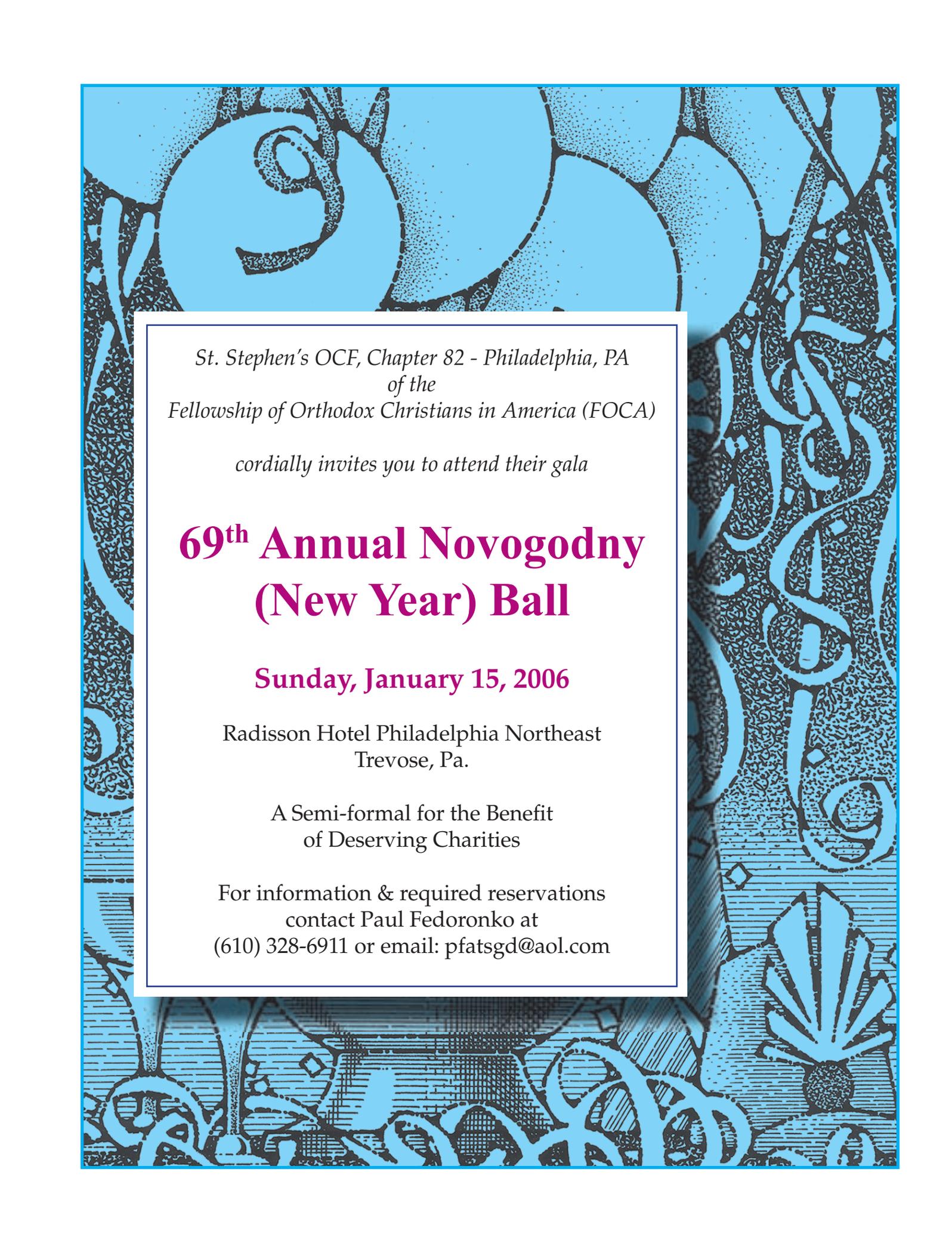


Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XXII, No. 3 Winter, 2005





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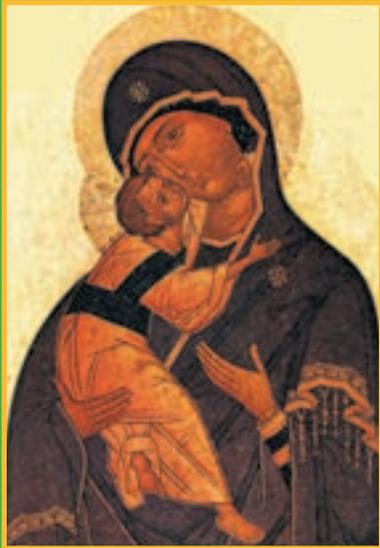
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Christ is Born!

Glorify Him!

To the Venerable Pastors, God-loving Monastics and Devout Children of our Diocesan Family:

I greet you warmly with the joy of this festal season in which the light of Christ is revealed to the world.

This divine light comes to us especially through the feasts of the Nativity and the Theophany of our Lord and Savior Jesus Christ, which are celebrated during this time of the year when the days are short and the earth is at its darkest. This physical darkness is a reminder to us of the spiritual darkness of sin, corruption and death that reigned at the time of the Incarnation. *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up* (Matthew 4:16). This light was the birth and manifestation of the Lord incarnate, a light that pierced through the darkness and revealed to all the depths of God's love for mankind.

Although the world around us may still lie in darkness, the gift of God's love shines upon us as well, for in the Incarnation we are offered, not just the birth of a human child, but the perfect union of divinity and humanity: "Heaven and earth are united today, for Christ is born. Today has God come upon earth, and man gone up to heaven." (Litya for the Feast of the Nativity). In becoming man, Christ offers to all of us the possibility of becoming, by grace, what He is by Nature, of overcoming our human passions and of ascending from earth to Heaven.

Let us offer our fervent prayer that Christ will enlighten the darkness in the world and within our own hearts with the light of His Incarnation. Let us find comfort and joy knowing that by His Nativity in the flesh, Christ "has shone upon the world with the light of understanding" and by His Baptism in the Jordan, He has "appeared and enlightened the world" and made manifest the worship of the Trinity.

May the glory of our Lord Jesus Christ, *the true Light which lighteth every man that cometh into the world*, be with you and your loved ones now and always.

Christ is Born! Glorify Him!

With love in Christ,

A handwritten signature in black ink, which appears to read "Tikhon". The signature is written in a cursive, flowing style.

+ TIKHON

Bishop of Philadelphia and Eastern Pennsylvania

Your Diocese

Alive in Christ

Volume XXI Number 3 Winter 2005
The Official Magazine of the
Diocese of Eastern Pennsylvania
Orthodox Church in America

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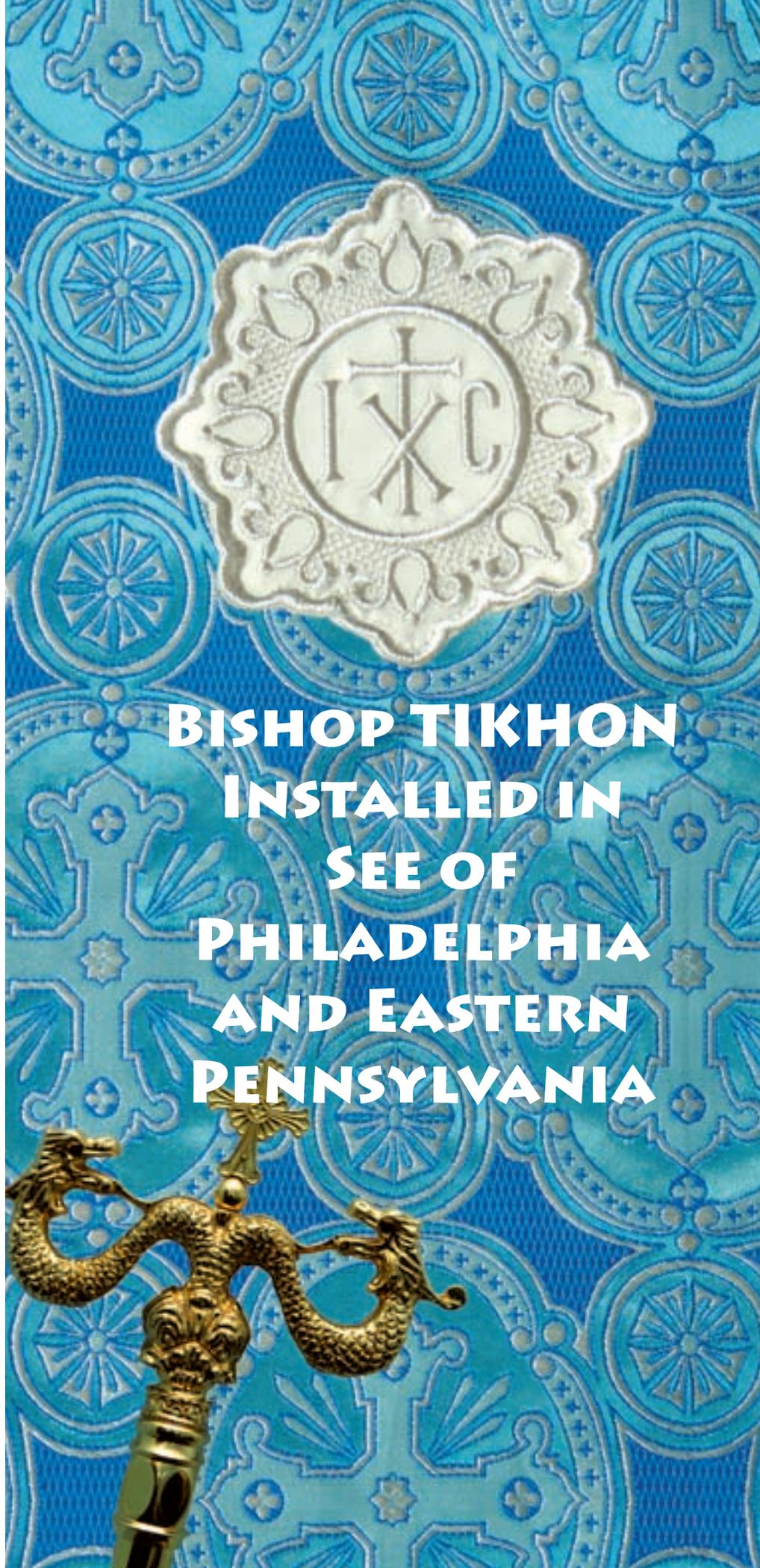
Your Diocese Alive in Christ

Produced by the Publications Department of the Diocese of Eastern Pennsylvania, Orthodox Church in America (Diocesan Center, South Canaan, Pennsylvania 18459 (570-937-9040), under the direction of His Grace, Bishop TIKHON. EditorFr. John Kowalczyk
Photography Martin Paluch
Staff Fr. David Mahaffey
Circulation Fr. Leo Poore

Editorial and Subscription Office: *Alive in Christ*, Diocese of Eastern Pennsylvania, Box 130, South Canaan, Pennsylvania 18459 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 March 15, 2006. 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.



**BISHOP TIKHON
INSTALLED IN
SEE OF
PHILADELPHIA
AND EASTERN
PENNSYLVANIA**

Diocesan and visiting clergy and hundreds of faithful throughout the Diocese of Eastern Pennsylvania gathered at St. Stephen's Cathedral in Philadelphia on Saturday Oct. 29th for the installation of its third diocesan hierarch, His Grace, the Right Reverend Tikhon. The hierarchical Divine Liturgy and installation was presided over by His Beatitude, Metropolitan Herman, Archbishop of Washington and New York, Metropolitan of all America and Canada. Concelebrating with His Beatitude were His Grace, Bishop Seraphim of Ottawa; Protopresbyter Robert Kondratick, Chancellor of the Orthodox Church in America; Archpriest John Kowalczyk, Chancellor of the Diocese of Eastern Pa.; Archpriest Michael Dahulich, Dean of St. Tikhon's Seminary; and the deans of the diocese, Archpriests Daniel Ressetar, Vladimir Fetcho, John Udics, and Joseph Martin, along with Archpriest Dimitri Oselinsky and the newly assigned cathedral dean of St. Stephen's, Priest Victor Gorodenchuk. Singing the responses during the liturgy was the St. Tikhon's Seminary choir. Also present at the installation liturgy were His Eminence, Cardinal Justin Rigali, of Philadelphia, and Bishop Tikhon's parents, the Rev. Elizabeth Mollard and Francis Mollard.



The liturgy concluded with the installation rite. Protopresbyter Robert Kondratick, OCA Chancellor, read the proclamation of installation issued by the Holy Synod of the Orthodox Church in America. Bishop Tikhon was formally elected by the Synod as the Bishop of Philadelphia at its session on May 27, 2005. Metropolitan Herman then prayed for Bishop Tikhon and presented him

Continued on the next page

Bishop TIKHON Installed

Continued from page 3

with the archpastoral staff, signifying his episcopal position and authority. Bishop Tikhon then ascended the cathedra and gave his blessing to the faithful.

The Very. Rev. Michael Dahulich offered the homily at the liturgy, emphasizing the role and duties of the bishop in the life of the Church. “As a father of a family is the head of the household, so the bishop is the head of his diocese. As a father has important responsibilities to his family, so the bishop does to his flock. As the father of a family is a decision-maker, with his authority coming from God, so it is with the bishop. And, as the father is due honor, respect, and obedience, likewise the bishop.”

Our metropolitan, after presenting the archpastoral staff to Bishop Tikhon, offered him words of support and encouragement, not only as a brother bishop but also as his spiritual father. He stated: “Dear Brother and Concelebrant, the Diocese that has been placed in your care is rich in history — rich in the history of this nation and rich in the history of Orthodoxy in North America. Therefore, I exhort you to know and value this history and those who are its heirs. Know the people the Lord has placed in your care. Know their struggles and their sufferings. Comfort them with the Gospel that you are to proclaim in truth and in love so that together you may ‘grow up in every way into Him who is the head, Jesus Christ’ “ (Ephesians 4:15).

Following the liturgy, a grand banquet was held at the nearby Philmont Country Club. Numerous liturgical gifts were presented to His Grace to help him in his liturgical ministry. In his address to the assembly, Bishop Tikhon stated that the diocese has been under the loving care of His Beatitude Metropolitan Herman for over twenty years, and that he hopes that, through the prayers of all the faithful, he can continue the work of His Beatitude.

Bishop Tikhon was born in Boston on July 15, 1966. After brief periods living in Connecticut, France, and Missouri, he and his family settled in Reading, Pa., where he graduated from Wyomissing High School in 1984. In 1988, he received a Bachelor of Arts degree in French and





Fr. Michael Dahulich delivers homily



Sociology from Franklin and Marshall College in Lancaster, Pa., after which he moved to Chicago.

In 1989, he was received into the Orthodox Church from the Episcopal church and, in the fall of that same year, he began studies at St. Tikhon's Seminary. The following year he entered St. Tikhon's Monastery as a novice.

After receiving his Master of Divinity degree from St. Tikhon's Seminary in 1993, he was appointed instructor in Old Testament at the seminary. He subsequently served as senior lecturer in Old Testament at the seminary and taught master level courses in the Prophets, the Psalms, and Wisdom Literature. He also served as an instructor in the seminary's extension studies program, offering a

number of courses related to the Old Testament.

Archimandrite Tikhon collaborated with Igumen Alexander (Golitzin) in the publication of *The Living Witness of the Holy Mountain*, published by St. Tikhon's Press, by illustrating this classic book about Mt. Athos.

In 1995, he was tonsured to the lesser schema and given the name Tikhon, in honor of St. Tikhon, the Enlightener of North America and Patriarch of Moscow. Later that year he was elevated to the

rank of Igumen and, in 2000, to the rank of Archimandrite. In December 2002, he was appointed by Metropolitan Herman to serve as the monastery's Deputy Abbot.

Archimandrite Tikhon was elected to the episcopacy by members of the Holy Synod of Bishops at their October 2003 session. His episcopal consecration took place on February 14, 2004 at St. Tikhon's Monastery. Following his consecration, he was made Bishop of South Canaan and auxiliary to Metropolitan Herman.

—Priest Paul Fetsko

What is a Bishop?

Homily given by Archpriest Michael Dahulich at the Installation of His Grace, Bishop TIKHON, October 29, 2005, at St. Stephen's Cathedral, Philadelphia, Pa.

One day some nineteen hundred years ago, the early Christian Church faced a serious crisis. The last of Christ's Apostles, the youngest of the original twelve, the Beloved Disciple, St. John the Theologian fell asleep in the Lord. With his passing, the Church realized there was no longer an authority among them, who had been hand-picked by Jesus Himself, an eyewitness to His many miracles, and firsthand hearer of His teachings. The crisis was: where now is the authority of the Church?

In answer to that question, St. Ignatius of Antioch, writing around 110 A.D., taught that the apostles themselves left us the answer. They had selected successors to their authority; they had ordained men to take their places in the Church. Thus, St. Ignatius taught: "Obey the Bishop as you would Christ Himself . . . Where the Bishop is, let the people gather; just as wherever Jesus Christ is, so there is the fullness of the Church."¹

Nearly 2,000 years later, we do well to look anew at the sacred office of a bishop, of what it means to *be* a bishop, and of what it means to *have* a bishop.

The Bishop is Priest

A bishop is a teacher, a legislator, an

1. Trallians 2:1; Smyrnaeans 8: 2.

administrator. He is counselor, benefactor, disciplinarian. He is shepherd and leader and father and friend. But primarily he is a priest.

When God established through Moses the covenant with His chosen people, He also established a special priesthood. "You shall be to Me a kingdom of priests," He said, "and a holy nation."²

So important was this priesthood that God prescribed in full detail how the priesthood was to function and exactly what sacrifices were to be offered. And, through the faithfulness of the Jewish nation to the priesthood and the sacrifice of the Old Law, God thus dwelt among His people.

When the Son of God became Man, He fulfilled and perfected the priesthood of the Old Law and made possible a more marvelous and more intimate presence of God among men.

At the Last Supper, Christ looked down the broad boulevard of the centuries to the sacrifices of the priesthood of Israel. But our Lord also looked ahead. It was then and there that He gave to His apostles the great privilege of feeding His people His very Body and Blood. It was then and there that He perpetuated the priesthood through His apostles and through their successors, the bishops of

2. Exodus 19:6.

His Church, when He commanded them, "Do this in remembrance of Me."³

Down through the ages, linked together in a great chain that girds the globe and reaches back to that first Holy Thursday night, the priesthood offers the Divine Liturgy as the Eternal High Priest commanded.

The awesome presence of God among men is thus realized through the bishops of the Church, as He acts in and through them. It is they who are the visible sym-

3. Luke 22:19.



Metropolitan Herman greets Cardinal Rigali of Philadelphia



bols of His saving presence among us.

The bishop is never more a bishop than when he is surrounded by his people and offers the Eucharist for them and in their name. As shepherd, he feeds his flock.

His greatest privilege and highest honor is to be the “servant of Christ and the steward of the mysteries of God.”⁴ He alone ordains new priests, oversees the receiving of new members into the faith, and consecrates new churches. And the focus of all these mysteries is the holy altar at which the bishop presides.

The Bishop is Teacher

If you have ever had the privilege of witnessing the consecration of a bishop, you will recall the ancient rite, dating back to the fourth century, in which the open book of the Holy Gospels is placed over the head of the bishop-elect. Not only is this a vivid symbol of the presence and power of the Holy Spirit descending upon and filling the person of the bishop -- it is also the sign of his duty to preach and to teach, for the prayer of his consecrating bishops is that he be “a leader of the blind, a light to those in darkness, an

4. 1 Cor. 4:1.

5. From the Service of the Consecration of a Bishop.

instructor of the unwise, a teacher of the young, a lamp to the world.”⁵

To the bishop is entrusted the sacred duty of preserving the Orthodoxy of Christian doctrine. The charge given the apostles by our Lord was, “Go, therefore and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.”⁶ He also affirmed that not one iota -- not a single letter “i” -- would disappear from the Law until all things were accomplished according to His holy will.

The Divine Liturgy itself calls attention to this duty of the bishop to teach when it prays for him that he would “rightly define the word of Thy truth.”

Christ was a teacher’s Teacher, the Teacher of teachers. The first seminary was located on the seashore of Galilee, its first classroom was a fishing boat, and His first students numbered twelve. Our Lord also taught in the marketplace and along the hillside and in the synagogue. And He taught “as one having authority.”⁷

The bishop in modern times has other settings for his teachings, but his message is the same as that of the One Who called

6. Matthew 28:19-20.

7. Matthew 7:29.

Himself “the Light of the world.”⁸

The Bishop is Father

The spiritual bond uniting all members of a diocese to their bishop is evident not only in the offering of the Eucharist. It exists not only when the bishop blesses a church, consecrates an altar or a chalice, ordains a priest, hears confessions or unites someone in marriage. This special bond is also greatly apparent in the government, the order, and the organization of a diocese.

As a father of a family is the head of the household, so the bishop is the head of his diocese. As a father has important responsibilities to his family, so the bishop does to his flock. As the father of a family is a decision-maker, with his authority coming from God, so it is with the bishop. And, as the father is due honor, respect and obedience, likewise the bishop.

The great Saint Cyprian of Carthage expressed this thought in resounding terms when he tells us: “This is the Church: the people united to the bishop, the flock faithful to their shepherd -- the bishop is in the Church, and the Church is in the bishop. If anyone be not with the bishop, he is not in the Church.”⁹

The Bishop is Role Model

And so today the Church is grateful to our Lord that He has given to us the gift of our bishop -- such as Metropolitan HERMAN, Bishop SERAPHIM and Bishop TIKHON, who we see before us -- to be our chief priest, our teacher, our spiritual father. The bishop’s responsibility to the Church is a lifelong one; the diocese is his until the Lord calls him to Heaven. He answers to Christ for it; and he is blessed by God because of it.

So often our society idolizes rock stars and actresses, athletes and politicians; we make them our “heroes” and our “role models.” But, in reality, their records are short-lived and their fame is fleeting. We need to exalt and pattern our lives after

8. John 8:12.

9. Epistle 69:1.



Continued on the next page

Bishop TIKHON Installed

Continued from page 7

the saints who imitated Christ -- and the bishops and priests who imitate them.

Today is a very special day in the history of this diocese. Today, His Grace, Bishop TIKHON, is being installed as the third Orthodox Bishop of Philadelphia and Eastern Pennsylvania -- by His Beatitude, the Most Blessed HERMAN, Primate of the Orthodox Church in America, who served as this diocese's second ruling hierarchy for nearly a quarter of a century. Today His Grace, Bishop TIKHON is being given to the Church in this place and this time -- to lead it into the heavenly kingdom. His life, his love for Christ and his service to God's people makes him an outstanding hero and role model for us.

My grandmother used to say that God wants us to be like the saint after whom we were named. Her simple faith was an echo of what St. Paul teaches, "Be imitators of Me, as I am of Christ."¹⁰ When I think of Saint Tikhon of Moscow, I recall when he was elected patriarch, it was announced that the Holy Spirit had not chosen the most brilliant scholar or the most powerful churchman, but the most loving father. I remember reading the words His Holiness spoke, "From now on, my duty shall be to take care of all the churches of Russia and to die for their sake every day. May He Who has called upon me grant me His divine help and His all-powerful blessings." I know that Bishop TIKHON will imitate his patron in this way -- as a loving father, who will give every day of

10. I Cor. 11:1.

his life for his flock.

Certainly that His Grace works hard and loves God above all else, goes without saying. Not only does he head a diocese, but he also serves as rector of St. Tikhon's Seminary and deputy abbot of St. Tikhon's Monastery. From 4 a.m. when he rises to go to matins, until sometimes into the wee hours of the night, he lives and works and breathes the Church. He cares for the faithful of his diocese, the students of the seminary, and the mo-



Bouquet presented to Mary Sernak, banquet chairman

nastics of the brotherhood -- his entire life is in the service of God's people.

He is known and loved from this cathedral to South Canaan and in every corner of this diocese. He is friend to hierarchs with whom he serves and little children whom he has helped. He can converse with theologians in the classroom and "talk turkey" with kids at summer camp.

He cares for senior citizens in the twilight of their years, and the pre-born children still in the womb. He prays for us at every service as our chief priest; he preserves our Orthodox Tradition by his teaching of the faith, and he loves us as only a father can.

We thank God today for the gift of our bishops that He has given to His Church. We recall the words of St. Paul, "Honor your prelates and obey them; for they watch out for your souls."¹¹ And we pray



Bouquet presented to Stephanie Ristvey of St. Stephen's Cathedral

especially on this day, the day of his enthronement, for our own Bishop TIKHON, that God will continue to bless him with good health and strength to be our chief priest, our teacher, our father, our role model . . . for many, many blessed years! *Eis polla eti, Despota!*

Fr. Michael is the dean of St. Tikhon's Orthodox Theological Seminary

11. Hebrews 13:7.

PRESENTATION OF GIFTS TO BISHOP TIKHON



PRESENTATION OF GIFTS TO BISHOP TIKHON



Diocese Remembers Archbishop KIPRIAN Twenty-Five Years After His Repose

Editor's note: December 14, 2005 is the 25th anniversary of the repose of His Eminence, Archbishop Kiprian (Borisewich). He was the first bishop of our diocese and a beloved rector of St. Tikhon's Seminary and deputy abbot of St. Tikhon's Monastery. In memory of Archbishop Kiprian and his service to our Church, we reprint this loving tribute written by Archpriest George Dimopoulos after the repose of his spiritual father, Archbishop Kiprian:

It was the end of November, 1965 when the telephone rang. On the line was Archbishop Kiprian of Philadelphia, calling from St. Tikhon's Seminary. I had only just arrived in Scranton five days earlier and, being a newcomer, I had not yet been oriented to the area. His Eminence invited me to visit the seminary where he had a serious subject to discuss with me. Two days later I arrived at St. Tikhon's at lunchtime. The seminary dining room was filled with students and at the head table sat the archbishop flanked by a few professors.

I was impressed by the beautiful singing of the Lord's Prayer. A student read aloud during the meal while the others listened. At the conclusion His Eminence introduced me to the student body with most colorful words, even though he had never met me before. Even to this day, after sixteen years, I cannot explain how he foresaw the future. With trembling voice, being totally unprepared, I tried to respond to his fine words of introduction.

Following the meal, we went to his residence and continued our discussion. To my surprise he proposed to hire me as Professor of New Testament, inasmuch as the professor who had been teaching the course had suffered a stroke and died a few days later. At first I objected due to my lack of adequate English, but finally I accepted with fear and hesitation.



Since that day, fifteen years of intimate cooperation with Archbishop Kiprian have passed. He became my spiritual father, a source of inspiration for me, a prototype of what an Orthodox bishop should be and an example for every one of us. Indeed, as I write these lines, I feel a warm inner satisfaction for having received the privilege and honor of writing a few words to his memory.

Whatever is written here is the truth as I have viewed it after nearly sixteen years of cooperation and struggle for the glory of Christ and His Church on earth.

To understand Archbishop Kiprian after having had only one or two conversations would have been impossible. This is because he was a man of depth, and such people find it difficult to disclose themselves and reveal their innermost selves. Only shallow people are able to expose their whole being to sight with one or two conversations. Archbishop Kiprian was, as it were, a veritable gold mine in which, to find gold, one has to dig deeper and deeper, discovering more gold the deeper

one digs. With this in mind, let us begin with those external things which immediately struck the eyes of his acquaintances.

Archbishop Kiprian was, first of all, the reformer of the seminary and the monastery, renewing the whole complex. When he had arrived at St. Tikhon's, the physical plant was small and inadequate. The classrooms were small, without adequate ventilation and lighting, almost unusable for didactic purposes. His Eminence decided to expand the building, adding more classrooms, a library, a chapel and other facilities. Today the building compares favorably with any other modern educational facility, with large classrooms, an unsurpassed view and all the necessary educational tools.

In these endeavors, Archbishop Kiprian was ably assisted by his right arm, then Father Joseph Swaiko, later Father Herman, and now — “axios” (worthy) — the successor to His Eminence. Because of the Archbishop's initial problems with the English language, without the assistance of Father Joseph the complexities of the construction would have been difficult to understand. In those days, Father Joseph was often forced to limit his sleep to only a few hours.

So too, the monastery church also underwent extensive renovation, as the magnificence of the iconography inside testifies to. Archbishop Kiprian spent many hours with the iconographer, often being engaged in long discussions, the contents of which remain unknown to me as they were conducted in the Russian language. Other renovations on the grounds, such as paving roads, gardens, and so on, were also under his supervision. In the last year of his life, more construction was done as shrines were erected on the monastery grounds, and the bell tower refurbished and also a new chapel constructed at the monastery well. The large pilgrim shrine

of the Blessed Virgin Mary, done in mosaic in Byzantine and Russian style, will always stand at the entrance to America's first Orthodox monastery as a monument to Orthodoxy in this land.

Archbishop Kiprian became beloved of us, especially because he possessed many virtues which should be those of all the clergy. First of all, he was a man of prayer. Personally, I object when we want to organize seminars and meetings to lecture on prayer. For prayer is not something that is lectured on but is *lived*. Never did I hear Archbishop Kiprian talk or preach to us about prayer. No matter how eloquent a mother may be in trying to teach her child about prayer, all will be to no avail and the child will never understand her unless he sees her kneel and pour out tears in prayer. Archbishop Kiprian did not lecture us about prayer, but taught us by his example.

