed the church that we see today. Around Jesus' tomb was erected a little chapel with two rooms, one little room in front of the tomb and the tomb itself, which holds no more than four people. It is this chapel that is the center of the miraculous events.

Being present at the celebration fully justifies the term "event," for on no other day of the year is the Holy Sepulchre Church so packed than on Orthodox Easter Saturday. If one wishes to enter it, one has to reckon with six hours of queuing, and each year hundreds of people cannot enter because the crowds are so large.

Pilgrims come from all over the world, the majority from Greece, but in recent years increasing numbers from Russia and the former Eastern European countries have also come.

In order to be as close to the tomb as possible, the pilgrims camp around the tomb-chapel on Good Friday afternoon in anticipation of the wonderful event on Holy Saturday. The miracle happens at 2:00 p.m., but by 11:00 a.m. the church is bustling with activity.

Every year, small fights occur between

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The Holy Fire in Jerusalem

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the different groups of Christians in the Church. If one finds no other reason why Christians ought to seek greater unity it would be enough to go to Jerusalem for the ceremony of the Holy Fire to observe the confusion and lack of peace that reign in the Holy Sepulchre among the many Christian denominations present.

From around 11:00 a.m. till 1:00 p.m., the Christian Arabs sing traditional songs in loud voices. These songs date back to the Turkish occupation of Jerusalem in the 13th century, a period in which Christians were not allowed to sing their songs anywhere but in the Churches.

"We are the Christians, this we have been for centuries and this we shall be for ever and ever, Amen!" they sing at the top of their voices, accompanied by the sound of drums. The drum-players sit on the shoulders of others who dance ferociously around the Sepulchre Chapel. But at 1:00 p.m. the songs fade out, leaving silence — a tense and loaded silence electrified by the anticipation of the manifestation of God that all are waiting to witness.

At 1:00 p.m. a delegation of the local authorities elbows through the crowds. Even though these officials are not Christian, they are part of the ceremonies. In the times of the Turkish occupation of Palestine they were Moslem Turks; today they are Israelis. For centuries the presence of these officials has been an integral part of the ceremony, as their function is to represent the Romans in the time of Jesus.

The Gospels speak of Romans that went to seal the tomb of Jesus, so his disciples would not steal his body and claim he had risen. In the same way the Israeli authorities on this Easter Saturday come and seal the tomb with wax. Before they seal the door it is customary that they enter the tomb to check for any hidden source of fire, which could produce the miracle through fraud.

Just as the Romans were to guarantee that there was no deceit after the death of Jesus, likewise the Israeli local authorities are to guarantee that there will be no trickery in the year 2000.

After the tomb has been checked and sealed, all people in the church chant the *Kyrie Eleison*. At 1:45 p.m. the patriarch enters the scene. In the wake of a large procession holding liturgical banners, he

circles the tomb three times and then stops in front of its entrance.

Then he takes off his royal liturgical vestments, leaving upon himself only his white alba as a sign of humility and respect in front of the portent of God that he is about to witness. All the oil-lamps have been blown out prior to the ceremony, and now all remains of artificial light are extinguished, so that the Church is enveloped in darkness.

Holding two large unlighted candles, the patriarch enters the Chapel of the Holy Sepulchre - first into the small room in front of the tomb and from there into the tomb itself.

To understand what happens when the patriarch enters the inner room, we need to hear his personal testimony. The following testimony is that of His Beatitude, Patriarch Diodorus I.

Interview with His Beatitude Patriarch Diodorus I on the Miracle of the Holy Fire

His Beatitude Patriarch Diodorus I was born in 1923. He first came to Jerusalem in 1938 and assisted the Miracle of the Holy Fire ever since. In 1981 he was elected patriarch and was thus the key witness to the Holy Fire 19 times until his death in December 2000, as the Greek Orthodox patriarchs always enter the little tomb chapel where the flame first occurs. I spoke with him at the Orthodox Easter, 2000.

"Your Beatitude, what actually occurs when you enter the tomb on Holy Saturday during the ceremony of the Holy Fire?"

"After all the lights are extinguished, I bow down and enter the first chamber of the tomb. From here I find my way through the darkness to the inner room of the tomb where Christ was buried. Here, I kneel in holy fear in front of the place where our Lord lay after his death and where he rose again from the dead.

"Praying in the Holy Sepulchre in itself for me is always a very holy moment in a very holy place. It is from here that he rose again in glory and spread his light to the world. John the Evangelist writes in the first chapter of his gospel that Jesus is the light of the World.

"Kneeling in front of the place where he rose from the dead, we are brought within the immediate closeness of his glorious resurrection. Catholics and

Protestants call this church 'The Church of the Holy Sepulchre.' We call it 'The Church of the Resurrection.' The resurrection of Christ for us Orthodox is the center of our faith, as Christ has gained the final victory over death, not just his own death but the death of all those who will stay close to him.

"I believe it to be no coincidence that the Holy Fire comes in exactly this spot. In Matthew 28:3, the Gospel says that when Christ rose from the dead, an angel came, dressed all in a fearful light. I believe that the intense light that enveloped the angel at the Lord's resurrection is the same light that appears miraculously every Easter Saturday.

"Christ wants to remind us that his resurrection is a reality and not just a myth; he really came to the world in order to offer the necessary sacrifice through his death and resurrection so that man could be reunited with his creator.

"In the tomb, I say particular prayers that have been handed down to us through the centuries and, having said them, I wait. Sometimes I may wait a few minutes, but normally the miracle happens immediately after I have said the prayers. From the core of the very stone on which Jesus lay an indefinable light pours forth.

"It usually has a blue tint, but the colour may change and take on many different hues. It cannot be described in human terms. The light rises out of the stone as mist may rise out of a lake — it almost looks as if the stone is covered by a moist cloud, but it is light.

"This light behaves differently each year. Sometimes it covers just the stone, while other times it gives light to the whole sepulchre, so that people who are standing outside the tomb and look into it see the tomb filled with light. The light does not burn — I have never had my beard burnt in all the sixteen years I have been Patriarch in Jerusalem and have received the Holy Fire. The light is of a different consistency than the normal fire that burns in an oil-lamp.

"At a certain point the light rises and forms a column in which the fire is of a different nature, so that I am able to light my candles from it. When I thus have received the flame on my candles, I go out and give the fire first to the Armenian Patriarch and then to the Coptic. Thereafter I give the flame to all people present in the Church."

"How do you yourself experience the miracle and what does it mean to your spiritual life?"

"The miracle touches me just as deeply every single year. Every time it is another step towards conversion. For me it is of great comfort to consider Christ's faithfulness towards us, which he displays by giving us the holy flame every year in spite of our human frailties and failures. We experience many wonders in our churches, and miracles are nothing strange to us.

"It happens often that icons cry, when Heaven wants to display its closeness to us; likewise we have saints, to whom God gives many spiritual gifts. But none of these miracles have such a penetrating and symbolic meaning for us as the Miracle of the Holy Fire. The miracle is almost like a sacrament. It makes the resurrection of Christ as real to us as if he had died only a few years ago."

After the patriarch passes the fire to the Armenian and Coptic metropolitans, they in turn pass it through holes in the walls of the tomb chapel to runners who are ready to carry it swiftly to the various quarters of the denominations in the church. Thus, the fire spreads like brush-fire.

While the patriarch remains inside the chapel kneeling in front of the stone, outside the tomb it is dark but far from silent. One hears a rather loud mumbling, and the atmosphere is very tense. When the patriarch finally emerges with the lit candles shining brightly in the darkness, a roar of jubilee resounds in the Church.

Testimonies

As with any other miracle, the Miracle of the Holy Fire is a matter of faith and conviction, and there are those, both non-orthodox and Orthodox, who do not believe it actually happens. Both Greek and Latin authors have proposed the idea that the miracle is fraud and nothing but a masterpiece of Orthodox propaganda. They suggest that the patriarch has a lighter or matches inside of the tomb and lights his candles himself.

Such understandable criticism is, however, confronted with a number of problems. Matches and other means of ignition are recent inventions. Not many decades ago, lighting a fire was an undertaking that lasted much longer than the few minutes during which the patriarch is inside the tomb.

One could suggest that he had an oil lamp burning inside, from which he kindled the candles, but the Israeli authorities always have confirmed that they have checked the tomb and found no light inside it.

The best arguments against fraud, however, are not the testimonies of the various patriarchs but the thousands of independent pilgrims who during the centuries have written of how they saw the blue light outside the tomb spontaneously lighting the candles in front of their eyes without any possible explanation.

Often closed oil-lamps hanging in different places in the church beyond the reach of the pilgrims caught fire by themselves. And the person who experiences the miracle at close range, seeing the fire igniting the candle or the blue light swaying through the church, usually leaves Jerusalem changed. For many pilgrims I spoke to who attended the ceremony, there was a "before and after" the Miracle of the Holy Fire.

Several books have been written in Greek containing testimonies of those who experienced the miracle. However, none of these contain testimonies from recent decades. Archbishop Alexios of Tiberias (Italiano Tiberiade) has taken upon himself this task of collecting more current testimonies from pilgrims who had miraculous experiences during the ceremony of the Holy Fire.

During four years, he has gathered these testimonies, signed by the pilgrims, and his aim is to publish these in the near future. Archbishop Alexios, who has participated in the ceremony every year since 1967 decided to do this work after an experience related to the Holy Fire in 1996.

"After the ceremony, I went home to my apartment situated in the Greek Orthodox Patriarchate, up the hill west of the Holy Sepulchre," he explains. "From here I looked out of my window, and suddenly I saw a great luminous red cross over the Dome of the Holy Sepulchre.

"I blinked my eyes and looked again, yet the cross remained. I rushed on to the roof of the house, thinking the cross might be the product of the sun's reflections in the golden cross standing on the roof. However, once I had arrived on the dome, I saw the same phenomenon that I had seen from the window: Many meters above the dome's golden cross, another cross of red light was hovering, extending its rays far

beyond the dome itself.

"This experience was very profound for me," Archbishop Alexios continues. "I have assisted at the ceremony since I was young and seen and experienced many unexplainable things there. But this sign was so clear that I today can never doubt God's miraculous interventions. If people say they don't believe in the Miracle of the Holy Fire, I am not the one to try to correct them, but I know they are wrong."

Metropolitan Vasilis, Delegate of Jerusalem Greek Orthodox Patriarch Diodorus I, confirms Archbishop Alexios' affirmation. "I have been in Jerusalem since 1939 when I came to the city at the age of fifteen. I have attended the ceremony of the Holy Fire during all these years, and have thus been a witness to the miracle 61 times. For me it is not a question of whether I believe in the miracle or not.

"I know it is true. Like many other believers, I testify that the Holy Fire does not burn. Many times I passed the Holy Flame under my beard; it was not burned. Year after year, I have seen the immediate and spontaneous lighting of the candles that the believers held enclosed in their hands, and I have heard many testimonies of people who either had their candles lit or saw the miraculous flame as it passed through the Church of the Holy Sepulchre.

"To me the miracle is very important, especially as a memorial of the resurrection of our Lord. The Holy Bible says that when the Lord rose from the dead, his tomb was bright, shining as if it were day. I believe it is in memory of this most central element of our faith that the Lord gives this marvelous sign, and so that it may never be forgotten!"

Mr. Souhel Thalgieh, a young engineer from Bethlehem, is another witness. Mr. Thalgieh has been present at the ceremony of the Holy Fire since his early childhood. In 1996 he was asked to film the ceremony from the balcony of the dome of the Church.

Present with him on the balcony were a nun and four other believers, including the mother of Metropolitan Timothy. The nun stood at the right hand of Thalgieh. On the video one can see how he aims the camera down at the crowds. At the designated moment, all lights are turned off and the Patriarch enters the tomb to receive the Holy Fire.

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The Holy Fire in Jerusalem

Continued from page 39

While the patriarch is still inside the tomb one suddenly hears a scream of surprise and wonder originating from the nun standing next to Thalgieh. The camera begins to shake, and one hears the excited voices of the other people present on the balcony.

The camera then turns to the right, capturing the cause of the emotion: A large candle, held in the hand of the Russian nun, caught fire in front of all people present apparently before the patriarch came out of the tomb. With shaking hands she holds the candle while over and over making the sign of the Cross in awe of the portent she has witnessed.

In another of the many testimonies, Archimedes Pendaki of Athens, Greece, reports that the experience of the miracle became the impetus that eventually led him to become an Orthodox priest. Father Pendaki experienced the miracle in 1983. In the preceding years, he had drifted further and further away from the Orthodox faith of his family, and only rarely did he enter a church.

His mother, who was very religious, convinced him after much arguing to come to Jerusalem and witness the Miracle of the Holy Fire. While mother and son were standing in the Holy Sepulchre Church it so happened that the candle of Pendaki's mother lighted spontaneously before their eyes.

Archimedes at first raged at her, accusing her of trickery to make him believe, but deep inside he knew very well that she would never invent such a thing. Furthermore she was not able to produce the portent herself. The event continued to disturb his thoughts until he could not ignore it any more, and the need to explore the faith of his youth in depth led him to the Holy Mountain of Athos. After some years, he decided to become a priest.

In the year 2000, the blue flame again lighted the candles of many people. According to Archbishop Alexios, a monk was standing close to the door of the sepulchre. While the patriarch was still inside the tomb, the monk received the flame on his candle to the great astonishment of the people standing around him. From his candle, the fire spread on the side of the tomb.

A young man from the Greek island of Rhodos testified that he saw the fire

coming as a cloud above the monk, descending to light his candles.

Fire and the Presence of God

The Orthodox Christians are not the only ones to associate light with the presence and activity of God. In the Biblical writings, light often accompanies great miraculous works of God. About Moses' meetings with God on Mount Sinai the Bible says: "Mount Sinai was entirely wrapped in smoke, because Yahweh had descended on it in the form of fire. The smoke rose like smoke from a furnace and the whole mountain shook violently" (Exod. 19:18ff.). Later in Exodus, it says: "To the watching Israelites, the glory of Yahweh looked like a devouring fire on the mountaintop" (Exod. 24:17). After



Moses had stood face to face with God, his face shone so powerfully that he had to cover it, lest the people get hurt (Exod. 34:29ff).

When Jesus was transfigured in front of the disciples on Mount Tabor, "the aspect of his face changed and his clothing became sparkling white" (Lk. 9:29). Likewise, after Jesus' resurrection, the women met by the grave "two men in brilliant clothes" (Lk. 24:4). Light and the mighty works of God go hand in glove.

The Church Fathers considered light to be a symbol of God, especially of God's love. Thus Gregory the Great (530-604) writes: "God is called light because he embraces the flames of his love — the souls in which he abides." In the same way, Orthodox Christians consider the Miracle of the Holy Fire a manifestation of God's power and of His presence.

"We believe the flame to be holy," says Archbishop Alexios, "almost as a sacrament, ontologically related directly to God himself. The pilgrims move their hands back and forth over the flame and caress their faces with the hands that touched the flames."

The Pan-Orthodox and Ecumenical Significance of the Ceremony

The miracle is important not only to the individual Christians whose faith it strengthened, but also because it plays a very important ecumenical role. The ceremony takes place every year on the Orthodox Easter Saturday and is celebrated together with all the Orthodox Christian communities. There are many types of Orthodox Christians: Syrian, Armenian,

Russian and Greek Orthodox as well as Copts.

In the Holy Sepulchre Church alone there are seven different Christian denominations, and all, except the Catholics, take part in the ceremony. The Orthodox Easter date is fixed according to the Julian Calendar, which means that their Easter normally falls on a different date than the Protestant and Catholic Easter which is determined by the European Gregorian calendar. Thus in the year 2000 the Orthodox Easter fell one week after the Easter of the West.

Since the schism between East and West in 1054 the "Two lungs of the Body of Christ," as Pope John Paul II describes the Orthodox and Catholic communities, have lived separate existences. But for the first two hundred years after the schism, the Miracle of the Holy Fire had such

unifying power that it gathered Catholics and Orthodox to celebrate the event together despite their differences.

Only after 1246, when Catholic Christians left Jerusalem with the defeated Crusaders, did the Miracle of the Holy Fire become a purely Orthodox ceremony as the Orthodox remained in Jerusalem even after the Turks' occupation of Palestine.

Metropolitan Timothy, who was the Patriarchate's representative to the recent ecumenical celebration of the opening of the Holy Doors of Saint Paul's Cathedral in Rome, said to me that the ecumenical and unifying power of the Holy Fire is quite exceptional.

"Until the thirteenth century the entire church celebrated the ceremony of the Holy Fire," he says. "Even after the Catholics left Jerusalem with the crusaders it has remained a unifying ceremony for those of us who stayed here, that is, for all the different branches of the Orthodox world.

"The flame first comes in a miraculous way from Christ to the Greek Orthodox Patriarch inside the tomb. He gives it to the Armenian and Coptic metropolitans, who hand it on to the remaining communities and they in turn, spread it to their own people.

"From them it passes beyond the Holy Sepulchre to every corner of the Orthodox world. After the ceremony is over, believers from all Israel and Palestine carry it to the homes of their relatives.

"Pilgrims who come from far away make provisions, buying special oil-lamps with which they carry the flame to their countries. Olympic Airways helps the Orthodox to distribute the flame to many countries, especially to Alexandria in Egypt and to Russia, but also to Georgia, Bulgaria, and the USA.

"Each year we write letters of recommendation to the Israeli Ministry of Religious Affairs, which in turn assist pilgrims who carry the lanterns with the Holy Fire through customs and into their respective aircrafts. This is how important the spreading of the flame is to us.

"It is holy, and it keeps reminding us of how the one Holy Spirit is present in all the parts of the Body of Christ. Like blood being pumped by the heart into all members of a body, so the fire spreads from Jerusalem to all parts of the Orthodox community, reminding the faithful of the origins and unity of their faith. It has a tremendous unifying power to the

Orthodox communion," Metropolitan Timothy concluded.

Unknown in the West

One might ask the question why the Miracle of the Holy Fire is hardly known in Western Europe. In the Protestant areas it may be explained by the fact that there is little traditional teaching regarding miracles; people don't really know how to approach them, and they don't take up much space in newspapers.

The fire spreads from Jerusalem to all parts of the Orthodox community, reminding the faithful of the origins and unity of their faith.

The Catholic Church, however, has a long tradition of miracles, so why is the Miraculous Fire not better known among Western Catholics? One important reason may be that the ceremony is performed only by Orthodox Christians, on the Orthodox Holy Saturday; hence, Christians of other communities may consider it an internal Orthodox affair.

Also, apologetic motives could play a role. Some Orthodox might insist that the miracle occurs in the presence of Orthodox Christians because the Orthodox Church is the only legitimate Church of Christ in the world. This tendentious explanation would cause a certain uneasiness

in Catholic and Protestant circles. However, Archbishop Alexios disagrees with this stance: "The miracle does not prove anything of the sort.

"It is not a weapon of proselytism, creating division. It is not a proof that we are the only legitimate Christians. Rather, for us Orthodox, the miracle is a source of joy as it leads to greater unity in the Orthodox world, uniting us around this event. But not only this. I personally hope that the miracle can augment the awareness among Catholic Christians of how God is alive and active in the Orthodox Church, just as we are aware that he is present and active in the Catholic Church.

"Christ is one and works wonders for all his children. How I wish that this awareness of the oneness of Christ and his wondrous creativity would be an incentive towards full unity between us Christians."

—Niels Christian Hvidt

The above, printed here with permission, is an excerpt from the author's new book about miracles in the Eastern and Western churches, published in the Danish language. For color photos related to this article, see www.hvidt.com/Book/BookUK/Excerpt.html

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Diocesan scholarship recipients

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

Part XIII

Beginning the fourth and final book of his marvelous work, St. John discusses several questions relating to Christ's two natures. He also teaches about the cross, faith, baptism, and why we worship facing eastward.