In his first years at the seminary he was present for both morning and evening prayers. Once, when we were at Holy Cross Seminary in Brookline, Mass., for a theological symposium, the following incident was observed. It was getting late and the archbishop had gone to his room. The venetian blinds were not fully closed and it was possible to see inside the room. A few of us priests were standing outside discussing the endless problems which we have, when we noticed the archbishop standing up with his prayerbook, looking like a biblical figure, praying for a very long time. We were amazed at what we had witnessed. He never spoke theoretically about prayer, but he was demonstrating for us by his own personal example the meaning of prayer — prayer in the class, prayer in the dining room, prayer in the car, prayer in the beginning and prayer in the end. During the hot days of summer, when school was not in session, he would be the first in church for the morning and evening services, singing, reading and praying.

Archbishop Kiprian was also a man of tradition — a man of the ecclesiastical order — having in his mind the admonition of St. Paul, "So then brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter" (1 Thess. 2:15). He was strict to himself first of all and then to his subordinates. He loved the ecclesiasti-

cal order in the holy worship. He never tired of the long hours of services, but did feel uncomfortable and tired when the serving priest or deacon seemed to ignore or forget the precise order of the service. Whether at the hours, standing in the middle of the Church or later at his throne, he testified to what St. Ignatius of Antioch says, "Wherever the bishop appears, there let the people be, just as wherever Jesus Christ is, there is the Catholic Church," and as St. Cyprian of Carthage said, "The bishop is in the Church, and the Church is in the bishop."

As noted, Archbishop Kiprian loved the ecclesiastical order — the canons of the Church. No matter who was serving, if the canonical order was violated, he would become angry, for he would make no compromises. Yet he never violated the rules of love. He knew well the words of the Psalmist, "Be angry, but sin not; commune with your own hearts on your beds, and be silent" (Psa. 4:4). St. John Chrysostom explains the words of the Psalmist in the following manner, "He does not abolish, of course, the anger because it is very useful. Neither does he uproot wrath because it is very beneficial when applied against those who are unrighteous and against those who are idlers. But he condemns unrighteous anger and irrational wrath. St. Paul, adds the Father, became angry against Elymas (Acts 13:6-12) and Peter against Sapphira (Acts 5:1-11) and the father becomes angry with his child, but is motivated by love for it.

Archbishop Kiprian was a father and he loved his children, desiring always their progress in Christ. This brings to mind an incident very personal for me. It was the first Wednesday of Great Lent and the Presanctified Liturgy was being served at the monastery. Every year I tried to participate in it — a true mystical experience. I had called to learn the time it would be served and an irresponsible person gave me the wrong time. When I arrived at the monastery in the hope that I would be able to serve, to my surprise I found that it was near the end. I entered the holy altar intending to participate in the Holy Communion. Archbishop Kiprian, and only he, forbid me, saying in front of all the priests, deacons and students, "You were not here from the beginning and it is not permitted for you to receive." Of

course, I considered this to be an insult, but nonetheless, I accepted his decision. That same evening I received a telephone call from the archbishop asking for my forgiveness. "Forgive me, Father George, but I had to do that according to my conscience." He had learned why I was late, but he wanted to observe the order of the Church. The Holy Communion was not a dish of ice cream to come and take and then leave! Yet, his paternal heart would not let him be angry with a priest. How many times I remember him raising his voice at the faculty meetings, yet at the time for departure it always was with paternal love.

Archbishop Kiprian was also, in himself, a portable theological school. He was a possessor of Orthodox theology as had been deposited by the Fathers of the Church. He was a possessor of many Slavic languages and knew the Russian theologians, whom he mentioned with deep respect. But, above all, he knew the holy Scriptures, both Old and New Testaments. Always in his private and public discussions he would supplement his conversation with a Scripture verse. His sermons, despite his difficulties with the English language, would draw heavily on Bible verses which would be concretely connected with the intended subject. The good students — those with perception and depth — were amazed with his knowledge of Scripture, especially with the events of the Old Testament and his memory for the smallest details.

Archbishop Kiprian was also a possessor of the dogmatic tradition of the Orthodox Church, but with a broad mind. He liked discussion and he was not a sterile fanatic unable to see anything beyond his own viewpoint. Above all, he believed firmly that in Orthodoxy lay the fulfillment of the Truth.

On the day of his burial I was privileged to offer the following eulogy for Archbishop Kiprian:

"Your Beatitude, Father and Despota, Your Eminences, Your Graces, Brothers in Christ, Members of the Faculty, Beloved Seminarians, Beloved Daughter and Son-in-Law, and mourning people of the Lord:

"God, of His unexplainable volition, took from the present earthly life our

Continued on the next page

+Archbishop Kiprian

Continued from page 11

deeply respected and beloved Archbishop Kiprian. He is no more. No more are we going to see his face. Since Sunday night, December 14, he rests in the bosom of the Lord and has become a member of the Church Triumphant in Heaven — in the City of God. He is now among the Patriarchs, Prophets, Righteous and Apostles — among the Martyrs, Confessors, and the myriads who loved the glory of God more than the vanities of ‘the world of this age,’ among those ‘who have not soiled their garments; and they shall walk with me in white, for they are worthy’ (Rev. 3:4).

“When Flavian, bishop of the ancient apostolic city of Antioch, returned from a tiresome and painful journey to Constantinople, he was greeted by his spiritual son, the most famous Presbyter of all centuries, John Chrysostom, with these words: ‘Let us give thanks to the Almighty God for permitting us to celebrate the approaching feast (Nativity of Christ) with our venerable Father. Let us thank God, because He gave the head to the body, the shepherd to its flock, the teacher to his students, the general to his army and the hierarch to his priests.’

“But today we say the contrary. We say, ‘Let us mourn with a Christian mourning,’ because the same feast, which the same father calls ‘the metropolis feast’ approaches, and we are going to celebrate it without Archbishop Kiprian. Let us mourn with a Christian mourning because the Orthodox Church has lost a wise hierarch. His diocese has lost its head, the flock its shepherd, the seminary its master, the priests their father, and theology its initiated one. We, the teachers in this humble seminary, have lost our father, our friend, our supporter, our prototype and our example.

“Many of us, as preachers, like to look back in history and receive from it examples and prototypes with which to present to the people examples — for imitation. No doubt there is nothing wrong with that, but the Church of Christ is not only a ‘past,’ but it is also a ‘present’ and a ‘future.’ The ecclesiastical personages — the saints of God — were never absent from ecclesiastical history. They existed in the past, they exist today, and they will ex-

ist in the future until the great day of the *Paligenesia* [new beginning] when we will ‘according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness’ (2 Pet. 3:13).

“Such a great and holy personality was Archbishop Kiprian! For all of us here, Vladika Kiprian was an inexhaustible source of inspiration. What dedication and devotion he had for the Church and for the school! Last Tuesday I kissed for the last time his hand in the classroom during recess. He asked me, ‘Did you learn anything — how is the health of Vladika Iakovos?’ Always he had something good to say.

“In the first years at St. Tikhon’s, he always began the day in the prayer room with the students, always standing and carefully listening to what was being read, correcting whenever correction was needed. He participated in the simple breakfast of the students and at the end of the day he participated in the supper, as well as the evening prayers. Always he was a loving father to his spiritual children in the school and in the monastery. When he had to raise his voice (and believe me, he did this many times) it was always within the limits of love for the sake of the students.

“During the first years, the teaching staff was limited — Archbishop Kiprian, Fr. Vladimir Borichevsky, another dedicated priest, and myself. Almost every day the Archbishop was in the classroom and when the already full day was finished, instead of going to bed early as expected, he could be seen at his desk until the small hours of the morning, typing Russian correspondence, writing, studying, and thinking about the future of our holy Church.

“Archbishop Kiprian was a portable university of knowledge and wisdom. Possessing an extensive knowledge of both the Old and New Testaments, he was at ease in spontaneously quoting verses from Holy Scripture in his conversations. So too, he possessed the knowledge of the ecclesiastical literature and the patristic tradition as well as being a master of the *typikon* of the Church. He lived with the ancient as well as the recent past and the years of his youth were so alive to him and so precious. He never forgot his Vilna or his Poland. He knew several of the

Slavic languages and also the language of the New Testament, having a particular weakness for the Greek noun *agape* and verb *agapo*. He had a tender and affectionate heart and it bled whenever one of us on the faculty had some bad news about a student, whether concerning academic progress or character. He would say, ‘Father, give him a chance,’ or ‘Give him a passing mark.’ He had the dignity of a hierarch and the nobility of the Old World which is so different and difficult to preserve in this part of the world.

“Dearly beloved, Archbishop Kiprian is no longer with us. He labored for the Gospel of Christ. He worked in the vineyard of our Lord. He multiplied the talents which God entrusted to him, many times over. He fought the good fight and ran the race for over 76 years, keeping the faith with Christian hierarchical zeal, never yielding in matters of faith and doctrine, always bearing in mind the words of St. John Chrysostom, ‘If you see a cause of suffering anywhere, do not prize concord above truth, but make a noble stand even unto death’ (Hom. 22 on Romans). His mission in this present age was fulfilled and now he walks on the road which leads to heaven. In his journey he is accompanied by his good works, the prayers of the Church, the prayers of the priests, and mostly the prayers of his people whom he served.

“May God grant his soul rest!”

But life continues. The bitter is followed by the sweet; mourning is followed by joy; after the Cross and Passion we have the hopeful Resurrection of the Lord. We have before us the legacy which our Lord left to us, which our forefathers bequeathed to us. We have to work with it. The Lord gave us talents and at the proper time will come to ask us for an accounting of what we did with them. Are we going to dig a hole in the dirt and be buried in it? God forbid! This would be the worst kind of insult and blasphemy, not only against God, but also against our forefathers — against Archbishop Kiprian who labored so hard, until the last breath of his earthly life, to pass on to us what he had inherited.

—Archpriest George Dimopoulos
From the 1980 *Tikhonaire*

From Pennsylvania to Transylvania

My Mission to Romania with O.C.M.C.



Pilgrims at Nicula

Transylvania: to the average American, the name conjures up images of Dracula, vampires, spooky castles, and ominous scenery; many even think that it exists only in fiction. Yet Transylvania does exist, not as it does in popular mythology, but as a region in western Romania full of natural beauty, having a rich culture and a strong

Orthodox Christian presence with many churches and monasteries. This summer I was given the exciting opportunity to experience Orthodox Christianity in Transylvania as a member of a short-term mission team to Romania sponsored by the Orthodox Christian Mission Center (O.C.M.C.)

O.C.M.C. sends many short-term

mission teams throughout the world every year. Often these teams go to areas where Orthodox communities have only recently been established, such as in Africa and Asia. Romania, by contrast, is a land where the Orthodox Church is well established; in fact, Romania is described as an “Orthodox country,” with around 85 percent of the population belonging (with varying degrees of participation) to the Orthodox Church. Yet, like most other Eastern European nations, Communism overtook Romania in the mid-20th century. The Orthodox Church endured immense persecutions. With the fall of Communism in 1989, the Church was again free and regained much of its former vigor. Churches and monasteries were refurbished, reopened, or founded, and other ministries began. Recovery is an ongoing process, however, and much work continues to be done today. O.C.M.C., through the generosity of the Orthodox faithful in America, assists in several ways, especially with drug and alcohol rehabilitation programs and in the area of youth ministry. It was for this latter reason that I applied and was accepted to go to Romania.

I was part of a small but enthusiastic team. Fr. Aris Metrakos of Columbia, S.C. was our team leader. Three other team members, Nicholas Kotar, Hannah Ray, and Augustina Olofson, were from different parts of California. I, of course, was from Pennsylvania. We represented a tiny spectrum of the jurisdictions in America: Fr. Aris, the Greek Orthodox Archdiocese; Hannah and Augustina, the Antiochian Orthodox Archdiocese; Nicholas, the Russian Orthodox Church Outside of Russia; and I, the Orthodox Church in America. We all shared a deep love for Christ and the Church, and brought unique talents and interests to the team. We bonded quickly and became friends; some thought we had been friends for years!

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Mission to Romania

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Our team may have been small, but we had large goals. The primary purpose of this trip was to cooperate with A.S.C.O.R., an association for Orthodox university students in Romania, to develop and run a ten-day summer camp for Orthodox youth. Our other team goals were to experience an Orthodox country; to see the spiritual and monastic life of the Orthodox Church in Romania; to build bridges between Orthodox youth in America and Romania; to see O.C.M.C.'s ongoing activities in Romania; and simply to witness to the fact that there are Orthodox Christians in America. This last goal was very important. With the increase of modernization and globalization, many young Romanians feel that the Orthodox Church is un-modern and un-Western; in an attempt to be "more Western," some opt for faiths preached by newly arrived Protestant missionaries, or for a secular lifestyle. Our presence was a silent testimony that the Orthodox Church is for all people, and that one can have all the benefits of living in a modern, global, Western society and still be Orthodox.

Our team arrived in the city of Cluj (pronounced "kloozh"), the fourth largest city in Romania and the heart of Transylvania, on August 1, 2005. Bishop Vasile, the remarkable missionary bishop for the Archdiocese of Cluj, met us at the airport. To be greeted and blessed by a hierarch is definitely a warm welcome into a country!

After spending a night at the Archdiocese in Cluj, our team began a week-long pilgrimage to six monasteries: Nicula (a men's monastery), Casiel (a women's monastery), Rohia (men's), Salva (women's), Piatra Fantanele (women's), and Ilva Mare (women's). Every monastery had its own distinct character, but all shared a vibrant yet quiet life of prayer, work, and hospitality. Growth is evident, since each community had ongoing construction projects of a church or other building, and young monastics were the rule, not the exception. The Romanians knew exactly how to pick the perfect spots for monasteries, since each one was built in the mountains amidst natural splendor and breathtaking vistas. Beauty was not restricted to the outdoors,



Mission team with Bp. Vasile of Cluj and ASCOR President Sorin Calea



In the mountains at Valea Ierii

but extended to the monastic buildings and churches, which were often filled with superb iconography. The beauty found in these monasteries offered a brief respite from a world that is often loud, cheap, and ugly. The monks and nuns, especially the abbots and abbesses, always showed us hospitality, whether we were staying the night or just visiting for a few hours. Beginning our mission with such a pilgrimage gave us a chance to focus, to reevaluate our own lives with respect to the Gospel, and to experience one of the great strengths of the Romanian Church.

Our first camping experience was dur-

ing our visit to the Ilva Mare monastery. The A.S.C.O.R. students were holding a *real* summer camp in the fields adjoining the monastery, with sleeping and eating in tents, washing dishes in the river, and cooking over fire. While we Americans stayed in the monastery guest house, we spent considerable time with the A.S.C.O.R. campers. We prayed with them and discussed matters relating to the Church, and were impressed by their deep commitment to God and their knowledge of the Orthodox faith. We ate with them, shared stories, talked, played sports and games, went on hikes, and quickly be-

came friends. Finally, we planned our next summer camp, a collaboration of A.S.C.O.R. and O.C.M.C.

This collaborative camp was held in Valea Ierii, a village nestled in the mountains a half hour's drive from Cluj. Unlike the previous camp, we had a camping facility, with cabins, a main lodge, a well-equipped kitchen, and a large dining room that doubled as our chapel. The campers ranged from 7 to 17 years old, with counselors ranging from 18 to around 25 years of age. Our camp schedule included all the usual Orthodox camp activities: morning and evening prayers, meals and snacks, daily lessons on spiritual topics, group discussions, games, sports, hiking in the mountains, arts-and-crafts, singing, a bonfire, and visits from hierarchs. Along with two Romanian counselors, I lead a discussion group for campers 10 to 12 years old. I also held classes in icon drawing, and helped two Romanian counselors with an icon-mounting workshop. On our final day at camp, I taught a lesson to all the campers and counselors on the meaning of icons.

All this reminded me of my own experiences at St. Tikhon's Camp. I told the counselors and campers about "my summer camp" back in Pennsylvania, and related how it is closely connected with the first Orthodox monastery in America. As a way to share about some of the riches of the Orthodox Christianity found in America and in my home state, I gave away small icon cards of Saints Innocent, Tikhon, Alexis, and Raphael, and I gave copies of *Alive in Christ* magazine (with the history of St. Tikhon's Monastery) to Bishop Vasile, several clergy, and to the president of A.S.C.O.R. Some extra copies were passed around the camp, and many counselors and campers spent time perusing their pages and asking questions about life in America, both generally and ecclesiastically. Some topics they raised, like the multiplicity of Orthodox jurisdictions in the America, were difficult to explain.

Throughout my time in Romania, I expected to feel different, like an outsider in a foreign country (which I was). Much to my surprise, I felt at home. First, the landscape, with its mix of forests, mountains, and farmland, was very familiar; Transylvania and Pennsylvania look ex-

traordinarily alike! Second, the youth I met were not very different from youth of the same age in the United States. I commented on a few occasions that if I made a video of the camp and played it without sound, it could just as well be any other Orthodox camp in America. Even the "language barrier" was not an issue: most of the youth had some knowledge of the English language, and our team members took the time to learn and practice some Romanian. Lastly, and most importantly, knowing that we shared the same faith



The wonder-working Nicula icon of the Theotokos and were all part of the Body of Christ made the "at home" feeling real.

To complete the experience of life in an Orthodox country, our team again went on pilgrimage to the Nicula Monastery, this time for the Dormition. Nicula attracts pilgrims year-round, since it is home to a famous wonderworking icon of the Mother of God that wept in 1699. For the Dormition, though, the number of pilgrims swells to over 100,000. Pilgrims covered every inch of the monastery and the surrounding parts, and to be in a crowd of that size was overwhelming to say the least. All the services were held outside, and were no brief affair: Vespers began at 6:00 p.m. and lasted until 8:00 p.m., and matins went from 10:00 p.m. to 3:00 a.m.; other services continued through the night, and concluded with a Divine Liturgy celebrated by the Archbishop of Cluj. As if the sight of 100,000 pilgrims wasn't enough, hearing them all sing

hymns to the Mother of God was simply unforgettable.

Despite all its spiritual strengths, Romania has many social and moral problems, including high rates of poverty, alcoholism, and abortion, and a growing problem with drugs. We concluded our mission with a "reality check" by seeing O.C.M.C.'s ongoing efforts to help the Church of Romania address these problems. Floyd Frantz, a long-term missionary for O.C.M.C., began his work in Romania in 1998 and has since opened rehabilitation centers and clinics, and has trained counselors to work with the addicted. Floyd gave us a tour of his ministries, the St. Dimitrie House and the St. Panteleimon Clinic, and his wife Ancuta's ministry, the Protection of the Theotokos Family Center and Baby Home. It was encouraging to meet these missionaries, to see this work and to know that, even after our short-term team is over, the work of O.C.M.C will continue in Romania.

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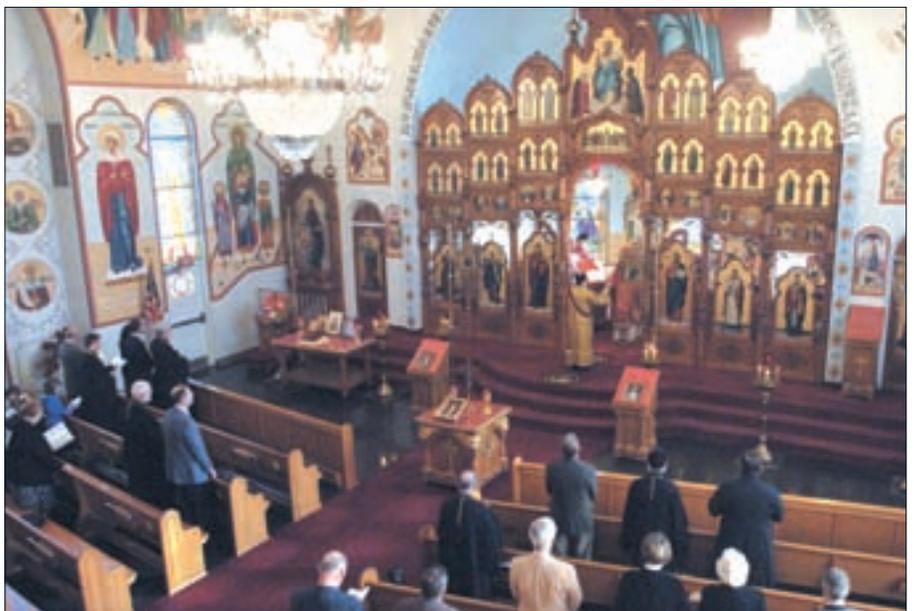
Team members Hannah Ray, Augustina Olofson, Nicholas Kotar and David Mastroberte

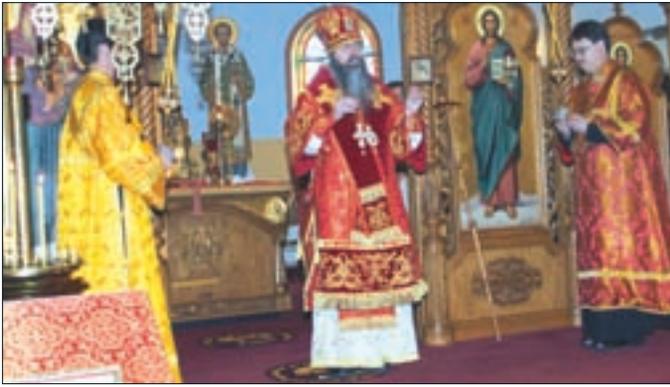
Diocesan Assembly Held in Bethlehem With His Grace Bishop Tikhon

The 42nd Diocesan Assembly of the Diocese of Philadelphia and Eastern Pennsylvania was held at St. Nicholas Orthodox Church, Bethlehem on Saturday, November 19, 2005. The day began with the Divine Liturgy celebrated by His Grace, Bishop Tikhon and assisted by Diocesan Chancellor, Fr. John Kowalczyk, host pastor, Fr. Dimitri Oselinsky and diocesan deans. Mr. Nicholas Lezinsky conducted the parish choir and council delegates.

A continental breakfast and registration followed liturgy. The Assembly was called to order with prayer and the blessing of Bishop Tikhon at 11:30 a.m. Along with Bishop Tikhon, the Assembly included 25 clergy delegates, 22 lay delegates, 4 alternate delegates, 3 diocesan council members and 8 observers. Fr. Vladimir Fetcho and Mr. Peter Bohlender were elected vice-chairmen and Fr. David Shewczyk and Mrs. Marie Proch were elected secretaries. The minutes of the last Diocesan Assembly were approved as presented in the Assembly Report packet provided to all delegates prior to the Assembly.

In his detailed report, Bishop Tikhon noted that this Assembly was his first as the ruling hierarch of the diocese. He thanked all for the support and encouragement he has received since his consecration. He expressed his deep gratitude to His Beatitude, Metropolitan Herman for the many years that he shepherded the diocesan flock. He asked that the diocesan faithful continue to remember Metropolitan Herman in their prayers that he may continue to lead the clergy and faithful of our Church in the direction of the heavenly Kingdom. Bishop Tikhon thanked all who worked on his recent installation at St. Stephen's Cathedral in





position. This office was created to assist the diocesan bishop in all matters of administration of the diocese. Fr. John will also continue his responsibilities as editor of the diocesan magazine and as diocesan secretary and treasurer. His Grace then summarized the pastoral changes that occurred within the past year, welcomed the new diocesan clergy and offered his best wishes to those clergy who have begun pastoral work in other dioceses. He also acknowledged mission work in Mechanicsburg, Pa. and expressed his desire to continue mission work in other areas throughout the diocese. Bishop Tikhon offered a detailed report on his activities since his consecration in February 2004. He will continue his visits to the parishes of the diocese, with the intention of visiting all parishes.

Bishop Tikhon then talked about various topics concerning the life of our Orthodox Church in America. He noted the recent 14th All American Council held in Toronto, Canada, the 35th Anniversary of the Autocephaly of the Orthodox Church in America, the 35th Anniversary of the Glorification of St. Herman of Alaska and the visit of the Sitka Icon of the Mother of God. He announced that at

the October meeting of the Holy Synod of Bishops, it was decided that the next All American Council be held in 5 years, 2010 at a site to be determined. His Grace also spoke about financial concerns and stewardship in the Orthodox Church in America.

Bishop Tikhon announced that a new diocesan website has been launched, www.doepa.org. The new website will help to keep up to date his parish visitations, parish activities and help prevent scheduling conflicts. The diocesan magazine, *Your Diocese Alive in Christ*, has also been uploaded to the site as a PDF file. Hopefully, many back issues will be available online in the future. In his concluding remarks, His Grace asked for three important things from the delegates and the diocesan faithful: zeal, commitment and prayer. He encouraged monastic vocations, prayerful and financial support for our seminarians from the diocese and adequate compensation for our clergy. His Grace concluded by asking the delegates to continue to pray together and work together for the building up of our Holy Orthodox Church in America and especially in our diocese.

Continued on the next page

Philadelphia to make it a joyous and inspirational event for all.

In continuing his report on the state of the diocese, Bishop Tikhon spoke of his decision to create the Office of Diocesan Chancellor and to appoint Very Reverend Archpriest John Kowalczyk to the new

Diocesan Assembly in Bethlehem

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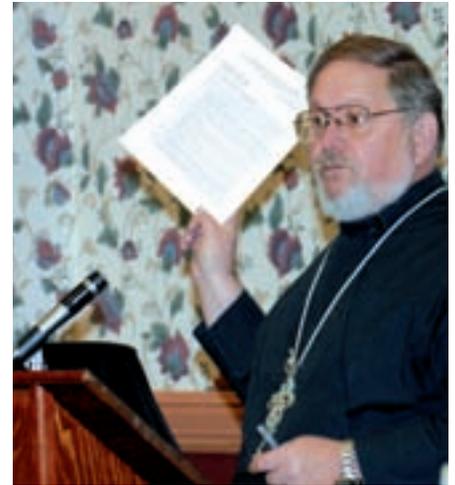
Fr. John Onofrey offered a detailed report of the recent Metropolitan Council meeting held in November 2005. He noted the report of His Beatitude, Metropolitan Herman. His Beatitude stated that the Orthodox Church in America should convene smaller conferences to improve the life of the Church between All American Councils. He stressed the importance of each diocese reporting to the Chancery of the Orthodox Church in America. In order to maintain proper records in the archives of the OCA, each diocese must submit the minutes of diocesan assemblies and diocesan councils, and membership lists, as well as other documents to the Chancery. He also emphasized the responsibility of the members of the Metropolitan Council to report back to their diocesan bishop and councils on what takes place at the Metropolitan Councils so that diocesan faithful know what is happening on the Church-wide level. The Metropolitan Council reviewed the financial records, statements and budget for 2006. After lengthy discussion the financial report was accepted. The 2006 budget, with the \$105 per member "fair share" was also accepted with the understanding that part

of the budget was dependent upon free will donations, as well as funds raised by FOS. The 2006 budget will be posted on the OCA website. Fr. John Dresko was appointed Director of Development. Chancellor Fr. Robert Kondratick reported on the OCA's ongoing work to protect the Church, its clergy and faithful from the scandal and consequences of sexual abuse and misconduct. The OCA's newspaper, *The Orthodox Church* and Directory *Sourcebook* have been placed on the OCA's website to save the Church the cost of printing and mailing.

The Assembly adjourned for lunch at 1:00 p.m. Mr. Alexander Krenitsky of-

fered a presentation and distributed information about the RBO during the lunch break.

A discussion of the Metropolitan Council report continued after the Assembly reconvened. The reports of the diocesan council secretary, diocesan treasurer and diocesan auditors followed. The proposed budget for 2006 of \$512,859.00 was then discussed at length. The budget includes the diocesan assessment of \$31.00 and the OCA Fair Share of \$105.00 per person. The budget is also based upon a diocesan census of 3,580 adults. One of the main topics of discussion centered upon increasing and effec-



tively implementing funds for mission work. The proposed budget was passed by the Assembly.

The Assembly continued with the diocesan deanery and departmental reports including Religious Education, Missions, Publication/Public Relations, Youth and Insurance. Fr. Timothy Hojnicky offered a detailed report about the new mission in Mechanicsburg, Pa. There was also a discussion about changes to the OCA clergy pension fund which will now include fair-
rental and housing information beginning

in 2006.

As the Assembly concluded, His Grace Bishop Tikhon offered his thanks to Fr. Dimitri Oselinsky and the faithful of St. Nicholas Church for their work in hosting the Assembly. His Grace thanked all the delegates for their participation in the Assembly and asked all to pray and labor for the building up of Christ's Holy Church. The Assembly was closed with prayer and the blessing of the bishop at 3:30 p.m.

—Archpriest David Shewczyk



Mission to Romania

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I returned to the United States on August 20 after a successful mission, with all of the team's goals accomplished. I was reinforced by the deep faith I encountered and challenged to grow in my own relationship with God and commitment to the Gospel. I felt privileged to have been a part of this short-term mission team, and to have served and learned from my fellow Orthodox Christians in Romania. Even though I'm now back to "life as usual," the memories of my trip are still lively; Romania and the people

I met do not seem far away. I know that, despite the ocean in between us, we are always together in Christ.