4.1 *About what followed the Resurrection.*

After Christ was risen from the dead he laid aside all his passions, I mean his corruption or hunger or thirst or sleep or weariness or such like. For, although he did taste food after the resurrection,¹ yet he did not do so because it was a law of his nature (for he felt no hunger), but in the way of economy, in order that he might convince us of the reality of the resurrection, and that it was one and the same flesh which suffered and rose again. But he laid aside none of the divisions of his nature, neither body nor spirit, but possesses both the body and the intelligent and reasonable, volitional and energetic soul, and thus he sits at the right hand of the Father, using his will both as God and as man in behalf of our salvation, acting in his divine capacity to provide for and maintain and govern all things, and remembering in his human capacity the time he spent on earth, while all the time he both sees and knows that he is adored by all rational creation. For his Holy Spirit knows that he is one in substance with God the Word, and shares as Spirit of God and not simply as Spirit the worship accorded to him. Moreover, his ascent from earth to heaven, and again, his descent from heaven to earth, are manifestations of the energies [activities, operations] of his

1. Luke 24:43.

circumscribed body. "For he shall so come again to you," he says, "in like manner as you have seen him go into Heaven."²

4.2 *About the sitting at the right hand of the Father.*

We hold, moreover, that Christ sits in the body at the right hand of God the Father, but we do not hold that the right hand of the Father is actual place. For how could he that is uncircumscribed have a right hand limited by place? Right hands and left hands belong to what is circumscribed. But we understand the right hand of the Father to be the glory and honor of the Godhead [divinity, deity] in which the Son of God, who existed as God before the ages, and is of like essence to the Father, and in the end became flesh, has a seat in the body, his flesh sharing in the glory. For he along with his flesh is adored with one adoration by all creation.

4.3 *In reply to those who say, "If Christ has two natures, either you serve the creature [creation, created thing] in worshipping created nature, or you say that there is one nature to be worshipped, and another not to be worshipped."*

Along with the Father and the Holy Spirit we worship the Son of God, Who was without a body [incorporeal] before he took on humanity, and now in his own person is incarnate and has become man though still being also God. His flesh, then, in its own nature, if one were to make subtle mental distinctions between what is seen and what is thought, is not deserving of worship since it is created. But as it

2. Acts 1:11.

is united with God the Word, it is worshipped on account of him and in him. For just as the king deserves homage alike when un-robed and when robed, and just as the purple robe, considered simply as a purple robe, is trampled upon and tossed about, but after becoming the royal dress receives all honor and glory, and whoever dishonors it is generally condemned to death; and again, just as wood in itself is not of such a nature that it cannot be touched, but becomes so when fire is applied to it, and it becomes charcoal, and yet this is not because of its own nature, but because of the fire united to it, and the nature of the wood is not such as cannot be touched, but rather the charcoal or burning wood; so also the flesh, in its own nature, is not to be worshipped, but is worshipped in the incarnate God Word, not because of itself, but because of its union in subsistence with God the Word. And we do not say that we worship mere flesh, but God's flesh, that is, God incarnate.

4.4 *Why it was the Son of God, and not the Father or the Spirit, that became human; and what he achieved in becoming human.*

The Father is Father and not Son; the Son is Son and not Father; the Holy Spirit is Spirit and not Father or Son. For the individuality is unchangeable. How, indeed, could individuality continue to exist at all if it were ever changing and altering? Because of this, the Son of God became Son of Man — in order that his individuality might endure. For since he was the Son of God, he became Son of Man, being made flesh of the holy Virgin

and not losing the individuality of sonship.

Further, the Son of God became human, in order that he might again bestow on man that favor for the sake of which he created him. For he created him after his own image, endowed with intellect and freewill, and after his own likeness, that is to say, perfect in all virtue so far as it is possible for man's nature to attain perfection. For the following properties are, so to speak, marks of the divine nature, namely: absence of care and distraction and guile, goodness, wisdom, justice, freedom from all vice. So then, after he had placed man in communion with himself (for having made him for incorruption,³ he led him up through communion with himself to incorruption), and when moreover, through the transgression of the command we had confused and obliterated the marks of the divine image, and had become evil, we were stripped of our communion with God (for what communion has light with darkness?⁴). And having been shut out from life we became subject to the corruption of death: and since he gave us to share in the better part, and we did not keep it secure, he shares in the inferior part, I mean our own nature, in order that through himself and in himself he might renew that which was made after his image and likeness, and might teach us, too, the conduct of a virtuous life, making through himself the way there easy for us, and might by the communication of life deliver us from corruption, becoming himself the firstfruits of our resurrection, and might make anew the useless and worn vessel, calling us to the knowledge of God that he might redeem us from the tyranny of the devil, and might strengthen and teach us how to overthrow the tyrant through patience and humility.

The worship of demons then has ceased; creation has been sanctified by the divine blood; altars and temples of idols have been overthrown, the knowledge of God has been implanted in men's minds, the co-essential⁵ Trinity, the uncreated divinity [deity, godhead], one true God, Creator and Lord of all receives men's service; virtues are cultivated, the hope of resurrection has been granted through the resurrection of Christ, the demons shudder at those men who of old were under their subjection. And the marvel, indeed, is that all this has been successfully

3. Wisdom 2:23.

4. 2 Cor. 6:14.

5. co-essential: Grk. *homoousios*: consubstantial, of the same essence, of one essence, one in essence

brought about through his cross and passion and death. Throughout all the earth the gospel of the knowledge of God has been preached; no wars or weapons or armies being used to rout the enemy, but only a few, naked, poor, illiterate, persecuted and tormented men, who with their lives in their hands, preached Him Who was crucified in the flesh and died; and they became victors over the wise and powerful. For the omnipotent power of the Cross accompanied them. Death itself, which once was man's chief terror, has been overthrown, and now that which was once the object of hate and loathing is preferred to life. These are the achievements of Christ's presence; these are the tokens of his power. For it was not one people that he saved, as when through Moses he divided the sea and delivered Israel out of Egypt and the bondage of Pharaoh;⁶ no, rather he rescued all mankind from the corruption of death and the bitter tyranny of sin; not leading them by force to virtue, not overwhelming them with earth or burning them with fire, or ordering the sinners to be stoned, but persuading men by gentleness and long-suffering to choose virtue and vie with one another, and find pleasure in the struggle to attain it. For, formerly, it was sinners who were persecuted, and yet they clung all the closer to sin, and sin was looked upon by them as their God; but now for the sake of piety and virtue men choose persecutions and crucifixions and death.

Well done, O Christ, Word and Wisdom and Power of God, and God omnipotent! What can we helpless ones give you in return for all these good gifts? For all are yours, and you ask nothing from us except our salvation, you who yourself are the giver of this, and yet are grateful to those who receive it, through your unspeakable goodness. Thanks be to you who gave us life, and granted us the grace of a happy life, and through your unspeakable condescension restored us to that when we had gone astray.

4.5 *In reply to those who ask if Christ's subsistence [hypostasis] is created or uncreated.*

The hypostasis [subsistence, "person"] of God the Word before the incarnation was simple and uncompound, and incorporeal and uncreated; but after it became flesh, it became also the subsistence [hypostasis] of the flesh, and became

6. Exod. 14:16.

compounded of divinity which it always possessed, and of flesh which it had assumed; and it bears the properties of the two natures, being made known in two natures; so that the one, same subsistence [hypostasis] is both uncreated in divinity and created in humanity, visible and invisible. For otherwise we are compelled either to divide the one Christ and speak of two subsistences [hypostases], or to deny the distinction between the natures and thus introduce change and confusion.

4.6 *About the question, when Christ was called.*

The mind was not, as some falsely assert, united with God the Word before the Incarnation by the Virgin, and from that time called Christ. That is the absurd nonsense of Origen who lays down the doctrine of the preexistence of souls. But we hold that the Son and Word of God became Christ after he had dwelt in the womb of his holy ever-virgin Mother, and became flesh without change, and that the flesh was anointed [*echristhe*] with divinity. For this is the anointing [*chrisis*] of humanity, as Gregory the Theologian says. And here are the words of the most holy Cyril of Alexandria which he wrote to the Emperor Theodosius: "For I indeed hold that one ought to give the name Jesus Christ neither to the Word that is of God if he is without humanity, nor yet to the temple born of woman if it is not united with the Word. For the Word that is of God is understood to be Christ when united with humanity in ineffable manner in the union of the economy." And again, he writes to the Emperors thus: "Some hold that the name 'Christ' is rightly given to the Word that is begotten of God the Father, to Him alone, and regarded separately by himself. But we have not been taught so to think and speak. For when the Word became flesh, then it was, we say, that he was called Christ Jesus. For since he was anointed [*kechristai*] with the oil of gladness, that is the Spirit, by Him Who is God and Father, he is for this reason called Christ [*Christos*]. But that the anointing [*chrisis*] was an act pertaining to the humanity, could be doubted by no one who is accustomed to think rightly." Moreover, the celebrated Athanasius says this in his discourse *On the Salvific Appearing*: "The God who was before the sojourn in the flesh was not man, but God in God, being invisible and without passion, but when

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An Exact Exposition

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he became man, he received in addition the name of Christ because of the flesh, since, indeed, passion and death follow in the train of this name.”

And although the holy Scripture says, “Therefore God, your God, has anointed you with the oil of gladness,”⁷ it is to be observed that the holy Scripture often uses the past tense instead of the future, as for example here: “Thereafter he was seen upon the earth and dwelt among men.”⁸ For when this was said, God was not, as yet, seen nor did he dwell among men. And here again: “By the rivers of Babylon, there we sat down; indeed, we wept.”⁹ For as yet these things had not come to pass.

4.7 *In answer to those who ask if the holy Mother of God brought forth two natures, and whether two natures hung upon the Cross.*

Ageneton and *geneton*, written with one “n” and meaning uncreated and created, refer to nature; but *agenneton* and *genneton*, that is to say, unbegotten and begotten, as the double “n” indicates, refer not to nature but to hypostasis [subsistence, existence, “person”]. The divine nature then is *agenetos*, that is to say, uncreated, but all things that come after the divine nature are *geneta*, that is, created. In the divine and uncreated nature, therefore, the property of being *agenneton* or unbegotten is contemplated in the Father (for he was not begotten), that of being *genneton* or begotten [is contemplated] in the Son (for he has been eternally begotten of the Father), and that of procession [is contemplated] in the Holy Spirit. Moreover of each species of living creatures, the first members were *agenneta* [unbegotten] but not *ageneta* [uncreated]; for they were brought into being by their Maker, but were not the offspring of creatures like themselves. For *genesis* [beginning] is creation, while *gennesis* [begetting, generation] is, in the case of God, the origination of a co-essential [consubstantial, having one or the same essence] Son from the Father alone, and in the case of bodies, the origination of a co-essential hypostasis [subsistence, existence, instance, “person”] from the contact of male and female. And thus we perceive that begetting pertains not to nature but to

hypostasis. For if it did refer to nature, begottenness [*to agenneton*] and unbegottenness [*to genneton*] could not be contemplated in one and the same nature.¹⁰ Accordingly the holy Mother of God bore [gave birth to, brought forth] a hypostasis [subsistence] revealed in two natures; on the one hand, with respect to divinity, begotten of the Father timelessly; and on the other hand, with respect to flesh being incarnated of her in time and born at the last.

But if our interlocutors should suggest that he who is begotten of the holy Mother of God is two natures, we reply, “Yes; he is two natures; for he is himself God and man.” And the same is to be said concerning the crucifixion and resurrection and ascension; for these refer not to nature but to person [subsistence, hypostasis]. Since, then, Christ is in two natures, he suffered and was crucified in the nature that was subject to passion. For it was with respect to the flesh and not to divinity that he hung upon the Cross. If they tell us otherwise, let them ask if two natures died. No, we shall say. And so two natures were not crucified, but Christ was begotten, that is to say, the divine Word, in becoming human, was begotten in the flesh, was crucified in the flesh, suffered in the flesh, while his divinity continued to be impassible.”

4.8 *How the Only-begotten Son of God is called first-born.*

The first begotten [first engendered] is called first-born, whether he is the only-begotten or the first of a number of brothers. If then the Son of God was called first-born, but was not called only-begotten, we could imagine that he was the first-born of creatures, as being a creature. But since he is called both first-born and only-begotten, both senses must be preserved in his case. We say that he is *first-born of all creation*¹¹ since both he himself is from God and creation is from God, but as he himself is born alone and timelessly of the essence of God the Father, he may with reason be called only-begotten Son, first-born and not first-created. For the creation was not brought into being out of the essence of the Father, but by his will out of nothing. And he is called *first-born among many brethren*,¹² for although he was only-begotten, he was also born of a mother.

Since, indeed, he participated just as we ourselves do in blood and flesh and became human, while we too through him became sons of God, being adopted through the baptism — he who is by nature Son of God became first-born among us who were made by adoption and grace sons of God, and stand to him in the relation of brothers. For this reason, he said, *I ascend to My Father and your Father*.¹³ He did not say “our Father,” but *My Father*; clearly in the sense of Father by nature, and *your Father*, in the sense of Father by grace [by a free gift]. And *My God and your God*.¹⁴ He did not say “our God,” but *My God*; and if you distinguish with subtle thought that which is seen from that which is thought, also *your God*, as Maker and Lord.

4.9 *About faith and baptism.*

We confess one baptism for the remission of sins and for life eternal. For baptism declares the Lord’s death. We are indeed *buried with the Lord through baptism*,¹⁵ as the divine Apostle says. So then, as our Lord died once for all, we also must be baptized once for all, and baptized according to the Word of the Lord, *In the Name of the Father, and of the Son, and of the Holy Spirit*,¹⁶ being taught the confession in Father, Son, and Holy Spirit. Those, then, who, after having been baptized into Father, Son, and Holy Spirit, and having been taught that there is one divine nature in three hypostases [subsistences], are rebaptized — these, as the divine Apostle says, crucify the Christ afresh. *For it is impossible*, he says, *for those who were once enlightened, and so on, to renew them again unto repentance, seeing they crucify to themselves the Christ afresh, and put Him to an open shame*.¹⁷ But those who were not baptized into the Holy Trinity, these must be baptized again. For although the divine Apostle says: *We were baptized into Christ and into his death*,¹⁸ he does not mean that the invocation of baptism must be in these words, but that baptism is an image of the death of Christ. For by the three immersions, baptism signifies the three days of our Lord’s entombment. The baptism then into Christ means that believers are baptized into him. We could not believe in

7. Ps. 14:7.

8. Bar. 3:38.

9. Ps. 137(136):10.

10. A nature is either begotten or unbegotten; it cannot be both. But a hypostasis [person] could be both, if it possessed two natures, one unbegotten and the other begotten — as is the case with Christ.

11. Col. 1:15.

12. Rom. 8:29.

13. John 20:17.

14. Ibid.

15. Col. 2:12.

16. Matt. 28:19.

17. Heb. 6:4.

18. Rom. 6:3.

Christ if we were not taught confession in Father, Son, and Holy Spirit. For Christ is *the Son of the Living God*,¹⁹ whom the Father anointed with the Holy Spirit;²⁰ in the words of the divine David, *Therefore God, your God, has anointed you with the oil of gladness above your fellows*.²¹ And Isaiah also speaking in the person of the Lord says, *The Spirit of the Lord is upon me because he has anointed me*.²² Christ, however, taught his own disciples the invocation and said, *Baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit*.²³ For since Christ made us for incorruption, and we transgressed his saving command, he condemned us to the corruption of death in order that that which is evil should not be immortal, and when in his compassion he stooped to his servants and became like us, he redeemed us from corruption through his own passion. He caused the fountain of remission to well forth for us out of his holy and immaculate side,²⁴ water for our regeneration, and the washing away of sin and corruption; and blood to drink as procuring life eternal. And he laid on us the command to be born again of water and of the Spirit,²⁵ through prayer and invocation, the Holy Spirit drawing near to the water. For since man's nature is twofold, consisting of soul and body, he bestowed on us a twofold purification, of water and of the Spirit — the Spirit renewing that part in us which is after his image and likeness, and the water by the grace of the Spirit cleansing the body from sin and delivering it from corruption; the water indeed expressing the image of death, but the Spirit bestowing the down-payment of life.²⁶

For from the beginning *the Spirit of God moved upon the face of the waters*,²⁷ and the Scripture witnesses anew that water has the power of purification.²⁸ In the time of Noah God washed away the sin of the world by water.²⁹ By water every impure person is purified, according to the law, even the very garments being washed with water. Elias³⁰ showed forth the grace of the Spirit mingled with the

water when he burned the holocaust by pouring on water. And almost everything is purified by water according to the law; for the things of sight are symbols of the things of thought. The regeneration, however, takes place in the Spirit, for faith has the power of making us sons (of God), creatures as we are, by the Spirit, and of leading us into our original blessedness.

The remission of sins, therefore, is granted alike to all through baptism; but



the grace of the Spirit is proportional to the faith and previous purification. Now, indeed, we receive the firstfruits of the Holy Spirit through baptism, and the second birth is for us the beginning and seal and security and illumination of another life.

It behooves us, then, with all our strength to steadfastly keep ourselves pure from filthy works, that we may not, like the dog returning to his vomit,³¹ make ourselves again the slaves of sin. For faith apart from works is dead, and so likewise are works apart from faith.³² For the true faith is attested by works.

Now we are baptized into the Holy Trinity because those things which are baptized have need of the Holy Trinity for their maintenance and continuance, and the three hypostases [subsistences, "persons"] cannot be otherwise than present, the one with the other. For the Holy

Trinity is indivisible. The first baptism³³ was that of the flood for the eradication of sin. The second³⁴ was through the sea and the cloud; for the cloud is the symbol of the Spirit and the sea of the water. The third baptism was that of the Law: for every impure person washed himself with water, and even washed his garments, and so entered into the camp.³⁵ The fourth was that of John,³⁶ being preliminary and leading those who were baptized to repentance that they might believe in Christ: *I indeed, he said, baptize you with water; but he who comes after me will baptize you in the Holy Spirit and in fire*.³⁷ John's purification with water was preliminary to receiving the Spirit. The fifth was the baptism of our Lord, by which he himself was baptized. Now he is baptized not as himself requiring purification but as making my purification his own, that he may break the heads of the dragons on the water,³⁸ that he may wash away sin and bury all the old Adam in water, that he may sanctify the Baptist, that he may fulfill the law, that he may reveal the mystery of the Trinity, that he may become the type and example to us of baptism. But we, too, are baptized in the perfect baptism of our Lord, the baptism by water and the Spirit. Moreover, Christ is said to baptize with fire, because in the form of flaming tongues he poured forth on his holy disciples the grace of the Spirit: as the Lord himself says, *John truly baptized with water; but you shall be baptized with the Holy Spirit and with fire, not many days hence*;³⁹ or else it is because of the baptism of future fire with which we are to be chastised. The sixth is that baptism by repentance and tears, which is truly grievous. The seventh is baptism by blood and martyrdom; this baptism Christ himself underwent in our behalf, he who was too august and blessed to be defiled with any later stains. The eighth is the last, which is not saving, but which destroys evil: for evil and sin no longer have sway; yet it punishes without end.

Further, the Holy Spirit descended in bodily form as a dove, indicating the firstfruits of our baptism and honoring the body, since this — that is the body itself — was God by deification; and besides

19. Matt. 16:16.

20. Acts 8:38.

21. Psa. 14:7.

22. Isa. 61:1.

23. Matt. 28:19.

24. John 19:34.

25. John 3:5.

26. life: Grk. *zoes*; this can also mean "life eternal," as opposed to *bios* which often refers to biological (earthly) life.

27. Gen. 1:2.

28. Lev. 15:10.

29. Gen. 6:17.

30. Elijah, in the Hebrew.

31. 2 Pet. 2:22.

32. Gal. 2:16, James 2:26.

33. See note 29.

34. 1 Cor. 10:1-2; Exod. 14:19-20, 22ff., etc.

35. Lev. 14:8.

36. Matt. 21:25 etc.

37. Matt. 3:11.

38. Psa. 74(73):13.

39. Acts 1:5.

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An Exact Exposition

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the dove was accustomed formerly to announce the cessation of the flood. But to the holy Apostles he came down in the form of fire; for he is God, and *God is a consuming fire*.⁴⁰

Olive oil is employed in baptism as signifying our anointing,⁴¹ and as making us anointed, and as announcing to us, through the Holy Spirit, God's mercy;⁴² for it was the fruit of the olive that the dove brought to those who were saved from the flood.

John was baptized, when he put his hand upon the divine head of his Master, and with his own blood.