—David M. Mastroberte

David Mastroberte, a Reader at Holy Trinity Orthodox Church in Stroudsburg, Pa., is a senior at Keuka College in central New York, majoring in visual and verbal arts. He has been an iconographer for many years, and some of his work can be seen at www.holy-trinitypoconos.org/dmicons. For more information on O.C.M.C. and its work throughout the world, please visit www.ocmc.org.

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ON THE PROPHECY OF ISAIAH, AND THE NAMES EMMANUEL AND JESUS

SERMON FOR THE NATIVITY OF CHRIST
BY SAINT PHILARET OF MOSCOW

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God With Us.

--Matt. 1:22-23

The holy Evangelist Matthew repeatedly observes that all the circumstances and events which signaled the birth upon earth of our Incarnate God and Savior Jesus Christ, were not merely a concurrence of circumstances and events, but were an exact fulfillment of prophetic predictions. This is an observation important not only to the Jews — who would not view even that which might be examined by the natural eye, otherwise than through the vision glass of the prophets — but also to everyone who wishes to discover the workings of Providence in the entangled paths of men, and to discern the hand of God in the events of the world. Is it not evidently a work of God when something foretold several years ago is exactly fulfilled? And above all, when that is fulfilled which, according to ordinary ideas and calculations, seemed impossible of fulfillment?

As though she stood before his eyes, Isaiah points to the most blessed Virgin Mary: *Behold, a virgin*; at a time when not only this virgin herself, but even her parents and her forefathers, had not as yet come into the world, “Behold,” says he, “a virgin shall be with child, and shall bring forth a Son.” What say you, O prophet? Can a virgin conceive? Can she who gives birth, still be a virgin? If this be possible, then how can it be accomplished in the nation, to whom you foretell this event? Even if it be fulfilled, then how can this be the *sign*, the evident and trustworthy sign, which you fore-



NATIVITY

tell? “The Lord Himself shall give you a sign” (Isa. 7:14.). If you indeed see this daughter of David, to whom you point, saying, “Behold, a virgin”; if you see her in Nazareth, which is far distant from the birthplace of David, and despised — an orphan, poor, and with no marks of her royal descent, espoused to a carpenter; then tell us, how shall the Lord give that sign that she should appear a virgin of the line of David, giving birth to her child in the house and in the city of David, namely, as another prophet appointed, in *Bethlehem*?

See then, how faithfully the Lord himself answers for the truth of the prophecy: “The Holy Spirit came upon Mary, and the power of the Highest overshadowed her” (Luke 1:35); and she conceived, being still a virgin; and having become the mother of the Son, she nevertheless remained a virgin. In order that those who were unacquainted with the mystery of this conception should not be able to malign her who had conceived, she was betrothed to her husband before that conception; and, so that this sign of the Lord, that a virgin had conceived without a husband, might be clear to every healthy mind, the conception followed the espousals, even *before they came together* (Matt. 1:19), even before Joseph took unto him his wife (Matt. 1:24) into his house. To Joseph himself, an angel was sent to reveal this mystery and to show him this sign, so that he would not remain in doubt; while to others, who could neither see nor hear angels, a no less trustworthy witness of the sign and herald of the mystery, was given in the person of Joseph himself, who was known to all as *a just man*, (Matt. 1:19), and therefore was unable to deceive people, and still less able to slander God and the Holy Spirit. But how was it to be brought about that the sign, already revealed in the almost pagan

Nazareth, should be given, according to Isaiah’s prophecy, to *the house of David*; that the virgin, who having conceived of the Holy Spirit, and after staying three months in the house of a relative, should

possible works, in order that the predicted sign should be fulfilled. A general taxing is chosen as the means of bringing Mary, who, by the angel’s counsel, was at last received into the house of Joseph, from Nazareth to Bethlehem, and by this same means the origin of her Son from David is truly and triumphantly shown. But as such a taxing of the people of God was not in use among them, no, it was even forbidden by the law; it became necessary to submit the people of God under the rule of another nation. And thus did God shake almost all the kingdoms of the earth, and subjected them to Rome. He set Augustus over Rome; and to him did he grant a universal peace, that his might and the opportunity of the time should give him the idea, and that from him should go out the decree, “that all the world should be taxed” (Luke 2:1) about the very time when the Son of the Virgin was to be born. This taxing, as unexpectedly as unavoidably, brought Joseph to his native town of Bethlehem: Mary was obliged to follow Joseph; and thus the earthly lineage of Emmanuel was revealed at the very moment His birth drew nigh; and — what seemed impossible but a few days before — He was born precisely as was foretold by the prophet, in Bethlehem.

Truly, all was done, that the prophecy might be fulfilled, and that in the great and small affairs of men there should be evident the one grand sign of the work of God ruling over them. “Now all this was done, that it might be fulfilled which

was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us.”

In considering the exact fulfillment of the prophetic words relating to the birth of our Lord Jesus Christ, some may ask,

Continued on the next page



HOLY PROPHET ISAIAH

abide until the last period of her pregnancy at *Nazareth*, without thinking of any journey, or removal; — that she should bring forth “the Ruler of Israel,” according to the prophecy of Micah, (Micah 5:2.) in *Bethlehem*. Truly here, as Isaiah once more hints, was “a wearying of the Lord,” that is, it was necessary to perform difficult, and to human understanding, im-

Sermon for Nativity

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Why is it that prophecy about His Name was not, apparently, so exactly fulfilled? The prophet Isaiah had forenamed Him *Emmanuel*; but, instead of that, the angel commanded that they should call Him *Jesus*.

To this, I answer, firstly, that if the other details foretold concerning the Son of the Virgin, and among them even the least essential ones — as, for instance, the indication of the place of His birth — have been exactly fulfilled, how is it possible then that the author of prophecy, the Holy Spirit, could have suffered it to be inexact in that which forms the very substance, the spirit and aim of all the particulars foretold, namely, that in the Son of the Virgin *God is with us*, or in other words, that by Him we are saved?

Secondly, I admit that in comparing the prophecy regarding the name of Emmanuel, with its accomplishment, we may perceive something seemingly inaccurate in the words; but at the same time, I unhesitatingly affirm that this seeming inexactitude is not only no fault or imperfection in the prophecy, or in its fulfillment, but even forms part of its perfection, and reveals in a new manner the divine origin of both. Recall also to your mind, that the Emmanuel was both foretold and came upon earth according to prophecies, for the faithful; and where there is faith, there everything cannot be clearly seen, but something must be supposed to remain hidden, because *faith*, as the Apostle says, “is the evidence of things not seen,” while an open and perfect view would leave no place for faith. You must agree then, that it behooved the Emmanuel, in His advent upon earth, both to be sufficiently manifest so as to be recognized, and at the same time so hidden that we might believe in Him, and that unbelievers should not be able to penetrate into His mysteries, and thereby mar the work of God which He had to accomplish. And therefore that which the prophet revealed to believers in the unusual name of Emmanuel, the same was represented to the world by the angel under the veil of a name not so unfamiliar to the ears of the Jews, the name of Jesus, which one of their judges and one of their high priests had borne long before, which was also not

without mystery to believers, and which was concealed from unbelievers.

Thirdly, if without limiting ourselves to the visible alone, we compare by the aid of faith, or of a revelation of things not seen, the name of *Emmanuel*, as indicated in the prophecy, with that of *Jesus*, as revealed in the event, we shall then easily perceive in them not only an exact, mutual, inward conformity, but even a complete identity. What separates us men from God? “Your iniquities,” says the prophet, “have separated between you and your



ST. PHILARET OF MOSCOW

God” (Isa. 59:2). Thus separation from God and a state of sin are one and the same thing. Consequently, drawing nigh unto God, and salvation from sin, are also one and the same thing. Consequently again, *Emmanuel*, that is, “God is with us,” and *Jesus*, that is, “the Savior from sin,” are also one and the same. And consequently the prophecy is true, and the accomplishment exact to the prophecy. Emmanuel is *the Savior*; Jesus is *God is with us*. Let us learn, O Christians, to understand the deep wisdom of this prophecy; and let us endeavor to feel the sublime blessing of its fulfillment.

God is with us in Jesus, through his very Incarnation: for in Him both the divine and our human nature are not only brought together, but indivisibly united, yet without being confounded in the one person of the God-Man; and therefore “He,” as the Apostle says, “is not ashamed to call us brethren” (Heb. 2:11).

God is with us in Jesus, through re-

demption: for without Jesus sin was with us, which we had inherited from Adam, and ourselves unceasingly committed; and “whoever committeth sin is the servant of sin” (John 8:34); the devil was with us, for “he that committeth sin is of the devil” (John 3:8); but Jesus, having come upon earth, fulfilled in His life the law of God, which we had transgressed; by His suffering He has made atonement for the sin which we had committed; by His death He has overcome death, to which we were condemned for our sin; by His descent into hell He delivered us from the dark power of the devil; by his Resurrection He obtained for us anew “the life of God” (Eph. 4:18), from which we “were alienated” by sin.

God is with us in Jesus by the gift of the Holy Spirit; for the Son of God, who came upon earth to redeem us, returned into heaven to “pray the Father” that he would “give us another Comforter, that He may abide with us for ever, even the Spirit of truth” (John 14:16,17).

God is with us through Jesus, in our mind and understanding; for no man has seen God at any time; the Only-Begotten Son, Who is in the bosom of the Father, He has declared him” (John 14:18).

God is with us through Jesus, in our hearts and feelings: for Christ dwells in our hearts by faith (Ephes. 3:17), and at the same time, the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us (Rom. 5:5).

God is with us through Jesus, throughout our whole life and works, if we but entirely devote ourselves to him: for then not we, but Christ lives in us (Gal. 2:20); and God works in us both to will and to do of his good pleasure (Phil. 2:13).

God is with us through Jesus, if we but wish it, in all the conditions and circumstances of our life; so that, when suffering, we may suffer with Him, that we may be also glorified together (Rom. 8:17); dying, we may die unto the Lord (Rom. 14:8).

In the name of our Lord Jesus Christ, God is with us, O Christians, always and in everything; only let us not cease to be with God, by remembering Him, by praying to Him, through faith and love, and by constant exercise of that which pleases God, and which draws us near to Him. Amen.

The Founding of St. Tikhon's Monastery In South Canaan, Pennsylvania, 1905-1906

Part V

On July 31, 1905, the grounds of new monastery were blessed by St. Raphael of Brooklyn, and the first Divine Liturgy was served at the site of the future monastery church. The newly founded monastery and orphan's home continued their life and growth with Fr. Arseny making frequent pastoral visits, traveling from his parish in Mayfield where he still served as rector. The following report by Fr. Arseny appeared in the October 1-14, 1905 issue of the Messenger.

From the Diary of a Missionary

“. . . But then the place that is “chosen” came closer, the grounds of the monastery could be seen, and I felt happier in my heart. I approached the house. The children joyful and cheerful ran out to meet me. They surrounded me, looking at me with serene eyes, each one expecting a present — one was expecting a little shovel, another — a little rake, another — a doll, everything that had been requested in advance. And then the laborers for the Kingdom of God approached me. One asked for the *Spiritual Meadow*, the other for the *Flowers from the Garden of Ephrem the Syrian*. A special feeling was in the air, the atmosphere was special, and I immersed myself into the surrounding life . . . Over there you can hear children laughing, and candy tasting is under way; other there, to the side, the *Spiritual Meadow* is being perused, and here in the monastery garden are fresh juicy apples to quench one's thirst. Everything around is beautiful — silence, calmness! Lord! How can people not understand that nature is the best friend and healer of many ailments of the soul, and why do they not seek pleasure in spiritual solitude, but seek after the friends of Mammon?

“Before vespers I explained to everyone, as much as I could, the importance of the day, and during the service I said a prayer of gratitude to the Lord God asking for the elimination of hatred and the multiplication of love. And in this way I finished the important day of Portsmouth peace.”¹

Departing for the school

“The next day, as soon as the sun shined through the windows, I woke the older children-orphans up and told them that the school year at the English school had already started and we should appear there and get registered. We got ready, said a prayer in the church, and after I had put the three children into the carriage, we set out on our way to school. The children's joy, which shined in the happy faces of the little ones and other associated thoughts, brought to my mind my childhood and my departure for the seminary school. I remember how my crying mother blessed with the sign of the

1. Here Fr. Arseny refers to the Treaty of Portsmouth which during the summer of 1905 was concluded in Portsmouth, N.H. ending the Russo-Japanese War.

cross and gave me into the hands of her brother, my uncle, how he threw me into the carriage, how I tumbled in it a couple of times, and before I managed to look back, my dear poor little house with all its precious humbleness had disappeared from my eyes. The days of my loneliness, the days of my seminary school existence flashed in my mind, when once a year I was taken back to my dear home, and only in a carriage driven by bulls, where, on the first day of my arrival, the school-issued boots were unemotionally, ceremoniously taken away and locked up in a chest and returned only for the Sunday service. The remainder of the week I used to walk in the “natural” ones,² tempering them with all sorts of splinters and changes of weather. I turned my eyes towards the little orphans sitting around me. And I felt so much pity for them, I had such a desire to hug them, caress them and show them lots of love so that unhappy orphanhood did not remind them of their loneliness. I blessed every one of them with the sign of the cross, saying a few

2. Fr. Arseny is referring to going in his bare feet.

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Site of December 1905 cornerstone laying (photo: July 31, 1905)

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warm words of encouragement. Here is the English school building. I introduced the little ones to the teacher, asked for special patronage, since two of them did not know English and set out on the way back, asking the Lord in my thoughts to help them grow up, and to enlighten these little ones spiritually for the benefit of the Orthodox Church and to the glory of our worthy undertaking. . . .”

Fr. Arseny then quoted this letter which he received from his mother in Ukraine:

“August 1. The mother’s blessing. Today I have received a letter from my elderly parent, which contains a few warm words related to the undertaking that was bestowed upon me and imbues the very essence of my soul. “Let the Lord God bless you for the worthy and holy undertaking (organizing the holy cloister and the orphanage). I rejoice and I am in tears from this joy, that the Lord has called you to this endeavor, although I grieve the separation from you. I hope that once you complete this undertaking you will come to see me. And I will be asking the Lord to keep me alive until that time.”

In December of 1905, Archbishop (Saint) Tikhon came from New York together with Archpriest (Saint) Alexander Hotovitsky, for the laying of the foundation stone of St. Tikhon’s Monastery. St. Alexander, the editor of the *American Orthodox Messenger*, wrote this account which appeared in the 15-28 December, 1905 issue.³

At St. Tikhon’s Habitation

Laying of the Foundation Stone for the Monastery Building by His Eminence, The Most Reverend Tikhon, Archbishop of the Aleutians and North America

Praise be to God! One more step has been taken towards the establishment of St. Tikhon’s cloister. The cornerstone of the main monastery building, which accord-

3. ROAM, 9:24 15-28 Dec. 1905, pp. 473-482. This document and all those in the present installment have been translated by Alexander Maximov.

ing to the blueprints includes the cells of the monks and a small temple, which faces the building to the East, has been placed.

Special celebrations for the laying of the cornerstone were not planned, since it would have been difficult to attract a lot of people to the remote monastery estate in the season of winter. At the same time, the speed with which even more complex buildings are usually erected in America promised that in the near future, sometime in the spring, construction would be finished, and therefore the opening and blessing celebration would follow, and at that time, the prayerful gathering could be more solemn and better attended.

But Vladiko with typical responsive-



Father Arseny

ness accepted the request from the cloister to come and personally bless the laying of the cornerstone. For this purpose he appointed December 8 as the day for this ceremony, so that he could serve the liturgy in New York for the patronal feast of the Cathedral temple,⁴ and after the ceremony have time to come back by Saturday for a new trip to Ansonia⁵ where a complete blessing of the temple was set to be done the following Sunday.

Taking me along as his companion, His Eminence left the church house on Wednesday afternoon. This time the trip

4. The patronal feast of St. Nicholas Cathedral in New York is Dec. 6, or Dec. 19 on the civil calendar.

5. Ansonia, Connecticut.

was by way of Erie Railroad. None of us had ever taken it there, since usually other roads were chosen that passed through towns with our Orthodox parishes. In those cases the clergy would meet and guide Vladiko during transfers. So we had to take a carriage from one station to another etc., so that in the long run a relatively short distance separating New York from the monastery turned into a quite complex combination of transfers and so on and so forth.⁶ Desiring to avoid these inconveniences, not to burden anybody and shorten the hours of the trip, Vladiko had personally studied the schedule of the railroads adjacent to the monastery area and found that Erie is the most convenient.

So we now started for the station of that railroad.

We had only a few blocks left to go, but they turned out to be blocked. We moved forward with difficulty, making out thick clouds of smoke and deafening sounds of countless fire whistles, bells . . . It was obvious that something was burning ahead. What it was, we could not find out, and being concerned that there was little time left before the train’s departure, we started to hurry the coachman. We had almost reached our destination by a roundabout way when we found out that some ferry landing was on fire.

Ferry landings are piers that special types of ferryboats for transporting passengers, cattle and goods from one side of the river to the other, moor to. There are many of them in New York, since the city is surrounded by water and represents an island; that is why almost all railroad stations are situated not in the city but on the other side of the water which surrounds it and that is why before taking the train you have to cross the river. On the riverbank end of 23rd street, where we had set out for, there were four piers that belonged to the Pennsylvania, the Erie, the Lackawanna and the Central Railroad of New Jersey. The last two had just been built and were magnificent buildings and amidst them our Erie was definitely lost, looked like an insignificant box, emaciated, unattractive, dirty — it did not fit with

6. The trip St. Alexander describes would take them across the Hudson River by ferry, to Hoboken, N.J., whence they would take the Erie Railroad to Scranton, Pa., and then transfer to the Erie’s Wyoming Branch which stopped at Georgetown, Pa. (later renamed Gravity, a village just south of the monastery).

its neighbors. And how many times upon hearing about fires of similar buildings I heard people say that it is about time, so to speak, for the Erie pier to burn and clear the space for a more respectable building. Therefore our first thought was whether the ill-fated pier was really on fire. At that moment, though, we were very far from any welcome expectation of seeing magnificent works of architecture on this spot in the near future. We were solely occupied with worry, and the thought: "What are we going to do about our trip? If we miss this train, we would not be able to make it for the other one . . ."

And then we got very near the huge fire, vainly trying to make out amidst the clouds of smoke whether our pier had sur-

train, and at the train station, as reward for the trouble we had lived through, we found out that throughout the whole distance to Georgetown (the station near the monastery) we would have to change railroad cars only once, to a different branch line. Our time in the railroad car was spent digesting, with horror and anguish, the unpalatable reports about Russia from the Russian media and from American newspapers. God spare us all!

A small monastery carriage was waiting for Vladiko at the station; it rolled quickly towards the cloister, cutting through the evening twilight. Darkness had already fallen. On either side, occasional scattered solitary lights began flickering at the farms situated near the

ter the previous summer, bad weather had darkened another celebration, that of the blessing of the place for the monastery building and erection of the cross.

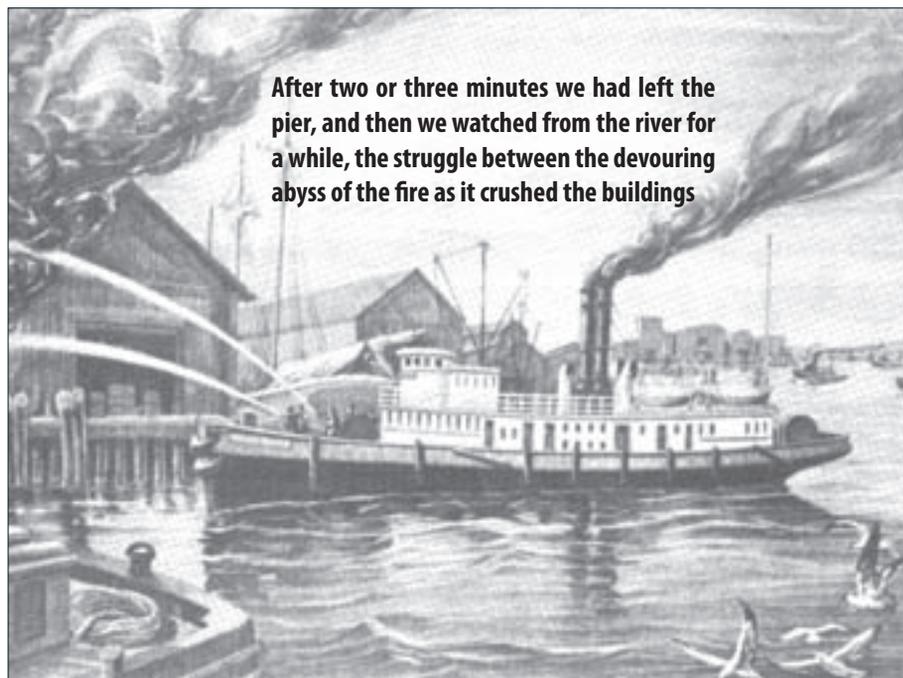
Like the wise virgins who met their bridegroom did the dwellers of the habitation greet their Archpastor. The monastery abbot, Fr. Hieromonk Arseny had found it impossible to follow Vladiko's advice not to await his arrival, and to allow all the inhabitants to rest peacefully at the expected time. This was against the sincere, unanimous desire of the whole habitation to meet the Archpastor and to receive a hierarch's blessing at the moment when the Most Reverend Vladiko would arrive at the monastery. The small porch of the orphan home was illuminated with icon lamps. The home also temporarily housed the church.

Below, by the fence Vladiko was greeted by the senior brothers wearing mantiyas and klobuks, led by Fr. Abbot Arseny and Igumen Fr. Tikhon.

Present here also were a priest and a psalomshchik from a neighboring district, Fr. A. Boguslavsky and A. Trofimovich, who had come to attend the ceremony. While the hierarchical tropar was being sung His Eminence entered the little church, and here he was greeted, with a bow, by the younger brethren — the orphans who were cared for at the cloister. They were holding candles in their hands and joined the church singing with their angelic voices. Everything was touching, profoundly moving.

I entered the church and at once felt something unutterably pleasant, dear, sweet as though I had met something most dear to my heart. Quiet, full of sadness and love, lit by the icon lamps, the images of the Savior, the Theotokos, St. Nicholas the God-Pleaser, St. Alexander, and the Holy Angels were looking at the pilgrim. These are our icons, our former New York iconostasis! How much joy and sorrow have been revealed in the prayers of New York flock before the images of these Persons — the holiest Persons for the Christian heart. How close and attached we had become to these icons. Seven years, all of the first seven years of my unworthy service in the most high order of presbyter, went under their heavenly protection. They are witnesses of

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After two or three minutes we had left the pier, and then we watched from the river for a while, the struggle between the devouring abyss of the fire as it crushed the buildings

vived. It seemed incomprehensible that in this sea of fire blanketing the whole area, it could have remained untouched. How great was our joy when we heard from firefighters that not even the traffic down the Erie was halted, and the ferries were maintaining their regular schedule. It was the new stations that were burning . . . After two or three minutes we had left the pier, and then we watched from the river for a while, the struggle between the devouring abyss of the fire as it crushed the copper plating and steel beams of the buildings, and the skill of man as he directed all his strength, ingenuity and energy against this force.

In any case we were not late for the

road. There was not a single cloud in the sky . . . The stars began to shine, but with a dim, gentle winter light that failed to illuminate. It felt heavenly. It does not look like winter at all, though it is December outside, and at this time in past years snow drifts had blanketed the fields and forests and villages and towns . . .

The heavenly, solemn tranquillity of this December night cast a special charm upon a traveling city-dweller who had broken away from the roar and confusion of New York. Vladiko spoke about it out loud, rejoicing that the laying of the foundation stone would be accompanied by wonderful weather. He reminisced with sympathy about how, at the same clois-

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reflections, sinful or holy, of blessed inspirations and of gloomy despondency! They supported and brought up our New York church family!

I remember how sad it was to part with this sacred object, when through the zeal of kind Russian people a new iconostasis, rich and splendid, was erected in the New York cathedral. Some of the parishes tried to purchase these holy icons from the old iconostasis. But for us it seemed impossible to agree to this. And only when we heard the first word about the establishment of the new monastery, by a common decision of our New York flock, with the blessing of the Archpastor, this sacred article was presented to the young habitation, which belongs to the whole American Church and is called to contribute to the salvation of the entire American flock. It was presented as a brotherly welcome with best wishes.

Let the sincere aspirations of the pilgrims ascend to these Most Holy Images depicted on these icons here as well! Let Them rejoice in the sincere service of the brethren for the benefit of their souls, and for the welfare of the poor and handicapped, spiritually and physically. Let Them comfort the tears of the little orphans who are deprived of their parental home and have found here a supportive hand. Let Them lead the holy cloister, to spiritual richness, good fortune, growth from strength to strength for the increase of righteousness in this country, and the implanting of peace and love in the hearts of the Orthodox Christians, to the glory of Christ's name in America! . . .

And let Them cause violent men, the enemy's crafty designs, the storms and confusions of life, to pass by the cloister, and through the innocent children's prayers let Them turn people's stony hearts into loving ones, and direct to this place the thoughts and offerings of benefactors.

O kind people, support our modest habitation, the first Orthodox cloister in this heterodox country, where the Orthodox flock still feels itself so lonely, suffering under the burden of temptations; and hasten to help the first undertaking of this cloister — taking care of the orphans!

Let the name of the kind person who was the first to suggest at the last Convention of the Orthodox Mutual Aid Society that it is necessary, absolutely necessary, and as soon as possible, that we Orthodox have an orphanage here in America, be blessed. We must save from perishing the souls of the children who have lost their mother and father. And nobody could advance this holy cause better than the Society. I think that person for his kind heart! How sincerely and unanimous did the whole of Convention respond to his suggestion. At that time it was decided to set up a committee to work out the main principles for organizing the orphanage and to find an appropriate place; the sources of financing were also identified. The Committee included Fr. Hieromonk Arseny, the Chairman of the Mutual Aid Society, Fr. Jason Kappanadze, O. Vakhna, G. Thier and Archpriest Hotovitsky. Soon afterwards Fr. Arseny was fortunate to find an appropriate farm in the environs of Mayfield, where it was suggested that a monastic habitation be established, and with it an orphanage, which would meet the demands and wishes of the Mutual Aid Society. Vladiko inspected the land and approved the purchase, and afterwards, at different times, all members of the Committee examined the same place, which had become adopted by the entire diocese, [and] the purchased buildings, and were most enthusiastic based on everything they had seen. From the very beginning, the generosity and care of the Archpastor and the economical hand of the Abbot made a distinct impact on the whole undertaking. Without repeating everything that has been said in our publication already, we would like to say that even up till now the sources of the cloister and orphanage upkeep have been the generous sacrifices of the Most Reverend Founder and Fr. Arseny, whom the various charitable brotherhoods, churches, parishes and private persons come to with their help. If God grants it, a time will come when the monastery cloister can pay for itself and even be able to support the orphanage; till now, though, the latter one is in need of a more certain and stable maintenance. Since in its present state it meets the criteria that were presented to the kind attention of the Committee, Fr. Arseny, with the blessing of the Archpastor Vladiko, has

recently addressed the Committee which was established by the Convention, with a proposition to recommend the Mutual Aid Society, to take the newly established orphanage under its patronage and solicit the Society to regularly subsidize the orphanage from the Society's means.

The general draft by Fr. Arseny includes these items:

1. The orphanage is called The Orphanage of the Orthodox Mutual Aid Society at St. Tikhon's Monastery.

2. The Orthodox Mutual Aid Society gives a one-time grant of \$500 to cover part of the expenses incurred in: furnishing the orphanage (up to \$500 was spent), fixing plumbing and heating (\$335 was spent).

3. The Mutual Aid Society gives \$4 a month to support each orphan (from the Society).

Note 1. If in the course of the year the orphanage does not receive a set group of children who are Society members (in other words ten), then the remaining sum at the rate of \$4 a month per each person would be transferred to the reserve funds of the Mutual Aid Society at the Orphanage. If the number of orphans from this category should be greater than ten, then the Society would pay the missing amount at the same rate.

Note 2. The Orphanage administration has the right to accept orphans who are not members of the Society and support them through funds raised by the administration itself.

4. The Board of the Mutual Aid Society is granted the right to select orphaned Society members who, with the knowledge of the Orphanage administration, are given priority over other orphans when accepted.

Note. Orphan children who are Society members, who are in the orphanage at the present time, are considered as accepted and have the right to receive help from the Society.

5. The Board of the Orthodox Mutual Aid Society is granted the right to inspect the Orphanage at any time and to report any disorderliness and shortcomings of the administration found to His Eminence and to the subsequent Convention.

6. At the end of the year the Orphanage

administration reports to the Board of the Mutual Aid Society on how the funds received from the Society were spent, and presents at the Convention a report on the operation of the Orphanage for the period of time since the last Convention.

7. The Orphanage administration reserves the right to collect private donations from Society members as well as other persons in America and Russia.