It does not behoove us to delay baptism when the faith of those coming forward is testified to by their works. For he that comes forward deceitfully to baptism will receive condemnation rather than benefit.

4.10 About faith.

Moreover, faith is twofold. For *faith comes by hearing*.⁴³ For by hearing the divine scriptures we believe in the teaching of the Holy Spirit. The same⁴⁴ is perfected by all the things enjoined by Christ, believing in work, cultivating piety, and doing the commands of him who restored us. For he who does not believe according to the tradition of the Catholic Church, or who has dealings with the devil through strange works, is an unbeliever.

But again, *faith is the substance of things hoped for, the evidence of things not seen*.⁴⁵ or undoubting and unambiguous hope of what God has promised us and of the good issue of our prayers, alike. The first, therefore, belongs to our will, while the second is of the gifts of the Spirit.

Further, observe that by baptism we cut off all the covering which we have worn since birth, that is to say, sin, and become spiritual Israelites and God's people.⁴⁶

4.11 About the cross, and yet more about faith.

*The word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.*⁴⁷ For he who is spiritual judges all things, but the unspiritual⁴⁸ man does not receive the things of the Spirit.⁴⁹ For it is foolishness to those who do not receive in faith and who do not consider God's goodness and omnipotence, but search out divine things with human and natural reasonings. For all the things that are of God are above nature and reason and conception. For should any one consider how and for what purpose God brought all things out of nothing and into being, and aim at arriving at that by natural reasonings, he fails to comprehend it. For knowledge of this kind belongs to spirits and demons. But if any one, under the guidance of faith, should consider the divine goodness and omnipotence and truth and wisdom and justice, he will find all things smooth and even, and the way straight. But without faith it is impossible to be saved.⁵⁰ For it is by faith that all things, both human and spiritual, are sustained. For without faith neither the farmer cuts his furrow, nor the merchant commits his life to the raging waves of the sea on a small piece of wood, nor are marriages contracted nor any other step in life taken. By faith we consider that all things were brought out of nothing into being by God's power. And we direct all things, both divine and human, by faith. Further, faith is assent free from all meddling inquisitiveness.

So every action and performance of miracles by Christ is most great and divine and marvelous, but the most marvelous of all is his precious cross. For no other thing has subdued death, expiated the sin of the first parent, despoiled Hades, bestowed the resurrection, granted to us the power of condemning the present and even death itself, prepared the return to our former blessedness, opened the gates of Paradise, given our nature a seat at the right hand of God, and made us the children and heirs of God, save the Cross of our Lord Jesus Christ. For by the cross all things have been made right. *As many of us, the apostle says, as were baptized into*

*Christ, were baptized into his death,*⁵¹ and *As many of you as have been baptized into Christ, have put on Christ.*⁵² Further *Christ is the power of God and the wisdom of God.*⁵³ Look: Christ's death, that is, the Cross, clothed us with the enhypostatic wisdom and power of God.⁵⁴ And the power of God is the Word of the cross, either because God's might, that is, the victory over death, has been revealed to us by it, or because, just as the four extremities of the cross are held fast and bound together by the bolt in the middle, so also by God's power the height and the depth, the length and the breadth, that is, every creature visible and invisible, is maintained.

This was given to us as a sign on our forehead, just as the circumcision was given to Israel; for by it we believers are separated and distinguished from unbelievers. This is the shield and weapon against, and trophy over, the devil. *This is the seal that the destroyer may not touch you,*⁵⁵ as scripture says. This is the resurrection of those lying in death, the support of the standing, the staff of the weak, the rod of the flock, the safe conduct of the earnest, the perfection of those who press onwards, the salvation of soul and body, the averting of all things evil, the patron of all things good, the taking away of sin, the plant of resurrection, the tree of eternal life.

So, then, this same truly precious and august tree,⁵⁶ on which Christ has offered himself as a sacrifice for our sakes, is to be venerated as sanctified by contact with his holy body and blood; so also are the nails, the spear, the clothes, his sacred dwelling places, which are the manger, the cave, the saving Golgotha, the life-giving tomb, Sion, the chief stronghold of the churches and the like. In the words of David, the father of God, *We shall enter his tabernacles [dwelling places], we shall worship at the place where his feet stood.*⁵⁷ And that it is the Cross that is meant is made clear by what follows, *Arise, O Lord, into your rest,*⁵⁸ for the resurrection comes after the Cross. For if out of those things which we love, house and bed and garment are to be longed after, how much the

40. Deut. 4:24.

41. To be anointed is to become a little Christ: Grk. *Christos* (and Heb. *Messiah*) mean "Anointed one," the title our Lord bears because he is anointed with the Holy Spirit; see notes 20, 22.

42. The Grk. word for olive oil is *elaion*, while that for mercy is *eleos*. Hence there is an interplay between the two words, with olive oil (a thing associated with richness and plenty), being therefore symbolic of God's mercy.

43. Rom. 10:17.

44. I.e., faith.

45. Heb. 11:1.

46. A reference to the full stripping before baptism, which symbolizes the putting off of the "old man," our sinful self, before we put on Christ.

47. 1 Cor. 1:18.

48. unspiritual: Grk. *psychikos*, literally "soul-ish," i.e. focused on the earthly, nonspiritual things; St. Paul opposes this to *pneumatikos*, spiritual. St. John of Damascus proceeds to explain, in the words that follow, what it is to be *psychikos* instead of *pneumatikos*.

49. 1 Cor. 2:14, 15.

50. Heb. 11:6.

51. Rom. 6:3.

52. Gal. 3:27.

53. 1 Cor. 1:24.

54. *enhypostatic*: enhypostatized, existing in a hypostasis, personal, personified. Christ is the personified (or hypostatic) wisdom and power of God.

55. Exod. 12:23.

56. or, wood.

57. Psa. 132(131):7.

58. *Ibid.* 8.

rather should we long after that which belonged to God, our Savior, through which we are in truth saved?

Moreover we venerate even the image of the precious and life-giving cross, although made of another tree, not honoring the tree (God forbid) but the image as a symbol of Christ. For he said to his disciples, while preparing them, *Then the sign of the Son of Man shall appear in heaven,*⁵⁹ meaning the cross. And so also the messenger of the resurrection said to the woman, *You seek Jesus of Nazareth who was crucified.*⁶⁰ And the Apostle said, *We preach Christ crucified.*⁶¹ For there are many Christs and many Jesuses, but one crucified. He does not say speared but crucified. To be venerated, then, is the sign of Christ. For wherever the sign may be, there also will he be. But it does not behoove us to venerate the material of which the image of the Cross is composed, even though it be gold or precious stones, after it is destroyed, if that should happen. Thus everything that is dedicated to God we venerate, while we confer the worship on Him.

The tree of life which was planted by God in Paradise prefigured this precious Cross. For since death was by a tree, it was fitting that life and resurrection should be bestowed by a tree.⁶² Jacob, when he venerated the top of Joseph's staff, was the first to make an image of the Cross, and when he blessed his sons with crossed hands⁶³ he made most clearly the sign of the cross. So, too, did Moses' staff, when it smote the sea in the figure of the cross and saved Israel, while it overwhelmed Pharaoh in the depths; likewise also the hands stretched out crosswise and routing Amalek; and the bitter water made sweet by a tree, and the rock rent and pouring forth streams of water,⁶⁴ and the rod that meant for Aaron the dignity of the high priesthood;⁶⁵ and the serpent lifted in triumph on a tree as though it were dead, the tree bringing salvation to those who in faith saw their enemy dead, just as Christ was nailed to the tree in the flesh of sin which yet knew no sin. The mighty Moses cried, *You will see your life hanging on the tree before your eyes,* and Isaiah likewise, *I have spread out my hands all the*

*day unto a faithless and rebellious people.*⁶⁶ But may we who worship this obtain a part in Christ the crucified. Amen.

4.12 *Of worship towards the East.*⁶⁷

It is not without reason or by chance that we worship towards the East. But seeing that we are composed of a visible and an invisible nature, that is to say, of a nature partly of spirit and partly of sense, we render also a twofold worship to the Creator; just as we sing both with our spirit and our bodily lips, and are baptized with both water and Spirit, and are united with the Lord in a twofold manner, being sharers in the mysteries and in the grace of the Spirit.

Since, therefore, God is spiritual light,⁶⁸ and Christ is called in the scriptures "Sun of Righteousness"⁶⁹ and Dayspring,⁷⁰ the East is the direction that must be assigned to his worship. For everything good must be assigned to him from whom every good thing arises. Indeed the divine David also says, *Sing to God, you kingdoms of the earth; O sing praises to the Lord; to Him that rides upon the heavens of heavens towards the East.*⁷¹ Moreover the Scripture also says, *And God*

66. Isa. 65:2.

67. East: Grk. *anatole*, rising, i.e. the direction from whence the sun rises. The East is also called the Orient. The Greek word signifies not only the direction, but the rising sun itself. For this reason Christ is called both the "orient [or, dayspring] from on high," as St. John explains.

68. 1 John 1:5.

69. Mal. 4:2.

70. Zach. 3:8, 6:2; Luke 1:78.

71. Psa. 68 (67):32,33.

*planted a garden [paradise] eastward in Eden; and there he put the man whom he had formed;*⁷² and when he had transgressed his command he expelled him and made him to dwell opposite the delights of Paradise, which clearly is the West. So, then, we worship God seeking and striving after our old fatherland. Moreover the tent of Moses⁷³ had its veil and mercy seat⁷⁴ towards the East. Also the tribe of Judah as the most honorable, pitched their camp on the East.⁷⁵ Also in the celebrated temple of Solomon the Gate of the Lord was placed eastward. Moreover Christ, when he hung on the Cross, had his face turned towards the West, and so we worship, striving after him. And when he was received again into heaven he was carried towards the East, and in this manner his apostles worship him, and thus he will come again in the way in which they beheld him going towards heaven;⁷⁶ as the Lord himself said, *As the lightning comes out of the East and flashes to the West, so also will the coming of the Son of Man be.*⁷⁷

So, then, in expectation of his coming we worship towards the East. But this tradition of the apostles is unwritten. For much that has been handed down to us by tradition is unwritten.

To be continued

72. Gen. 2:8.


73. Lev. 16:14.

74. Ibid. 2.

75. Num. 2:8.

76. Acts. 1:11.

77. Matt. 24:27.



“You have thus learned, beloved, that the Kingdom of God is within you; that, if you desire it, all the eternal good things are also in your hands. Therefore hurry and see, and receive, and hold within yourself the good things which are stored up, and take care lest, by thinking you possess them already, you be deprived of all of them . . .”

—St. Symeon the New Theologian

59. Matt. 24:7.

60. Mark 16:6.

61. 1 Cor. 1:22.

62. Gen. 2 and 3.

63. Heb. 11:21.

64. Num. 20.

65. Exod. 4.

The Albanian Autocephalous Orthodox Church

Christianity has existed in Albania since the first century A.D.,¹ but the Albanian Orthodox Church was not recognized as an autocephalous (self-governing) Orthodox Church until the 20th century. In fact, the first Orthodox liturgy in the Albanian language did not even occur until the beginning of the 20th century, and it took place in Massachusetts, not Albania!² This article shall deal with the history of Albanian Orthodoxy, with a focus on the autocephalous Albanian Orthodox Church (1937-present). It shall cover the arrival and establishment of Orthodox Christianity in Albania, the struggle for an autocephalous Albanian Orthodox Church, the history of Albanian Orthodox Church from autocephaly in 1937 until religion was outlawed in Albania in 1967, the struggle of Albanian Orthodoxy for survival as an illegal organization in Enver Hoxha's officially atheist Albania, and the resurrection of Orthodox Christianity in Albania from the relegalization of religion in Albania to the present day.

Albania was a Christian land longer than many nations in Europe. It is claimed that in the 1st century A.D., Christianity was spreading among the Albanians, and that by the time of the Byzantine Emperor Justinian (early- to mid-6th century), Christianity had established dominance in the area.³ In fact, the Roman Emperor and Orthodox Christian Saint Constantine the Great, who was of Illyrian (Albanian) descent, was instrumental in proclaiming Christianity as the official religion of the Roman Empire in the 4th century.⁴ Albanian Christianity belonged within the jurisdiction of the Church of Rome from the 1st to the 8th century, but by the 8th century was transferred to the jurisdiction of the Church of Constantinople.⁵

This switch in jurisdiction caused division among Christians during the Great Schism between the Greek Orthodox Church and Roman Catholic Church, for Christian Albanian lands have always been divided between a Catholic north and an Orthodox south ever since 1054 A.D.⁶

Orthodoxy predominated in the southern districts of Gjirokaster, Korçe, Berat, and Vlorë.⁷ This was the situation in Albania until the arrival of the Ottoman Turks in the 14th century, who started to spread Islam among the Albanians, causing Christianity to gradually decline in strength.⁸ Still, the Orthodox Church remained dominant among Tosks (Southern Albanians) until the beginning of the 19th century due to the Ottomans giving broad toleration to the Orthodox Christians of Albania up until the late 18th century.⁹

The reason this toleration ended was that the Russian government incited the Orthodox Albanians to rise up against the Ottomans during the Russo-Turkish Wars of 1768-74 and 1787-91, resulting in the Ottomans applying force to Islamicize the Albanians.¹⁰ The Ottomans also refused to allow the Albanians to use the Albanian language in religious services, and the Greek Orthodox Church of Constantinople, in whose jurisdiction Albania resided, was more than willing to comply with the continued use of Greek in the liturgy in order to Hellenize the Orthodox of Albania.¹¹

The Albanian Orthodox did not subserviently acquiesce to Hellenization, however. The three major faiths in Albania — Islam, Orthodoxy, and Catholicism — did not use Albanian in their services but instead used Arabic, Greek, and Latin respectively prior to Albanian independence.¹² The Albanians worked to change this, however, and the Orthodox Bishop Grigor Argjirokastriti of Eubea supervised the first translation of the Gospels into Albanian, which were published at Korfu in 1827.¹³ Albanians also set up Albanian language schools for their children. The clergy, who were mostly Greek, were infuriated. Archbishop Philaretos of Kostora anathematized all who associated with Albanian schools, insisting that the true aim of these schools was the spread of "Freemasonry and Protestantism."¹⁴ This was a serious charge, considering that

Freemasons and Protestants are ineligible to receive Orthodox sacraments because they do not adhere to the doctrines of the Orthodox Church. Priests throughout Albania threatened parents with excommunication if they did not withdraw their children from Albanian schools.¹⁵ The Ecumenical Patriarch of Constantinople, the spiritual and political head of all Orthodox Christians in the Ottoman Empire, also opposed the creation of Albanian language schools for Orthodox Christians.¹⁶ In Korça, an Orthodox League was formed to resist the Patriarch's policy of Hellenization and interference in Albanian affairs.¹⁷

This process of Hellenization started to incite the protests of Albanian nationalists, and beginning around 1880, these nationalists insisted on the establishment of an autocephalous Albanian Orthodox Church in order to rid themselves of the intervention of the Greeks, Bulgarians, and Serbians who were interfering in Albanian affairs with the excuse that they were trying to aid the Orthodox Albanians.¹⁸ In the late 19th century, Greek chauvinists murdered an Albanian poet and priest by the name of Popa Kristi Negovani for attempting to introduce the Albanian language into the Orthodox liturgy.¹⁹

The real progress in using Albanian in the liturgy would come from the Albanians in exile. On May 27, 1900 Albanian Orthodox in Romania created a program that called for autocephaly for the Albanian Church and the use of Albanian in the liturgy.²⁰ They also attempted to set up an Albanian language parish in Romania, but without success.²¹ The first Albanian liturgy ended up being celebrated in America, of all places. This was a result of a particular incident. In 1906, a Greek priest in Hudson, Massachusetts refused to bury an Albanian nationalist, and as a result the Albanians petitioned the Russian Orthodox Missionary Diocese in America to assist them in establishing an Albanian parish.²² The Russian bishop

1. Ramet, 149.

2. Stokoe/Kishkovsky, 48-49.

3. Ramet, 149.

4. Hall, 49.

5. Ramet, 149.

6. Hall, 42.

7. Biberaj, 10.

8. Ramet, 150.

9. *Ibid.*, 149-150.

10. *Ibid.*, 151.

11. Hall, 43.

12. O' Donnell, 138.

13. Ramet, 151.

14. *Ibid.*, 151-52.

15. Vickers, 45.

16. Ramet, 151.

17. Vickers, 61.

18. Hall, 52.

19. Ramet, 152.

agreed and ordained Theofan S. Noli, an Albanian nationalist and parish cantor, as a priest for the Albanians.²³ Noli performed the first Albanian-language liturgy in the world in Massachusetts, and went on to found five other Albanian language parishes in America before returning to Albania.²⁴

In the meantime, Albania had gained independence. The Albanians were not too fond of their Church's answering to a foreign bishop, and a campaign was started in 1921 by the now Bishop Noli for an independent ecclesiastical structure within Albania.²⁵ In September of 1922, Albanian Prime Minister Ahmed Zog convened a congress at Berat to address this issue.²⁶ This congress set up a council under Vassili Marco to appoint Albanian bishops, oversee Church activity, declare autocephaly, and demand the use of the Albanian language in the Divine Liturgy.²⁷ In 1923, Bishop Noli returned to Albania, served as head of this self-proclaimed Albanian Orthodox Church, and even served briefly as Prime Minister of Albania in 1924.²⁸ In February of 1929, Ahmed Zog, now King of Albania created an Albanian Orthodox Church by royal proclamation, and this was condemned by the Orthodox Churches of Constantinople, Russia, Cyprus, Greece, and Alexandria.²⁹ After nearly a decade of controversy, the Patriarch of Constantinople finally ceded autocephaly to the Albanian Church in the spring of 1937, officially creating the Albanian Autocephalous Orthodox Church.³⁰

Soon after gaining autocephaly, the Orthodox Church was faced with the upheaval caused by Italian and German occupation during World War II. Many Orthodox clergy supported Enver Hoxha's partisans during World War II, and therefore hoped to continue to practice their faith without interference.³¹ Even though Article 18 of the 1944 Albanian Constitution stated, "All citizens are guaranteed freedom of opinion and belief . . . All religious communities are free in matters concerned with their faith as well as in its practice and outward expression," this would not be the case.³² Indeed, Decree No. 743

on religion of January 26, 1945 stated that "religious practice could not in any way contradict or countermand the laws of the State," and in an atheistic communist state this decree was not a promising sign.³³

Soon after the end of the war, the communist government started to implement policies that were detrimental to the Orthodox Church. In August 1945, a land reform law was passed that resulted in all church lands being nationalized.³⁴ Also in 1945, church revenues were curtailed, the Church was banned from operating charitable institutions, religious instruction was forbidden, the state exercised veto power over the appointment of bishops, and all religious publications and communications (including sermons, pastoral letters, and public memoranda) had to be approved by the government before dissemination.³⁵ In December of that same year, a "Union of Orthodox Priests" was set up in order to separate the lower clergy from the authority of their bishops.³⁶ Orthodox bishops loyal to the communist regime and willing to establish close ties with the Russian Orthodox Church were installed, and the others were imprisoned or executed.³⁷ In the first five years of communist rule, most Orthodox bishops were killed, imprisoned, or sent to labor camps including Archbishop Xhuvani of Elbasan, Bishop Irine of Apollonia, Bishop Agathangel Cance of Berat, and Bishop Irine, deputy Metropolitan of Korce and Gjirokaster.³⁸ The government also wanted to place the Albanian Church under the control of the Russian Orthodox Church, and when Archbishop Kristofor Kissi opposed this he was deposed on August 28, 1949 for "plotting to detach the Church from the Eastern Orthodox faith and surrender it to the Vatican" and was imprisoned and replaced by Archbishop Paisi Vodica, a communist sympathizer.³⁹ Archbishop Paisi was a married priest, and the government making him a bishop went against the tradition of the Orthodox Church, which traditionally appoints only monks or widowed men bishops.⁴⁰ The Albanian government also had a policy of indoctrinating children with atheist propaganda in schools.⁴¹

The Albanian government required on

January 26, 1949 that each of the four religious organizations of Albania (Sunni Moslem, Bektashi Moslem, Albanian Orthodox, and Roman Catholic) draw up statutes governing their faiths within three months and submit them to the Albanian Council of Ministers.⁴² No religious groups complied with this order, and the government made a statute for them, and the effect of this on the Orthodox Church was to make the Church report all of its activities to the government and to place it under control of the Russian Orthodox Patriarch in Moscow.⁴³ The Albanian Orthodox Church was severely restricted, but was still allowed to continue its spiritual ministry in Albanian society. This would soon change.

In 1967 Albania became the "first self-proclaimed atheist country in the world," and all religious institutions were closed, church property confiscated, and religious practice was prohibited.⁴⁴ By the end of 1967, all 608 Orthodox Churches and monasteries were closed along with the only Orthodox seminary in the country.⁴⁵ The primate of the Albanian Orthodox Church died in prison in November 1973 and by 1975 the entire surviving hierarchy of the Church as well as most priests were behind bars.⁴⁶ This was a result of an addition to the Albanian Constitution by the name of Article 37, which stated that Albania would "not recognize any religion and supports and develops Atheist propaganda."⁴⁷ Religion ceased to exist in Albania by government decree. After closing all churches and mosques in 1967, children were brainwashed with atheist propaganda which due to Albania's high birth rate and youthful population, had the effect of causing more and more Albanians to not know about religion.⁴⁸ The government also encouraged Albanian children to inform on parents who were practicing religion.⁴⁹ This caused a dilemma for parents who wanted to teach their children about their faith. In 1992, Peter Rama, the 77-year-old elder of Annunciation Orthodox Church in Tirana said "We were afraid to tell our children that secretly we continued to pray . . . we feared

20. *Ibid.*

21. *Ibid.*

22. Stokoe/Kishkovsky, 49.

23. *Ibid.*

24. *Ibid.* 48-49.

25. Ramet, 153.

26. *Ibid.*

27. Ramet, 153.

28. Stokoe/Kishkovsky, 49.

29. Ramet, 154.

30. *Ibid.*, 155.

31. *Ibid.*

32. O'Donnell, 137.

33. *Ibid.*, 140.

34. Ramet, 155.

35. *Ibid.*

36. *Ibid.*

37. Hall, 44.

38. Ramet, 155-56.

39. *Ibid.*, 156.

40. Vickers, 179.

41. O'Donnell, 141.

42. Ramet, 156.

43. *Ibid.*, 156-57.

44. Biberaj, 10.

45. Ramet, 157.

46. *Ibid.*

47. Biberaj, 58.

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Albanian Orthodox Church

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they might talk about it outside."⁵⁰

The government was instituting more and more measures to eliminate the practice of religion in Albania. For example, severe provisions were added to the 1977 penal code to punish "religious propaganda."⁵¹ The government even started to eliminate things that reminded one of religion. For example, Decree No. 539 of September 23, 1975 stated, "Citizens who have inappropriate names and offensive names and offensive surnames from a political, ideological, and moral standpoint are obliged to change them."⁵² This decree had the effect of forcing Albanians who had names with any religious connotation to change them to nonreligious names. Even place names were not safe, for Decree No. 225 forced geographic names of religious origin to be changed.⁵³ An example of this is that Shenkoll (St. Nicholas) was changed to Ylli I Kuqil (The Red Star).⁵⁴ Until the early 1980s, men were not allowed to have full beards or wear long hair in order to prevent any resemblance to Orthodox priests.⁵⁵

The government was not successful in eliminating religion, however. A Yugoslav observer in Albania in 1975 noticed that Orthodox believers in southern Albania *always* observed religious holidays, and even refused to work on Easter.⁵⁶ This was not the only proof of the continued practice of religion in Albania. According to government statistics in 1980, in the previous ten years only 3% of rural marriages and 5% of urban marriages were between people of different religious backgrounds, showing that people were still cognizant of these religious differences.⁵⁷ In 1981 in Tirana an Albanian publication even conceded "religious marriages and rituals continue to be practiced."⁵⁸

With the death of Enver Hoxha in the 1980s, the Albanian government's attitude toward religion slowly began to soften. President Alia took the first step toward religious freedom. In 1989, religious expression was permitted at home for the first time since 1967.⁵⁹ In 1990 the Albanian government decreed that the crime

of "disseminating religious propaganda" would be removed from statute books, and religious beliefs would be a matter of individual conscience.⁶⁰ This opened Albania up to a revival of religious belief.

The Albanian Orthodox Church reestablished itself on Easter of 1991, with public Orthodox services in Tirana.⁶¹ When religion began to emerge from the underground in 1991, there were no surviving Orthodox bishops, less than 20 surviving Orthodox priests, and half of the priests were too infirm to serve the faithful.⁶² Orthodoxy emerged from the ashes in Albania with churches opened through-



Jeremy Soroka

out Albania, new clergy ordained, and a small theological school started.⁶³ In 1992, Bishop Anastasios Yannoulatos, a missionary to East Africa, was appointed Archbishop of Tirana and head of the Albanian Autocephalous Orthodox Church.⁶⁴ There were also three diocesan bishops appointed in Albania, making a total of four bishops, all Greek.⁶⁵ This posed a bit of a controversy, due to the fact that Albania was under the domination of Greek clergy for so long and found it very difficult to shake that domination. Orthodoxy, nevertheless, has made a truly remarkable recovery in Albania.

At the end of World War II, Albania was 70% Moslem, 20% Albanian Orthodox, and 10% Roman Catholic.⁶⁶ According to a survey conducted in Albania in 1994, 21% of Albanians considered themselves Orthodox Christians.⁶⁷ According to the 1989 census, there were 3,182,417 residents of Albania, so the Albanian

Orthodox Church today comprises over half a million faithful.⁶⁸ It is amazing that a Church that did not exist in 1984 had more than five hundred thousand believers in 1994!

The Albanian Orthodox people struggled long and hard for their Church. First they were faced with forced conversions to Islam. Then they had to deal with a Greek hierarchy that would not let them worship in their own language or govern their own Church. This hierarchy was so oppressive that the first Albanian Divine Liturgy was performed in the United States of America long before one was performed in Albania. When they finally gained freedom for their Church from Constantinople, they had less than a decade before communist persecution began, despite many Orthodox Christians supporting and even fighting alongside Hoxha's partisans. They even had to live under a regime that would not tolerate religious beliefs whatsoever, starting in 1967. But this did not stop them from believing. They carried on their faith in secret, and when the opportunity arose, their faith rose up from nonexistence into a faith shared by hundreds of thousands in Albania today. It is a testament to the courage of the Albanian people that they did not abandon the Orthodox faith even in the darkest days of Hoxha's atheist regime. They did not let those who died martyr's deaths under communist persecution die in vain, but clung to their faith even though they could lose all by doing so. It would be impossible for one to predict what is the future of the Albanian Autocephalous Orthodox Church. If this Church could still survive after only twenty years of enforced atheism, however, it is hard to believe that this Church will not be an influence in Albanian society for many years to come.

—Jeremy Soroka

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66. Biberaj, 10.

67. O'Donnell, 139.

68. Biberaj, 5.

48. O'Donnell, 1414.

49. *Ibid.*, 141.

50. *Ibid.*, 141.

51. Hall, 45.

52. O'Donnell, 144.

53. *Ibid.*

54. *Ibid.*

55. Hall, 140.

56. Ramet, 158.

57. *Ibid.*

58. *Ibid.*

59. Biberaj, 45.

60. Hall, 45.

61. Hall, 47.

62. Ware, 167.

63. *Ibid.*

64. *Ibid.*

65. *Ibid.*

The Mystery of the Blood

Levitical Worship and the New Testament

Editor's note: Our last issue concluded a four-part series on St. Cyril's teaching regarding the Old Testament priesthood. On a similar theme, the present article considers the Jewish and the Christian concepts of sacrifice.

To the modern eye, much in the Old Testament can sometimes seem quite enigmatic and even at times primitive and repulsive. Many can scarcely see the importance and relationship to Christianity, of many of the crucial aspects of the Old Testament, which are so far removed from today's culture. Some heretics through the ages have had an extremely difficult time comprehending the problematic places in its pages, going so far as to even reject it from the canon of scripture. (Consider the heresiarch Marcion of the 2nd century). Yet, the truth of Christianity is found in the continuity and wholeness existing between these two divinely inspired testaments.

The Jewish sacrifices under the Levitical law, which functioned as the primary form of worship, have profound implications on many spiritual and typological levels that reveal not only God's amazing plan, but also the simple values in worship that are so critical to spiritual life. Our focus, then, will be to investigate this central aspect of Jewish worship: namely Levitical sacrifice — and more specifically, what some of the theological understandings are, both Jewish and Christian, that underlie the sacrifices in the Old Testament.

For our modern minds, it can be difficult and sometimes hard to conceive the



simple truths found in the pages of Leviticus. The word "sacrifice" seems to have lost one of its real meanings — *denial of self*. More often, it takes on a self-centered aspect in our modern western society. Today, many will *sacrifice* their time and effort for self-centered gains: athletics, climbing the corporate ladder, material gains, and so on. Sacrifice has seemed, in many ways, to have lost its characteristics of asceticism and self-denial. Yet strikingly, even from the earliest times, the main difference between the polytheistic sacrifices of other nationalities and that of the monotheistic Jews was this ascetic motive of Jewish worship, coupled with its innate sense of the sacrifice itself being a personal loss.¹

Indeed the principle of sacrifice itself is as old as man. Sacrifice is built into the

very fabric of nature — for "unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). One writer noted that, "sacrifice is a central and creative principle of life."² St. Paul tells us Christians that we, even today, are to become "living sacrifices . . . which is our reasonable worship" (Romans 12:1). The idea of sacrifice generally pervades most world religions, whether of the old or new world.³

Many ancient peoples, including the Jews, saw that this primary facet of religious life was a way of communing with God (or in the case of polytheistic people, communing with their "gods"). The Serbian Orthodox theologian Grgurevich notes that "it is through the gift of sacrifices to divinity that man is elevated to

1. Grgurevich, 28.

2. Stewart, 13.

3. Grgurevich, 25.

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God.” More specifically for the Jews, “the most intimate contact with God through sacrifice was realized.” For necessarily, “at the place where the sacrifices were offered, one ate and drank, . . . [thus] eating in the presence of Yahweh established community between Him and the [worshiper] . . . one part of the sacrifice was given to the offerer, who ate it as Yahweh’s guest.”⁴ In this way, a powerful and tangible bond was formed between the God and His people.

The animals themselves that were specified for use under the Levitical law also had a purpose. The ancient Christian writer Theodore of Cyrus noted that “because of their long time in Egypt, the Israelites learned to sacrifice to demons, so God made a concession for them to offer sacrifices . . .” — but the offerings were specifically to be the “animals deified by the Egyptians and other Eastern peoples.” These included calves, goats, sheep, turtle doves, pigeons, and others. “If they offered them to the Lord as sacrifices, they didn’t run the danger of deifying them . . .”⁵

According to the Law, the sacrificial offering that the worshiper was to give was to be the firstfruits or the first born, or, that is to say, the best and choice portion. Thus, the notably sacrificial character of giving the best that one had to God enabled the offerer to identify a part of himself with the offering, “in the hope that peace . . . and a higher good might be achieved.”⁶ Within its mystical context, “the offering of the two,” both worshiper and victim, was with the intent “that God [would] find the offerer in the offering and accepting the one, would accept the other.”⁷ (This concept of offering to God the firstfruits and not the leftovers still applies in the New Testament in whatever we do for God.)

In the complex interweaving of ideas that can sometime surround the Jewish sacrifice, “one can still deduce a particular idea or motif . . . [which is] the removal of sins by the means of sacrifice . . . At the basis of the redemptive blood sacrifice lies the thought of punishment by death, so that the victim, instead of and representing the worshiper, would undergo the punishment of death.”⁸ Indeed, many writers noted that

animals, which are driven by instinct, are not capable of sin, and therefore the blood that was offered was innocent blood.

This blood in animals, as Leviticus states, was forbidden for consumption, for “the life of the flesh is in the blood” (Lev. 17:11). The Law continues to explain why: “[for] I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life [in it] . . . for the life of every creature is the blood of it” (Lev. 17:11,14). This symbol of the atoning quality of blood is indeed a mysterious aspect of Leviticus that one can only begin to really understand in the mystery of Christ’s redemption, for “when one turns to Christ, the veil [of the incomprehensibility of the Old Testament] is taken away” (2 Cor. 3:18). For astonishingly, truly the new Life given to the world by Christ was accomplished in the shedding of His own blood.

Considering another part of this puzzle of the blood, St. John Chrysostom notes the difference between the soul of an animal and the soul of a man. “In the case of the human person, first its body is created from dust, and afterward the power of life is given to it and this is the being of the soul. . . . [In contrast,] Moses said about the beasts, ‘Its blood is its life.’ But in the case of the human person its being is incorporeal and immortal and has a great superiority over the body, to the same extent as incorporeal form surpasses the corporeal.”⁹ Thus the beast’s soul is in the blood, whereas the human soul is incorporeal.

Noting now the difference between the human and the animal, one might infer that to partake of the blood of a beast is to partake of its very ‘soul’ (if it can be called a soul). Interestingly, the temporal and earthly origin of the life of animals is symbolically revealed in the next verse: “[He] who takes in hunting any beast or bird that may be eaten shall pour out its blood and cover it with dust” (Lev. 17:13). Thus, that life which came forth from the earth (its ‘soul’) returns to the earth. (One recalls that the life that is in man, contrarily, was breathed into his nostrils by God himself — Gen. 2:7.)

Another profound yet simple aspect of the Levitical worship is that of obedience. Moses received the Levitical law directly from God: “The Lord called Moses and spoke to him from the tent of the meeting

saying . . .” (Lev. 1:1). Thus, by being obedient to the Law, one was being obedient to and honoring the Lawgiver. Despite the vast theological implications of the Pentateuch, Rabbis and Jews required no explanation or reason for sacrifice, “because it was God’s ordained means of worship and expiation set forth in the law and [was] simply to be obeyed.”¹⁰ This showed not only profound faith and fear but also a trust that was based on the experiences of the Chosen People with the living God.

This obedience was carried out not only in the tabernacle where worship took place (the regulations for this are set forth in the first part of Leviticus) but also this obedience is found lived out in the life outside and around the tabernacle (second part / half of Leviticus). The Jewish way of life was inseparably connected with the worship of God. It was an existence that was meant to be lived entirely for, in, and around the true and living God and the place where He dwelt. One might reflect how today in the Church, we too are called to live our lives in the midst of the living God, whose very throne is the altar of the Church, the “Holy of Holies,” on which rests the very Body of Christ.

Finally, the last aspect that will be briefly considered in this paper is that of the typology of the sacrifices in Leviticus, which foreshadowed the New Testament. The writer of the Book of Hebrews in the New Testament tells us that “the Law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect” (10:1). “For if that first covenant had been faultless, there would have been no occasion for a second. For he finds fault with them when He says: ‘The days will come, says the Lord, when I will establish a new covenant with the house of Israel’ “ (Heb. 8:7,8). Understanding then that the laws and ordinance of Levitical worship were temporary, God continued revealing the plan of redemption in the incarnation, death and resurrection of Christ when He said, “Sacrifices and offerings thou hast not desired but a body hast thou prepared for me . . .” (Psa. 40:6).

The tabernacle that Moses was commanded to make was itself a pattern of the heavenly tabernacle where the priests “served [as a] copy and shadow of the

4. *Ibid.*, 29.

5. Psaltakis, vol. 2, p. 221.

6. Stewart, 5.

7. *Ibid.*, 6.

8. Grgurevich, 28.

9. Oden, vol. 3, p. 186.

10. Young, 57.

heavenly sanctuary . . . which is set up not by man but by the Lord" (Heb 8:5,2). Therefore "the law has but a shadow of the good things to come instead of the true form of these realities . . . For Christ has entered not into a sanctuary made with hands, a copy of the true one, but into heaven itself . . . entering once and for all into the Holy place, not with the blood of goats and calves but with His own blood, securing an eternal redemption" (Heb. 10:1, 9:24, 12).

Interestingly, the tabernacle which Moses was commanded to build, where the Levitical sacrifices took place, was to be constructed on the first day of the first month (Exod. 40:1) — near the beginning of spring, at the same time the exodus from Egypt took place, but a year later (Deut. 12). Some ancient Christian writers see a deeper interconnection here in the two Covenants, noting that conversely, the Annunciation of the Mother of God and the Passion of Christ also took place around this time (which were the beginning of the new creation).

The tabernacle, in the material world, was seen as an image of all creation, which was also created on the first day of the first month.¹¹ Conversely, in the eternal tabernacle which encompasses all things (the true tabernacle, of which the other was a shadow), St. Gregory of Nyssa considered this tabernacle to be Christ Himself, He who fills "all in all" (Eph. 1:23). Further, the saint says that the two tabernacles, earthly and heavenly, prefigured the incarnation — the created and uncreated meeting in our one Lord, God, and Savior, Jesus Christ.¹²

Therefore, Christ is the summation of the Levitical sacrifice, which also encompasses many profoundly deeper levels that we will not examine here. He is "our Paschal Lamb that has been sacrificed for us" (1 Cor. 5:6), pouring out His Life unto death so that we who were "dead in our trespasses and sins" (Eph. 2:1) might "have life and that more abundantly" (John 10:10), because our death was indeed "swallowed up in victory" (1 Cor. 15:54). Truly, "Christ our Pascha has appeared as a male child, the son that opens the virgin's womb. He is called the Lamb as one destined to be our food, unblemished for He has not tasted of defilement, and perfect, for He is our true God."¹³

In conclusion, it is clear that the fundamental principles of spiritual life were to be found in the complexities of the Levitical worship of the ancient Jews. In their sacrifices, one sees a "synthesis of admission of guilt, the (recognition of the) justice of punishment, the pledge of obedience . . . as well as a striving towards communion with God."¹⁴ At the heart of Jewish sacrifice was hope and faith in God coupled with an ascetical endeavor, one which was yearning for reconciliation and showed the intent for correction by seeking atonement for sin. The notable joy evident in the Psalms and Prophets on the occasion of sacrifice revealed that the great happiness of the Jews "was to have this opportunity for communion with Yahweh . . . by having God in [their] midst and eating with Him."¹⁵

In Christ, we see in the Levitical system of worship many profound typological significances, for "the sacrifices of the Old Testament were not, nor could they be, perfect and true. They were a prototype and an approximate indication of the right and true sacrifice of the New Testament."¹⁶ In this light, as one Church fa-

14. Grgurevich, 32.
15. Ibid., 31,32.
16. Ibid., 32.
17. St. Augustine.

ther said, "the Old is in the New and New is in the Old."¹⁷ Christ came "not to destroy the law but to fulfill it" (Matt. 5:17).

"For Christ appeared as a high Priest of the good things that were to come, entering once for all into the Holy Place, taking not the blood of goats and calves, but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls . . . sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God?" (Heb. 9:11-14).

—Riasaphor Monk Seraphim

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Archbishop Herman Leads March For the Unborn In Our Nation's Capital



Archbishop HERMAN addresses rally

Hundreds of Orthodox Christians gathered for the annual March for Life, held in Washington, D.C. on Tuesday, January 22, 2002. They marched in grief-stricken yet prayerful remembrance of the twenty-ninth anniversary of the Supreme Court's heartbreaking and lamentable 1973 *Roe v. Wade* decision legalizing abortion on demand in America. This year, the President of the United States, George W. Bush, spoke to us through a live hookup about the personal and political commitment that he has made to the pro-life cause.

The March for Life, an annual march in our nation's capital, was established to draw attention to the evil of the deed of abortion (the willful murder of a child before birth) and to remind our nation

regularly of the need to stop this evil and monstrous deed, which in each instance suddenly and brutally destroys and robs a human being of its most precious gift from God, its life, while that person, body and soul, is peacefully and innocently growing in its mother womb. The evil act of abortion is repeated many times each day, an estimated 4,000 times, in the abortion centers operating in our land.

Some sins and evil deeds affect the well-being and the lives of others in profound ways. Abortion not only affects, but *terminates* a life. Those specifically who perform, facilitate, or encourage this act are responsible before God for their actions, which should be repented of.