8. The Orphanage administration consists of the head of the orphanage (a priest-monk of St. Tikhon's habitation), a female supervisor of the Orphanage and at least two sisters of charity.

9. The Orphanage administration accepts responsibility for working out a detailed charter for the Orphanage within twelve months from the time of the transfer of the Orphanage to the patronage of the Mutual Aid Society, and presents it for consideration to the special committee elected from the members of the Society and St. Tikhon's habitation.

10. In the case of a major renovation of the Orphanage or construction of a new building, the Society will help with a one time grant of the amount set by the current Convention or the board of the Society with the agreement of all brotherhoods.

11. In case of termination of this undertaking or closing of the Orphanage due to some important reasons, St. Tikhon's cloister returns to the Mutual Aid Society the sum paid as one-time grants during the entire period but not the sums given to support the orphans.

[Here Fr. Arseny appended financial data — please see the accompanying box.]

This brief report by Fr. Arseny was accepted with minor alterations by all members of the Committee, with the exception of one who chooses to hold off on a decision regarding this undertaking until the future Convention, which has very broad powers in the area of mandatory collections. But this Convention will only take place a year and a half from now! It would be really sad if we did not find a way to ascertain the opinion of the entire Society now and did not give immediate support to the young institution which has now been born from the thought of the Society itself. The duty of Christian love is to treat the holy undertaking with all the

warmth and generosity! If all of us saw how certain brotherhoods and people hastened to send their donations, as much as they were able, for the monastery and the orphanage — how warmheartedly they welcomed the first thought about the establishment of such an orphanage — then shouldn't we believe and hope that after

will grow and grow, since our brotherhoods consists of the same people, who, on their own initiative, without urging from others, sent their contributions, and who at the last Convention supported the idea of the need for an Orthodox orphanage in America so wholeheartedly!

And at the present time one may note

Appendix.

1. Our brief experience, and information gathered from knowledgeable persons, yields approximately this breakdown for the upkeep of each orphan:

	Year	Month
Shoes for the period of one year -- 4 pairs \$1.20	4.80	40 c.
8 dresses	12.80	\$1.00 c.
8 shirts	2.00	16 2/3 c.
12 pairs of socks	1.80	15 c.
12 bars of soap	1.20	10 c.
3 shawls or hats	3.00	25 c.
2 coats	6.00	50 c.
Doctor and medicine	6.00	50 c.
Total:	\$36.80	3.06 2/3

Therefore there is 93 1/3 cents left every month for food, heat, light and maid. Everything remaining for the complete upkeep and care-free life of the orphans will be provided by the Holy Cloister in part from its farm and in part through private donations which are counted on to support at least ten more orphans who are not the members of the Society. The information for the above-mentioned breakdown were taken from the best families of Rusyns and Americans.

2. In order not to burden the members of the Society with unnecessary expenses for the upkeep of the Orphanage (according to the personal opinion of Fr. Arseny), the \$500 of accumulated interest could be used as a one time grant, and the annual grant may include the interest and be supplanted by the surplus funds left after meeting expenses.

the appeal of the Board of the Society, not one member within the ranks of the latter would be found declining to give 15-20 cents a year for the little orphan children! And it will be a fulfillment of the saying, "Many little streams make a great river."⁷⁷ The Society could then truly rejoice in its purpose and in the manifestation of its life. And really, with everybody pitching in who sympathizes with the holy undertaking, the numbers of those contributing

77. This is an English equivalent of the Russian proverb St. Alexander uses. A more literal translation is, "If everyone in the world contributes a thread, a naked man will get a shirt."

that this undertaking is halfway to being realized.

Fr. Tikhon served a short litiya of greeting and Vladiko said the dismissal. Fr. Abbot, according to tradition, greeted the Archpastor with a request to pray for the salvation of the Brethren and to bless those who inhabit the cloister. He expressed joy on the occasion of Vladiko's new visit to this quiet corner and on the occasion of Vladiko's agreement to place the cornerstone into the foundation of the monastery temple. Vladiko responded by thanking and wishing the brethren

Continued on the next page

Monastery Centennial

Continued from page 27

to make progress in good deeds, so that when the heavenly bridegroom comes he would find everybody wakeful and ready to meet Him in a proper manner. "As far as I am concerned," added Vladiko, "I did not come here to trouble you, but pray together with you that the Lord may send His great mercy on all who inhabit this cloister and on the enterprise that has begun. And I conclude my greeting with the monastery prayer, instead of Many Years: "Lord Jesus Christ, save the brethren of this holy habitation!"

The cloister has improved substantially. Most of all, the small church has become more beautiful. It has been adorned with an iconostasis and church vessels. The main house has been improved inside as well as outside. An addition was made to it for the bathroom and conveniences, and the neighboring outbuilding with the kitchen was connected to it by an enclosed passage which protects those who pass there from catching a cold and from bad weather. Hot air heat has been installed throughout the whole building; and it heats both buildings very well. And the other buildings have been improved. The wing for the novice monks is divided into small cells, with partitions made of boards. Adorned with small icons, icon lamps and liturgical books, these cells instantly transport the visitor into the monastic atmosphere, common for Russia, but completely unknown here in America.

A large room downstairs and one room upstairs of the main house have been turned into the children's bedroom. Here on the top floor is the temporary cell of Fr. Igumen, who has just been appointed and has arrived from Hartshorne. A monk of the Glinsk Hermitage, Fr. Hieromonk Tikhon, arrived in America several years ago, and was earlier Fr. Arseny's predecessor in taking care of the church in Troy, from where he later moved to Hartshorne, Indian Territories.⁸ This parish, far away from other churches, found in Fr. Tikhon a kind pastor and guardian. In a short period of time Fr. Tikhon dramatically improved the church housekeeping, rebuilt and paid for the church house, set up grape gardens and became wholeheartedly attached to

⁸. Now Oklahoma.

his flock, for which the flock repaid him with heartfelt love. As a monk, Fr. Tikhon immediately responded with compassion to the news about the establishment of St. Tikhon's habitation, first of all with a generous donation (\$100) for its needs, and he accepted a call to become one of the brethren as the first elder of the holy habitation, although it was hard to part with his Hartshorne flock. His parting with the latter had been most touching. The coworkers and spiritual children of Fr. Tikhon saw their spiritual father off with tears of regret and even now, in their filial letters, they testify of their love and fond memories. Eager to serve the Lord, Fr. Tikhon will undoubtedly be a kind guardian of the habitation and head of the younger brethren in the monastic life.

As soon as we had recovered a bit from the trip and had started a conversation, a



St. Tikhon, Enlightener of North America

piercing rain began knocking on the windows. It began to howl in the chimneys, the wind began to swirl around, the trees began to groan . . . A few seconds, and there was nothing left of the wonderful weather we had just been enjoying. We could not believe our eyes and ears, but unfortunately it was not just brief heavy rainfall, but a storm which was not about to end, and was getting stronger and stronger. We went to bed with some feelings of disappointment. Later we learned that the cloister turned out to be relatively spared — quite a few buildings were damaged in the neighboring areas, people were knocked of their feet, carriages were

turned over, and so forth.

The darkness of night had not dispersed when a monk's voice could be heard calling by the visitors' doors, "Through the prayers of our holy Master, Lord have mercy on us!" That was a novice who was on duty, summoning to the midnight office. The brethren got up and, led by Vladiko, went to the temple where Fr. Tikhon served the midnight office and matins strictly following the rubrics. It was after eight in the morning when we had the dismissal of matins. Continuing bad weather persuaded us that it would be unreasonable to expect guests from the neighboring areas for the liturgy. Therefore Vladiko blessed Fr. Hotovitsky to begin it at once, so that the ceremony of the cornerstone could be delayed until midday in the hope that perhaps the shower would stop and the skies would be merciful.

The church, however, did not turn out to be empty. When all the elder and younger brethren had gotten together here, the gathering turned out to be reverential; its singing was not particularly harmonious but was done from the heart. During the sermon Fr. Arseny boldly encouraged the younger flock with a kindly word. From the chronicles of the Athonite monastery, he brought it to the listeners' attention that the Lord often reveals himself, his helping hand, in storms and winds, how he often makes the winds his messengers, and carriers of both punishments and mercy; according to the Psalmsinger, he makes his angels spirits. The preacher suggested that the present storm, which had so unexpectedly burst into our program of festivity, be discerned as a testing from God, and that it is necessary even in the moments of peace that seem to last forever, to be prepared for all kind of calamities, in the moments of joy to be ready for a period of sorrow.

As it turned out, by 12 o'clock more pilgrims had come. A psalmist-teacher, G. P. Cherepnin, and a parishioner of the local church, A. Shlyanta, came from Mayfield together with other guests of the habitation, who were not afraid of the softened road and a rain shower.

The ceremony of the cornerstone-laying was as solemn as the circumstances could allow. It began with a procession of His Eminence, with clergy in vestments,

brethren and pilgrims, which safely reached the construction site (even the lamps were not put out by gusts of rain). Here a substantial part of the wooden part of the building was rising from the stone foundation. In the front part of it, where the temple is placed, on the prepared platform, protected from the rain, Vladiko served the proper order of service unhurriedly and splendidly. At a certain point the cornerstone was laid into the prepared place. It contained a statement which was read aloud, about the construction, founders of the monastery cloister, its brethren, those who performed the ceremony, benefactors, and so on. It ended with a short message of remembrance about the terrible time that Mother Russia is going through, and a prayer that the Lord would look upon this holy undertaking as on a humble offering of our prayer to His Throne for the cure of our motherland. Then we made marks on the four sides of the building according to rank — Archpastor, Fr. Arseny, Fr. Tikhon and Fr. A. Boguslavsky, the member of the construction committee. We even had the chance to congratulate the gathering on the completion of the festivities; this was done with a brief speech by Fr. Hotovitsky and by Fr. Abbot in a more lengthy one.

After praising and giving thanks to the Lord for everything, with the same procession and the singing of troparions and magnifications, we returned to the little church, from whose steps Fr. Arseny addressed to the pilgrims in attendance a homily about the goals of the orphanage. The response was a generous donation of our guests — for which, O God, save them!

We had a meal according to the rubrics. Before the procession to the dining hall, we gathered in the church, received the hierarch's blessing, and, preceding him, we entered in to receive the meal. Another monk was reading the life of the venerable Patapius and selected readings from St. John Chrysostom. The meal was eaten in silence. For me this was something new, and I carried away a deep impression from this monastery meal!

By evening, the joyful celebration had been replaced by the sorrowful service of the burial of the child Evgenia, who had recently died in the neighboring Old Forge parish. This little one, Evgenia,

was the favorite of everybody who had known her. With her mother's consent, she had been brought up by Batushka and Matushka Klopotovskiy from Old Forge, and she had been growing up with them like their own child, bringing joy to everyone. Just recently with her God-sent parents, Zhenya visited New York and some other churches and every, she charmed everyone with her tender heart and her wise soul. And suddenly, in one day, she passed away from croup. It is hard to recall how devastated her caretakers and her own mother were. As a member of the monastery construction committee, Fr. Elias Klopotovskiy, who often visited this place, decided, with Vladiko's blessing, to bury the departed child in St. Tikhon's Monastery cemetery. On the very day of the foundation stone ceremony, the funeral procession proceeded from Old Forge early in the morning, and in spite of poor weather it managed to reach the habitation by 4 o'clock in the afternoon. The box, with the coffin, was not brought into the house but was left on the carriage. Vladiko kindly agreed to perform a funeral service and to see the deceased Zhenya to the cemetery himself. And then, the same church procession, but this time with funeral singing, followed a small coffin to the new building, and on the same platform the funeral service was done, with the poignant order for the burial of a child. And the words spoke not of welcome, but of comfort and compassion. Another few minutes and the remains were lowered into the grave.

This is the second one on the monastery cemetery.

Eternal peace for you, angelic soul!

Zhenya was a favorite of our small missionary family, and died with the Archpastor's prayer and with pastors bidding farewell to her.

A bit later the vespers were served according to the rubrics. The visitors went back home, and Vladiko spent the night at the holy habitation. Again early in the morning, the call for the midnight office, which His Eminence attended, and after the midnight service the hierarch attended matins. But we did not have a chance to stay for the liturgy, since we had to hurry to catch an early train.

On this day Fr. Arseny did not have to comfort the pilgrims; on the contrary, one would have to find rejoice in the gifts of nature, for there was not even a trace of the stormy weather left. The sun caressed with soft rays, and the cloister was filled with pleasant weather. But . . . the cornerstone had been laid, and Vladiko, having said good-bye to the brethren, who saw the Archpastor off with best wishes, was leaving the habitation.

Around three o'clock in the afternoon we were already approaching, on the ferry, the burned remains of the New York pier stations. And another hour later His Eminence was under the roof of his bishop's residence.

—Archpriest A. Hotovitsky
To be continued.

Official

Parish Council Confirmations

- All Saints Church -- Olyphant, Pa.
- Christ the Savior Church -- Harrisburg, Pa.
- Holy Annunciation Church -- Berwick, Pa.
- Holy Apostles Mission -- Mechanicsburg, Pa.
- Holy Resurrection Church -- Wilkes-Barre, Pa.
- Holy Trinity Church -- Catasauqua, Pa.
- St. Basil's Church -- Simpson, Pa.
- St. John the Baptist Church -- Nanticoke, Pa.
- St. John the Baptist Church -- Edwardsville, Pa.
- St. Michael the Archangel Church -- Wilmington, Del.
- St. Nicholas Church -- Bethlehem, Pa.
- St. Stephen's Cathedral -- Philadelphia, Pa.

We Believe

The Symbol of the Faith -- The Creed

Part VII

Article VI



“And ascended into the heavens and sits at the right hand of the Father”

Jesus Christ ascended to heaven forty days after His resurrection and, therefore the Feast of Ascension always comes on a Thursday forty days after the Paschal Feast. The Ascension of our Lord is more than a movement from one place to another. Its true meaning is that our Lord has returned to His Eternal Father bearing His human nature. Thus, He lifted up the whole human nature into a most intimate and glorious participation in the Eternal Life. Not only is human nature delivered from the power of sin and evil, it is also glorified. This glorified life is accessible to all who follow in the Way; living in the life of the Lord, in His Body, the Church.

Jesus Christ ascends to heaven. Yet, He is with us until the end of time. Then, He will return in glory to establish His eternal Kingdom. Before He left He promised His disciples to send the Comforter, the Holy Spirit. The descent of the Holy Spirit was thus made possible through Jesus Christ, the Son of God, who became man. He sanctified and glorified human nature.

The event of the Descent of the Holy Spirit is described in the Gospel of Luke, Chapter 24 and in the Acts, Chapter 1, “And while staying with them He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, ‘You heard from me . . . You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea, and Samaria, and to the end of the earth’” (Acts 1:4 and 8). The disciples were told to preach all they had seen, heard, and learned. “Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” (Matthew 28:19). “And when He had said this, as they were looking on, He was lifted up, and a cloud took Him out of their sight. And while they were gazing into heaven as He went, behold, two men stood by them in white robes, and said, ‘Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven’” (Acts 1:9-11).

The Incarnation of the Son of God was an act of humility. The Son of God

was born as a helpless child, Jesus, into a poor and humble life, recognized by only a few people. Christ had to suffer from the persecution and pursuit of King Herod. But His Ascension was the fulfillment of His glorification. On the day we commemorate this event we sing, "Thou hast ascended in glory, O Christ our God."

In the way of His life, Christ has shown to us the way of our life in Christ. In the way of His Birth, Suffering, and Death, Christ has shown us the way of humility and sacrifice which makes possible the fulfillment of our life in Christ. We can live in the certain hope of resurrection and of glorification in His Eternal Kingdom.

In the sixth article of the "Symbol of

the Faith" we further say, "and sits at the right hand of the Father." These words are not to be taken literally, for God is Spirit, and there is no left or right side for God. But to sit on the right side of God is a way of saying that Jesus Christ, both as Son of God and Son of Man has the same divine power, and divine glory as God the Father. In other words, Jesus Christ is equal to God the Father.

Questions for Article VI

1. Describe in your own words the Ascension of our Lord.
2. What was the meaning of the Ascension of our Lord on the fortieth day?

3. When Christ ascended into heaven, did He ascend in His body? Explain.
4. Are we to take the words, "He sits at the right hand of the Father" literally?
5. What does "sitting at the right hand of the Father" mean?
6. What are we assured by the Ascension of our Lord?

--Archpriest Vladimir Borichevsky

Archpriest Vladimir, 1919-1990, was the first Orthodox U.S. Army chaplain. Among his many achievements was that he served as dean of St. Tikhon's Seminary, and composed the liturgical service in honor of St. Herman of Alaska, the first American Orthodox saint.



*His Beatitude Metropolitan Herman
and
Orthodox Christians for Life
request the honour of you presence for
The Orthodox Witness on the
Sanctity of Human Life
at the*

2006 March for Life
Monday, January 23, 2006

The Ellipse, Washington, D.C.

RSVP by January 14, 2006
Orthodox Christians for Life
P.O. Box 805, Melville, NY 11747

OCEC Presents Christian Education Workshop for Seminarians and Wives

The Orthodox Christian Education Commission (O.C.E.C.) presented a Christian Education Workshop for over sixty seminarians and their wives at St. Tikhon's Seminary on Saturday, November 19, 2005. The day-long workshop on teacher training was a collaborative effort between the seminary community and OCEC representatives from the O.C.A. and the Antiochian Orthodox Christian Archdiocese (A.O.C.A.) The conference was coordinated by Archpriest Michael G. Dahulich, dean of the semi-

school teachers," commented Michelle Soucek, a seminarian's wife.

The workshop began with an "Overview of Orthodoxy" for Christian

educators, presented by Carole Buleza, Chair of the AOCA's Dept. of Christian Ed., who also serves as an OCEC teacher trainer. Participants learned how to pres-

The event was designed to educate seminarians and seminarian wives in basic teaching skills, curriculum development, church school setup, and resource use for parish education programs. Participants learned valuable skills for future service as clergy, clergy wives, and ministry workers

nary; Matushka Myra Kovalak, member of the OCA's Department of Christian Education (DCE) and OCEC teacher trainer; and Tamara Cowan, OCA-DCE member and seminarian's wife. Sponsorship was also provided by the Diocese of Eastern Pa. (DEPA).

The event, titled "Educating Ourselves and Our Children in Godliness," was designed to educate seminarians and seminarian wives in basic teaching skills, curriculum development, church school setup, and resource use for parish education programs. Participants learned valuable skills for future service as clergy, clergy wives, and ministry workers. "This training should be required for all priests, church school directors, and church



Khouria Anna Hughes, Matushka Myra Kovalak, Carole Buleza, Gregory Hatrak



Comparing notes on lesson planning



Carole Buleza discusses OCEC material

ent the basic tenets of our Faith to children of various age groups.

The participants then dispersed into breakout groups. Each group attended brief sessions on “Surfing the Orthodox Net,” “Planning Educational Programs and Curriculum,” and “Educational Materials and Resources.” These sessions were led by Matthew Hatrak (member of DEPA-DCA), Matushka Myra Kovalak,

and Carole Buleza, respectively.

The seminarians and their wives responded enthusiastically to the morning’s program. Khouria Sophie Majmudar, a seminarian’s wife, commented, “The best part about the workshop for me was getting an outline of what children should know about Orthodoxy at different ages. It is a good guide for gathering curriculum.”

After lunch in the seminary dining hall, Khouria Anna Hughes (AOCA and OCEC teacher trainer) led a session entitled “Introduction to Teaching.” She used several interactive group exercises to illustrate methods for teaching different types of learners. Second-year seminarian Stephen Vernak said, “The presentation was so effective that I thought I would try it during a class presentation to seminarians. It works just as well on them as she said it would on children. It is a lesson I will bring with me wherever I end up, a real keeper.”

Fr. Michael Dahulich, who participated in the workshop as well, applauded the event: “It was one of the most successful encounters of its kind I have ever attended. The event was very well organized, the speakers were truly outstanding, the material presented was both educational and easily understandable, and the handouts, exercises and resource links were invaluable. That it was a combined venture between the OCA and the AOCA made it all the more important; work such as this can only help to bring about the unity of our Church in this country that is so needed and wanted.”

It was a great event for all involved. Students and wives left feeling better prepared for their future roles as teachers of the Truth. The spirit of the day was faithful to these words of St. Theophan the Recluse: “Of all holy works, the education of children is the most holy.”

—Tamara Cowan



Matushka Myra works with breakout groups preparing lesson plans



Students demonstrate learning techniques for Old Testament study



Origen: the Denier of Human Freedom

Part II

Jerome's Letter to Avitus on The First Principles

St. Jerome (Eusebius Hieronymus) (c. 347-c.420), is ranked as one of the four major doctors of the Western Church and the most scholarly of the Latin Fathers. He was born of well-off parents near Aquileia, which is at the top of the Adriatic Sea and not far from the northeastern side of the Italian peninsula. His schooling began at home and continued at Rome when he was 12. His special interest was the Latin classics. He was baptized about 366, probably by Pope Liberius. For the next 20 years he travelled widely in the West and the East. In 375 he began a two-year period as a hermit in the Syrian desert, which without a spiritual guide was a trying experience. From a Jewish convert he learned Hebrew and also took up the study of the Greek language. From 379 to 382 we find him in Constantinople where he perfected his Greek and got to know such luminaries as Gregory of Nazianzus and Gregory of Nyssa. He was present at the Council of Constantinople in 381.

During a second period in Rome, 382-385, he was secretary to Pope Damasus. Besides the commentaries which he authored there, he began his revision of the Old Latin version of the Bible which would lead to his Vulgate, the official Bible of the Western Church. In Rome he also met several affluent women who

wanted to lead the ascetic life and he would eventually go with them to the Holy Land to establish monasteries there, under his supervision. His literary output and correspondence are too vast to mention here.

St. Jerome wasn't without his critics. He had a sharp pen, and a sharp tongue. He said what he thought. At first he was influenced by Origen — then he began to see the problems that he found, and he said so. The letter to Avitus, which we publish here, has preserved many quotations from Origen's *On First Principles* which otherwise would have been lost in the course of time. That's why the letter is so valuable.

As for Origen's teaching and writing, we should point out, as Fr. John Meyendorff used to do for his students, that the Alexandrian sage had two styles of teaching and writing: one for an inner circle and one for the larger public. Read his *Against Celsus* and you will find nothing unconventional, all very Orthodox. You would be ready to put the *Nihil Obstat* (nothing stands in the way) on the book with no trouble at all. Read the *First Principles* and you should be up in arms as Demetrius of Alexandria, his bishop, was when it was first published. Anyway, Jerome tells us about it in a way only he can, and that is definitely not scholarly,

according to modern standards. In other words he is accurate, but not always so polite.

The following translation of the *Letter to Avitus* is from the *Nicene and Post-Nicene Fathers (NPNF)*, Series 2, volume 6.¹

—Archimandrite Jerome (Newville)

Avitus to whom this letter is addressed is probably the same person who persuaded Jerome to write to Salvina (see Letter 79). The occasion of writing is as follows. Ten years previously (that is to say in A.D. 399 or 400) Pammachius had asked Jerome to supply him with a correct version of Origen's *First Principles* to enable him to detect the variations introduced by Rufinus into his translation. This Jerome willingly did (see Letters 83 and 84) but when the work in its integrity was read by Pammachius he thought it so erroneous in teaching that he determined not to circulate it. However, "a certain brother" talked him into lending the ms. to him for a short time; and then, when he had it in his hands, had a hasty and incorrect transcript made, which he immediately published much to the annoyance of Pammachius. When a copy of this fell

1. Specifically our text is taken from version 4 of a CD-ROM edition (from Calvin College in Michigan) of the online version of the NPNF found at Christian Classics Ethereal Library (www.ccel.org).

into the hands of Avitus it much perplexed him and he seems to have appealed to Jerome for an explanation. This the latter now gives, forwarding at the same time an authentic edition of his version of the *First Principles*. The date of the letter is A.D. 409 or 410.

The Letter to Avitus

1. About ten years ago that saintly man Pammachius sent me a copy of a certain person's rendering, or rather mis-rendering, of Origen's *First Principles*; with a request that in a Latin version I should give the true sense of the Greek and should set down the writer's words for good or for evil without bias in either direction. When I did as he wished and sent him the book, he was shocked to read it and locked it up in his desk lest being circulated it might wound the souls of many. However, a certain brother, who had "a zeal for God but not according to knowledge," asked for a loan of the manuscript that he might read it; and, as he promised to return it without delay, Pammachius, thinking no harm could happen in so short a time, unsuspectingly consented. Right away, he who had borrowed the book to read, with the aid of scribes copied the whole of it and gave it back much sooner than he had promised. Then with the same rashness or — to use a less severe term — thoughtlessness he made bad worse by confiding to others what he had thus stolen. Moreover, since a bulky treatise on an obscure subject is difficult to reproduce with accuracy, especially if it has to be taken down secretly and in a hurry, order and sense were sacrificed in several passages. Whence it comes, my dear Avitus, that you ask me to send you a copy of my version as made for Pammachius and not for the public, a garbled edition of which has been published by the aforesaid brother.

2. Take then what you have asked for; but know that there are countless things in the book to be abhorred, and that, as the Lord says, you will have to walk among scorpions and serpents. It begins by saying that Christ was made God's son not born; that God the Father, as He is by nature invisible, is invisible even to the Son; that the Son, who is the likeness of the invisible Father, compared with the Father

is not the truth but compared with us who cannot receive the truth of the almighty Father seems a figure of the truth so that we perceive the majesty and magnitude of the greater in the less, the Father's glory limited in the Son; that God the Father is a light incomprehensible and that Christ compared with him is but a minute brightness, although by reason of our incapacity to us he appears a great one. The Father and the Son are compared to two statues, a larger one and a small; the first filling the world and being somehow invisible through its size, the second cognisable by the eyes of men. God the Father omnipotent the writer terms good and of perfect goodness; but of the Son he says: "He is not good but an emanation and likeness of goodness; not good absolutely but only with a qualification, as 'the good shepherd' and the like." The Holy Spirit he places after the Father and the Son as third in dignity and honor. And while he declares that he does not know whether the Holy Spirit is created or uncreated, he has later on given his own opinion that except God the Father alone there is nothing uncreated. "The Son," he states, "is inferior to the Father, inasmuch as He is second and the Father first; and the Holy Spirit which dwells in all the saints is inferior to the Son. In the same way the power of the Father is greater than that of the Son and of the Holy Spirit. Likewise the power of the Son is greater than that of the Holy Spirit, and as a consequence the Holy Spirit in its turn has greater virtue than other things called holy."

3. Then, when he comes to deal with rational creatures and to describe their lapse into earthly bodies as due to their own negligence, he goes on to say: "Surely it argues great negligence and sloth for a soul so far to empty itself as to fall into sin and allow itself to be tied to the material body of an unreasoning brute"; and in a subsequent passage: "These reasonings induce me to suppose that it is by their own free act that some are numbered with God's saints and servants, and that it was through their own fault that others fell from holiness into such negligence that they were changed into forces of an opposite kind." He maintains that after every end a fresh beginning springs forth and an end from each beginning, and that wholesale variation is possible; so that one who

is now a human being may in another world become a demon, while one who by reason of his negligence is now a demon may hereafter be placed in a more material body and thus become a human being. So far does he carry this transforming process that on his theory an archangel may become the devil and the devil in turn be changed back into an archangel. "Such as have wavered or faltered but have not altogether fallen shall be made subject, for rule and government and guidance, to better things — to principalities and powers, to thrones and dominations"; and of these perhaps another human race will be formed, when in the words of Isaiah there shall be 'new heavens and a new earth.' But such as have not deserved to return through humanity to their former estate shall become the devil and his angels, demons of the worst sort; and according to what they have done shall have special duties assigned to them in particular worlds." Moreover, the very demons and rulers of darkness in any world or worlds, if they are willing to turn to better things, may become human beings and so come back to their first beginning. That is to say, after they have borne the discipline of punishment and torture for a longer or a shorter time in human bodies, they may again reach the angelic pinnacles from which they have fallen. Hence it may be shown that we men may change into any other reasonable beings, and that not once only or on emergency but time after time; we and angels shall become demons if we neglect our duty; and demons, if they will take to themselves virtues, may attain to the rank of angels.