The marchers officially assembled at noon at the Ellipse in front of the White

House. As before, there was inspirational music provided by the "Sounds of Liberty" who join us every year, and there were many speakers and leading advocates in the national pro-life movement. The opening prayer was offered by Dr. Robert F. Rea, minister and seminary professor at Lincoln Christian College and Seminary in Lincoln, Ill.

Archbishop Herman was asked to be one of the first clerics to address the crowd, estimated at nearly 100,000. This year there was, in addition, a lingering cloud of national tragedy hanging in the air during the March for Life. As our Archbishop Herman put it, "The tragedy of 9/11 has brought our nation closer together. In the midst of catastrophic suffering and the uncertainty of when the next waves of

attacks will take place, it has brought the citizenry of our country back to church again, and to reexamine the precious values of the dignity of human life, and how in one moment our lives can change and our world can be turned upside down.”

At 1:00 p.m. the march began, with pro-life Americans assembled from throughout our United States. The pan-Orthodox delegation, made up of hundreds of Orthodox faithful from across America, including a large delegation of seminarians and faculty members from St. Tikhon’s Seminary, was led by Archbishop Herman along with Metropolitan Nicholas of the American Carpatho-Russian Archdiocese.

With *Roe v. Wade*, we saw America inflict harm on herself and stain her national conscience with the innocent blood of human beings slain before they saw the light of day.

The Orthodox participants in the march proclaimed our holy Orthodox faith by carrying banners and icons and singing hymns of praise as they went in procession along the appointed route of Constitution Avenue, publicly bearing witness to Orthodox Church’s teaching about the sacredness of life from the moment of conception. As has become customary, Archbishop Herman led us in singing a memorial service for the departed in loving memory of the millions of aborted children of our nation. Later that evening, the Rose Banquet took place at the Hyatt Regency Hotel, with over 900 pro-life leaders present from throughout our country. Our diocesan hierarch took part in the official program and gave the invocation.

It was to the Supreme Court that we marched, because their infamous *Roe v. Wade* decision which directly resulted in the intentional killing of one child before birth, unleashed the torrent of evil that

followed. The abortion industry and its product of death have now grown to such a degree that the numbers of unborn children killed have swelled to the unimaginable total of some 40,000,000.

And along with the destroyed babies that make up this mind-boggling figure, there is a like number of mothers who have been traumatized, wounded in their souls. Regardless of whether these deeds were done with the mother’s full concurrence or reluctantly under pressure from others — who themselves then have been wounded by this destructive weapon — injury has been wrought by this uncontrollable weapon which inflicts harm not only

on its intended targets but also on those who wield it.

One wonders how many doctors, nurses, and medical aides have suffered harm to their souls by their involvement in the evil of abortion? How many husbands, boyfriends, employers, teachers and school officials, even — sad to say — clergy and church workers have also harmed their souls by counseling pregnant mothers to abort the life growing within them? Even many mothers and fathers of these women have injured their souls by counseling the destruction of their own grandchildren. Often, the wounds have been healed, and the sin forgiven, by the

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Interviewed for Catholic television



March for Life

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process of repentance — but in many cases this has not happened, and the traumas still remain. All told, how great has been the collective trauma inflicted on our land and the souls that comprise our people? How great has been the dulling of our national conscience?

With *Roe v. Wade*, we saw America inflict harm on herself and stain her national conscience with the innocent blood of human beings slain before they saw the light of day. But this evil has not ended with abortion; it has opened up a slippery slope descending into other absolute evils: euthanasia, assisted suicide, trafficking in fetal body parts, embryonic stem cell research, cloning, and so on. A hardening of the hearts of many has created an environment permitting ever more ghastly forms of abortion, such as partial birth abortion, which not long ago would have horrified our people but is now accepted. These unconscionable, unthinkable, yet now sanctioned violations of the sanctity of human life have infected our society with a growing sickness that has finally

contributed to the further breakdown of the family and to an epidemic of school shootings and family murder-suicides.

It is right that we who are in the pro-life cause ask the Supreme Court to call up *Roe v. Wade* on its own motion, with the specific purpose of nullifying that wrong decision. We believe the Supreme Court has the responsibility for taking care of its citizens rather than permitting grievous harm to continue to escalate.

Our personal tools are prayer to God, and petition to all branches of federal, state and local governments. Our most visible tool is the peaceful annual March for Life. This year's March for Life was held while we have a sympathetic, pro-life president,

who encouraged us to continue to bring the message of human life's sacredness into the public square, where it may reach the ears and touch the hearts and minds of our people. And now, the tragedy of senseless death suffered by the victims of the 9/11 World Trade disaster is forever etched in our hearts and is likened to the tragedy of January 22, 1973. The Orthodox Church is deeply committed to employing whatever peaceable means exist by which we can prevent the evil act of abortion, for it is the senseless killing of innocent life. It kills not only the body of the slain infant, but it slays the soul of those who perpetrate this deed.

—Archpriest John Kowalczyk



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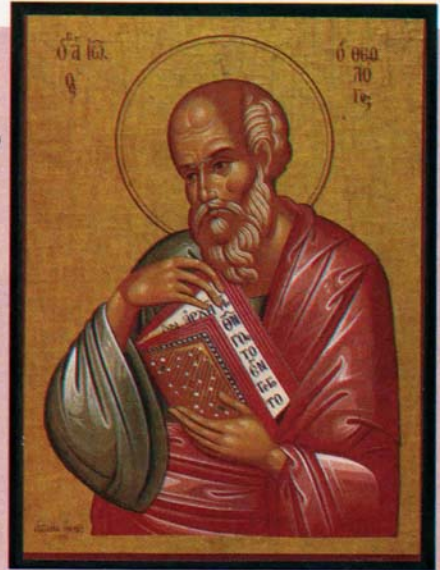
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“And the Word was Made Flesh”

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

Part X



Editor's note: *With this portion of his work, St. Cyril concludes his commentary on the prologue of John*

But as many as received him, to them he gave power to become children of God, to those who believe on his name. (John 1:12)

Truly a right judgment, and worthy of God! The firstborn, Israel, is cast out; for he did not wish to maintain his friendliness toward God; nor did he receive the Son, when he had come as among his own. He rejected the bestower of nobility, he thrust away the giver of grace; but the Gentiles [nations] received him by faith. Therefore Israel will with reason receive the wages of their folly, he will mourn the loss of good things, he will receive the bitter fruit of his own ill-counsel, being deprived of the sonship; and the Gentiles will delight themselves in the good things that are through faith; they shall find the bright rewards of their obedience and will be transplanted in place of him. For they shall be *cut out of the olive tree which is wild by nature, and be grafted contrary to nature into a good olive tree* (Rom. 11:24). And Israel shall hear, *Alas, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel to anger* (Isa. 1:4); but to the Gentiles, one of Christ's disciples shall say, *But you are a chosen generation, a royal priesthood, a holy nation, a special people, that you should*

show forth the praises of him who has called you out of darkness into his marvelous light (1 Pet. 2:9). For since they received the Son through faith, they receive the privilege [power, authority]¹ of being among the *sons of God*. For the Son gives what is uniquely and specially his, and according to his nature, setting it forth as common, making this a sort of image of the love for man that is inherent to him, and of his love for the world. For in no other way could we who bore *the image of the earthly* escape corruption, unless the beauty of *the image of the heavenly* (1 Cor. 15:49) were impressed upon us, through our being called to sonship. For being partakers of him through the Spirit, we were sealed to a likeness with him and we rise up to the primal character of the image after which the divine Scripture says we were made. For thus recovering, with difficulty, the pristine beauty of our nature, and having been formed anew to that divine nature, we will be superior to the ills that have befallen us through the transgression. Therefore we rise up to a dignity above our nature for Christ's sake, and we too shall be sons of God, not like him in exactitude, but by grace [by a gift] in imitation of him. For he is truly the Son, existing from the Father; but we are adopted because of his love for man, receiving as in a gift a portion of his words: *I said, You are gods and sons of the Most High, all of you*. For the created and subject nature is

1. Grk. *exousia*.

called to what is above nature by the mere nod and will of the Father; but the Son and God and Lord do not possess being God and Son by the will of God the Father, nor in that he wills it only, but shining forth from the very being of the Father, he possesses this good² by nature. And again he is clearly seen to be genuine Son, proved by comparison with ourselves. For since that which is by nature has a mode of being other than that which is by adoption, and that which is in truth from that which is by imitation, and we are called *sons of God* by adoption and imitation; hence he is Son by nature and in truth, to Whom we who are also made sons are compared, enjoying this good by grace instead of by natural endowments.

Who were born [begotten], not of blood nor of the will of the flesh nor of the will of man, but of God. (John 1:13)

Those who, he says, have been called by faith in Christ into sonship with God, put off the littleness of their own nature, and being adorned with the grace of him who honors them with a splendid robe rise up to a dignity above nature; for no longer are they called children of flesh, but rather offspring of God by adoption.

But notice how great a guardedness the blessed evangelist has used in his words. For since he was about to say that those who believe are born [begotten] of God,

2. Lit.: . . . the good of it (i.e. being God and Son).

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lest any should suppose that they are in truth born from the essence of God the Father and arrive at an exact likeness with the Only-begotten, or that *From the womb before the morning star have I begotten you* (Psa. 109:3 Lxx) is more unsuited to him and so he too should in the end be brought down to the nature of creatures even though he is said to be begotten of God — he³ necessarily he contrives this additional caution. For when he had said that *privilege [power]* was given them from him who is Son by nature, to become sons of God, and had by this first introduced that which is by adoption and a gift [grace], he without danger adds afterwards *were begotten [born] of God*,⁴ that he might show the greatness of the gift [grace] which was conferred on them, gathering into a kind of kinship of nature that which was alien from God the Father and raising up the slave to the nobility of its Lord by means of his warm love for him.

So, what more can one say, or what do those who believe in Christ have that is special over Israel, since he⁵ too is said to have been begotten of God, as in *I begot and exalted sons, but they rejected Me* (Isa. 1:2 Lxx)? To this I think one must say first that *the Law having a shadow of good things to come* (Heb. 10:1) and *not the very image of the things*, did not give to the children of Israel to have even this in truth, but sketched as in type and outline upon them, *until the time of reformation*, as it is written, during which those who should more fitly and truly call God Father, because the Spirit of the Only-Begotten dwells in them, would finally be manifested.

For the one had *the spirit of bondage to fear* (Rom. 8:15); the other the *spirit of adoption to liberty, whereby we cry Abba, Father*.

Therefore the people who would attain to sonship through faith in Christ, were described beforehand in Israel as it were in shadow, as also we understand that the circumcision in Spirit was prefigured beforehand in theirs of old in the flesh, and in short, all of ours were in them in type.

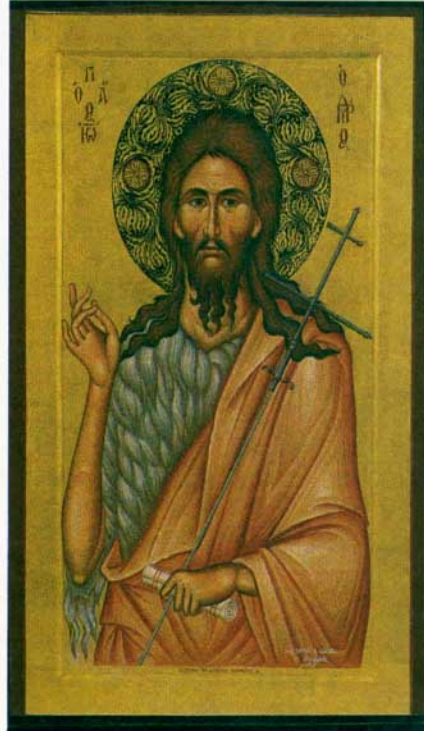
3. he: the Evangelist.

4. St. Cyril's point is that before speaking of the high rank (sonship to God) to which believers are raised, the evangelist first mentions that it is by a gift, or grace. In this way he maintains the great difference in honor between the Son and Word, and those who are adopted sons.

5. he: Israel.

Besides, we say that Israel was called to sonship through the mediator Moses as a type.

Therefore they *were baptized into him* too (1 Cor. 10:2), as Paul says, in *the cloud and in the sea*, and were refashioned out of the bondage of idolatry, to the law, the commandment contained in the letter being ministered *by angels*; but those who by faith in Christ attain to sonship with



God, are baptized into nothing that has a beginning, but into the Holy Trinity Itself, through the Word as mediator, who conjoined to himself things human through the flesh which was united to him who is naturally conjoined to the begetter,⁶ in that he is by nature God. Thus the servant [slave] at once rises to sonship through participation with him who is in truth Son, being called and so to say raised up to the dignity which is in him by nature. Therefore we who have received the regeneration by the Spirit through faith, are called and are begotten of God.

But since some in mad peril dare to lie, as against the Son, so against the Holy Spirit too, saying that he is originate [having a beginning] and created, and to thrust him forth altogether from consubstantiality with God the Father,⁷ come let us again beget occasions of profit both to ourselves and to our readers, arraying the

6. begetter: i.e. the Father.

word of the true faith against their unbridled tongues. For if he who is his own Spirit and who is therefore existent in him according to essence, is neither God by nature, sirs, nor yet from God, is but is other than he, and is not removed from being connatural with things made, how are we who are begotten through him said to be *begotten of God*? For either we will say that the evangelist certainly lies, or (if he is true and it be so and not otherwise), the Spirit will be God and of God by nature, of whom we too, being accounted worthy to partake through faith toward Christ, are rendered *partakers of the Divine Nature* (2 Pet. 1:4) and are said to be *begotten of God*, and are therefore called gods, not by grace alone winging our flight to the glory that is above us, but as now having God too indwelling and lodging in us, according to what is said in the prophet, *I will dwell in them and walk in them* (2 Cor. 6:16, Lev. 26:12).

For let those who are filled full with so great unlearning, tell us how, having the *Spirit dwelling in us*, we are according to Paul *temples of God*, if he is not God by nature. For if he is a creature and originate, why does *God destroy us*, as *defiling the temple of God* when we defile the body in which the Spirit dwells, having the whole natural property of God the Father and likewise of the Only-begotten? And how will the Savior be true in saying: *If a man loves Me, he will keep My words, and My Father will love him and we will come to him and make our abode with him* (John 24:23) and rest in him? Even though it is the Spirit who dwells in us, and through him we believe that we have the Father and the Son, even as John himself said again in his epistles, *By this we know that we dwell in him and he in us, because he has given us of His Spirit* (1 John 4:13). And how, at all, will he be called Spirit of God, if he is not of him and in him by nature and therefore God? For if he — being, as those say, originate [having a beginning] — is the Spirit of God, there is nothing to hinder the other creatures too from being called spirits of God. For this will have already overtaken them in potential, if it is at all possible that originate essence should be Spirit of God.

And it is truly fitting to set forth a long discourse upon these things and to satiate more at length, overturning the uncounsels of the heretics. But having already

7. St. Cyril teaches against the error that holds that the Son and Word of God are less than the Father.

sufficiently gone through what relates to the Holy spirit, in the *De Trinitate*,⁸ we shall therefore forbear to say much yet.

And the Word was made flesh (John 1:14a).

He has now entered openly upon the declaration of the Incarnation. For he plainly sets forth that the Only-begotten became and is called son of man; for his saying that *the Word was made flesh* signifies this and nothing else; for it is as though he said, more nakedly, *The Word was made man*. And in speaking in this way, he introduces again to us nothing strange or unusual, seeing that the divine Scripture often calls the whole creature by the name of flesh alone, as in the prophet Joel: *I will pour out my Spirit upon all flesh* (Joel 2:28). And we do not suppose that the Prophet says that the divine Spirit should be bestowed upon human flesh soul-less and alone (for this would by no means free from absurdity); but comprehending the whole by the part, he names man from the flesh that is; for thus it was right and not otherwise. And I suppose it is necessary to say why.

Man then is a creature rational but composite, of soul that is, and of this perishable and earthly flesh. And when it had been made by God, and was brought into being, not having of its own nature incorruption and imperishability (for these things appertain essentially to God alone), it was sealed with the spirit of life, by participation with the Divinity gaining the good that is above nature (for *He breathed*, it says, *into his nostrils the breath of life and man became a living soul*) (Gen. 2:7). But when he was being punished for his transgressions, then with justice hearing *Dust you are and to dust shall you return*, he was stripped of the grace; the *breath of life*, that is the Spirit of him who says "I am the Life," departed from the earthy body and the creature falls into death, through the flesh alone, the soul being kept in immortality, since to the flesh too alone was it said, *Dust you are and to dust shall you return*.

It was needed therefore that that in us which was specially imperilled, should be more energetically restored, and by intertwining again with the Life That Is by Nature, be recalled to immortality; it was needed that at length the sentence, *Dust you are and to dust shall you return* should be relaxed, the fallen body being united

ineffably to the Word that gives life to all things. For it was needed that becoming his flesh, it should partake of the immortality that is from him. For it would be most absurd that fire should be able to infuse into tinder the perceptible quality of its inherent power and of all but transforming into itself, by participation, those things that it is in, but that it should not be fully supposed that the Word of God who is over all, would activate [inwork, energize], through the flesh, his own good, that is life.

It was particularly for this reason, I suppose, that the holy Evangelist, indicating the creature especially from the part which had been affected, says that *the Word of God became Flesh*, that so we might see at once the wound and the medicine, the sick and the physician, that which had fallen to death and him who raised it to life, that which was overcome by corruption and him who chased away the corruption, that which was held by death and him who is superior to death, that which was bereft of life and the provider of life.

But he does not say that the Word came into flesh, but that it *was made* flesh, that you may not suppose that perhaps he came to it as in the case of the prophets or other of certain other saints, that he came into⁹ them; but he himself became, in truth, *flesh*, that is, man; for so we just now said. So, for this reason God is, by nature, in flesh and with flesh, as having it his own, and conceived of both as being something other than it, and worshipped in it and with it, according to what is written in the prophet Isaiah, *Men of stature shall come over to you and they shall be yours; they shall come after you; in chains they shall come over and they shall fall down to you, they shall make supplication to you, for God is in you, and there is no God beside you* (Isa. 45:14 Lxx). Note that they say that God is in him, not separating the flesh away from the Word; and again they affirm that there is no other God but he, uniting to the Word that which he bears about him, as his very own, that is the temple that is from the Virgin; for Christ is one, from both.

And dwelt among us (John 1:14b)

The evangelist profitably goes over again what he has said, and brings the

9. The Word did not merely enter into flesh externally without being united with it, as he enters into prophets or other saints to inspire them, filling them yet remaining separate. Rather he was truly joined to flesh.

force of the thought to a clearer comprehension. For since he said that the Word of God was made flesh, lest anyone should imagine, out of much ignorance, that he forsook his own nature and was in truth changed into flesh and suffered, which would be impossible (for the Divine is far removed from all variableness and change into anything else as regards mode of being) — the theologian exceedingly well added immediately *and dwelt among us*, that considering that the things mentioned are two, the dweller and that in which is the dwelling, you might not suppose that he is transformed into flesh, but rather that he dwelt in *flesh*, using his own body, the temple that is from the holy Virgin. *For in him dwelt all the fullness of the Godhead bodily*, as Paul says (Col. 2:9).

But profitably he affirms that the Word *dwelt in us*, unveiling to us this deep mystery also: for we were all in Christ, and the commonality of human nature ascends to his person; and for this reason he was named *the last Adam*, giving richly to the common nature all things that belong to joy and glory, even as the first Adam [gave] what pertained to corruption and dejection. *The Word then dwelt in all through one*, that the One being *declared the Son of God with power according to the Spirit of holiness*, the dignity might come to all human nature, and thus because of One of us, [the words] *I said, You are gods, sons of the Most High, all of you* (Psa. 82:6 Lxx) might come to us also. Therefore in Christ the servant [slave] is truly made free, rising up to mystic union with him who bore *the form of the servant [slave]* (Phil. 2:7), while [this takes place] in us according to an imitation of the One on account of the relation of the flesh.¹⁰ For why does he *take on him not* [the nature of] *angels but of the seed of Abraham; for which reason in all things he had to be made like his brethren* (Heb. 2:16-17), and become truly human? Is it not clear to all that he descended to the condition of bondage, not by this himself giving anything to himself, but bestowing himself on us, *that we through his poverty might become rich* (2 Cor. 8:9), and, through likeness to him soaring up to his own special good, might come to light as gods and children of God through faith? For he who is by

10. In Christ that which was in bondage — human nature — rises up to God because the Word is joined to flesh; but we share in this as well because of our relation to Christ through the flesh that he assumed.