4. Bodily substances too are to pass away utterly or else at the end of all things will become highly rarified like the sky and ether and other subtle bodies. It is clear that these principles must affect the writer's view of the resurrection. The sun also and the moon and the rest of the constellations are alive. Nay more; as we men by reason of our sins are enveloped in bodies material and sluggish; so the lights of heaven have for like reasons received bodies more or less luminous, and demons have been for more serious faults clothed with starry frames. This, he argues, is the view of the apostle who writes: — "the creation has been subjected to vanity and

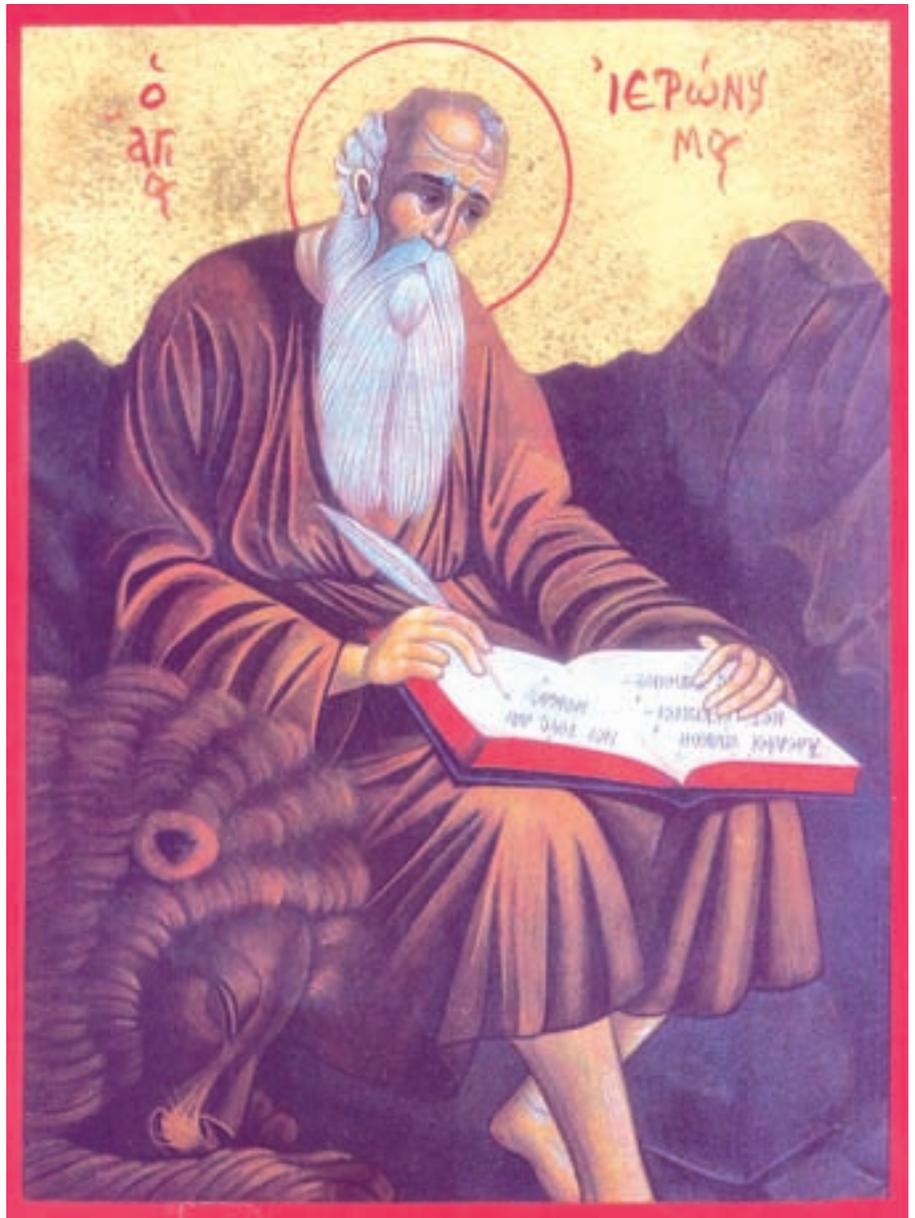
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Origen

Continued from page 35

shall be delivered for the revealing of the sons of God.” That it may not be supposed that I am imputing to him ideas of my own I shall give his actual words. “At the end and consummation of the world,” he writes, “when souls and beings endowed with reason shall be released from prison by the Lord, they will move slowly or fly quickly according as they have previously been slothful or energetic. And as all of them have free will and are free to choose virtue or vice, those who choose the latter will be much worse off than they now are. But those who choose the former will improve their condition. Their movements and decisions in this direction or in that will determine their various futures; whether, that is, angels are to become men or demons, and whether demons are to become men or angels.” Then after adducing various arguments in support of his thesis and maintaining that while not incapable of virtue the devil has yet not chosen to be virtuous, he has finally reasoned with much diffuseness that an angel, a human soul, and a demon — all according to him of one nature but of different wills — may in punishment for great negligence or folly be transformed into brutes. Moreover, to avoid the agony of punishment and the burning flame the more sensitive may choose to become low organisms, to dwell in water, to assume the shape of this or that animal; so that we have reason to fear a metamorphosis not only into four-footed things but even into fishes. Then, lest he should be held guilty of maintaining with Pythagoras the transmigration of souls, he winds up the wicked reasoning with which he has wounded his reader by saying: “I must not be taken to make dogmas of these things; they are only thrown out as conjectures to show that they are not altogether overlooked.”

5. In his second book he maintains a plurality of worlds; not, however, as Epicurus taught, many like ones existing at once, but a new one beginning each time that the old comes to an end. There was a world before this world of ours, and after it there will be first one and then another and so on in regular succession. He is in doubt whether one world shall be so completely similar to another as to leave no room for any difference between them,



St. Jerome

or whether one world shall never wholly be indistinguishable from another. And again a little farther on he writes: “if, as the course of the discussion makes necessary, all things can live without body, all bodily existence shall be swallowed up and that which once has been made out of nothing shall again be reduced to nothing. And yet a time will come when its use will be once more necessary.” And in the same context: “but if, as reason and the authority of scripture show, this corruptible shall put on incorruption and this mortal shall put on immortality, death shall be swallowed up in victory and corruption in incorruption. And it may be that all bodily existence shall be removed, for

it is only in this that death can operate.” And a little farther on: “if these things are not contrary to the faith, it may be that we shall some day live in a disembodied state. Moreover, if only he is fully subject to Christ who is disembodied, and if all must be made subject to Him, we too shall lose our bodies when we become fully subject to Him.” And in the same passage: “if all are to be made subject to God, all shall lay aside their bodies; and then all bodily existence shall be brought to nought. But if through the fall of reasonable beings it is a second time required it will reappear. For God has left souls to strive and struggle, to teach them that full and complete victory is to be attained not

by their own efforts but by His grace. And so to my mind worlds vary with the sins which cause them, and those are exploded theories which maintain that all worlds are alike.” And again: “three conjectures occur to me with regard to the end; it is for the reader to determine which is nearest to the truth. For either we shall be bodiless when, being made subject to Christ, we shall be made subject to God and He shall be all in all; or as things made subject to Christ shall be with Christ Himself made subject to God and brought under one law, so all substance shall be refined into its most perfect form and rarified into ether which is a pure and uncompounded essence; or else the sphere which I have called motionless and all that it contains will be dissolved into nothing, and the sphere in which the antizone itself is contained shall be called ‘good ground,’ and that other sphere which in its revolution surrounds the earth and goes by the name of heaven shall be reserved for the abode of the saints.”

6. In speaking thus does he not most clearly follow the error of the heathen and foist upon the simple faith of Christians the ravings of philosophy? In the same book he writes: “it remains that God is invisible. But if He is by nature invisible, He must be so even to the Savior.” And lower down: “no soul which has descended into a human body has borne upon it so true an impress of its previous character as Christ’s soul of which He says: ‘no man taketh it from me, but I lay it down of myself.’” And in another place: “we must carefully consider whether souls, when they have won salvation and have attained to the blessed life, may not cease to be souls. For as the Lord and Savior came to seek and to save that which was lost that it might cease to be lost; so the lost soul which the Lord came to save, when saved, will cease to be a soul. We must ask ourselves whether, as the lost was not lost once and again will not be, the soul likewise may have been and again may be not a soul.” And after a good many remarks upon the soul he brings in the following, “*onus* or intelligence by falling becomes a soul; and by acquiring virtue this will become intelligence again. This at least is a fair inference from the case of Esau who for his old sins is condemned to lead a lower life. And concerning the

heavenly bodies we must make a similar acknowledgment. The soul of the sun — or whatever else you like to call it — does not date its existence from the creation of the world; it already existed before it entered its shining and glowing body. So also with the moon and stars. From antecedent causes they have been made subject to vanity not willingly but for future reward, and are forced to do not their own will but the creator’s who has assigned to them their several spheres.”

7. Hellfire, moreover, and the torments with which holy scripture threatens sinners he explains not as external punishments but as the pangs of guilty consciences when by God’s power the memory of our transgressions is set before our eyes. “The whole crop of our sins grows up afresh from seeds which remain in the soul, and all our dishonorable and undutiful acts are again pictured before our gaze. Thus it is the fire of conscience and the stings of remorse which torture the mind as it looks back on former self-indulgence.” And again: “but perhaps this coarse and earthly body ought to be described as mist and darkness; for at the end of this world and when it becomes necessary to pass into another, the like darkness will lead to the like physical birth.” In speaking thus he clearly pleads for the transmigration of souls as taught by Pythagoras and Plato. And at the end of the second book in dealing with our perfection he has said: “When we shall have made such progress as not only to cease to be flesh or body but perhaps also to cease to be souls, our perfect intelligence and perception, undimmed with any mist of passion, will discern reasonable and intelligible substances face to face.”

8. In the third book the following faulty statements are contained. “If we once admit that, when one vessel is made to honor and another to dishonor, this is due to antecedent causes; why may we not revert to the mystery of the soul and allow that it is loved in one and hated in another because of its past actions, before in Jacob it becomes a supplanter and before in Esau it is supplanted?” And again: “the fact that souls are made some to honor and some to dishonor is to be explained by their previous history.” And in the same place: “on this hypothesis of mine a vessel made to honor which fails to fulfill

its object will in another world become a vessel made to dishonor; and contrariwise a vessel which has from a previous fault been condemned to dishonor will, if it accepts correction in this present life, become in the new creation a vessel ‘sanctified and meet for the Master’s use and prepared unto every good work.’” And he immediately goes on to say: “I believe that men who begin with small faults may become so hardened in wickedness that, if they do not repent and turn to better things, they must become inhuman energies; and contrariwise that hostile and demonic beings may in course of time so far heal their wounds and check the current of their former sins that they may attain to the abode of the perfect. As I have often said, in those countless and unceasing worlds in which the soul lives and has its being some grow worse and worse until they reach the lowest depths of degradation; while others in those lowest depths grow better and better until they reach the perfection of virtue.” Thus he tries to show that men, or rather their souls, may become demons; and that demons in turn may be restored to the rank of angels. In the same book he writes: “this too must be considered; why the human soul is diversely acted upon now by influences of one kind and now by influences of another.” And he surmises that this is due to conduct which has preceded birth. It is for this, he argues, that John leaps in his mother’s womb when at Mary’s salutation Elizabeth declares herself unworthy of her notice. And he immediately subjoins: “on the other hand infants that are hardly weaned are possessed with evil spirits and become diviners and soothsayers; indeed, some are indwelt from their earliest years with the spirit of a python. Now as they have done nothing to bring upon themselves these visitations, one who holds that nothing happens without God’s permission, and that all things are governed by His justice, cannot suppose that God’s providence has abandoned them without good reason.”

9. Again, of the world he writes thus: “The belief commends itself to me that there was a world before this world and that after it there will be another. Do you wish to know that after the decay of this world there will be a new one? Hear the

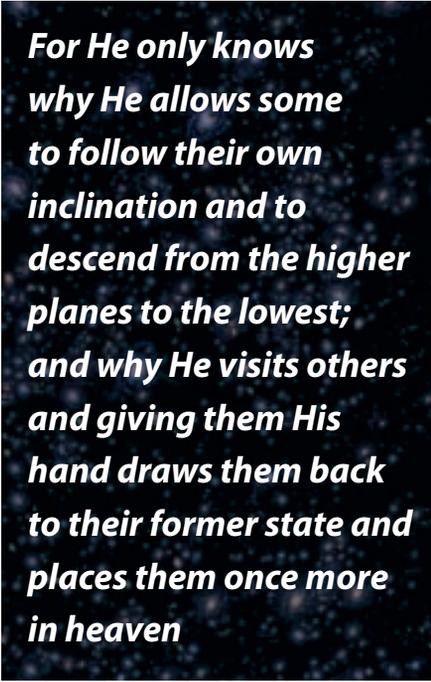
Continued on the next page

Origen

Continued from page 37

words of Isaiah: ‘the new heavens and the new earth which I will make shall remain before me.’ Do you wish to know that before the making of this world there have previously been others? Listen to the Preacher who says: ‘the thing which hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us.’ A passage which proves not only that other worlds have been but that other worlds shall be; not, however, simultaneously and side by side but one after another.” And he immediately adds: “I hold that heaven is the abode of the deity, the true place of rest; and that it was there that reasonable creatures enjoyed their ancient bliss, before, coming down to a lower plane and exchanging the invisible for the visible, they fell to the earth and came to need material bodies. Now that they have fallen, God the creator has made for them bodies suitable to their surroundings; and has fashioned this visible world, and has sent into it ministers to ensure the salvation and correction of the fallen. Of these ministers some have held assigned positions and have been subject to the world’s necessary laws; while others have intelligently performed duties laid upon them in times and seasons determined by God’s plan. To the former class belong the sun, moon, and stars called by the apostle ‘the creation’; and these have had allotted to them the heights of heaven. Now the creation is subjected to vanity because it is encased in material bodies and visible to the eye. And yet it is ‘made subject to vanity not willingly but by reason of him who hath subjected the same in hope.’ Others again of the second class, at particular places and times known to their Maker only, we believe to be His angels sent to steer the world.” A little farther on he says: “the affairs of the world are so ordered by Providence that while some angels fall from heaven others freely glide down to earth. The former are hurled down against their will; the latter descend from choice alone. The former are forced to continue in a distasteful service for a fixed period; the latter spontaneously embrace

the task of lending a hand to those who fall.” Again he writes: “whence it follows that these different movements result in the creation of different worlds; and that this world of ours will be succeeded by one quite unlike it. Now, as regards this falling and rising, this rewarding of virtue and punishment of vice, whether they take place in the past, present, or future, God, the creator, can alone apportion desert and make all things converge to one end. For He only knows why He allows some to follow their own inclination and to descend from the higher planes to the lowest; and why He visits others and giv-



For He only knows why He allows some to follow their own inclination and to descend from the higher planes to the lowest; and why He visits others and giving them His hand draws them back to their former state and places them once more in heaven

ing them His hand draws them back to their former state and places them once more in heaven.”

10. In discussing the end of the world he has made use of the following language. “Since, as I have often said, a new beginning springs from the end, it may be asked whether bodies will then continue to exist, or whether, when they have been annihilated, we shall live without bodies and be incorporeal as we know God to be. Now there can be no doubt but that, if bodies or, as the apostle calls them, visible things, belong only to our sensible world, the life of the disembodied will be incorporeal.” And a little farther on: “when the apostle writes, ‘the creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God,’ I explain his words

thus. Reasonable and incorporeal beings are the highest of God’s creatures, for not being clothed with bodies they are not the slaves of corruption. Since where there are bodies, there corruption is sure to be found. But hereafter ‘the creation shall be delivered from the bondage of corruption,’ and then men shall receive the glory of the children of God and God shall be all in all.” And in the same passage he writes: “that the final state will be an incorporeal one is rendered credible by the words of our Savior’s prayer: ‘as thou, Father, art in me and I in thee, that they also may be one in us.’ For we ought to realize what God is and what the Savior will finally be, and how the likeness to the Father and the Son here promised to the Saints consists in this, that as They are one in Themselves so we shall be one in Them. For if in the end the life of the Saints is to be assimilated to the life of God, we must either admit that the Lord of the universe is clothed with a body and that he is enveloped in matter as we are in flesh; or, if it is unbecoming to suppose this, especially in persons who have but small clues from which to infer God’s majesty and to guess at the glory of His innate and transcendent nature, we are reduced to the following dilemma. Either we shall always have bodies and in that case must despair of ever being like God; or, if the blessedness of the life of God is really promised to us, the conditions of His life must be the conditions of ours.”

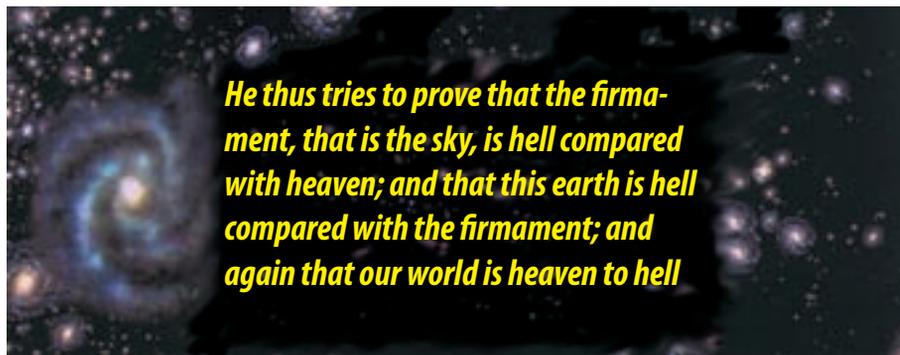
11. These passages prove what his view is regarding the resurrection. For he evidently maintains that all bodies will perish and that we shall be incorporeal as, according to him, we were before we received our present bodies. Again when he comes to argue for a variety of worlds and to maintain that angels will become demons, demons either angels or men, and men in their turn demons; in a word that everything will be turned into something else, he thus sums up his own opinion: “no doubt, after an interval matter will exist afresh and bodies will be formed and a different world will be created to meet the varying wills of reasonable beings who, having forfeited the perfect bliss which continues to the end, have gradually fallen into so great wickedness as to change their nature and refuse to keep their first estate of unalloyed blessed-

ness. Many reasonable beings, it is right to say, keep it until a second, a third, and a fourth world, and give God no ground for changing their condition. Others deteriorate so little that they seem to have lost hardly anything, and others again have to be hurled headlong into the abyss. God who orders all things alone knows how to use each class according to its deserts in a suitable sphere; for He only understands opportunities and motives and the course in which the world must be steered. Thus one who has borne away the palm for wickedness and has sunk into the lowest degradation will in the world which is hereafter to be fashioned be made a devil, a kind of first fruits of the Lord's handiwork, to be a laughing stock to the angels who have lost their first virtue." What is this but to argue that the sinful men of this world may become a devil and demons in another; and contrariwise that those who are now demons may hereafter become either men or angels? And after a lengthy discussion in which he maintains that all corporeal creatures must exchange their material for subtle and spiritual bodies and that all substance must become one pure and inconceivably bright body, of which the human mind can at present form no conception, he winds up thus: "God shall be all in all"; that is to say, all bodily existence shall be made as perfect as possible; it shall be brought into the divine essence, than which there is none better."

12. In the fourth and last book of his work the following passages deserve the church's condemnation. "It may be that as, when men die in this world by the separation of soul and body, they are allotted different positions in hell according to the difference in their works; so when angels die, out of the system of the heavenly Jerusalem, they come down to this world as a hell and are placed on earth according to their deserts." And again: "as we have compared the souls which pass from this world to hell with those which as they come from heaven to us are in a manner dead; so we must carefully inquire whether this is true of all souls without exception. For in that case souls born on earth when they desire better things rise out of hell and assume human bodies or when they desire worse things come down to us from better worlds; and in the firmament above us likewise there are souls on their way from our world to higher ones, and others who, while they have fallen from heaven, have not sinned so grievously as to be thrust down to earth." He thus tries to prove that the firmament, that is the sky, is hell compared with heaven; and that this earth is hell compared with the firmament; and again that our world is heaven to hell.

ment above us likewise there are souls on their way from our world to higher ones, and others who, while they have fallen from heaven, have not sinned so grievously as to be thrust down to earth." He thus tries to prove that the firmament, that is the sky, is hell compared with heaven; and that this earth is hell compared with the firmament; and again that our world is heaven to hell. Or in other words what is hell to some is heaven to others. And not content with saying this he goes on: "at the end of all things when we shall

gospel which in the apocalypse of John is called everlasting to distinguish it from ours which is only temporal, set forth in a world that shall pass away. Now if we extend our inquiry to the passion of our Lord and Savior, it may indeed be overbold to suppose that He will suffer in heaven; yet if there is spiritual wickedness in heavenly places and if we confess without a blush that the Lord has once been crucified to destroy those things which He has destroyed by His passion; why need we fear to imagine a like occurrence in the



return to the heavenly Jerusalem the hostile powers shall declare war against the people of God, to breathe and exercise their valor and strengthen their resolve. For this they cannot have until they have faced and foiled their foes; of whom we read in the book of Numbers that they are overcome by reason, discipline, and tactical skill."

13. After saying that according to the apocalypse of John "the everlasting gospel" which shall be revealed in heaven as much surpasses our gospel as Christ's preaching does the sacraments of the ancient law, he has asserted what it is sacrilegious even to think; that Christ will once more suffer in the sky for the salvation of demons. And although he has not expressly said it, it is yet implied in his words that as for men God became man to set men free, so for the salvation of demons when He comes to deliver them He will become a demon. To show that this is no gloss of mine, I must give his own words: "As Christ," he writes, "has fulfilled the shadow of the law by the shadow of the gospel, and as all law is a pattern and shadow of things done in heaven, we must inquire whether we are justified in supposing that even the heavenly law and the rites of the celestial worship are still incomplete and need the true

upper world in the fullness of time, so that the nations of all realms shall be saved by a passion of Christ?"

14. Here is another blasphemy which he has spoken of the Son. "Assuming that the Son knows the Father, it would seem that by this knowledge He can comprehend Him as much as a craftsman can comprehend the rules of his art. And, doubtless, if the Father is in the Son, He is also comprehended by Him in whom He is. But if we mean by comprehension not merely that the knower takes a thing in by perception and insight but that he contains it within himself by virtue of a special faculty; in this sense we cannot say that the Son comprehends the Father. For the Father comprehends all things, and of these the Son is one; therefore, He comprehends the Son." And to show us reasons why, while the Father comprehends the Son, the Son cannot comprehend the Father, he adds: "the curious reader may inquire whether the Father knows Himself in the same way that the Son knows Him. But if he recalls the words: 'the Father who sent me is greater than I,' he will allow that they must be universally true and will admit that, in knowledge as in everything else, the Father is greater than the Son, and knows Himself more perfectly

Continued on page 71

Teen Winter Retreat 2006:

"What's Love Got to Do With It?"

Feb. 3–5 at Saint Tikhon's Seminary

Who is Invited?

- Students in Grades 7–12 are invited to the retreat.

Who Are the Speakers?

- **Father Timothy Hojnicky** of Holy Apostles Mission, Mechanicsburg, PA
- Representatives from the **Women's Resource Center** and **Loving Choices**
- **Nicholas Macura** and **Kimberly Metz**, of the Teen Activities Committee and the DCE of Eastern PA

How Do I Apply?

- For applications, ask your parish priest or Sunday school principal, or you can contact the following DCE members by email:

mariaproch4@aol.com
kimberly_metz@hotmail.com
nick_macura@yahoo.com

- Printable applications will also be posted online at:
www.doepa.org
www.st_tikhon.geocities.com

How Much Does it Cost?

- **Registration is \$40.** It is due by Jan. 25, 2006.
- Please take note that **Late Registration is \$50.**

New This Year:

Two of the speakers who will be present at the Teen Retreat are representatives from organizations which work to aid women in distress. In order to support their cause, we will be carrying out a Community Service Project.

We encourage every parish in the Diocese to help in any way possible. We also encourage each student attending the retreat to participate as well.

The Women's Resource Center needs items like these:

General Products

- postage stamps
- alarm clocks
- children's storybooks
- back-to-school products

Personal Items

- deodorant
- new combs, brushes
- body wash and bath soap
- hair spray, gel, mousse

Baby Items

- baby wipes and diapers
- bath materials
- strollers and crib items
- bottles, bibs, pacifiers

Art Supplies

- coloring books
- paint/paint brushes
- colored pencils
- poster board

The list goes on and on. A letter containing further information will shortly be sent out to each parish.

Please join us! Begin collecting these items and bring them to the Winter Retreat to be donated to our cause.

Thank you for your help!

A lot of fun goes on at the Teen Winter Retreat. Please come along this year!



Daily Devotions

JANUARY

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| 1 | 2 Tim 4:5-8
Col. 2:8-12 (Circum.) | Mark 1:1-8 (Sun. bef. Theoph.)
Luke 2:20-21,40-52 (Circum.) |
| 2. | Heb. 3:5-11,17-19 | Luke 19:37-44 |
| 3. | Heb. 4:1-13 | Luke 19:45-48 |
| 4. | Heb. 5:11-6:8 | Luke 20:1-8 |
| 5. | 1 Cor. 9:19-27 | Luke 3:1-18 |
| 6. | Titus 2:11-14, 3:4-7
1 Cor 10:1-4 | Matt. 3:13-17
Mark 1:9-11 (Bless. waters) |
| 7. | Acts 19:1-8 (St. John)
Eph. 6:10-17 | John 1:29-34 (St. John)
Matt 4:1-11 (Sat. aft. Theoph.) |
| 8. | Eph. 4:7-13 | Matt. 4:12-17 (Sun aft.) |
| 9. | Heb 8:7-13 | Luke 20:27-44 |
| 10. | Heb. 9:8-10,15-23 | Luke 21:12-19 |
| 11. | Heb. 10:1-18 | Luke 21:5-7,10-11,20-24 |
| 12. | Heb. 10:35-11:7 | Luke 21:28-33 |
| 13. | Heb. 11:8,11-16 | Luke 21:37-22:8 |
| 14. | Eph. 5:1-8 | Luke 13:18-29 |
| 15. | Col. 3:12-16 | Luke 18:18-27 |
| 16. | Heb.11:17-23,27-31 | Mark 8:11-21 |
| 17. | Heb. 12:25-26, 13:22-25 | Mark 8:22-26 |
| 18. | James 1:1-18 | Mark 8:30-34 |
| 19. | James 1:19-27 | Mark 9:10-16 |
| 20. | James 2:1-13 | Mark 9:33-41 |
| 21. | Col. 1:3-6 | Luke 14:1-11 |
| 22. | 1 Tim. 1:15-17 | Luke 18:35-43 |
| 23. | James 2:14-26 | Mark 9:42-10:1 |
| 24. | James 3:1-10 | Mark 10:2-12 |
| 25. | James 3:11-4:6 | Mark 10:11-16 |
| 26. | James 4:7-5:9 | Mark 10:17-27 |
| 27. | 1 Pet 1:1-2,10-12,2:6-10 | Mark 10:23-32 |
| 28. | 1 Thess. 5:14-23 | Luke 16:10-15 |
| 29. | 1 Tim. 1:15-17 | Matt. 15:21-28 |
| 30. | Heb. 13:7-16 | Matt. 5:14-19 (Saints) |
| 31. | James 3:1-10 | Mark 11:11-23 |

FEBRUARY

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|-----|--------------------------|---------------------------|
| 1. | James 3:11-4:6 | Mark 11:23-33 |
| 2. | Heb. 7:7-17 | Luke 2:22-40 (Meeting) |
| 3. | 1 Pet 1:1-2,10-12,2:6-10 | Mark 12:1-12 |
| 4. | 1 Thess. 5:14-23 | Luke 17:3-10 |
| 5. | 1 Tim. 4:9-15 | Luke 19:1-10 |
| 6. | 1 Pet. 2:21-3:9 | Mark 12:13-17 |
| 7. | 1 Pet. 3:10-22 | Mark 12:18-27 |
| 8. | 1 Pet. 4:1-11 | Mark 12:28-37 |
| 9. | 1 Pet. 4:12-5:5 | Mark 12:38-44 |
| 10. | 2 Pet. 1:1-10 | Mark 13:1-8 |
| 11. | 2 Tim. 2:11-19 | Luke 18:2-8 |
| 12. | 2 Tim. 3:10-15 | Luke 18:10-14 |
| 13. | 2 Pet. 1:20-2:9 | Mark 13:9-13 |
| 14. | 2 Pet. 2:9-22 | Mark 13:14-23 |
| 15. | 2 Pet. 3:1-18 | Mark 13:24-31 |
| 16. | 1 John 1:8-2:6 | Mark 13:31-14:2 |
| 17. | 1 John 2:7-17 | Mark 14:3-9 |
| 18. | 2 Tim. 3:1-9 | Luke 20:46-21:4 |
| 19. | 1 Cor. 6:12-20 | Luke 15:11-32 |
| 20. | 1 John 2:18-3:10 | Mark 11:1-11 |
| 21. | 1 John 3:11-20 | Mark 14:10-42 |
| 22. | 1 John 3:21-4:6 | Mark 14:43-15:1 |
| 23. | 1 Jn 4:20-end; 2 Jn | Mark 15:1-15,22,25,33-41 |
| 24. | 2 Cor. 4:6-15 (St. John) | Matt. 11:2-15 (St. John) |
| 25. | 1 Cor. 10:23-28 | Luke 21:8-9, 25-27, 33-36 |
| | 1 Thess. 4:13-17 (Dep.) | John 5:24-30 (Dep.) |
| 26. | 1 Cor. 8:8-9:2 | Matt. 25:31-46 |
| 27. | 3 John 1:1-14 | Luke 19:29-40,22:7-39 |
| 28. | Jude 1:1-10 | Luke 22:39-42, 45-23:1 |