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nature Son and God *dwelt in us*, and from this, in his Spirit, we *cry out: Abba Father* (Rom. 8:15). And *the Word dwells in all*, in the one temple taken for our sakes and from us, in order *he might reconcile all in one body to the Father*, as Paul says (Eph. 2:16,18).

And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:14c).

Having said that *the Word was made flesh*, that is, human [a man, a human, a human being], and having brought him down to brotherhood with those in bondage and made things, he preserves even thus his divine honor intact and shows him again full of the Father's very nature that is inherent to him. For the divine nature truly has stability in itself, not enduring to suffer change to anything else, but rather always keeping just so and standing still in its own excellences. Hence, even though the evangelist says that *the Word was made Flesh*, he still affirms that he¹¹ was not overcome by the infirmities of the flesh, nor did he fall from his pristine might and glory, when he clad himself in our frail and inglorious body. For we saw, he says, *his glory* surpassing that of others, and such as one may confess befits the only-begotten Son of God the Father; for *full* was he, *of grace and truth*. For if one looks at the choir of the saints and measures the things that are wondrously achieved by each, one will with reason marvel and be delighted at the good things that belong to each and will surely say that they are filled with glory from God. But the Theologians and witnesses say that they have *seen the glory* and grace of the *Only-Begotten*, not competing with that of the rest, but very far surpassing it and mounting up by incomparable excellencies, having no measured grace [gift], as though another gave it, but perfect [complete] and true as in the perfect, that is, not imported nor supplied from outside in the way of accession, but existing in [him] essentially, and the fruit of the Father's essential character passing naturally to the Son who is of him.

And if it seems good to any to test more broadly what has been said, let him consider with himself both the deeds that are wonderfully done by each of the saints and those of our Savior Christ and he will find

11. it (or, he): the Word.

the difference as great as we have just said.¹² And there is this besides: they are lawful servants about the house; he *as a Son over his own house* (Heb. 3:6). And the divine Scripture says of the Only-begotten: *Blessed is he that comes in the name of the Lord* (Psa. 117:26 Lxx), but of the saints God the Father says, *I have even sent to you all my servants the prophets* (Jer. 7:25). And these were recipients of power from above, but he, as Lord of Hosts says, *If I do not do the works of my Father, do not believe me; but if I do, though you do not believe me, believe my works* (Jn. 10:37-38). So, if the Only-begotten is seen by his very works to be as great in power as the Father, he will be commensurately magnified by equal honors, as the doer of equal works, and even when in the flesh, will surely as much surpass those who have been called to brotherhood, as God by nature transcends human beings, and the true [Son] those who are sons by adoption.

But since it is written in the blessed Luke, *And Jesus increased in wisdom and grace* (Luke 2:52), we must observe here that the Spirit-bearer¹³ said that the Son has his *glory full of grace*. Where, then, can that which is full advance to, or what addition will that at all admit, beyond which there is none! Hence he is said to increase, not in that he is Word and God, but because he, being ever more greatly marvelled at, appeared by his achievements as more full of grace to those who saw him — it being more true to say that it was the disposition of those who marveled, which was advancing in grace, than he who as God is perfect.¹⁴ (Let these words be said for profit, though they digress somewhat.)

John bore witness of him and cried out (John 1:15a).

The most wise Evangelist follows again the course of his thoughts and makes the sequel duly correspondent to what

12. St. Cyril implies that the works of the Savior far exceed those of the saints. This seemingly contradicts Christ's words in John 14:12, "He who believes on me ... greater works than these shall he do." But perhaps the latter passage speaks of signs and miracles, which the saints do indeed perform as Christ did, by his power, while St. Cyril is here referring to the works of redemption which God alone can do.

13. Spirit-bearer: he who is robed in the Spirit, i.e. the Evangelist, St. John the Apostle and Theologian.

14. St. John of Damascus fully concurs with Cyril that Jesus, being God, cannot grow in wisdom or in grace, but adds that the Lord not only "manifests" but, further, "makes his own" that growth in wisdom and grace which is proper to human beings, "everywhere taking as his own that which is ours" — see *Exact Exposition*, Book 3, section 22 - page 51 in the last issue of *Alive in Christ*. Presumably St. Cyril would not disagree with this, but only does not address it here.

preceded. For when he said of the Son of God, *we beheld his glory, the glory as of the Only-begotten of the Father*, that he might not appear to say this alone (the word *we have seen* not suiting a single person), he joins with himself his namesake witness, who has one and the same piety with himself. I then, he says, bear witness (for I have beheld what I said), and the Baptist likewise bears witness. A most remarkable duo of Spirit-robed, and noteworthy pair — foster-brothers in truth, and knowing nothing of lying.

Now see how very forcefully he made his declaration to us. For he not only says that *John bears witness of Him*, but profitably adds *and cried*, taking his proof from the words *The voice of one crying out in the wilderness* (John 1:23)— and extremely well he does this too. For it was possible that some of the opponents might say, "When did the Baptist *witness* to the Only-begotten or to whom did he communicate regarding these things?" So he *cried*, he says — that is, he does not utter them in a corner, he does not *bear witness* tamely and in secret: you may hear him crying aloud more clearly than a trumpet (not you alone hearing these things); his message is spread widely and to all; glorious is the herald, remarkable the voice, great and not unknown the Forerunner.

"This was he of whom I said, 'He who comes after me has become [became, was, came into being] before me, for he was before me' " (John 1:15b).

Having named the witness who is of the same mind and the same name as himself, and having shown that he used a great voice for the service of his preaching, he profitably adds also the character of his testimony; for it is in this in particular that the whole question lies. What then do we find the great John crying regarding the Only-begotten? *He who comes after me has become before me, for he was before me*. This saying is profound, and demands close examination.

For the obvious and accepted meaning is like this: As far as belongs to the time of birth according to the flesh, the Baptist preceded the Savior, and Emmanuel clearly followed and came *after* by six whole months, as the blessed Luke related. Some think that John says this in order that it may be understood in this way: He who comes after me, in point of age, is preferred before me. But one who fixes a sharper eye on the divine

thoughts may see, in the first place, that this view introduces us to futile ideas and carries us far from the required subject of consideration. For the holy Baptist is introduced as a witness, not in order to show that Christ was once later, then again earlier in the time of his birth, but as a co-witness¹⁵ of *his glory, the glory as of the Only-begotten of the Father full of grace and truth.*

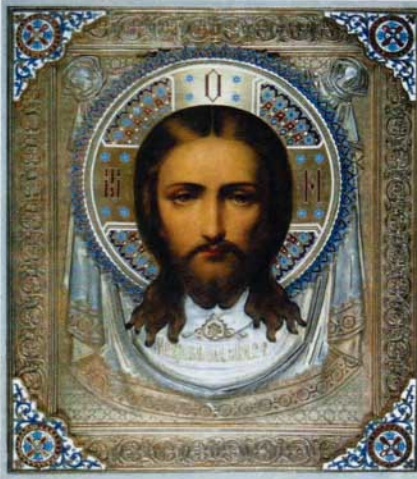
What meaning, then, can one give to such unseasonably introduced explanations as these? Or how can one give us any clear interpretation, by understanding with regard to duration of time, the words before us: *He who comes after me became before me?* For it is laid down beyond a doubt that the Lord came after the Baptist, as being second to him in time according to the flesh. How can he also be before him, that is, in time?¹⁶ Because due order and sequence call us to this meaning, analogously to what preceded; but I think that it is clear to all that this is an impossibility. For that which comes short of anything in point of time, will never have the start of its leader. So it is a thing utterly stupid, and altogether past belief, to imagine that the holy Baptist said of time according to the flesh, *He who comes after me has become before me.* But understanding it rather in accordance with the line of thought that preceded, we will believe that it was said in some such sense as this. The blessed Baptist fitly lifts up his saying from the customary mode, to its spiritual import, and advances, so to speak, from an image drawn from our affairs to the exposition of subtler thoughts.

For that which leads is always considered to be more glorious than those who are said to follow, and things which follow yield the palm to those that precede them. As an example, he who is a skilled worker in brass, or a carpenter or weaver, takes the lead and has superiority over one who is deemed a follower by being a learner and advancing to perfect knowledge. But when such a one has surpassed the skill of his teacher and leaving that behind, attains to something superior, I consider that he who is surpassed may not inappropriately say of his outstripping pupil, "He who comes after me, has become before me."

15. For reasons that St. Cyril will explain below, it might have otherwise been thought, especially to those who lived at the time of Christ's coming, that John had greater glory than Christ. But rather, Cyril surmises that the Baptist wanted to make clear that he was only a co-witness.

16. Outside of time, the Lord is indeed "before" John (though there is no "before" outside time). But in time, John is first.

Now, transferring in this way the force of our idea to our Savior Christ and the holy Baptist, you will rightly understand it. Take now, from the beginning, the account of each. The Baptist was being admired by all, he was making many disciples, a great multitude of those who came for baptism was always surrounding him; but Christ, although superior, was unknown; they did not know that he was true God. So, since he was unknown while



the Baptist was admired, I suppose he seemed to fall short of him; he came a little *after* him who had still the higher position in honor and glory from men. But *He who comes after has become before*, being shown to be greater and superior to John. For the one, already being God, was revealed by his works; the other, not surpassing the measure of humanity, is afterwards found to have *become after*.

So the blessed Baptist said, enigmatically, *He who comes after me has become before me*, instead of, "He who was once behind me in honor, is seen to be more glorious, and surpasses by incomparable excellencies the measure that is suitable to and belongs to me." Understanding his words in this way, we will find him a witness of the glory of the Only-begotten, and not one who unseasonably sets forth useless things. Because, to say that Christ is greater than he himself who has a great reputation for holiness — what else is this than a testimony to his special glory?

Having said, *He who comes after me has become before me*, he necessarily adds, *for he was before me*, ascribing to him a most ancient glory, and affirming that the precedence of all things did not accrue to him in time, but is inherent in him from the beginning as God by nature.

For he says, *He was before me*, instead of, "Always and in every way superior and more glorious." And by comparison with one who is among originate things, the judgment follows against [them] all, with regard to him who is over all.¹⁷ For we do not contemplate the great and glorious dignity of the Son as consisting only in that he surpasses John's glory, but in that he surpasses every essence that has a beginning.

And from his fullness we have all received (John 1:16a).

The evangelist, in these words, accepts the true testimony the Baptist, and makes clear the proof of the superiority of our Savior, and of his possessing, according to essence, that which is surpassing, compared to everything originate [having a beginning], both in regard to glory itself (of which he is now speaking more particularly) and of the glorious roster of all other good things.

For most excellently he says — and to me most truly does the Baptist appear to say — about the Only-begotten, *For he was before me*, that is, far surpassing and superior; because *we all too*, who have been enrolled in the choir of the saints, enjoy the riches of the good that is proper to him, and the nature of man is ennobled with his rather than its own excellences, when it is found to have anything that is noble. For from the fullness of the Son as from a perennial fountain, the gift of the divine charismata [charisms, gifts, graces], springing forth, comes to each soul that is found worthy to receive it. But if, on the one hand, the Son supplies as *from his natural fullness*, the creature [creation], on the other hand, is supplied; how can he¹⁸ not be conceived of as having a glory unlike the others, but such as befits the Only-begotten of God, having superiority over all as the fruit [product] of his own nature; and [how can] the dignity of the paternal character [not have] preeminence?¹⁹ And I think that the most wise Paul, as well, when distinguishing [defining] about the nature of all things, was through these things moved to true ideas, and thus besides [was moved] to address the creature, *For what have you that you did not*

17. That is, Christ, being beginningless, always wins in comparison with those who have a beginning.

18. he: the Son.

19. I.e., how can the dignity/rank/honor of the paternal character/nature (the Father's own being/character/nature), which the Son possesses, not give preeminence to the Son over all things? St. Cyril is returning to the main theme of his work: that the Son and Word alike are God.

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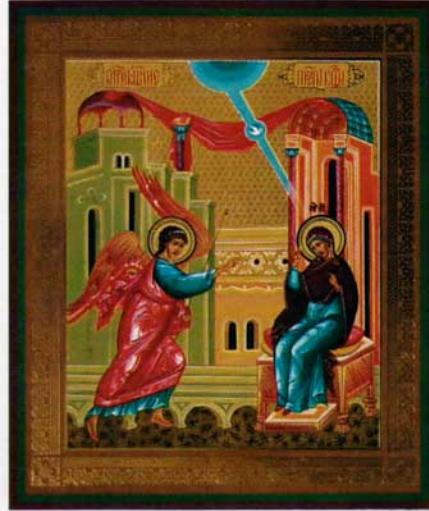
receive? (1 Cor. 4:7). For together with being, a certain well-being is God's gift to the creature [creation]; but it has nothing that is from itself, but is enriched only by the generosity [munificence, liberality] of him who gives. But again we must note that he says that the Son is full, that is, wholly perfect in all things, and is so greatly removed from being lacking in anything whatever, that he can furnish even to all, while avoiding diminution and always preserving in immutability [changelessness] the majesty of his own excellence.

And grace for²⁰ grace; for the law was given by Moses, but grace and truth came through Jesus Christ (John 1:16b-17).

Having said that the glory of the Only-begotten was found more radiant than any fame among men, and introducing a magnitude of holiness in him not comparable to the holy ones [saints, holies], he hurries to prove this from those who have ascended up to the height of virtue. Now the Savior says of John, *Assuredly I say to you, Among those born of women there has not risen one greater than John the Baptist (Matt. 11:11).* But he has already presented him who is so great and worthy of emulation, as [that one] himself says, crying and saying with a loud voice, *He who comes after me has become before me, for he was before me.* But since John's glory was inferior and gave place to the Only-begotten, how can we not, of necessity, think besides, that none of the other saints is carried up to equal measure with the Savior Christ as regards the glory that is perceived in the splendor of their actions? Therefore, the saints who lived in those times of the advent, not being able to surpass John's virtue, nor to climb up to the measure that belongs to him, will with him yield the rank of winner to Christ, although the blessed Baptist, among the saints holding the highest place with regard to good things, and leaving remaining no sort of superiority, does not receive through the voice of another the reckoning of his inferiority, but he himself testified to the fact against himself, speaking as it saint, truly.

Now because it was required that Emmanuel should be shown to be better

and greater than the saints of old, the blessed evangelist necessarily comes first to Moses, the teacher of sacred truths, to whom it was said by God, *I have known you apart from all, and you have found grace in my sight (Exod. 33:12 Lxx).* He apart from all was known to God, and this we know again by this: *If, he says, there is a prophet among you, I the Lord will*



make it known to him in a vision, and will speak to him during sleep. Not so my servant Moses; in all my house he is faithful. With him I will speak mouth to mouth, visibly, and not in riddles (Num. 12:6-8). The all-wise Moses, having therefore such a great excellency above the ancient saints, shows that the Only-begotten is in every way superior and of more renown, that he may be shown in all things to have the preeminence, as Paul says (Col. 1:18); and therefore he says, *And grace for grace; for the law was given by Moses, but grace and truth came through Jesus Christ;* for I think that the blessed evangelist would indicate something of this kind. The great Baptist, he says, made a true confession, declaring openly with regard to the Only-begotten, *He who comes after me has become before me, for he was before me, for from his fullness we have all received.* And let no one suppose that the Only-begotten surpasses John or the rest of the saints who belonged to the times of the advent but came short of the glory of the elder saints, who were illustrious in holiness in the times before the advent; for he says he will see him far surpassing the measure of Moses, although he possessed superiority in holiness as compared with them;²¹ for the lawgiver²² clearly affirmed that he knew him apart from all. So while John

was accused out of his own mouth of trailing behind the glory of the Son, he does come short of his splendor, and there is no question at all about this, nor any shame in the discovery of the truth, either.

Where then shall we find that Moses the hierophant [teacher of sacred truths] also came short of the glory of the Lord? He²³ says, "Let the student diligently examine the evangelical *grace* given to us by the Savior, in contrast with the *grace* of the law that was through Moses; for he will then see that the Son was as much superior, as he is proved to be the law-giver of better things than the polity of the law and introducing things superior to all those which were through Moses." For *the law*, he says, *was given through Moses, grace and truth came by Jesus Christ.* What then the distinction is between the law and the *grace* that comes through the Savior — again, let him see who is fond of search and an ally of good labors; we will say a little out of much, believing that the number of the thoughts belonging to this is boundless and vast.

Accordingly, the law was condemning the world — for God through it *confined all under sin* (Gal. 3:22) as Paul says — and showed us to be subject to punishments; but the Savior rather sets it free, for *he came not to judge the world but that the world might be saved* (cf. John 3:17, 12:47). And the law too used to give *grace* to men, calling them to the knowledge of God, and drawing away from the worship of idols those who had been led astray, and in addition to this both pointing out evil and teaching good, if not perfectly, yet in the manner of a teacher and usefully; but *truth and grace* which are *through* the Only-begotten, does not introduce to us in types [figures] the good, nor sketch things profitable as in shadows, but in glorious and most pure ordinances leads us by the hand even to perfect knowledge of the faith. And while the law used to give *the spirit of bondage leading to fear*, Christ [gives] *the spirit of adoption* leading to freedom [liberty] (Rom. 8:15, 21). The law likewise brings in the circumcision in the flesh, which is nothing — for circumcision is nothing, as Paul writes to some (1 Cor. 7:19); but our Lord Jesus Christ provides the circumcision through faith that is *in spirit and heart* (Rom. 2:29). The law

21. Christ far surpasses the holiness of Moses, while that of Moses surpasses that of the other saints of old.

22. *the lawgiver* here refers to God, although Moses is also given this title in other writings.

23. He: John, the evangelist.

20. For alternate translations are: "in place of" or "upon," thus giving 3 possible meanings: grace for grace (correspondence); grace upon grace (accumulation); grace in place of grace (replacement of Old Covenant with the New; cf. v. 17). (New American Bible, footnote).

baptizes the defiled with mere water, the Savior with the Holy Spirit and with fire (Matt. 3:11). The law introduces the tabernacle, for a type of the true things; the Savior ascends into heaven itself and enters into the truer tabernacle, which the Lord pitched, and not man (Heb. 8:2). And it would not be hard to pile up other proofs besides, but we must respect our limits.

But this we will say, as being profitable and necessary. The blessed Paul resolved the question in a few words, saying of the law and of the Savior's grace, *For if by the ministry²⁴ of condemnation there came glory, much more does the ministry of righteousness exceed in glory* (cf. 2 Cor. 3:9). For he says that the commandment by Moses is the ministry of condemnation; but the grace issuing from the Savior, he calls the ministry of righteousness, to which he shows favor as having the surpassing glory, examining the nature of things most perfectly as one robed with the Spirit.

Therefore, he says, since then the law which condemns was given by Moses, while the grace which justifies came by the Only-begotten, how is he not superior in glory through whom the better things were ordained? True also, then, is he who sings in the Spirit,²⁵ crying aloud that our Lord Jesus Christ surpasses the whole illustrious multitude of the saints. For *who*, he says, *among the clouds shall be made equal to the Lord? Or who shall be*

²⁴ Grk. *diakonia*.
²⁵ I.e., the Psalmist.

“Where humility is combined with the remembrance of God that is established through watchfulness and attention, and also with recurrent prayer inflexible in its resistance to the enemy, there is the place of God, the heaven of the heart in which because of God’s presence no demonic army dares to make a stand.”

—St. Philotheos of Sinai.

likened to the Lord among the sons of God? (Psa. 88:7 Lxx). For the spiritual clouds, that is the holy prophets, will yield the victory to Christ and will never think that they ought to aim at equal glory with him, when Moses, who stood out from all that were known by God, is withdrawn to second place, and those who were called sons of God at the time of the advent [visitation], cannot be wholly likened to him who is Son by nature, but will acknowledge their own measure when the holy Baptist says that he himself, of whom the knower of hearts says, *Among those born*

of women there has not risen one greater than John the Baptist, is far behind. So the blessed evangelist is true, when he says that he has seen his glory, the glory as of the Only-begotten of the Father, that is, which befits the Only-begotten Son of God the Father, and not rather those who are called to brotherhood with him who is first-born.

To be continued.

Based on the Pusey-Randell translation, with revisions. Footnotes added by the editor.

Official

Released

Rev. John Bruchok released as Rector of Holy Trinity Church in Catasauqua and attached to St. Nicholas Church in Bethlehem effective 1/23/02

Ordained

Deacon Christopher Rowe ordained to Holy Priesthood and assigned Acting Rector of Holy Trinity Church in Catasauqua effective 1/27/02

Appointed

Rev. James Weremedic, who was Acting Rector, is appointed Rector of Holy Ascension Church in Berwick effective 4/14/02

Parish Council Confirmations

Holy Ascension Church — Frackville
 Holy Assumption Church — Philadelphia
 Holy Assumption Church — Saint Clair
 Holy Cross Church — Williamsport
 Holy Trinity Church — Catasauqua
 Holy Trinity Church — McAdoo
 Holy Trinity Church — Pottstown
 Holy Trinity Church — Stroudsburg
 St. John the Baptist Church — Dundaff
 St. Mark Church — Wrightstown
 St. Michael Church — Mount Carmel
 St. Michael Church — Old Forge
 St. Michael Church — Wilmington
 St. Nicholas Church — Coatesville
 St. Nicholas Church — Olyphant
 SS. Peter and Paul Church — Minersville
 St. Vladimir Church — Lopez

AWARDS

Jeweled Cross

Archpriest Daniel Kovalak
 Archpriest John Udics

Palitza

Archpriest Dionysius Swencki

Archpriest

Priest David Mahaffey
 Priest Leo Poore

Gold Cross

Priest Nicholas Wyslutsky

Kamilavka

Priest Andrew Diehl
 Protodeacon Gabriel Petorak

Protodeacon

Deacon Sergei Kapral

Nabedrennik

Priest Andrew Anderson
 Priest Stephen Evanina

Daily Devotions

MAY

1. Exod 2:11-22 Job 2:1-10 Matt. 26:6-16
2. Exod 19:10-19 Mt 26:2-20 Jn 13:3-17 Mt 26:21-39
Job 38:1-23, 42:1-5 Lk 22:43-45 Mt 26:40-27:2
3. Exod 33:11-23 Mt 27:1-38 Lk 23:39-43 Mt 27:39-54
Job 42:12-16 Is 52:13-54:1 Jn 19:31-37 Mt 27:55-61
4. Rom. 6:3-11 Matt. 28:1-20
5. Acts 1:1-8 John 1:1-17
6. Acts 1:12-17, 21-26 John 1:18-28
7. Acts 2:14-36 Luke 24:12-51
8. 1 John 1:1-7 John 19:25-27, 21:24-25 (Apostle)
9. Acts 2:38-43 John 3:1-15
10. Acts 3:1-8 John 2:12-22
11. Acts 3:11-16 John 3:22-33
12. Acts 5:12-20 John 20:19-31
13. Acts 3:19-26 John 2:1-11
14. Acts 4:1-10 John 3:16-21
15. Acts 4:13-22 John 5:17-24
16. Acts 4:23-31 John 5:24-30
17. Acts 5:1-11 John 5:30-6:2
18. Acts 5:21-33 John 6:14-27
19. Acts 6:1-7 Mark 15:43-16:8
20. Acts 6:8-7:5, 47-60 John 4:46-54
21. Acts 8:5-17 John 6:27-33
22. Acts 8:18-25 John 6:35-39
23. Acts 8:26-39 John 6:40-44
24. Acts 8:40-9:19 John 6:48-54
25. Acts 9:20-31 John 15:17-16:2
2 Cor. 4:6-15 Matt. 11:2-15 (Forerunner)
26. Acts 9:32-42 John 5:1-15
27. Acts 10:1-16 John 6:56-59
28. Acts 10:21-33 John 7:1-13
29. Acts 14:6-18 John 7:14-30 (Midfeast)
Heb. 2:11-18 John 5:1-4 (Blessing of waters)
30. Acts 10:34-43 John 8:12-20
31. Acts 10:44-11:10 John 8:21-30

JUNE

1. Acts 12:1-11 John 8:31-42
2. Acts 11:19-26, 29-30 John 4:5-42
3. Acts 12:12-17 John 8:42-51
4. Acts 12:25-13:12 John 8:51-59
5. Acts 13:13-24 John 6:5-14
6. Acts 14:20-27 John 9:39-10:9
7. Acts 15:5-34 John 10:17-28
8. Acts 15:35-41 John 10:27-38
9. Acts 16:16-34 John 9:1-38
10. Acts 17:1-15 John 11:47-57
11. Acts 17:19-28 John 12:19-38
12. Acts 18:22-28 John 12:36-47
13. Acts 1:1-12 Luke 24:36-53
14. Acts 19:1-8 John 14:1-11
15. Acts 20:7-12 John 14:10-21
16. Acts 20:16-18, 28-36 John 17:1-13
17. Acts 21:8-14 John 14:27-15:7
18. Acts 21:26-32 John 16:2-13
19. Acts 23:1-11 John 16:15-23
20. Acts 25:13-19 John 16:23-33
21. Acts 27:1-44 John 17:18-26
22. Acts 28:1-31 John 21:15-25
23. Acts 2:1-11 John 7:37-52, 8:12
24. Eph. 5:9-19 Matt. 18:10-20
Rom. 13:11-14:4 Luke 1:1-25, 57-68, 76, 80 (Baptist)
25. Rom. 1:1-7, 13-17 Matt. 4:25-5:13
28. Rom. 1:18-27 Matt. 5:20-26
27. Rom. 1:28-2:9 Matt. 5:27-32
28. Rom. 2:14-29 Matt. 5:33-41
29. Rom. 1:7-12 Matt. 5:42-48
2 Cor. 11:21-12:9 Matt. 16:13-19 (Apostles)
30. Heb. 11:33-12:2 Matt. 10:32-33, 37-38, 19:27-30

JULY

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

AUGUST

1. 1 Cor. 3:18-23 Matt. 13:36-43
2. 1 Cor. 4:5-8 Matt. 13:44-54
3. Rom. 9:1-5 Matt. 9:18-26
4. Rom. 12:6-14 Matt. 9:1-8
5. 1 Cor 5:9-6:11, 20:7-12 Matt. 13:54-14:13
6. 2 Peter 1:10-19 Matt. 17:1-9
7. 1 Cor. 7:12-24 Matt. 14:35-15:11
8. 1 Cor. 7:24-8:7 Matt. 15:12-21, 29-31
9. Gal. 5:22-6:2 Luke 6:17-23 (Saint)
10. Rom. 12:1-3 Matt. 10:37-11:1
11. Rom. 15:1-7 Matt. 9:27-35
12. 1 Cor. 9:13-18 Matt. 16:1-6
13. 1 Cor. 10:5-12 Matt. 16:6-12
14. 1 Cor. 10:12-22, 28-11:7 Matt. 16:20-28
15. Phil. 2:5-11 Luke 10:38-42, 11:27-28 (Dorm.)
16. 1 Cor. 11:8-22 Matt. 17:10-18
Col. 1:12-18 Luke 9:51-56, 10:22-24 (Image)
17. Rom. 13:1-10 Matt. 12:30-37
18. 1 Cor. 1:10-18 Matt. 14:14-22
19. 1 Cor. 11:31-12:6 Matt. 18:1-11
20. 1 Cor. 12:12-26 Matt. 18:18-22, 19:1-2, 13-15
21. 1 Cor. 13:4-14:5 Matt. 20:1-16
22. 1 Cor. 14:6-19 Matt. 20:17-28
23. 1 Cor. 14:26-40 Matt. 21:12-14, 17-20
24. Rom. 14:6-9 Matt. 15:32-39
25. 1 Cor. 3:9-17 Matt. 14:22-34
26. 1 Cor. 15:12-19 Matt. 21:18-22
27. 1 Cor. 15:29-38 Matt. 21:23-27
28. 1 Cor. 16:4-12 Matt. 21:28-32
29. Acts 13:25-32 Mark 6:14-30 (Forerunner)
30. 2 Cor. 1:1-7, 12-20 Matt. 21:43-46, 22:23-33
31. Rom. 15:30-33 Matt. 17:24-18:4

Christ is Risen!

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 Michael Kardash
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 The Learning Center
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 V Rev John Bruchok, Jr.
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Christ is Risen!

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Ola Tatusko
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Jacob Toroney
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Richard & Mary Baker
Millie Bowski
Andrew & Pat Brusko, Zachery
Sue Cressman
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Kiprin & Sherri Fedetz, Alex, Andrew
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Sue Greitzer
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Anna Katchur
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Donald & Gail Ortner, Alex
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Dr. Serges & Fay Salivonchik
Helen Suda
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Lucy Wasko
Mary Yuhas
JoAnn Yurconic
Max & Mary Yurconic
Mary Zbur
Mary Zemchak

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Matushka Irene Borick
St. Mary's Altar Boys
St. Mary's Jr. O Club
George Barrett
Gloria Bench & fam.
Helen Berezniak
Harry Bialis
Ted Bogash
Stephanie Chmel
Analisha & Vanessa Christman
Melanie & Dane Christman
Nicholas Danchak
Julia Forte
Michael & Julia Harabus
Rose Harkins
Olga Hebda
Catherine Hedes
Joe Herbert
Olga Kash
Helen & Wash King
John King
Ann Kononchuk
Michael Lorchak
Ted & Pauline Lorchak
Mary Lutash
Ben & Olga Macalush
Paul & Kay Maliniak
Helen McCullian

Helen Ostrosky
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Petrina Poko
Stephen Redash
Douglas & Mary Ellen Rudenko
Nichalos & Julia Rudenko
Nancy Ruggeri
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Althea Shellock
John & Eleanor Sidorik
John & Barb Sidorik & Children
Olga Sidorik
Ted & Susan Sidorik & Children
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Church Choir
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Samuel Babich
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Alex Griskevich
Nanette Hare
Vera Hatcher
John Kosturos
Jeane Papst
Nina Petro & Son John
Nicholas & Ann Ruczhak
Charles Sarosi
Michael Sarosi
Peter & Georgette Sarosi
Maria Toth & fam.
Ann Wilson

St. John the Baptist Church Dundaff, PA

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Catherine Conick
Mr & Mrs Henry Gosh
Anne Janusz
Peter Kowalsky
Timothy & son Timothy S. Kowalsky
Larissa Laing
In Mem. of Mary & Thomas Mikolaichik
Kathryn & Edward Owens
Sheypuk Family
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Mary Steponaitis
Elizabeth Wargo
Stephen Wargo
Janice Witko
Donald Zablotsky
Michael G. Zuk

St. John the Baptist Church Edwardsville, PA

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Theresa Slovesko

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Karen Adamski
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Tylar Ferenchick
Eugene & Shirley Gingo
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Kyra Harmanos
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Florence Kotch & Daughters
Beatrice Kowalskie
Patricia Kulikovich
Lydia & James Lynch
Lynch children James A. & Mary Catherine
Peter & Florence Mazur
Helen Medar
Helen Moncovich
Tillie Panco
Anna Pengrin
Kathryn Prokopchak
Brandyn Robbins
Megan Robbins
Mary Pengrin-Sal
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Helen Sharock
Julia Sitar
Eva Souchick
Marie & Peter Souchick
Sam & Mary Stanchak
Evelyn & John Swetts
Eva Turaj
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Sandra Williams

Holy Ascension Church Frackville, PA

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Anna, Val, Renee Eippert
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 Melvin Martin
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 Catherine Motz
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 Sonya Perich
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 Susan & Chrysa Pasqualone
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 Francis Plasha
 George & Anastasia Plisko
 John, Dina, Amanda & Alexander Prokop
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Nicholas Getzie
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Mary & Henry Korpusik
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Daria Leahman
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V Rev Michael & Matushka Sonya Evans
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John & Chris Coles
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Helen Timko
Patricia & Joseph Welsh
Kathleen Welsh

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Theresa Davidovich
Pearl Elko
Anna Fanelli
Rosella Gardecki
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Anna Kukulis
Anna Kurtz
Greg & Cathy Kurtz & fam.
Joseph & Linda Kurtz & sons
Michael & Jan Kurtz, Jr. & Son
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Helen Osuch
Cindy Polli
Lonnie Polli
Sophie & Clark Shuman
Paul Smerkanich
Mary Stronko
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Michael Evans
Mr & Mrs T. P. Alekseyko
Anastasia Beckus
Dorothy Beckus
Olga Berkoski
George Bortnichak
Florence Bubernak
Chris Buchkarik
Julia Bushick
Charlie & Mary Chidovich
Marie Cuff
Anna Gondal
Anna Grivnovics
Catherine Hardnock
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 Joe & Alma Katchick
 Bob & Marie Kuchta
 Olga Leon
 Daniel Leon
 Adam Leschinsky
 Bernie & Tanya Malkoski
 Leon Markovich
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St. John the Baptist Church Nanticoke, PA

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St. Michael's Church Old Forge

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 Kyra Mahaffey
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 George & Marilyn Serniak
 Stephen & Amanda Serniak
 Stephen & Ingrid Serniak
 Martha, Paul & Paul Andrew Tumavitch
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 John & Annette Schlasta
 James & Donna Specht
 Kyra, Chelsea, & Ian Specht
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 Steven Lackatos
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 Mr & Mrs John Black & Evyn
 Sarah Black
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St. Herman Of Alaska Orthodox Church Shillington

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 The Sunday School Teachers & Students
 The Our Lady of Kazan Sisterhood
 The Parish Choir

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 Mr & Mrs Nicholas Sichak & fam.
 Ms. Gloria Spitko & Kyra
 Mrs. Catherine & Sonja Terenchin
 Ms. Cheryl Terenchin
 Kyle & Daria Teter
 Mr & Mrs Steve Vlasak & sons
 Mr & Mrs Eugene Wanenchak & fam.
 Mr & Mrs Chip Weaver & fam.
 Mrs. Deborah Wissler & Michael Lucas
 Mr & Mrs Edward Yurick & Daughters
 Hank & Anne Zerbe

St. Basil's Church Simpson, PA

Fr. Leo Poore
 James & Mary Anne Braun
 Maria K. & Jefferson H. Braun
 Olga & John Buberniak
 Mary Chupeck
 Sam & Nadine Demianovich
 Helen Dorval
 Olga Gallick
 Helen Hrichuk
 Stephen & Ester Kowalsky
 Thomas & Elaine Kravetsky
 Laurie, Lynn & Kimberly Kravetsky
 Helen Kutch
 Michael & Theresa Luczkovich
 Julia Mazza
 Micahel & Julia Mikulak
 John & Mary Okorn
 Marie Proch
 Maria & John Proch
 Walter & Mary Anne Proch
 Christina M & Elizabeth A. Proch
 Dr. David & Daria Roat
 Alexandra & Benjamin Roat
 Jo Ann Somple

Indeed He is Risen!

St. Tikhon's Monastery Church South Canaan

His Eminence, Archbishop HERMAN
V Rev Michael Dahulich
V Rev Daniel K. & Mat. Dolores Donlick
V Rev Alexander, Mat. Elena & Alex Golubov
V Rev Michael Lepa
Protodeacon Keith S. Russian
Reader Thomas Donlick
Reader Gregory Hatrak
Reader Gregory Sulich
Matushka Elizabeth Geeza
Matushka Dorothy Sulich
Galina Abolins
Mary Andreychik
Marge Barna
Alice Boga
Emma S. Collins
Betty Figura
Drs. David & Mary Ford & Emmelia
Daisy Geeza
Mr & Mrs William Huniak & fam.
Julia Jacewicz
Gordon & Laura Jones
Ron & Lorraine Kavalkovich & Ron, Jr.
John & Helen Kuchmanich
Nicholaus Kuzemchak
Victor Kuzemchak
John & Mildred Naholnik
Mr & Mrs John W. Paluch
Martin Paluch
Robert Roth
Stephanie Sklarsky
Joseph telowsky
Paul Wozniak
Julia, William & Susan Zielinski

Holy Trinity Church Stroudsburg

Fr. & Matushka Neal J. Carrigan
Reader David Mastroberte
David & Doreen Donlick
Russ & Nancy Futchko
Carl & Jane Hodel
Tom & Helen Kessler
Peter & Helen Stavisky

Saints Peter & Paul Church Union Dale, PA

Rev Hieromonk Alexander (Mayba)
Joseph Bendyk
Mr & Mrs Paul Bendyk
Mr & Mrs Donald Bock
Mr & Mrs Joseph Bock
Mr & Mrs Vladimir Demianovich
Martha Dorosh
William Grunski
Peter Jubinsky
Peter & Linda Jubinsky & fam.
Mrs. Rose M. Kennedy
Lubov & Ronald Kilmer
Lovey Klym
Antonette Terry
Mr & Mrs Walter Terry & fam.
Dennis & Cathy Yarosh & fam.

Holy Resurrection Cathedral Wilkes-Barre

V Rev Joseph & Matushka Gloria Martin
Marina & Elena Martin
Protodeacon Keith Russian
Deacon Sergei & Matushka Vicki Kapral
Sergei & Alexander Kapral
Reader David & Kathryn Kessler
David, Tatiana & Hannah Kessler
Matushka Eleanor Krell
Matushka Shuga
Andrew Buleza
Mike Cooper
Marguerite & Tom Czekalski
Mary Onufer
Helen Humko
John & Doris Zoranski

Kyra Zoranski
Edward & Evelyn Wysocki
Olga Layton
Agnes Timchak
John & Irene Zimich
Mrs. William Kozye & Son
Mr & Mrs Paul Hutz & Son
David P. Hutz, MD
Anna Hutz
Sandy King
Helen Umphred
Mrs. Steve Krill, Sr.
Michael, Nancy & Abby Pieck
Vera & Ray Kraynanski
Sam & Rose Ostopick
Mr & Mrs Charles Romanuski
Marge Kotarski
Dolores Grabko
Alice Laskowski
Joe & Myra Tarantini
John & Rita Swantko
Evelyn Suhoski

Holy Trinity Church Wilkes-Barre

V Rev David & Matushka Sharon Shewczyk
Timothy & Nicholas Shewczyk
Matushka Anne Pawlusch
Holy Trinity Altar Boys
Helen & Peter Welgo
Helen Zavada
Mr & Mrs Peter M. Pawlak
Mary Bankos
Susan Bawn
Nan Zula
Elaine & Bob Benczkowski
Mary & Stephen Krill
Marianne & Jeremy Haugh
Mrs. Robert T. Rhodes
Eleanor & Ted Sovyrda
Theresa & Peter Pawlak
Andrew Dennis
Edward & Helen Gudaitis
Peter & Paula Holoviak
Michael & Leona Stchur
Gregory, Laura, Michael & Christopher Polk
William & Mary Gurka
Mr & Mrs Richard Kuhl
Evelyn Kozrniski
Mary Piznar
Nora & Joseph Sanders
Mary Skordinski
Liz & John Gurka
Anna Bromuko
Mrs. Lydia Homick
David & Deborah Mills
John Pawlak
Mrs. Mildred Mayher
Anna Goobic
Mr & Mrs Vladimir Dutko
William Talpash, Jr.
Pearl Tutko

Holy Cross Church Williamsport

Fr. Dan, Myra & Natalia Kovalak
Mr & Mrs Paul Beard, Paul & Tatiana
Mr & Mrs Mark Bezuhy, Eric & Joshua
Yvonne & Nathan Bohlander
Peter, Lillian & Zoe Calkins
Matt & Evelyn Chabal
Ann Cbabal
James & Mary Chelentis
Henry & Cally Herman
Dr & Mrs Minas Hiras
Eileen Juran
John & Judy Kovich
Sergius Lange & fam.