MARCH

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|-----|------------------------------------|-----------------------|
| 1. | Joel 2:12-26 | Joel 3:12-21 |
| 2. | Jude 1:11-25 | Luke 23:2-34, 44-56 |
| 3. | Zechariah 8:7-17 | Zechariah 8:19-23 |
| 4. | Rom 14:19-26 or 14:19-23, 16:25-27 | Matt 6:1-13 |
| 5. | Rom. 13:11-14:4 | Matt. 6:14-21 |
| 6. | Gen. 1:1-13 | Prov. 1:1-20 |
| 7. | Gen. 1:14-23 | Prov. 1:20-33 |
| 8. | Gen. 1:24-2:3 | Prov. 2:1-22 |
| 9. | Gen. 2:4-19 | Prov. 3:1-18 |
| 10. | Gen. 2:20-3:20 | Prov. 3:19-34 |
| 11. | Heb. 1:1-12 | Mark 2:23-3:5 |
| 12. | Heb. 11:24-26, 32-12:2 | John 1:43-51 |
| 13. | Gen. 3:21-4:7 | Prov. 3:34-4:22 |
| 14. | Gen. 4:8-15 | Prov. 5:1-15 |
| 15. | Gen. 4:16-26 | Prov. 5:15-6:4 |
| 16. | Gen. 5:1-24 | Prov. 6:3-20 |
| 17. | Gen. 5:32-6:8 | Prov. 6:20-7:1 |
| 18. | Heb. 3:12-16 | Mark 1:35-44 |
| 19. | Heb. 1:10-2:3 | Mark 2:1-12 |
| 20. | Gen. 6:9-22 | Prov. 8:1-21 |
| 21. | Gen. 7:1-5 | Prov. 8:32-9:11 |
| 22. | Gen. 7:6-9 | Prov. 9:12-18 |
| 23. | Gen. 7:11-8:3 | Prov. 10:1-22 |
| 24. | Gen. 8:4-22 | Prov. 10:31-11:2 |
| 25. | Heb. 2:11-18 (Annun.) | Luke 1:24-38 (Annun.) |
| 26. | Heb. 4:14-5:6 | Mark 8:34-9:1 |
| 27. | Gen. 8:21-9:7 | Prov. 11:19-12:6 |
| 28. | Gen. 9:8-17 | Prov. 12:8-22 |
| 29. | Gen. 9:18-10:1 | Prov. 12:23-13:9 |
| 30. | Gen. 10:32-11:9 | Prov. 13:19-14:6 |
| 31. | Gen. 12:1-7 | Prov. 14:15-26 |

APRIL

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| 1. | Heb. 6:9-12 | Mark 7:31-37 |
| 2. | Heb. 6:13-20 | Mark 9:17-31 |
| 3. | Gen. 13:12-18 | Prov. 14:27-15:4 |
| 4. | Gen. 15:1-15 | Prov. 15:7-19 |
| 5. | Gen. 17:1-9 | Prov. 15:20-16:9 |
| 6. | Gen. 18:20-33 | Prov. 16:17-17:17 |
| 7. | Gen. 22:1-18 | Prov. 17:17-18:5 |
| 8. | Heb. 9:24-28 | Mark 8:27-31 |
| 9. | Heb. 9:11-14 | Mark 10:32-45 |
| 10. | Gen. 27:1-42 | Prov. 19:16-25 |
| 11. | Gen. 31:3-16 | Prov. 21:3-21 |
| 12. | Gen. 43:26-31; 45:1-16 | Prov. 21:23-22:4 |
| 13. | Gen. 46:1-7 | Prov. 23:15-24:5 |
| 14. | Gen. 49:33-50:26 | Prov. 31:8-31 |
| 15. | Heb. 12:28-13:8 | John 11:1-45 |
| 16. | Phil. 4:4-9 | John 12:1-18 |
| 17. | Ezek. 1:1-29, 2:3-3:3 | Matt. 24:3-35 |
| 18. | Exod. 1:1-20, 2:5-22 | Matt. 24:36-26:2 |
| 19. | Job 1:1-2:10, 38:1-23 | Matt. 26:2-27:66 |
| 20. | Exod. 19:10-19, 33:11-23 | Luke 22:43-45, 23:32-49 |
| | Job 42:1-5,12-16 | Jn 13:3-17, 13:31-19:42 |
| 21. | Amos 8:9-12 | 1 Cor 1:18-2:2 |
| | Isa. 50:4-11, 52:13-54:1 | Mk 15:16-47 |
| 22. | 1 Cor 5:6-8, Gal 3:13-34, Rom 6:3-11 | Matt 28:1-20 |
| 23. | Acts 1:1-8 | John 1:1-17 |
| 24. | Acts 1:12-17,21-26 | John 1:18-28 |
| 25. | Acts 2:14-21 | Luke 24:12-35 |
| 26. | Acts 2:22-36 | John 1:35-51 |
| 27. | Acts 2:38-43 | John 3:1-15 |
| 28. | Acts 3:1-8 | John 2:12-22 |
| 29. | Acts 3:11-16 | John 3:22-33 |
| 30. | Acts 5:12-20 | John 20:19-31 |

Holy Trinity Church Welcomes Missionaries

The Sakellariou Family, Orthodox Christian Mission Center missionaries in Albania, took a whirlwind tour of the United States as they visited eight parishes of various jurisdictions across the country during August and September.

On September 8, 2005, Father Nicholas J. Solak (pastor) and Holy Trinity Orthodox Church of Stroudsburg, Pa. were privileged to host the family. The evening began with a moleben celebrated by our diocesan bishop, His Grace Bishop TIKHON of Philadelphia and Eastern Pennsylvania, and attended by approximately 75 men, women and children. The crowd was mainly comprised of parishioners from Holy Trinity Church, Holy Cross Greek Orthodox Church (also of Stroudsburg) with their pastor, Father Theodore Petrides, as well as a group of seminarians from St. Tikhon's Seminary who accompanied the bishop.

Following the service, the faithful gathered in the church hall. A dinner consisting of a variety of Slavic and Greek foods, including kielbasi and sauerkraut, pierohi, spanikopita, and pastitchio were prepared by parishioners from the two churches.

After the meal, Shannon and Panayiotis Sakellariou gave a presentation about their missionary efforts in Tirana, Albania, where they have been serving since autumn of 2002. Shannon came as an OCMC missionary to open an Albanian-American primary school under the direction of His Beatitude, Archbishop ANASTASIOS; and Panayiotis came to work as an independent missionary from Greece (and later became an OCMC missionary in July of 2004), to teach English and computer skills at the Resurrection of Christ Theological Academy in St. Vlash. Panayiotis and Shannon met that fall and married a year later on November 2, 2003, and have since been blessed



Panayiotis and Shannon Sakellariou with Sophia and Bishop Tikhon

with a daughter Sophia Philothei, born November 13, 2004 (who attended with her parents and provided joy to many parishioners).

Panayiotis explained that when Albania's Communist regime ended in 1991 and religious activities were allowed again, there were only a few priests living in the country. However, since the opening of the Theological Academy in 1992 more than 120 men have been ordained as priests. Currently, the school has 50 students. As it expanded from a three-year to a four-year program and language requirements have changed, Panayiotis has worked to develop both the textbook collection and the library offerings in English, and to establish a 4-year sequenced curriculum with standardized syllabi and semester final exams. Furthermore, he has developed relationships with his students and the rest of the St. Vlash community through hosting lunches in Tirana, plan-

ning English language movie nights, and conducting a one-week English language review before the beginning of each academic year.

Shannon spoke of her background as a high school English teacher in Chicago, and the founding and directing of the Shkolla Protagonistët (Protagonists School) in Tirana. Religion is not taught as part of the curriculum, but a voluntary after-school catechism class is offered, and the school celebrates the birth of Jesus with an annual Christmas program. The school is open to students of all religions, and for some, this is their first true exposure to the Orthodox Christian faith.

Panayiotis and Shannon are also involved in youth ministries through teaching English classes at the Orthodox Youth Center, helping with the girls' summer camp program, and participating in the university's Orthodox fellowship and

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35TH ANNUAL
FALL LECTURE SERIES
"BACK TO BASICS:
REDISCOVERING
TEACHINGS OF OUR
ORTHODOX FAITH"

Very Rev. Constantine Nasr

Pastor of Saint Elijah Orthodox Church, Oklahoma City, Okla., and
Dean of the Southwest Region of the Antiochian Orthodox Archdiocese

Editor's note: A ninth-generation Orthodox priest, Father Constantine guided his small parish of 50 faithful as it increased in size 24-fold and also gave birth to two mission parishes. Fr. Constantine offered the fruits of his experience to the listeners at the annual lecture series.

Your Eminence, Metropolitan Herman, Your Grace, Bishop Tikhon, brothers, the clergy, Fr. Michael, Fr. John, Fr. Dan, all of you my family in the Lord. I want to thank you for the hospitality and the spirit of love which Jesus has left us. The last thing he said was "Go and teach, go and teach all nations." So we try the best we know, how to teach and preach and baptize even though we are unworthy. Therefore it gives me pleasure and honor to be here with you, and before I begin I want to thank you, Your Eminence, for your wonderful heart. The Spirit emanates from this holy ground. I remember the hospitality you gave to the students that came from Palestine, the remnant Christians that are forgotten, and housed them here at St. Tikhon's. Last year one of those students graduated from Thessaloniki, so thanks be to God.

The story of St. Elijah is not a unique story. Each one of you could write your own story about your parish, no matter how large it is or how small it is, but I want to speak about St. Elijah in particular. Every time my brother-in-law, who is also a priest now retired from St. Elias Church in El Paso, Texas met at conventions or conferences, he would speak about the wonderful Bible Belt, the South. Now being from Palestine, with a literal interpretation I really felt that people were holding the Bible hanging down from their belts. I should have brought one because someone presented me with a "Bible Belt." So, I always said it would

be nice to be in a place where people love the Bible, where people read the Bible and not only kiss the Bible.

By the grace of God the metropolitan said, "You are going to Oklahoma City." We are supposed to be and we should always be obedient to our fathers, because we are soldiers. Whether I like it or not I had to go to Oklahoma City. So I went to Oklahoma City and I tell you what — there were Bibles on every corner, and hellfire and damnation. All these were kinds of challenges. Do you know what I found out in Oklahoma City? It is ranked number five in the United States in everything that is called sin. And in fact once I was stopped at 42nd street when I first arrived. It was in the summer of '82 in August, and I mixed up the streets, because I was anxious. I stopped at a corner and I was waiting for so-and-so to meet me and help me out. I found out I was parking in the wrong place. My wife said "These people are looking at you," and they were looking. So, guess where I had

parked in front of? An adult bookstore. That's the kind of exposure I dreaded.

So I came to Oklahoma City to St. Elijah Church. The majority of St. Elijah is made up of second and third generation Southern Lebanese. I had a very difficult time with their pastor, I came to a place where father does not speak to a son and daughter doesn't relate to her father. They

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had a clannish mentality. I had to ask myself, did the bishop want me to take care of these people? I was not informed, by the way, what I was going into. He said, "Just go, that is your mission." I found families divided, the parish of 126 financially broken, and in church services with fifty people. I came from a parish of almost 300 that I started from a small number. Everyone was spiritually hungry, our priest-bishop relationship and the community were cold. There was tension, I found outside influences, this Protestant mentality, "hellfire," "Are you saved?" and these are the questions that constantly hung over you, "Are you saved?" and "Have you been saved."

And then I found the ethnic ghetto mentality — "This is a church for the Lebanese." I didn't see that in the Bible. I didn't see it for the Russians either, neither for the Greeks. And I was stunned, I would tell any of you the details and you would be stunned.

If you open your mind to the scripture you will find that you are in a battle zone. These are the immediate steps I took. First I began to make pastoral visitations. This began to give me some ideas of whom I should visit. I was listening attentively to the recommendations of individuals whether I liked them or not. I was listening, I made an effort to make pastoral visitations, and that requires time and sacrifice. So the priest has to answer the questions. And I'm not going to put the burden on the priest, or on the metropolitan, on the bishop; it comes from above, from Christ to the metropolitan, the bishop, then the priest and the laity.

All of us are coworkers, but it has to come down to "me." It has to begin with me, either I sit behind a desk, or I will have to do something about it.

So I chose to move and I made pastoral visitations. I tried to understand the makeup and dynamics of the parish, and this is important. Why? Why had this parish ended up in chaos? To have a brother or sister that don't speak to each other or respect the father, this was tearing apart the church. Try to build up the spirit. I always, and keep this in mind, I have always built up on the positive. Never any time in my life have I put anybody down. My father told me, "If you have something good to say about someone say it, if not don't say it, let God be the judge." So, I kept the commandments of my father — I listened to his wisdom. So I went to this family, and this family, and this family, and I listened. And my object was to forgive and to pray, and I said "Forgive me first, God," and built on the positive.

So I created a visitation for the parish council. You know, I don't even like the word parish council. They are ministers with me, just like Christ and the apostles. Each one has a unique position. So I began to deal with the parish council. I wanted to impress on them that I am a coworker, but that I still have a vocation. I would put my cassock on at the meeting. I would have an icon, light a candle; I would offer a prayer of intercession to the Theotokos and the Holy Spirit. So the atmosphere has to be a church atmosphere, mold the mentality and the mind of the people. So that was very important to me.

I began to have 10-15 minutes of words of reflection at the parish council meetings and other church organizations. You know we kiss the Gospel, we honor it of

course. I had Fr. Gordon Walker come to speak about the development of the scripture, talking about when they came from the Evangelicals to Orthodoxy. They saw the sign of the Cross and how we venerate the Bible. He said, "We as evangelicals don't know how to do that. We underline the Bible." So what we need now, you and me, is to kiss and underline. The problem, I found out in my parish, is their Bible is collecting dust. I haven't seen one of my parishioners open a Bible. Just in a sneaky way check. (Do a finger test to see if there is dust on the front cover). Do it fathers. So I began to deal with the subject that they need to know the Word. It was not enough to make the sign of the Cross, as if this gives you a passport to heaven. Let me tell you something, it will take you nowhere. If you make thousands of crosses and bow down it will take you nowhere. If you don't live that Cross so that it is magnified in you by sacrifice, it means you are blaspheming against the One who was crucified on the Cross.

So I found people in my parish who simply didn't talk to each other. What is that? How can a church grow, how can you restore a family? This problem requires obedience and humility to the Lord. So here I began to bring them meditations and tried to initiate programs. And by the way, I struggled. My successes and experience did not come from me. First



of all the glory belongs to God; second to my metropolitan and bishop, to the elderly priests and lay people who love God. That was the strength that was related to me. So I began to shape programs to get people involved.

First I felt we had to have a neighborly visitations. If you have a parish with a problem, that cannot grow, then you need to do something. So I did neighborly visitations. So I would go and say "Mr. Joseph, how many people live in a one mile radius in your neighborhood? I would like to come and make a pastoral visit to you. Would you invite them? I would make sure there were no other expenses, I would just stop for a cup of coffee. And that's how I began the ministry to build up confidence.

It takes two to three years, at least, for a pastor to build confidence/relationship in a parish. People are looking to see if this priest is doing God's work, or if he's able to do God's work.

And so I began to initiate what you call neighborly visitations. I had a cup of coffee, my bagel, and my chart. Just general questions they would like to discuss. I also asked them to invite their friends

from the neighborhood. It's very important to be hospitable, we are hospitable people, it's a hospitable church, so why not.

Second I immediately initiated an evening platform with the pastor. "I am sitting here in the church, come have a cup of coffee with me, ask me any question you want, just try it." At the evening platform, no one was higher, it was just a round table. I did that and they came. I remember when I started it; there were only two people. I said even if one person would come I would do it, for the sake of one, not twenty or thirty. "And there was some, he was himself and then there was Peter and he brought the million." And so we give up fast, we become so disappointed. I know in my mind that I need to be patient. Patience is the key in this. I began to have a "luncheon with your pastor." I have to make myself available, that's why I'm there. Thank God my wife was accepting the challenge with me. I think it very important to have a moral support that understands your ministry. It is a ministry that requires both, but if you have someone who's not willing to help you out, you really have a problem. You have another cross to bear. So wonderful for the Matushki that are here, we put our hats off to you. And you, the future matushki, understand that your husband will be a soldier on a battlefield, like the soldiers who are in Iraq, or worse even. So keep this in mind. Thank God that my wife was supportive of my needs, even at the expense of my children and our livelihood, to deal with the problems of St. Elijah.

So, I thought of an idea, why don't I create an advisory board of the chairmen of all those who served through all the years in St. Elijah. Once a month I would go and have breakfast with them. Just to talk with them and share with them where I'm going. I'll get their wisdom, some strength because that is the connection.

People in your parish need to be touched. And there are ways and means to be creative enough to give each one an opportunity, whether it is a luncheon or a platform. There are possibilities that exist. There won't be 100% participation, but at least you tried.

I found also that our people have very limited knowledge of our faith. Ask yourself this question, "Can you define who you are as an Orthodox Christian, or Christian Orthodox, if someone asks you which church you belong to?" You say, "I belong to St. James Russian Orthodox Church." Then they ask, "Tell me something about it." Do you have papers, pamphlets, brochures, and audiotapes? Do you have them in your churches? If you don't have them, you don't have them. But they are available. I found out my people didn't know, and that's a problem. My parish council didn't know. This is a different subject.

Our people have suffered a lot, but we can't use this excuse anymore. We have books we have materials we have everything under the sun, today are on the website. But we need to be good individually in what we believe in and how can we share it. So I initiated a bookstore. I went after four people to give me a thousand dollars each, and they were kind enough because they were in misery. They saw their Church going down and it's very sad when you see your home being burned or destroyed as we have seen on TV. You want to rebuild. St. Ignatius Bookstore brings us about seven to ten thousand dollars a year, and we give books and pamphlets away. Anybody that walks into the

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church we give them as a gift. From an icon to book to pamphlet.

It takes one to two people to say, “Okay father; here’s an extra push.” You need extra hands. If you get that support you are fine. Thank God for people who give that support. How did we get where we are today? As I said we focus on Christ at every meeting. We have tried to build the spirit of the church [up] to personal evangelism. Whenever I went out I took my Bible with me. How many of us go to church with our Bible? How many of our children go to Sunday school with a Bible? Very, very, very little. Even in the Bible Belt we are dealing with this issue right now. I want the children to bring their Bible with them. We do not live in an Orthodox ethos like in Romania or Greece. We’re living in a melting pot society where everybody’s hammering “Oh yeah” right and left. I was sharing with his Eminence and His Grace that four days ago I was at a gas station. Two girls in a convertible pulled up as I was putting gas in my car. One of the girls jumped out and said “Can you tell me about your Church?” Just like that. I said “Ma’am, here’s my card. You can go to our website, read something, and then come visit us” (I didn’t want gas all over the place and have a fire.) She gave me her card. I read it as I was going to pay for the gas. It said, “Are you 100% sure you are going to heaven?” I said, “Where are they?” I looked around and they were gone. I wanted to challenge them. Why? Because they were gutsy. Whether right or wrong no one can tell for sure, but hey, they are teaching their children, teenagers and young people. They came to me knowing I’m a priest/pastor. They made a point. What kind of method [do we] have here in Pennsylvania? Do we have the same guts as St. Paul and like those girls? That’s a question. And I found this great challenge hammering on us in the Bible Belt and I’m sure it’s in this area too.

I was sent to a church that had that ethnic ghetto mentality. It was a church for the Lebanese. I had to deal with that, I had to deal with the lapsed Orthodox, and the inactive Orthodox. I can’t do this by my-

self — I’m not a magician. I’m not miracle working but I believe the Lord works with those that seek his soul early in the morning. The Lord can be a companion. And so I began to do a lot of prayer, without prayer, my family, nothing moves. So remember prayers and intercessions. Hard work and forgiveness, and the immediate needs in parish education.

I established inquirers’ classes. A series you can find in the *Resource Book for Mission and Evangelism*. These are my ideas that I learned from others and put together. In this book I have information on inquirer classes and eight lecture series which were compiled only after long years of experience.

I asked personal testimonies from someone who has embraced the faith and had him write his story. So I read it and correct it. Then I say will you please read it instead of my sermon in church. By doing this I’m doing three things at the same time.

Introducing a member to the family. I am educating indirectly the cradle Orthodox (no matter how much you cry and beg they don’t show up). So we have them in the audience in the church, and you are teaching them that way. And also you teach about that particular person’s denomination.

“Coming Home” is the result of my sharing ideas about my future book; doesn’t matter — we need to bring people

home. It’s not for credit — but people are coming home. But we as cradle Orthodox Christians, I am sorry to say, today we are taking it for granted. There are many that sacrificed and gave up a lot for us to be where we are. And that’s a great joy for us.

How many parishes do you have with Bible studies, in your own surroundings? How about “Vacation Bible School”? People want to learn about the word of God. How many have free pamphlets and brochures about the Church? Just to be given away. How much money has been put into the budget for outreach? These were the issues that I had to deal with.

In the midst of that I had people calling threatening my life. All this because I ended up going to a parish that has bad habits? My life was threatened. I had to tape the person’s voice, identify him, and let him know that I wouldn’t sue him and if you ever call again you will be in jail. So we priests also have our pains, no doubt about that. This education process wasn’t overnight, it required patience on my part. Prayer, patience, consistency, soul searching, and establishing various ministries — we have called them committees. But this is not a committee, we don’t need committees — we need ministries. I began to establish various ministries to get people involved, because people want to be involved. With the help of the people in the church I took a survey.



We gave a talent sheet to our parishioners to see where there is talent. You see I am saying to the parish, What talents do we have? This is very important — to survey their talents, and see where they fit best. It's a way of reaching out because they want to be involved.

Have a vision for the parish. As a priest in the parish for three years, a few people like to point fingers. "My daughter is lost, she doesn't come to church, we are losing young people, what are you doing?" Everything was pointed towards me. Like I am the one who caused everything. So now this is another challenge. I was talking to my dad, I said "You know dealing with this parish council, they know nothing about their faith, and they are in this mess, I am here trying to get some ideas in their minds. I want to move forward, I can't stay stagnant." Father said, "Why don't you just challenge them." I

asked, "Challenge them with what?" He said, "Ask them what is their vision." So I elaborated on that. I asked them "Now that you are the parish council members, I would like you kindly to write your vision for St. Elijah for the next 3, 5 and 10 years from now. I will give you a month, give me your ideas." And you know from the 15, 13 responded. From those 13 I had these responses.

"We want the church to grow, We want our young people to come, we want more sacraments in the church, we need more prayers, we need outreach. We need, we need, we need." I said that's good, we are on the same page. Now let us have a committee, I said, why don't we call it ministries. We began to evaluate our vision, and work on priorities. You cannot do everything at the same time. So you have to work on priorities step by step. You accomplish one, you move to the next one. And that's what I did, but I didn't do it all by myself, I had people to help me. Spend time with individuals from the parish on a one to one basis. It requires lots of time from the priest to build confidence and to make that person feel that he/she is worth it and needed. It's not for me but for the glory of God. Never focus on yourself. So we created a parish council vision, a mission statement. We thought to begin with we would have outside speakers. I was not against bringing cradle Orthodox speakers, but I thought I should have someone who is non-cradle to come into the fold,

to tell us something. So I began to invite people like, Peter Gillquist, John Braun, Gordon Walker, and other individuals, even Andrew Walker from England. And these speakers before they spoke to the parish they spoke with the parish council and other leaders to break the ice, just to build up the spirit. In terms of advertisement we would go to the local newspaper, the local college's departments of religion and philosophy. But we needed money. So I began to ask the organization in the church to allocate a certain amount of money or to sponsor part of the speaker's expenses. Or I would ask individuals — I was begging. When the church of Jerusalem wasn't in distress, they would send us money. I was begging, because I felt that the church would never change. I tell you when I came they did not have enough to pay my salary. They would tell me to talk to talk to different people. It took time to change the hearts of people. There's no one in the church that I call evil. You can get the best of people if you smile and reach out your hand out. You can get it out of the devil, if there is a devil, you can do it. You just need the willingness to do it, "Let's embrace and work it out." It took more than three years to work it out.

But when I deal with speakers I have a different approach. I did not just haphazardly go about getting a speaker, because there are so many speakers. I'm not saying I'm a great speaker, God forbid, but there are people who can deliver who can really stir the heart, and really have something to say. There are some that are really boring, and you run away. So you have to really be careful what kind of topics you are going to speak about. We have a ministry to choose topics, and how we choose to advertise in the newspaper. It's a good idea to have an organization involved when you have a speaker. You create jobs for people in the church just to get them there. Depending on the amount of people who show up, choose the room appropri-

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ately. But in the meantime you have a lecture series and you bring a speaker. You do this four times a year and it will cost. St. Elijah did not grow just sitting. We had to invest and the cradle Orthodox started to say, "What's wrong with us?"

At your own parish do you see the same person sitting in the same chair? Don't dare come over there and take her seat. "Get out it's mine!" I've seen at St. Elijah. But you will see in due time the spirit of hospitality. This is an example of an elderly lady, 82 years old. She would come to the church, using her cane, and I would watch her come. A new family came, a former Baptist minister Herb Hamm who is now my assistant, with his family of seven and sat down in the fourth row. I said, "Oh Lord, what's going to happen to me now with this family." So this lady, this is the truth, she was walking down the middle aisle, then she walked back, she's counting pews with the windows, she walks and she looks, walks and looks, and I'm freezing, afraid something is going to happen. So she comes and she sees them sitting in the same spot. She looks at them and I said, "Oh Lord help me out!" Guess what this lady did. She went to the 5th pew and sat down. And that family is in St. Elijah's today, because of hospitality. We have people after 23 years, who think as if it is their St. Elijah and their own pew. They own it. This is a wrong concept, a wrong teaching. We have to be hospitable.

In terms of outreach, mission, and evangelism, you have to have various ministries to welcome those people to get them involved and to follow-up consistently. I ask my people, "Are you willing to smile? Are you willing to give money?" Because my fifth year at St. Elijah I gave them an ultimatum, I said "Look, I've been here five years and I came because the metropolitan asked me to. I've been doing my best but now the time has come for me to do more to the parish. I know we are capable, but if you are not willing to sacrifice with me to help me out. I need to ask His Eminence to move me to another place." I told the parish council there is no waste of time. I said I need financial support for mission and outreach.

I need to reach the lapsed and to welcome the strangers. During Holy Week we have the wonderful hymnography of "the Stranger." So there are so many strangers that come to our churches who are reading the signs and don't even know what the signs says. So we began good extensive public relations in the newspaper, in [the] telephone directory, and various organizations in town. Whether this club or that club, we were getting involved. I asked parishioners to invite me to their "club." And there are people who are members of clubs who give so much to the club on a month-only basis, which is more then they gave the last ten years to the church. So I selected topics that would draw interest, and I shared the topic with people to see if it's really a topic that draws people.

It is important to have a group of people that are willing to smile and be hospitable. To extend a hand, whether its in the term of ushering or helping at these lecture series or to follow up. Have registration. We have festivities at St. Elijah's, which is one way of reaching out. So we give out pamphlets, not too much, one or two O.K. Then we have place mats, something about the church. When they are planning to eat they can read them or take the place mat with them. We have tours of the church. We do not just feed them; we take them on a tour. At the old church every half-hour we would have tours. Now that we are in a big place we have five tours at the same time.

Those that have been in Jerusalem at the Holy Sepulcher, you can see a group on that side, you see a group on this side

— who's doing it? It's not me alone. It's a pan-Orthodox Spirit. The Russian priest is there, the Greek priest is there, the Ukrainian priest is there taking tours. Working together. What a joy to know we can do things together. This can be done on a local level here in this area and anywhere. So building relationships with your brother, the priests, is very important — we cannot just focus on St. Elijah Antiochian Orthodox Church, or the Russian Orthodox Church. I don't think St. Innocent wanted that. St. Innocent would want the spreading of the gospel to all, not just to one group. So I respect all. I respect even though it is wonderful to have our identity and tradition and customs, thanks be to God. But I think we can do more for the gospel if we put our efforts collectively. It requires dedication for the priest to set the tone. We need show that we the priests work together as brothers. That's important. We have included St. Elijah Church as part of this process. In due time we created St. Andrew's family night. St. Andrew family night consists of seven programs with each priest involved in giving certain lecture. We have inquirer classes — one for Bible study, one for hymnology, one on how to cook, anything just to draw some one in. They are doing it. Your next-door neighbor mega-churches are doing it, I don't want to be in mega-church, but surely I need to get the people involved. That is the secret, get people involved in the Church. And so St. Andrew consists of a pan-Orthodox Spirit of which we have now between 100-150 people involved, from children, to par-



ents, to strangers. This was done between four or five churches in town here — regardless of jurisdiction it can be done. People need to learn to work together and the leadership needs to support them. St. Andrew's night is a model that other priests are following in Phoenix, Arizona; Houston, Texas; Wichita, Kansas. Pan-Orthodoxy is needed to show our witness, our collective witness. And through these festivities, through these tours, we see a multitude of people coming in.

Sixty to seventy percent of people who once belonged to a church do not attend a church today. Even here it is the same. You cannot tell me that in Hamlin with a population of 10,000, that 9,000 go to church on Sunday. Let's say they do. My question is, "What happened to the other one thousand?" Can we do something with that? Absolutely you can. Are you willing to do it, that's the question? It requires dedication, finance and cooperation. This is synergy, working together. Now we have a pan-Orthodox spirit on a local level blessed by the hierarchy. There is no hierarch that will tell you don't work with your brother priests. So those people come for inquirer classes and if they decide to join St. George Orthodox Church God bless them. We don't think we are losing him, or we are losing her. We are not losing anything. In fact we are gaining a family. We have to think always positively.

To get peoples' involvement in the parish, I created a calendar where I have ushers and I have epistle readers. There is no reason for one person to read the epistle from the time of birth until he dies. There's no reason for that. There is no reason why the treasurer needs to count the money by himself or only with the same people just collected it, that is wrong. There's no reason you can't have two people hold the cloth. Get people involved! There's no reason that you have to say "I'm the priest and no one speaks in church." I understand canon law. I want to get this cradle Orthodox to move and he's not moving, so I'm going to teach them to move indirectly. I also have a calendar for altar boys, the bookstore, Sunday school, parish council, and welcoming guests. So this calendar is a monthly calendar that is sent to everybody, but it takes time on my part to sit down. So if there are two broth-

ers serving in the altar, I don't want them on the same Sunday. That is a secret, you don't bring them in on the same Sunday. You don't put two brothers to usher; you mix them up so everyone has some responsibility. The coffee hour, whatever. So it takes time on my part to create a calendar that gets people involved. So listen, that is the secret. There are people that I ask just to clean the votives, we have a custodian, they clean them, but you see some people are looking for something.



So there are various ministries to maintain the church. Some people like history so this is what I did. I said, "You're going to be the historian of St. Elijah. Go through *The Word* magazines each week. I will provide you with the books; I want you to solicit all the history of St. Elijah. One person was interested in church traditions, so I said, "Go through *The Word* magazine and look for anything pertaining to church traditions." There is already a book completed. But you see in the process he felt wanted and needed, and he helped me. So we need to delegate and share responsibilities and that is part of growth.

We must be willing to give up, but sometimes we don't want to give up; we want to know every little detail. So I don't care if the bathroom sink is not working, it's not my job. That is the council people's job to figure something out like that. I have to go to the people in the hospital; there is other work for me to do. But sometimes we have to deal with circumstances at hand. And I have dealt with them. And I tell you it's not that joyful all

the time. Cleaning toilets is not my job, never was, never will be, but if I have to clean toilets for the sake of Christ I will. Because the church has to be beautified. The sanctuary has to be cleaned; somebody has to beautify it. It is very hard for some people to shake hands, but now we try to find people in the parish who like to smile and reach out. And you're not going to find everybody doing that. But in some people there is a spirit for outreach.

When somebody knocks at the door or comes to the Church he or she comes for a reason, and that's where you catch them. You visit with them, you take their name, their telephone number, and you give them a gift of a book. And you begin to follow up with a phone call. These things are important for outreach, mission, and evangelism. Every Sunday I reflect on the people I did not see in Church. And I have lay people to participate in this outreach to call up them also. "I miss you Janet, I hope everything's O.K." So this is another outreach, but the priest cannot always do it, he also needs lay people to do that.

I was the pastor there, of a small parish of say 50 to 100 families who have had broken to pieces financially; what are [the] rewards? There are great rewards! I never dreamt that the church would grow from 100 or less to 450 families. From being ethnic to no longer ethnic. It's God's house for all people. Financially the church is sound. We have gone from one person, a part-time secretary and myself, to now having nine on the staff. From a budget of thirty thousand to almost six hundred and fifty thousand today. From a church that was built and practically paid for, but barely making the expense that now by the grace of God a new church was built for nine million and is paid for. We are building a family center for three million and it will be paid for, we are in debt only seven hundred thousand. We are beginning to establish an Orthodox school next year in 2006.

We have started a mission, and I have

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How to Make Our Parishes Grow

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lots of challenges from people, they say “You take them away from us father, you take them away from Oklahoma.” I said, “Really, do you love these people or do you love their pocketbook?” Well, I don’t want to make a judgment, but I know exactly the concern. We going to lose them then we lose their pocket book. And I said “You know part of outreach and mission is spread the Word, and God will reward you. So we have an enrollment of 72 souls, all of them, I would say have embraced the faith. I do not like the word convert. I just don’t like it. It doesn’t sound right. Embrace the Orthodox faith. They already got 10 acres to build and they’re doing the same lectures and outreach and program on the campus. Out of this we have in Stillwater another mission. And how did we even get to that point? I will tell you. You have to stir the hearts of your people to believe in the spirit of outreach and evangelism. Don’t keep the light under a bushel — it’s going to burn you if you keep in under a bushel. Let it shine. And there are individuals in the parishes who are willing to sacrifice. There are people who sacrifice; and there are people who are millionaires who won’t give you a dime. I know that. But I know that there are people who are barely making it and give more than the rich are. But as long as they give, thanks be to God, the rich and the poor the healthy and the sick. We established in our budget, through generosity, a missionary budget. For example, we say there are three families in Hamlin, here we are going to establish a mission. What does it take to do that? I can tell you flatly, we have to come up with about twenty thousand to twenty-five thousand. And I say to those people O.K., if you really want to establish here, if you just support us. We will be the kind to bring the chair to the table, to bring the candle to the tabernacle, from A to Z. The only thing we want from you, how serious are you, can you raise a few dollars to get the rent for this room. So we initiated St. James chapel where we go every Wednesday and have a lecture or Bible study in Stillwater. And last Sunday I was there, we had forty-two people at vespers. Some Albanians, Ukrainians,

some Georgians, some Anglo-Saxon. It costs them fifteen hundred a month just to maintain the building and they’re doing it. And they established a building fund. And there was a man — you see you have to throw the net and catch it immediately. There was a man that had come more than four times to the classes. And I said to myself, I think that I should do something. I initiated a pastoral advisory council. I said, “Will you be on this advisory council to lend us your wisdom?” He said, “I’m not a member of the Orthodox Church.” I said “It’s okay, your presence here is important, will you lend a hand to the group over here?” Just gentle talk. He said, “Yes.”

We tried to raise some money — I spoke about St. James. I said this “little child James” needs some help. This child needs clothing, needs diapers, he needs to be fed with a bottle. Can anybody give us something for this “little baby James”? Guess what? When we finished we got ten thousand, and five thousand came from guess who? That stranger.

You know just the way you talk to the people. You can stir the heart. It’s not enough to bring people in. It’s a fallacy. If you just get them into the fold, then they’re going to get out of the door — revolving door. We have so much of the revolving door in the Protestant world, in and out. That’s why you have so many Christian denominations and people are lost. We want to keep them in. To keep them in means we need to get out of this mentality. We need to say “It’s not our church, it’s not my church, it’s God’s house.” As long as it’s my church I got to go. You have to change your attitude. You need to have the gospel of compassion, the gospel of love, the gospel of charity. This will work, I’ve seen it. And the wonderful thing is that it is not only happening to St. Elijah. It’s happening to the Greek church, its happening to the Ukrainian church — the dying church in Jones, Oklahoma. And now we tell our people living in that neighborhood, please go and support St. Mary and St. John’s. We don’t want that church to be closed. That’s strength we are investing in, to spread the gospel in Jones, Oklahoma. It takes time. The question is are you willing, really, to search your heart to say, “Am I a missionary individual? Am I taking the torch? Am

I taking the commandment?” We have been baptized, we have been chrismated, we have been given the commission, it’s not only the priests, we are all priests with different functions. We are all priests to all nations. And so the beauty of St. Elijah is that we are now able to spend our time and talent to spread the Word of God in Oklahoma City and outside.

It takes a good ten to eighteen years, maybe more, for a parish to see a child grow to say, “I would love to be a priest.” A harmonious spiritual priest. And now out of St. Elijah we have Fr. Basil McMurray, we have Fr. Anthony Bahoe, Fr. James. We have about 20 seminarians and priests, who have come out. Why do you think that is? And now we cannot live without those who embrace faith, it’s amazing, it’s really a marriage. And they are serving in the church at all levels, they are working in office duties. Are we willing to give ourselves an opportunity? Again, “Unless the Lord builds the house, the workmen labor in vain” (Psalm 127:1). “Behold I say to you lift up your eyes and look on the fields, that they are ripe unto harvest” (John 4:35). And the gospel of Matthew: “The harvest is plentiful but the workers are few. Therefore beseech the Lord of the harvest to send out workers to the harvest” (Matt. 9:37).

Without prayers, without Bible studies, without intercessions, without sacrificing, without consistency, without the willingness to do the job and the co-working between lay and clergy we will not accomplish the task. Every one of us will be judged; to whom much is given, much is expected. So don’t say I think it is our church, you have not yet suffered, I haven’t seen any wounds, any pain. There are people who did suffer for the Cross and have died. But I am thankful for the founders and benefactors, so we have to be just. Thank God for they have suffered a lot to get us where we are.

My father came to the United States in 1954 collecting funds for the refugees [from] Palestine [who had] been scattered. And I remember him sending a note to my Mom. I remember my Dad with the cassock and the beard in the Holy Land. My mom opens the envelope and sees the his picture and goes like this (puts her hand to her head) then she give it to my grandfather and he go like this (puts

his head in his hands). What happened to our son, what happen to my husband? Because now in this picture is my Dad, his beard is shaved; he's no longer wearing a cassock he's wearing a suit. And my grandfather and my mom thought, "They corrupted him in America, he's no longer an Orthodox priest." God only knows what happened after this — tears, screaming, and wondering what happened to my Dad. It was a mess for a while, until my father called to assure them that he is still an Orthodox priest and he did not deny they faith. So when I came to America I was wondering exactly about that. So I said to my grandfather I am going to find out exactly about that, whether he is still making the sign of the cross and if there is an iconostasis in church. So when I came to America to Nebraska, there's a synagogue, and my father says, "There's a synagogue." I said "Oh Lord, no." You see we escaped from the Jews, you know, from there [Palestine]. There's a fence here; at least in Jerusalem there's a wall there. So I said, "Dad, will you take me to the church." "Yeah, I'll take you to the church." I was afraid to tell him, "Dad, are you still Orthodox priest?" So he took me in and I saw the iconostasis. I said "Daddy it's wonderful you are still an Orthodox priest, I'm going to tell you what happened." The point of the whole story is that I did not bring the Church here. There are many that came, and have died and have nothing that brought the Church here to this land. To them is due honor and glory and memory. I believe we have a challenge, each one of us, in honor of them, and [in] honor of Christ, to work harder to stir the heart of our community.

You who are on the parish council, you who are lay people in the church, don't worry about the finance. You need to worry about what the Lord has told us. To begin to read, not only kiss the Bible, to sacrifice, to be an encouragement to each other. To them belongs the glory, but to us also belongs a challenge. Are we willing to take that challenge on? I think there's lots of people in here and everywhere looking for the pearl, looking for the truth. Believe me.

My last remark I would say is this. How you talk to people is important, never put people down. Speak on the com-

mon denominator. Give thanks that you are able to talk about personal history, and love for the Bible. Slowly talk about little traditions, step by step.

Don't say this is my church, the only church, the true faith, you will scare the heck out of those people. You absolutely will, and you will never see those people again. Do it with gentleness.

There are resources you can use. Books, videotapes, audiotapes, and all



that. Just a little love, a cup of coffee, and a little sacrifice. Last week a man called me up and said, "My name is Spyridon Reese. Reese? Spyridon Reese? I doesn't sound Greek does it?" "You know a couple years back I came to St. Elijah for inquirer classes. Do you remember me? My name wasn't Spyridon, my name was Keith." "Ah, you Keith?" "Yes." He said, "I've been reading a lot about the Orthodox Church and Judaism. And just two weeks ago I made a journey, connected with people on the Internet. Met people in New Jersey flying to the Holy Land to tour Jerusalem and the holy places. So I went and I am back and I am Orthodox." I said, "I can see your name is Spyridon." I said, "Where were you baptized?" He said, "I have a story to tell you." I said, "Do you have documents?" He said, "Yes." I said "Okay, Spyridon why don't we meet next week, I will meet you (this is important) at your convenience, at any time." This is how you have to do it. "Well," he said "I'm working." I said, "What time do [you have] available." He said, "11 o'clock on Saturday." I said "Okay, 11 o'clock on

Saturday." I said "I will be there." I had other things to do, but I will be there to see Spyridon.

So Spyridon comes in and says, "Can I receive communion in the Orthodox Church?" I said, "All right. Let's talk first, and tell me your story." So he was reading from our lecture series, but he kind of disappeared, then he came back, then he disappeared, and then I hear his voice after a year and a half — Spyridon, and he wants to receive communion in the Orthodox Church. What do you think my response would be to that? I said "Spyridon, show me the document." I saw the document of baptism. He said "You know two days before I left, something in my heart told me that I needed to be baptized. So I talked to the tour guide, if he could find a priest to baptize me." It's like the eunuch on the road. He said "I'm sorry. Can you find some one else who speaks the English language?" And I told him my need. And he said "O.K. You have two choices; you are now in Jerusalem. Either you go to Bethlehem or you go to Jericho. Which way you want to go?" They convince him not to go to Jericho, it a difficult trip. It's true. It took them 5 hours to go 15 kilometers, to get from Jerusalem to Bethlehem. He said "I was baptized in the chapel of the Nativity in Bethlehem." I said, Show me. The baptismal font, the chrism, the priest vested. I believed. I said, you know, "Let me see who is that priest?" I remember from my last visit that his name is Spyridon. The priests' name is Spyridon! So this man took the name of the priest Spyridon. And so Spyridon is the godfather, and Matushka the godmother. I said, "What did he do to you." He says "He kept me about three hours, talking to me, asking me questions. And then finally he says I'm going to baptize you. When you go back to Oklahoma visit the priest and talk to him."

So he came and told me the story. I said, "Yes, you are Orthodox. Tomorrow I'm going to give you confession." I spent

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Why Do We Light Vigil Lamps Before Icons?

by St. Nikolai of Zhicha

The first reason is: our faith is light. Christ said, "I am the light of the world." The light of the vigil lamp reminds us of the light of Christ, which illuminates our souls.

The second reason is: it reminds us of the light of holiness of the saint before whom the vigil lamp burns. The saints are called the sons of light.

The third reason is: it serves as a warning against our dark deeds, wicked thoughts and desires, and calls us to the path of the Gospel's light. We should strive with zeal to fulfill the commandments of Christ, Who said: "Let your light shine before men, so that they see your good deeds, and glorify your Father who is in Heaven."

The fourth reason is: it is our sacrifice to God, Who sacrificed Himself for us. It is a sign of our thankfulness and shining love towards God, Whom we ask during prayer for life, salvation, health, and ev-

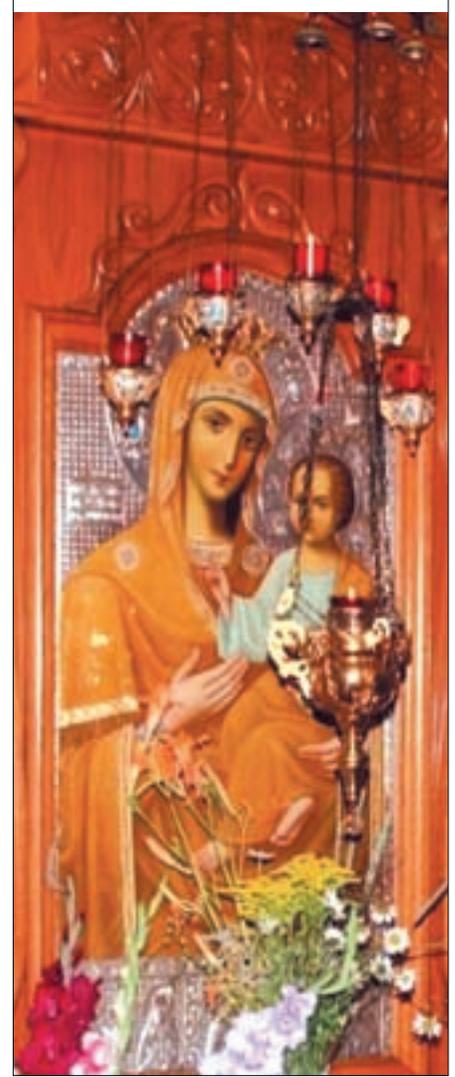
erything that God the Holy Trinity can give us.

The fifth reason is: it dispels evil spirits, which attack us before prayer and take our thoughts away from God. Evil spirits love darkness and fear light, especially the light of the vigil lamp, which burns unto God and his saints.

The sixth reason is: to urge us to have holy fire in our souls. Just as the olive oil and the wick burn in the vigil lamp subject to our will, so too, our souls need to be aflame with love during our sufferings, being subject to the will of God.

The seventh reason is: it teaches us that, just as the vigil lamp cannot be lighted without our help, so too, our hearts cannot be lighted without God's Holy Spirit. Our virtues are the oil, but from God comes the holy fire, which lights our hearts and makes us his sanctuary.

--Translated from the Serbian
by Marija Miljkovic



How to Make Our Parishes Grow

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two and [a] half hours with him. I went on the Internet and I got the history of St. Spyridon and on that there is an icon of Spyridon. I said, "This is something about St. Spyridon, just read about him, he's your patron saint." I gave him a Bible, a service book, a candle and explained how to receive communion. I said tomorrow you are the first one to receive communion. And he came, and with the help of ushers received communion. I said, "You are just like an infant, you are just born, but we will take care of you, we'll help you, we'll nurture you, we welcome you." Now if I said "No, you have to go through this and through this and through this," he's going to run to the sky twenty-five miles and you will never see him.

But, here's a point; people are looking in every possible way. What will be our message to them? This will make a great difference as pastor and lay people. So I pray to God that my talk about the history of St. Elijah is not a unique history. Many churches have been built throughout the ages. It takes more than one person to do

it. Christ is the center, but it takes your hand and your priest's hand together to build the church, coworkers for Christ.

Albanian Mission

Continued from page 42

youth leaders Bible study. This gives them the opportunity to get to know many young people and offer them encouragement and guidance in their spiritual journeys.

Thank you your Eminence and your Grace.

The evening was thoroughly enjoyed by all, as it presented many with their first personal look at the life of an Orthodox missionary.

—Gail Mastroberte

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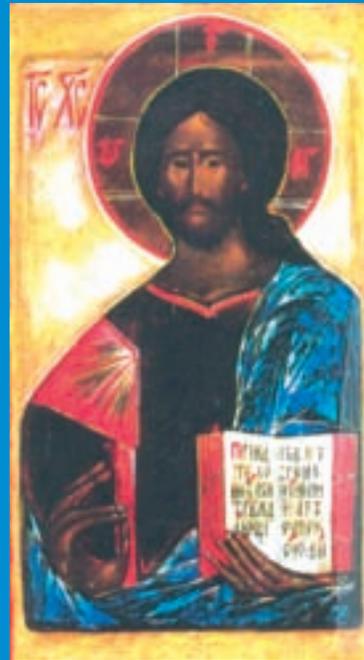
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COMMENTARY OF ST. CYRIL OF ALEXANDRIA ON THE GOSPEL OF ST. JOHN

Part XXI

John 6:16-33



Christ Pantocrator (the Sovereign of All)

Now when evening came, his disciples went down to the sea, got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them. (John 6:16-17)

The first sign having been miraculously accomplished, his flight and withdrawal are, providentially, found to be again the root and occasion of another, and the Wonderworker proceeds, as it is written, *from strength to strength*.¹ For since he was being sought as King by those who were astonished at that great miracle, and was himself refusing worldly honors according to the preceding account, it was altogether necessary that he should depart from the place, yes, rather from their whole country. So, in order that he might seem to have sailed away, and might relax somewhat the intensity of the seekers, he orders the disciples to depart before him, but he himself stays, advancing opportunely to the next miracle. For it was his most earnest endeavor, by every occasion and act, to confirm the mind of the apostles in their faith towards him. For since they were to be teachers of the earth, and to *shine as lights in the world*,² as Paul says, he necessarily led them to all things that would profit them. For this was to show kindness not to them alone, but to those also who would be led by them to the unerring apprehension of him.

But why (someone may say) after that miracle, is Jesus' ability to walk on the very sea, immediately introduced? Such a one will hear a very credible reason. For when he desired to feed the multitudes, Philip and Andrew supposed that he would be powerless to do so — the one saying that no small sum of money would barely suffice them for just a little enjoyment, the other teaching that *five loaves and two small fish* were found with one of the lads, but that what was found was nothing to such a great multitude; and from practically all that they say, they ex-

pected that he could do nothing outside the normal order of things to which we are subject. Necessarily, in order that he might remove himself from such a small-minded conception and might stimulate the Apostles' still feeble mind to learn that he, in an amazing way, does everything he wishes, he — not being restrained by the nature of things, the necessary course of things not hampering him in the least — places under his feet the moist nature of the waters, even though they were not practiced in lying beneath the bodies of humans; for all things were possible, as to God. *Evening* then being now come, and time abating the vigilance of those

who were seeking for him, the choir of the holy disciples goes down to the sea, and they began to sail away immediately, obeying their God and Teacher in all things, and without hesitation.

And it was already dark, and Jesus had not come to them. Then the sea arose because a great wind was blowing. (John 6:17-18)

Many things at once are being arranged usefully, and the circumstances drive the disciples to a more zealous search after the Savior. For the deep darkness of the night troubles them, hovering like smoke upon

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1. Psa. 83(84):7.
2. Phil. 2:15.

St. Cyril on John's Gospel

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the raving waves, and robbing them of any way of knowing where to steer for the remainder. Moreover the fierceness of winds troubles them not a little, riding on the waves with a rushing noise, and raising the billows to unwonted height. Yes, and though these things had taken place, *Jesus* (it says) *had not come to them*: for in this was their special danger, and the absence of Christ from the voyagers was bringing about an increase of their fear.

Therefore they must necessarily be tempest-tossed, who are not with Jesus, but are cut off, or seem to be absent from him through their departure from his holy laws and severed because of sin from him who is able to save. If then it is heavy to be in spiritual darkness, if it is grievous to be swallowed up in the bitter sea of pleasures, let us receive Jesus; for this will deliver us from dangers, and from death in sin. The figure of what has been said will be seen in what happened; he will therefore surely come to his disciples.

So when they had rowed about twenty-five or thirty stadia [three or four miles], they saw Jesus walking on the sea and drawing near the boat; and they were afraid. But he said to them, "I am; do not be afraid." (John 6:19-20)

When they are separated by a great distance from the land, and it was likely that they in their distress would not in any way be saved (for they were now in the midst of the sea) then Christ, exceedingly, thrice longed for, appears to them. For he could in this manner give most welcome salvation to those in danger, when fear had already cut off all hope of life. But he appears to them miraculously (for so was it ordered to their greater profit) and they are astonished beholding Jesus going through the midst of the sea and upon the very waters, and they make the miracle an addition to their fear. But Christ immediately relieves them from their misfortunes, saying, *I am, do not be afraid*. For it must be, it must be that all disquiet be away, and they be openly superior to all danger, to whom Christ is now present. We shall see then by this, again, that when we are tempted we ought to have, from hope in Christ, a courageous and strong spirit and intense, patient endurance, con-

firmed with regard to good confidence in our being surely saved, even though many may be the fears of temptation that wash all around us.

For observe that Christ does not appear to those in the boat immediately on their setting sail, nor at the commencement of their dangers, but when they are many *stadia* off from the land. For it is not when the condition which harasses us first begins, that the grace of him who saves visits us, but when the fear is at its height, and the danger now shows itself mighty, and we are found, so to speak, in the midst of the waves of afflictions: then, unexpectedly, Christ appears and puts away our fear, and will free us from all danger, by his inexpressible power transforming the dread things into cheerful contentment, like a calm.

Then they willingly received him into the boat, and immediately the boat was at the land where they were going. (John 6:21)

The Lord not only releases the voyagers from dangers, wondrously shining on them, but also frees them both from toil and sweat, by his divine power propelling the ship to the opposite shore. For they were expecting that by rowing on yet longer, they would with difficulty be able to reach the end, but he releases them from these toils of theirs, revealing himself to them, in a very short time, as the author of many miracles, to their full assurance. When therefore Christ appears and shines upon us, we will succeed without any labor even against our hope, and we who are in danger through not having him, will, when he is present, no longer have need of toil to be able to accomplish what is profitable for us. Christ then is our deliverance from all danger, and the accomplishment of achievements that are beyond hope, to those who receive him.

But since we have discoursed on every portion of the passage separately, come, and joining the meaning that is in this together with what had occurred in order previously, let us work out the spiritual vision. We said, then, that Jesus ascended into heaven as into a mountain, that is to say, being received up, after his resurrection from the dead. But when this has taken place, then his disciples alone and by themselves, a type of ecclesiastical teachers in succession throughout all

time, swim through the billows of this present life as a kind of sea, meeting with varied and great temptations, and enduring no easily-scorned dangers of teaching at the hands of those who oppose the faith and who clearly war against the gospel preaching; but they will be freed both from their fear and from every danger, and will rest from their toils and misery, when Christ will appear to them hereafter too, in power suitable for God, and having the whole world under his feet. For I consider that his walking on the sea signifies this, since the sea is often taken as a type of the world by divine scripture, as it is said in the psalms, *this great and wide sea: there are things creeping innumerable, both small animals and great.*³ So when Christ comes *in the glory of his Father*,⁴ as it is written, then the ship of the holy apostles, that is, the Church, and those that sail in it, that is those who through faith and love towards God are above the things of the world, will without delay and without all toil, gain the land *where they were going*. For it was their aim to attain to the kingdom of the heavens, as to a fair haven. And the Savior confirms this understanding of all that has been said, in that he says to his disciples at one time, *A little while, and you will not see me; and again a little while, and you will see me;*⁵ gain, at another, *In the world you will have tribulation; but be of good cheer, I have overcome the world.*⁶ But in the night the Lord comes down from the mountain and visits his disciples who are keeping watch, and they look on him coming, not without fear, for they tremble; that something needful for our understanding may in this too be made known to us. For he shall descend from heaven, as in the night, the world yet sleeping and slumbering in much sin. Therefore to us too he says, *Watch therefore, for you do not know what hour your Lord is coming.*⁷ The parable of the virgins, too, will teach us this no less. For he says that five were wise, five foolish: *But while the bridegroom was delayed, they all slumbered and slept. And at midnight a cry was heard: "Behold, the bridegroom is coming; go out to meet him!"*⁸ Do you

3. Psa. 103(104):25.

4. Matt. 16:27.

5. John 16:16.

6. John 16:33.

7. Matt. 24:42.

8. Matt 25:5-6.

see how at midnight the bridegroom is announced to us? And what the *cry* is, and the mode of the *meeting*, the divine Paul will make known, saying at one time, *For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God.* At another [time he speaks] of the saints who are raised up: *We who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and thus we shall always be with the Lord.*⁹ But the disciples being smitten with fear, even though they saw him coming and were found in toil and keeping watch, signifies that the Judge will come terrible to all, and that the righteous man will surely quake within himself, proven as by fire, even though ever foreseeing him who was to come, and not shrinking from toils in virtue, being nourished in vigilance and good watching alike. But the Lord does not enter into the ship with his disciples, as though he were going to sail with them, but rather he moves the ship on to the land. For Christ will not appear any more working with those who honor him, unto their achievement of virtue, but to give to those who have already achieved their looked-for end.

On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which his disciples had entered, and that Jesus had not entered the boat with his disciples, but his disciples had gone away alone; however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks. (John 6:22-23)

The miracle does not escape notice, I mean Jesus walking on the very sea, although it took place by night and in the dark, and was effected in secret. But the crowd of those who were in the habit of following him observes, being assured — as is probable — by much watching, that he had neither sailed with his disciples, nor had crossed in any other boat. For there was there only the apostles' boat, which they took and went away beforehand. Nothing, then, is hidden of good things, even if it is performed in secret by the doer, and here we see that that is true: *For nothing is secret that will not be*

*revealed, nor anything hidden that will not be known and come to light.*¹⁰ So I say that he who desires to track the footsteps of Christ, and to be molded after his pattern as far as any human can, ought not to be eager to live in much boasting, nor to be led away in pursuit of praise when he practices virtue, nor, if he enters upon an extraordinary and extremely disciplined life, should he desire immoderately to be extolled for this, but should desire to be seen only by the eyes of the deity, who reveals hidden things and brings into clearest apprehension that which is performed in secret.

When the people therefore saw that Jesus was not there, nor his disciples, they also got into boats and came to Capernaum, seeking Jesus. (John 6:24)

These people follow him, probably amazed at his miracles, yet not receiving any profit from them with regard to the necessity of believing, but as though they were making some return to the wonder-worker by merely bestowing on him a praise that is not unwished for. For this is a dreary disease of a mind and soul which is never accustomed to be led to the choice of what is profitable for her. The reason why this was so with them, was that they delighted solely in the pleasures of the flesh, and eagerly rushed upon the most worthless temporal food, rather than running after the spiritual good things and endeavoring to gain what would feed them for life eternal. This you will clearly learn by what follows too.