Elsie Skvir Nierle
John Raptis, Stephanie & Michael
Scott, Alexandra, Celina & Lukas Seyler
Mr & Mrs Lew Shatto
The Shiposki Family
The Sinatra Family
Michael & Julia Stefanick

St. Mark's Church Wrightstown

Archpriest Theodore Heckman
Fr. Dn. Gregory & Martha Moser
Nicholas, Marina, Larissa & Katerina
Janet M. Kalenish
James & Monia Pitra
Doug & Sharon Yates & fam.
Lucy Znak
Jeanette Ruano
Peter, Sandy, & Stephanie Bohlender
Jack & Barbara Malriat
Cynthia & Anatole Bredikini
Sam Mervis
Christian, Peter, & Dana Toma
Stephanie Ristvey
Irene & Sergei Arhipov
John & Elizabeth Sherbin
Sonja Lengel
Charles, Judi & Joe Rybny

St. Michael's Church Wilmington, DE

Priest Andrew & Matushka Karen Anderson
Reader Timothy Hojnicky
Sergey & Irina Baldytchev
Chris & Nona Carey
James Carpenter
Paul. Vera, Matt Chalfant
Larry L. Conover & fam.
Bill & Alice Dryden
Rashid & Mona Elia
John & Tracy Fedak
Jim & Paula Flynn
Chuch & Gail Kruse
Ellen Gundersen
Mary Guretsky
Nabih & Georgia Harb
Debbie Hines & fam.
Ed & Karen Hojnicky & fam.
Stephanie & Edward Hojnicky
Dolores E. Karawulan
Marie Karawulan
Harry & Evelyn Kutch
Olga & John H. Maloney
Helen McNally
Peter & Elizabeth Melnik
Ned & Pearl Minnich
Nihmat & Alice Morjana & fam.
Paul, Marianne, Barbara & Julianna Newmeyer
Basil & Emmelia Peck
Mr & Mrs Frazier Phillips, Sr.
Sofia M. Puit
Mr & Mrs James F. Riley & fam.
James & Olga S. Riley
David & Christine Roberts & fam.
Olga Rybachak
Inshira & Saliba Shaer
The Shatley Family
Mr & Mrs Michael Sinovich
Thomas, Lynn, Daniel & Megan Sulpizi
James & Frances A. Wilson
Joseph & Susan Wojciechowski & fam.
Dorothy & Onufry Zabinko
Michael, Amy & Joshua Pavlovich
Olga ONiel
Daniel & Cristina Kraiter
Helen & Stanley Borowski
Vera Vladimirova
Julia Pheifer & John McCarthy
William & Ana Wennberg
The Univ. of Delaware proto-catechumen
Sylvia & Tom Holt

New Pascha Egg



*This egg is made of 995 Silver with Gold Highlights.
Approx. size: 4 3/4" ht. x 3 1/2" across. Embossed Byzantine Style Resurrection scene.
On the reverse side of the egg is the Nativity scene.
This egg was on display this year at the 8th Annual Winter Festival.
Egg #SE-7 \$185.00 Retail Price. Sale Price until Pascha 2002 \$138.75
Stand sold separately #E-15A \$41.50 Retail Price. Sale Price until Pascha 2002 \$35.00*

*Visit our website:
holoviak.com
for more styles and sizes.*

Holoviak's Church Supply, Inc.
2211 West Front Street Berwick, PA 18603-4105 USA
Phone 570-759-1581 Fax 570-759-2297

All in the Diocesan Family

Berwick

Holy Annunciation

The remodeling of the church kitchen has been completed. The new facility was blessed in January, being dedicated in memory of Fr. Andrew. A Lenten lecture was presented at the parish by Protopresbyter Michael Dahulich, administrative dean at St. Tikhon's Seminary. The annual yolka was presented on December 16, 2001. A confession / communion breakfast was held on March 10 of this year. Three students making their first holy confessions were: Jordan Beckley, Stephen Kuchka, and Gabrielle Cerreta.



Berwick's "Breakfast Bunch"

Catasauqua

Holy Trinity Church

During an archpastoral visit to Holy Trinity, His Eminence Archbishop Herman ordained Deacon Christopher Rowe to the holy priesthood. The hierarchical Divine Liturgy was held Sunday, January 20, 2002. The parish honored Fr. Christopher and Matushka Mary Ann with a banquet following the liturgy. Fr. Christopher assumed the duties of acting rector of the parish on January 27.



Fr. James with students and their blessed icons

Coaldale

St. Mary's Church

The parish in Coaldale is now the spiritual home to the town's mayor. Parishioner Claire Remington was recently elected as the first female mayor in the history of the borough.

For winter fun, St. Mary's and neighboring Holy Trinity parish of McAdoo took their youth on an outing of snow tubing at the Blue Mountain Ski Resort. The



Newly-ordained Fr. Christopher and his family with Archbishop Herman

Christ is Risen!

Indeed He is Risen!

faithful of St. Mary's are always busy this time of year preparing Pascha breads for many people in the area. Jason Diehl, son of St. Mary's pastor, Fr. Andrew Diehl has succeeded in passing the state board exams as a certified emergency medical technician. Jason is a high school junior.

The parishioners of St. Mary's were saddened by the recent falling asleep in the Lord of their longtime choir director, Mr. Michael Polansky. Mr. Polansky has directed the choir faithfully for over 27 years and entered into eternal rest on March 4, 2002. May his memory be eternal.

**Dundaff
St. John the Baptist**

The parishioners of St. John's are busy getting ready for their annual Mother's Day dinner on May 12, 2002. This dinner has been a long-running project of the parish and features barbecued chicken and holupki, along with many other treats.

**Gradyville
St. Herman of Alaska Church**

St. Herman's parish held a spaghetti dinner fund-raiser on March 16, 2002 that proved to be very successful. The parish church school students made placemats for the people at the Sunday Breakfast Mission in Wilmington, Del., as part of an ongoing service project.

**Harrisburg
Christ the Saviour Church**

Over 40 church school students presented "The Gift God Gave Us" as their Christmas pageant on December 7, 2001. Following the presentation St. Nicholas gave gifts to all the children.

A new rectory has been acquired by our parish. A one-acre lot adjacent to the parish grounds was obtained and extensive remodeling of the building is an ongoing project of the parishioners. Fr. Dan was surprised by his flock with a birthday party on Meatfare Sunday, March 10. Over 200 people sang Happy Birthday to their 75-years-young pastor.

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

The eldest member of St. Michael's fell asleep in the Lord on March 12, 2002. Dimitri (George) Oselinsky, father of OCA Treasurer Archpriest Dimitri Oselinsky, was 99 years old and was married to his wife Mary for over 76 years.



Harrisburg church school children with Fr. Dan



Fr. Dan is greeted at "The Big Surprise"

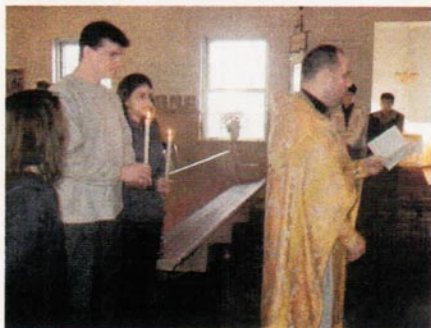


Over 200 people gather to honor their pastor in Harrisburg



Met. Theodosius leads prayers for newly-departed Dimitri Oselinsky

**Pottstown
Holy Trinity Church**



Fr. Steven Evanina receives James & Christina Crawford into Holy Orthodoxy by baptism and chrismation on December 24, 2001



Cast and crew of "Operation: Baby King"

**Shillington
St. Herman of Alaska Church**

The youth of St. Herman's presented their annual Nativity program on Sunday, Dec. 16, 2002. They performed the play "Operation: Baby King." The parish has completed the first phase of a 3-phase stained glass window repair and restoration project.

On Sunday, Feb. 24, 2002, two young members of the parish received the Alpha Omega Boy Scout Award. The awards were presented by Fr. John to Colin Gore and Joseph Hetrick. At the same time, Colin's brother, Ryan Gore received the St. George Cub Scout Award.



Fr. John with Scout award honorees

Chrismations: Dana Barbara MacKoul, March 10, 2002; William Hardman, March 24, 2002.

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

The Diocese of Eastern PA lost one of its most beloved and prominent members with the falling asleep of Mrs. Florence Boyko on Feb. 11. An outstanding supporter and leader of various charitable organizations in support of both St. Tikhon's Seminary and Monastery, she faithfully served the Lord throughout her life, giving of her time and talents to the building up of these institutions. Archbishop HERMAN celebrated the funeral service, along with many priests, the monastery community and many faithful from throughout the diocese and region.

The diocesan family turned out this February to help our beloved Archbishop celebrate his 70th birthday. The event was held at the Crystal Lake Restaurant where



Dana Barbara MacKoul received into the Church by holy chrismation

*Christ is Risen!
Indeed He is Risen!*

everyone offered their congratulations to His Eminence for his lifelong dedication to the Church and to the Diocese of Eastern PA.

The St. Tikhon's Seminary Board of Trustees, headed by our Metropolitan THEODOSIUS, convened in South Canaan on Nov. 19. The seminarians held their annual spaghetti dinner fund-raiser at St. Michael's Church Hall in Jermyn. Students prepared and served dinners to hundreds of attendees who came to support the seminary from all over the area. All diocesan seminarians were awarded scholarships in our diocese's continuing support for them.



Vladyka Herman and clergy at Florence Boyko's funeral



Fr. John Kowalczyk offers toast at Vladyka's birthday celebration



The birthday cake



Head table at Archbishop's party



St. Tikhon's chefs

Wilkes-Barre Holy Trinity Church

A daughter of a Holy Trinity parishioner has attained the rank of colonel in the United States Air Force. Sandra Serafin, daughter of Betty Serafin and the late Stephen Serafin, Sr., was appointed a colonel in December 2001. Colonel Serafin is

currently assigned to Andrews Air Force Base in Maryland as the Director of Air-field Operations, Air Flight Standards Agency.

Williamsport Holy Cross Church

A lenten mission vespers service was held

at Holy Cross Church on Sunday, April 7. Our archbishop, along with priests from the Wilkes-Barre Deanery, led the faithful in the vesper service. An inspiring homily was given by Fr. David Shewczyk, rector of Holy Trinity Church in Wilkes-Barre. After vespers, a procession was made to the newly-constructed fellowship



St. Tikhon's Board of Trustees

hall. The hall's construction is almost entirely the result of the time and talents of the faithful of Holy Cross who have been laboring for nearly two years on the project. The hall blessing was followed by a delicious supper served to the attendees by the parishioners of Holy Cross.

On Saturday, April 13, a lenten retreat on the theme "The Light of Christ Enlightens All" was held in Williamsport. The retreat leader was Archpriest John Reeves, rector of Holy Trinity Orthodox Church in State College, PA.



Fr. Reeves with Fr. Dan at retreat



Archbishop Herman blesses the faithful during mission vespers



Blessing of the fellowship hall at Williamsport

Wilmington, DE

St. Michael's Church

Baptism: Mirian Tequabo, daughter of Frehiwot and Mehari Tequabo, Saturday, Nov. 24, 2001.

Chrismation: Gail Helen (Sherwood) Kruse, Dec. 22, 2001.



Gail Helen Kruse with Fr. Andrew



Fr. Andrew with newly baptized Marian

St. Alexis Foundation Raises Record Amount

The Businessmen's Chapter of the St. Alexis Educational and Cultural Foundation held its annual dinner at the Westmoreland Club in Wilkes-Barre recently. The event was hosted by Mr. Michael Pasonick, Jr., president of the organization. After a presentation by Mr. Pasonick about the new building project for the seminary to house the library and bookstore, a record donation amount of \$85,000 was generously donated to the Seminary.



Mike Pasonick explains the architectural designs for the building project

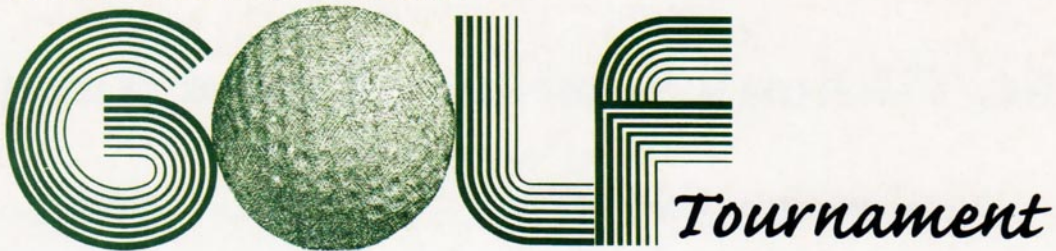


Archbishop Herman thanks Michael Pasonick for his good works



Mr. & Mrs. Pasonick present record donation to Archbishop and Fr. Dahulich

5th Annual St. Tikhon's



Saturday, August 17, 2002

Mountain Laurel Golf Course, White Haven, Pennsylvania

For Information call — Berny Golubiewski (570) 825-4780

Orthodox Peace Fellowship to Meet At St. Tikhon's Seminary in June

The Second Annual Conference of the Orthodox Peace Fellowship in North America will meet at St. Tikhon's Seminary, South Canaan, PA from the June 19 (evening) through June 23 (afternoon).

Please note that this is a change of location. The conference had originally been scheduled to meet in Canton, OH. The new location (near Scranton, PA) offers an opportunity to worship with the monastics at St. Tikhon's Monastery, and makes it easier for OPF members from the east to attend. It is reachable by flights to Scranton-Wilkes Barre, Binghamton, NY, New York City and Philadelphia airports.

Sessions

This year's theme is "The Sacred Gift of Life." Addresses will include "The 'Other' as Icon" by Jim Forest; "The Sacred Gift of Life," by Fr. John Breck; "Embracing the Orphans Among Us," by Renee Zitzloff; and "The African-American Witness to the Sacred Gift of Life," by Prof. Albert Roboteau.

The conference features nine workshops on what peace and the sacred gift of life have to do with the Church, conflict resolution, education (Orthodox schools and home schooling), the environment, the family, the Liturgy, race, Scripture, and the world. The workshop on education will be led by Fr. Breck of St. Vladimir's Seminary and St. Sergius Theological Institute in Paris, France. The workshop on race will be led by Prof. Raboteau of Princeton University.

Fees

Registration is \$50 until May 15; \$75 after May 15. **Room charges** are \$25 per night at the seminary (\$100 for Wed.-Sat. night). These fees include linens. Most rooms have single beds. Every two rooms share one bathroom. Several rooms have four bunk beds each. No room is air-conditioned, but weather in June is rarely warm enough in the Poconos to require air-conditioning. For those who want privacy, there is a Comfort Inn six miles from the seminary. **Meals** are \$75 per person for all meals, Wed. eve. through Sun. brunch. This includes coffee breaks with snacks during the conference itself.

Registration

To register, or for more information, please contact: John Brady, Registrar

jmjbrady@stratuswave.net

(740) 695-1459

OPF-NA P.O. Box 655, Barton, OH 43905

Participants should please sign up for a workshop (at no extra fee) when registering for the conference.

You are Cordially Invited to Attend the

St. Tikhon's Seminary Grand Banquet

in preparation for the
Centennial Celebration of St. Tikhon's Monastery
Sunday, May 26, 2002 6:00 p.m.

To be held at
St. Tikhon's Seminary Auditorium, So. Canaan, PA
\$35.00 per ticket

For Banquet Reservations, please contact:
Mat. Dorothy Sulich, Reservations Chairperson
St. Tikhon's Seminary, P.O. Box 130, So. Canaan PA 18459
Phone: (570) 937-4411

Limited seating
Checks must accompany all reservations.
Please make checks payable to: St. Tikhon's Seminary
Reservations Close May 15, 2002

AREA HOTEL AND MOTEL ACCOMMODATIONS

This list reflects availability of rooms for Saturday, May 25 and Sunday, May 26, and reflects in most cases a special rate for pilgrims and guests. Therefore, you are asked to call the hotel or motel as soon as possible and identify yourself as a St. Tikhon's pilgrim or guest. Please reserve your room two weeks in advance.

Fife and Drum Motel, Honesdale, PA
570-253-1392 Single: \$43 Double: \$49

Comfort Inn, Hamlin, PA
800-523-4426 Single / Double: \$69

Victoria Inns, Route 315, Pittston Township, PA 18640
570-655-1234 Single / Double: \$59

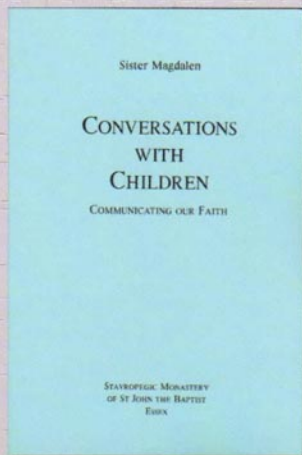
Quality Hotel, Scranton / Carbondale Hwy. PA
570-383-9979 Single / Double: \$75

Days Inn, Rt. 6 & 11 Clarks Summit, PA (Sun. only)
570-586-9100 Single / Double: \$64

Fairfield Inn, 949 Viewmont Drive, Dickson City, PA (Sun. only)
570-346-3222 Double: \$58.95

St. Tikhon's Bookstore

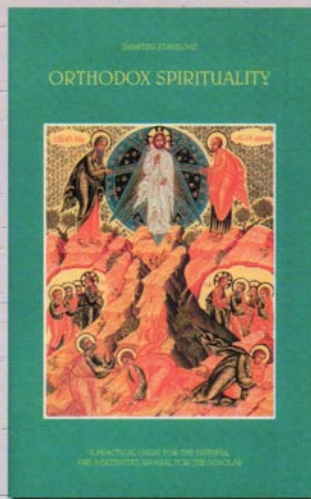
P. O. Box B, St. Tikhon's Rd., South Canaan, PA 18459
Phone: (888) 454-6678, Fax: (570) 937-3100
<http://www.stspress.com>



Conversations with Children, by Sister Magdalen.
Stavropegic Monastery of St. John the Baptist.
Essex. 2001. Soft Cover. \$20.

"This book is offered to parents even if they read it piecemeal or in random order; concentrated reading is for many a great luxury. Every one of us, however, can do something right now to put Christianity into fuller practice, and this will immediately improve our ability to act confidently and wisely as pedagogues."

-Sister Magdalen



Orthodox Spirituality, by Dumitru Staniloae.
St. Tikhon's Seminary Press. 2002. Soft Cover. \$23.

"...The personal God, and thus the supreme source of love, can't be conceived of as a single person, but as a community of persons in a perfect unity. You see then why the Christian teaching of a Trinity of Persons in a unity of essence is the only one which can constitute the basis of a perfect spirituality for man, understood as a full communion with God in love, without his being lost in it."

-Dumitru Staniloae



Pochaev Icon of the Mother of God.

Carboard Mounted. 5 1/2 x 4 1/2 in.

\$5

Ninety-Eighth Annual Pilgrimage

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

May 24–27, 2002

The Brotherhood of the Monastery of St. Tikhon of Zadonsk, America's first Orthodox Monastery, located in the village of South Canaan, Pennsylvania in the beautiful Pocono Mountains, invites you to gather with our Venerable Hierarchs, Beloved Clergy, and faithful Orthodox Christians to celebrate the 98th Annual Pilgrimage

Pilgrimage Schedule

Friday, May 24, 2002

- 2:00 p.m. Welcome and greeting of the **Pochaev Icon of the Mother of God** followed by Akathist
- 4:00 p.m. Molieben and Acceptance by the Bishop-Elect followed by Vespers and Matins.
Formal Opening of the Pilgrimage

Saturday, May 25, 2002

- 8:30 a.m. Entrance of visiting Hierarchs
- 8:45 a.m. Entrance and vesting of His Beatitude, Metropolitan THEODOSIUS, Primate of the Orthodox Church in America. **Profession of faith by the Bishop-Elect. Hierarchical Divine Liturgy with consecration of the Bishop-Elect. At the conclusion of the Divine Liturgy, the Metropolitan will present to the newly consecrated Bishop the Episcopal staff.**
- 2:30 p.m. The 60th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary — Pavilion
- 4:00 p.m. All-Night Vigil — Monastery Church

Sunday, May 26, 2002

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

Monday, May 27, 2002

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

*Priests will be available for confessions at these times.



The Pochaev Icon of the Mother of God will be available for veneration throughout the Pilgrimage