And when they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" (John 6:25)

In form, their speech pretends to be that of those who love him, and feigns sweetness in a certain way, but it is convicted of being extremely senseless and childish. For on meeting with so great a teacher, they should not have talked to no purpose and taken no pains to learn anything. For what was the need of being eager to ask him when he came there? What good would they be likely to get from knowing? We must, therefore, seek wisdom from the wise, and let a prudent silence be preferred to undisciplined words. For the disciple of Christ bids

that our *speech be seasoned with salt*,¹¹ and another of the wise exhorts us to this, saying, *My son, if you have a word of understanding, answer your neighbor; if not, lay your hand upon your mouth.*¹² And how evil it is to be condemned for an undisciplined tongue, we will know from another: for he says, *If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless.*¹³

Jesus answered them and said, "Most assuredly, I say to you, you seek me, not because you saw the signs, but because you ate of the loaves and were filled." (John 6:26)

We will say something common, yet worn by little use.¹⁴ It is often the custom of great teachers to be not slightly angry when they are questioned about vain and useless matters. And we shall find that they are so not because of haughtiness, but rather from annoyance at the folly of the questioners. I think that this is not unrightly said of us therefore and those like us; but the Savior inflicts a warm rebuke on those who made those inquiries, for speaking uninstructedly, and for unwisely inquiring not because it was their duty to seek out the things by which they might become honest and good, but because they followed him for carnal reward and that a most petty one. For what is less than daily food, and the least in sumptuousness at that? We must then practice piety towards Christ and love of him, not that we may obtain anything of bodily goods but that we may gain the salvation that is through him; and let us not say good words to him, as these say *Rabbi*, nor craft kind words as a foundation of gain and boundless accumulation of riches. Truly he who attempts such things will not be ignorant that he will encounter Christ who will keenly convict him and reveal his hidden wickedness.

But again it is fitting to admire also the discretion in this. For when he saw that they were enveloped in the aforementioned disease, as a physician who is skillful and the master of his art, he devised

11. Col. 4:6.

12. Ecclesiasticus 5:12. St. Cyril's text adds the words "my son" and "word of"

13. James 1:26.

14. i.e. not much used.

9. 1 Thess. 4:16-17.

10. Luke 8:17.

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a twofold medicine for them, entwining the helpful reproof with a most glorious miracle. We shall find then the miracle in his knowing their thoughts; and, in the wonder-worker not telling them what they sought to know not out of piety, you will behold the reproof. And the advantage is twofold. For in that he has perfect knowledge and accurate perception of their devices, he shows that they are without understanding, in that they think to escape the divine eye while they heap up wickedness in their heart and practice sweet words with their tongue. But this is the part of One who persuades them to depart from this their disease, and to cease from no slight sin. For outrageous and lawless is he who has this conception of God. In usefully convicting them of sinning, he restrains, in a certain way, the future course of evil. For that which has no hindrance creeps on and extends itself; but when caught in the fact, it is very nearly ashamed, and contracts into itself like a rope. Therefore, the Lord profits them by reproofing also, and by those things by which one thinks that he smites, by these very things he is seen to be their benefactor. Therefore we must hold that even though some flatter or with mild words wheedle those who govern the Churches, but are not sound concerning the faith, it is not appropriate that they should be carried away by their fawnings, nor by way of payment for their applause, lend in return, silence in regard to their faults to those who need correcting; but rather we ought to rebuke them boldly and persuade them to change for the better, or at least, if it be so, to profit others by it, according to what was spoken by Paul, *Those who are sinning rebuke in the presence of all, that the rest also may fear.*¹⁵

These things then [were said] in respect of the subjects that lie before us separately: but I think I ought to show that they are in connection, and of necessity follow those considered previously. We said then that our Savior's coming down from the mountain typified his second and future coming to us from heaven, and we added, as in summary, that he appeared to his disciples while they were keeping

watching and were still toiling, and released them from their fear, and brought the ship at once to land. And what is portrayed to us by these things as in figures, we have there declared. But now observe that after Jesus had come down from the mountain, certain persons miss following him, and come to him last. For they come on *the day following*, the evangelist having added this not without care also. Then on meeting with him, they endeavor to wheedle him with good words; but Christ chides them, bringing on them hot and stinging reproof, in order that again we might consider this: that after our Lord's coming to us from heaven, the search after good things is most vain and profitless for men, nor will the desire to follow him find any fitting season. Yes, even though certain ones approach him, thinking to appease him with smoothest words, they will meet the Judge no longer mild and gentle, but reproofing and avenging. For you will observe the flattery of those who are reproofed, and the reproof itself, in the Savior's words, when he says, *Many will say to me in that day, the Day of Judgment, of course, "Lord, Lord, have we not cast out demons in your name, and done many wonders in your name?"* But he says, *Then I will declare to them, "Truly, I say to you, I never knew you."*¹⁶ For you did not seek me purely, he says, nor did you love to excel in holiness, for by that I would have known you, but since you practiced piety in mere appearance and in the expectation of gain, I confess justly that I have not known you. What then in that passage is *Lord, Lord*, is here *Rabbi*. So, let whoever finds punishment a bitter thing, not fall into inertness nor, in various ways, be infirm in transgression, looking to the goodness of God; but let him *prepare his works for his going forth*, as it is written, *and make it fit for himself in the field*,¹⁷ that is, while he is in the world. For the Savior interpreted that *the field is the world*.¹⁸ Let him prepare to show holiness and righteousness before the divine judgment seat. For he will not behold a Judge who is, out of season, loving toward mankind, nor who yields to entreaties for mercy, in Him Whom he ought to have obeyed without delay when

he was calling him to salvation while the time of mercy was advancing, both for him to beg for forgiveness for his transgressions previously committed, and to seek for lovingkindness from God who saves.

Do not labor for the food which perishes, but for the food which endures to everlasting life (John 6:27)

Something like this Paul teaches us, expanding the discourse universally and more generally, saying, *He who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.*¹⁹ For he says that they sow to the flesh who, giving full rein, so to speak, to the pleasures of the flesh, advance at full speed to whatever they will, not distinguishing in any way what is profitable for them from what is hurtful and injurious, nor in any way being accustomed to approve what seems good to the Lawgiver, but heedlessly hurrying off to that alone which is pleasant and agreeable, and not preferring anything to visible things. Again he affirms that they sow to the Spirit, who expend the whole aim of their mind on those things in which the Holy Spirit wills us to excel, employing a mind so intense toward the cultivation of good things that, if the voice of nature which is insistent did not constrain them to minister needful food to the flesh, they would not endure to descend even to this. I think then that we ought to take no forethought whatever *for the flesh, for its lusts*,²⁰ but rather to apply ourselves to what is most needful, and to be zealous in practicing those things which bring us to the everlasting and divine life. For admiration for the delights of the body, and valuing nothing better than filling the belly to excess, is truly brutish and akin to the most extreme folly. But to apply ourselves to good things, and to earnestly to strive to excel in virtues and be subject to the laws of the Spirit, and with all readiness to seek after the things of God, which are able to furnish us with provisions us for salvation — I will grant that this is truly appropriate for him who gets to know his own nature more fully, and is not ignorant that he has been made a reasonable creature *according to the image*

16. cf. Matt. 7:22-23.

17. Prov. 24:27 Lxx.

18. Matt. 13:38.

19. Gal. 6:8.

20. cf. Rom. 13:14.

of him who created [him].²¹ Therefore, as the Savior somewhere says, Let us *take no thought*, saying ‘*What shall we eat?*’ or, ‘*What shall we drink?*’ or, ‘*What shall we wear?*’²² but considering that *life*²³ is more than food, and the body than clothing,²⁴ let us take thought how the more precious part of us may do well.

For when the body does well and is made fat by a succession of foods, it will not profit the miserable soul; but on the contrary, it will work much harm. For it will depart into the everlasting fire, since those who have performed nothing of good works must undergo punishment for it; but if the body has been bridled by suitable reason and has been made subject to the laws of the spirit, both must surely be saved together. It is therefore most absurd that we should so take thought for the flesh, which is temporary, and inasmuch as it has not yet perished, as to think that it ought not to lack any one thing which it loves, but to care for the soul by treating it as though it held a secondary position or as though it were in value worth nothing; and indeed, I think we ought rather to apply ourselves so much to concerns for the soul, since it is of more value than the body. For in this way, truly preferring what surpasses in comparison to what is inferior, and giving a just vote in this matter, we shall become holy and wise jurors, and not bestow the palm of right reasoning on any other, but rather shall put it upon our own heads. So, as the Savior says, let us *not labor for the food which perishes*, which, after it has passed into the belly and has for a very little while made jests at the mind through the most petty pleasure, goes out into the draught and is conveyed forth again from the belly. But the spiritual food which *strengthens the heart*,²⁵ preserves the man with respect to eternal life, which also Christ promises to give us, saying, “Which the Son of Man will give to you,” at once entwining together that which is human with what is divine, and connecting the whole mystery of the economy with flesh²⁶ in its order. But I think he is hinting at the mystical and more spiritual food by which we live

in him, being sanctified in body and soul. But we will see him speaking more openly of this hereafter. The discourse must be kept, then, for its proper time and place.



St. Cyril, Patriarch of Alexandria

CHAPTER V.

That the Only-Begotten Son is the Impress of the Hypostasis of the God and Father, and no other Impress except he, either is, or is conceived of.

. . . which the Son of Man will give you, because the Father, God, has set his seal on him. (John 6:27)

As God, he was not ignorant of the charges that would result from the Jewish ignorance, nor of the reasons why they were often foolishly enraged. He knew that they would reason in themselves — looking to the flesh alone, and not spiritually apprehending in it God the Word — Who is this who usurps words that are appropriate for God? For who can give to human beings food that preserves them with respect to everlasting life? For such

a thing is wholly foreign to human nature, and is suited only to him who is God over all. The Savior therefore defends himself beforehand, and by seasonable arguments puts their expected impudent loquacity to shame. For he says that *the Son of Man will give them the food which nourishes them toward everlasting life*, and immediately affirmed that he is sealed by the Father. *Sealed* again is either put for *anointed* (for he who is anointed is sealed), or as showing that he has been by nature formed unto the Father.

It is, then, just as if he had said, I am not unable to give you food which endures and lifts up to everlasting life and delight. For though I seem as one of you, namely, a human being with flesh, yet was I anointed and sealed by the God and Father to an exact likeness with him. For you shall see (he says) that he is in me, and I again in him naturally, even though for your sakes I was born man of a woman, according to the ineffable order of the economy. For I can do all things in divine authority and power, and do not in any way come short of the strength inherent in the begetter. And though the God and Father gives you the spiritual food which preserves unto eternal life, it is clear that *the Son too will give it*, even though made in flesh, since he is his exact image; the likeness in everything being conceived not after the lineaments of flesh, nor yet in any way conceived of in bodily form, but in divinely-befitting glory and equal power and royal authority.

But we must observe again, that when he says that *the Son of Man will give the things appropriate to God*, and that he has been sealed with the image of the God and Father, he does not endure the division of him who separates the temple from the Virgin, from the true sonship,²⁷ but defines himself, and again wills to be conceived of, as one. For truly, one over us is Christ, bearing as it were the royal purple, his own robe, I mean his human body, or his temple, namely of soul and body; since Christ also is one, from both.

But, best sir (the Christ-opposer again will say), give the truths the power of gaining the victory: do not deal subtly

27. Evidently a reference to Nestorius, who claimed to discern in Christ two entities: the son of man, and the Son of God.

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21. Col. 3:10.

22. Matt. 6:31.

23. *life*: or, the soul.

24. Matt. 6:25.

25. Psa. 103(104):15.

26. economy with flesh: i.e. the incarnation.

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with the saying, dishonorably drawing it to and fro wherever you will. Look: by this is the Son clearly proved to be not from the Father's essence, but rather a copy of his essence. Suppose (they say) something such as we say: A seal or signet impressed on wax, for example, or any other matter fit to receive it, and engraving a likeness only of itself, is taken away again by the one who pressed it on, having lost no part of itself: so the Father, having imposed and imprinted himself wholly on the Son in some way by a most accurate likeness, surely he has no part of his essence from himself,²⁸ nor is he conceived of as from it, but a mere image and accurate likeness.

Let the zealot for knowledge see that even now is our opponent springing on us like a serpent, and rearing high his venom-filled head; but he who *shatters the heads of the dragon*,²⁹ will shatter this one too, and will give us power to escape his diversely-evil disposition. Let him who has just been dinning us with dreadful words then tell us: Does not a seal or signet, which may be made of wood or of iron or of gold, certainly seal with some impress those things on which it comes, and will it not be and be conceived of as a seal apart from the impress? But then I suppose that every one of our opponents too, being drawn in to the very truth by what is fitting, even involuntarily, would confess that it will by all means seal with an impress; and without an impress, not at all, according to fair reasoning. Since then, as the divine Scripture testifies to us, the Son is the *impress of the hypostasis*³⁰ of the God and Father, in that clearly he is naturally in it and from it, on what is he himself impressed, or through whom else will the Father seal his own impress? For no one would say that the Father is not, certainly, in a form appropriate to God, which is the Son, the form of the one who engendered him; whom if any behold spiritually, he will, plainly, see the Father himself. For this reason he says that he too is a nature that is in him³¹ naturally, even though he be conceived to be from him by reason of his individual existence;

28. he has . . . himself: the Son has no part of the Father's own essence that is from the Father himself.

29. Psa. 73(74):14.

as the brightness, for instance, is in the brightening and from the brightening, and something different, according to the mode of conception, and again not different, as viewed in relation to it, because it is said to be from it, and again in it. And without doubt these things are not understood in the way of division and complete essential partition; for with regard to identity of essence, they are inherent in those things from which they are, and from which they are believed to be, emerging according to manifestation, as in conception, to something else, of their own, yet not separate. So, the Word who is from the Father's own essence, not bare, nor fleshless, is sealed by the Father — but more, through him are sealed those things which are lifted up to likeness with God, as far as this is possible, as we understand in that which is said by certain ones: *The light of your countenance has been signed on us, O Lord*.³² For he says that the countenance of the God and Father, is the Son, which is again the impress, but the light from him is the grace which through the Spirit fills the creation, and by which we are, through faith, remolded towards God, receiving through him as with a seal, the conformation to his Son who is the Father's image, that our being made after the Creator's image and likeness might be well preserved in us. But since the Son is confessedly the countenance of the God and Father, he will surely be the impress too with which God seals.

Truly so (says our opponent), we believe that God through the Spirit seals the Saints, but the things that you are bringing forward have no place in the present question. Therefore we will recapitulate and say, The seal, supposed to be of iron, or maybe gold, stamps its own likeness on the matter on which it comes, losing nothing of its own, but by the mere operation of its being pressed on, it marks the things that receive it; thus do we hold that the Son has been *sealed* by the Father, not having anything of his essence, but possessing merely an accurate likeness thereof, and being other than he, as the image is to the archetype.

30. Heb. 1:3.

31. he too . . . in him: the Son is a nature (*physis*) that is in the Father, where *physis* may have its usual meaning of quality or property, or perhaps is used in another of its many meanings, *hypostasis*. Cf. Christ's words "I am in the Father."

32. Psa. 4:6.

O boundless folly, and perilous conceit! How easily have you forgotten those things just now made clear. For we said that the Son was the impress of the Father, and that with him was sealed other than he, and not himself, lest he be thought to be his own impress. But you, having not rightly spurned our argument on these matters, do not blush to attribute to him a likeness of operation only. Only in images then will the Son be God, according to you, and not by nature at all, but merely in that he was formed and well fashioned after the likeness of him who engendered, and likely no longer of him who engendered; for it is time that you should, because of these things, take away the engendering also; yes, even more, there is every need even if you do not wish it. Now on the necessity of believing that the Son is begotten of the Father, we have already expended much argument, or will do so in its place. But it would be more fitting that we should proceed to the matter in hand, putting forward, to those who are unrestrainedly accustomed to shameless talk, the question, Will they not surely say that that which is given may also be taken away, and confess that that which is added can also be entirely thrown off? For does it not sometimes happen that everything which is not firmly rooted in some by nature, is let go of? It is evident, even if any of them should not assent to it. Sometime or other, then, according to the argument of possibility, the Son will be bereft of his likeness. For he was sealed (as you say) by the mere operation of his Father upon him, not having the stability that is of natural endowments, but conceived of and existing wholly other than his Father, and completely severed from his essence. Doing then very excellently and foreseeing matters with the most cunning reasoning, you secured the Father by saying that he gives nothing of himself to the Son, except that he bestows on him likeness alone, lest any passion should be conceived of as about him. For this is your simple-minded mystery. For probably you were ignorant that the God and Father, who does all things without passion, will also beget without passion, and is superior to fire (for the argument brings us down to this necessity) which without passion or corporeal division engenders the burning which is from it. Let

those, therefore, who are mighty only in making guesses, and who consider unrestrained blasphemy to be nothing unholy but rather a virtue, hear that if they say that the Son is classed with the Father in a relationship of likeness alone, he will not stand in secure possession of good things, but his being God by nature will be entirely at risk, and will, at least in terms of possibility, admit of change for the worse. For to that governor of Tyre too, words were said which reason requires us to attribute to the person of the devil: *You are a seal of the likeness*,³³ but he to whom that speech is addressed is found to have fallen from the likeness.

By such instances you see then, and clearly too, that merely being in the likeness of God does not make a secure, unmoved stability in things spiritual, nor yet does being rightly sealed toward the nature of the maker suffice for unchanged continuance in good things to those who abide in them. For they too fall, and are carried headlong, often changing into a worse mind than they had at the beginning. According to this argument then, it is possible for the Son — attaining to likeness with the Father by sameness of work only, and not being firmly fixed by the support that is by nature, but having his stability in the mere motions of his own will — to undergo change, or, though he does not suffer it, should find his not suffering it the result of admirable purpose, and not rather the steadfastness of natural stability, as God.

What then, most noble sirs: is the Son no longer truly God? And if, according to you, he is found so, why do we worship him? Why is he glorified together with God the Father? Why is he carried, as God, upon the highest powers? Are, then, the holy Seraphim themselves too, with us, ignorant that they greatly err from

33. Ezek. 28:12 Lxx. The text continues as follows, describing the great glory, and the downfall, of the prince of Tyre: “. . . and a crown of beauty. You were in the delight of the paradise of God . . . you have bound upon you every precious stone . . . you have filled your treasures . . . with gold. From the day that you were created you were with the cherub; I set you on the holy mount of God; you were in the midst of the stones of fire. You were faultless in your days, from the day that you were created, until iniquity was found in you. From the abundance of your merchandise you have filled your storehouses with iniquity, and have sinned; therefore you have been cast down wounded from the mount of God. . . Your heart has been lifted up because of your beauty; your knowledge has been corrupted with your beauty; because of the multitude of your sins I have cast you to the ground..”

what is proper, in glorifying him who is not by nature God? They err, it seems, in calling him who is honored with equal honor, “Lord of Sabaoth.” Or shall we not say that the highest Powers, Principalities, Thrones, and Authorities and Lordships attempt, according to their ability, to appear conformed to God? For if that living thing of the earth, I mean man, which is so small in respect of that creation, is honored with such beauty, what reason has one for not thinking that assuredly far better things are allotted to those who are far better than we? How then do they both call him Lord of Sabaoth,³⁴ and stand around as a guard, as ministering to the King of the universe? Why does he sit with the Father, and that on his right hand — the slave with the master, the made with the maker? For is it not more fitting to bring that which is dispassionate and unchanged by reason of vigilance, to the level of things originate rather than to the level of him who is God by essence, who possesses naturally the inability to suffer? But this is obvious, though they do not say it. Who then will endure these babblers, or how will they not reasonably hear, *Woe to those who are drunken without wine?*³⁵

But perhaps they will be ashamed of the absurdities of such arguments, and will proceed to this, and say that the Son was sealed by the Father to [the measure of] a most accurate likeness, and is unchangeable in nature, even though he is not from the Father.

Tell me then, how can that which is not from God by nature, bear his attribute, and that which did not, according to the true mode of generation, proceed from the divine essence, be found essentially not without a share of the excellences thereof? For I think it is clear and confessed by all, that the properties of the divinity are wholly unattainable by created nature, and that the qualities belonging to it by nature will not exist, in equal and exact manner, in anything else that is: as for example, immutability is in God naturally; in us by no means so, but a kind of stability likens us to it, through heed and vigilance not allowing us readily to go after those things which we ought not. But if it were possible that, in accordance with

34. Isa. 6:8.

35. Cf. Isa. 28:1 Lxx.

[the opinion of] them, any of divine attributes should be in one who is not from the divine nature³⁶ according to essence, and that that one should, in the same way, be in that nature³⁷ — tell me what is to prevent all divine things from, thenceforth, coming down even upon those who are not by nature gods?³⁸ For if one [attribute], I mean immutability, really finds place unhindered, there will be room for the rest also. And what follows? Utter confusion to us.³⁹ For will not the superior pass below, and the inferior climb up into the highest place? And what is there, then, to hinder even the most high God from being brought down to our level, and, again, us from being gods even as the Father, when there no longer is or is seen any difference intervening, if the qualities which belong to God alone, proceed to us, and are in us naturally?⁴⁰ And since the God and Father contains in himself alone, as is reasonable, those properties by which we should be as he, we have remained human, and with us the angels likewise what they are, not ascending up to that which is above all. For if God should reveal himself not jealous, by putting his own attribute into the power of all, surely many would be those who would be gods by nature, able to create earth and heaven and all the rest of the creation. For the excellencies of him who is by nature the Creator having once passed on, how will not they be as he is? Or what would prevent that which shines with equal goods, from appearing in equal glory? But the God-opposer surely sees, in every way, how great is the multitude of strange ideas hence accumulated upon us, and declaims against the misinformation that is in him. The Deity then will remain in its own nature, and the creature will partake of this through spiritual relationship but will never ascend up

36. the divine nature: *autes*, literally, “it”; probably, in context, for *tes theias physeos* or else *tes theotetos*, the deity.

37. literally, “it”; see previous note.

38. St. Cyril’s argument here seems to preclude the possibility of *theosis* (deification), but not if his words are understood as only excluding a creature’s *naturally* possessing or sharing in divine attributes, as opposed to *by grace*. See also next note.

39. to us: i.e. as it appears to us.

40. proceed to us: i.e. exist in us, or are able to exist in us; the procession not being in terms of time, but of natural state. This is shown by the presence of the adverb “naturally” which — with reference to the previous note — confirms that Cyril is not excluding the possession of divine attributes *by grace* but only *by nature*.

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to the dignity that unchangeably belongs to it. But, our argument being composed in this way, we will find that immutability exists in the Son essentially. He is, therefore, God by nature, and of necessity from the Father; so that no one who is not from him by nature should reach an equal rank in deity.

But since they hold out to us as an incontestable argument, their saying that the Son is other than the Father, as image to archetype, and through this subtlety think to sever him from the essence of the begetter, they will be caught in no slight folly, and to have devised their assertion to no purpose that has any ability, in truth, to accomplish fairly what they have in mind. For what further are they vainly contending for, or how can they, only from the distinctness of his own being, sever the Son from the Father? For the fact that he has personal existence⁴¹ does not, I think, prove that he is different from the essence of him who engendered him. For he is confessedly from the Father, as being from his essence; again, he is in the Father, by reason of his being in him by nature; and you will hear him say, at one time, *I proceeded forth from the Father and have come*⁴² again at another time, *I am in the Father and the Father in Me*.⁴³ For he will not withdraw into a wholly and completely separated personality, since the holy Trinity is conceived of as being in one godhead; but being in the Father, in mode or position undivided as to consubstantiality, he will be conceived of as likewise of him, according to the procession which ineffably manifests him in respect of beaming forth. For he is light, from light. Therefore in the Father and from the Father, alike undivided and separate, in him as impress, but as image to archetype, will he be conceived of in his own person. But we will not simply talk about this, but will confirm it by example from the law, fortifying on all sides the force of truth against those who think otherwise.

Accordingly, the law appointed to the sons of Israel that *each* should bring a *ran-*

som for his own poll,⁴⁴ *half a didrachm*.⁴⁵ But one stater contains a didrachm. Indeed, and in this again, was prefigured to us Christ himself, who offered himself for all, as issuing from all, a ransom to the God and Father, and he is understood in the one drachma, but not separately from the other, because in the one coin, as we said before, two drachmas are contained. Thus may both the Son be conceived of in respect of the Father, and again the Father in respect of the Son; both in one nature, but each separate in part, as existing in his own entity,⁴⁶ yet not wholly severed, nor one apart from the other. And as in the one coin were two drachmas, having equal bulk with one another, and in no way one less than the other — in this way shall you conceive of the Son's essence, differing in nothing with respect to the God and Father, and again of the Father with respect to the Son, and you will henceforth receive wholesome doctrine upon all points spoken of concerning him.

Then they said to him, "What shall we do, that we may work the work of God?" Jesus answered and said to them (John 6:28-29a)

The inquiry is not from a good intention, and neither, as one might suppose, does the question proceed from desire for knowledge on their part, but rather it is the result of extreme arrogance. For as if they would deign to learn nothing beyond what they knew already, they all but say something of this sort: Sufficient for us, good sir, are the writings of Moses; we know as much as we need of the things which he who is skillful in the works of God ought to aim for. *What* new thing, then, will you supply, in addition to those which were appointed at that time? What strange thing will you teach, which was not shown us before by the divine words? The inquiry then is of folly, rather than really of a studious will. You have something of this kind in blessed Matthew too. For a certain young man, overflowing with an abundance of wealth not so easy to obtain, was intimating that he would enter upon the due service of God. When he came to Jesus, he eagerly inquired

what he should do, that he might be found an heir of everlasting life. The Lord said to him, *You surely know the commandments: "Do not kill," "Do not commit adultery," "Do not bear false witness,"*⁴⁷ and the like. But he, as lacking none of these things, or even not accepting an exposition of teaching which fell far short of his existing practice, says, *All these things I have kept from my youth. What do I still lack?*⁴⁸ So, what he did, joining haughtiness to ignorance in his question, *What do I still lack* — the same these do also through their excessive arrogance and self-conceit alike, saying, *What shall we do, that we may work the works of God?*

A good thing then is a humble intent, and it is the work of a noble soul to entrust to its teachers the understanding of what is profitable, and thus to yield to the lessons which they think it right to instill, inasmuch as they are superior in knowledge. For how will they be accepted as teachers at all, if they do not have superiority of understanding beyond what the mind of their pupils have, since their progress will scarcely reach the measure of their teachers' knowledge, according to the Savior's word, *A disciple is not above his teacher; and, It is enough for the disciple that he be as his Teacher?*⁴⁹

This is the work of God, that you believe in him whom he sent. (John 6:29b)

Most severely does the Lord attack the folly of the questioners, although secretly still, and obscurely. For looking merely at the simple meaning of the words, one would suppose that Jesus was commanding them nothing else, than to believe on him; but on examining the intent of the words, he will see that they refer to something else. For he arranges his discourse so that it is extremely well suited to the folly of the questioners. For they, as though they learned sufficiently through the law how to work what was well-pleasing to God, blasphemously disregard the teaching of our Savior, saying, *What shall we do, that we may work the works of God?* But it was necessary that he should show them that they were still very far removed from the worship most pleasing to God, and that they — who, cleaving to the letter of the law, have their mind full of

41. has personal existence: *to hyparchein auton idiosstatws.*

42. John 16:28, 8:42.

43. John 14:10.

44. Gk. *kephales*

45. cf. Exod. 30:12,13.

46. *hyparchon idiosstatos.*

47. cf. Luke 18:20.

48. Matt. 19:20.

49. Matt. 10:24,25.

mere types and forms — knew nothing at all of the true good things. So, opposing the fruit of faith to the worship of the law, he says with some great emphasis, *This is the work of God, that you believe in him whom he sent.* That is, it is not what **you** supposed (he says) looking to the types alone; but know this (even though you will not learn it), that the Lawgiver took no pleasure in your sacrifices of oxen, nor do you need to sacrifice sheep, as though God willed and required this.⁵⁰ For what is frankincense, though it curls in the air in fragrant steam; what will the he-goat profit, he says, and the costly offerings of cinnamon?⁵¹ God does not eat *the flesh of bulls*, and neither does he drink *the blood of goats*;⁵² *He knows all the fowls of the sky, and the beauty of the field is with him.*⁵³ But he has *hated and rejected your feasts, and will not smell in your solemn assemblies*, as he himself says;⁵⁴ nor has he *spoken to your fathers concerning whole burnt offerings or sacrifices.*⁵⁵ Therefore not *this is the work of God*, but rather that: *that you believe on him whom he sent.* For truly better than the worship that is of the law and of types, is the salvation through faith; and the grace that justifies, than the commandment that condemns.

So *the work* of the pious soul is faith towards Christ, and zeal for becoming wise in the knowledge of him is far more excellent than being devoted to the typological shadows. And you will marvel also at this besides: whereas Christ customarily took no notice of those who questioned him, tempting him, he answers this for the present economically⁵⁶ (even though he knew that they would be profited nothing) to their own condemnation, as he says elsewhere too, *If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.*⁵⁷

Therefore they said to him, “What sign will you perform then, that we may see it

50. Psa. 50(51):16-17.

51. Jer. 6:20.

52. Gen. 50:13.

53. Psa. 49(50):9-11.

54. Amos 5:21, Isa. 1:14.

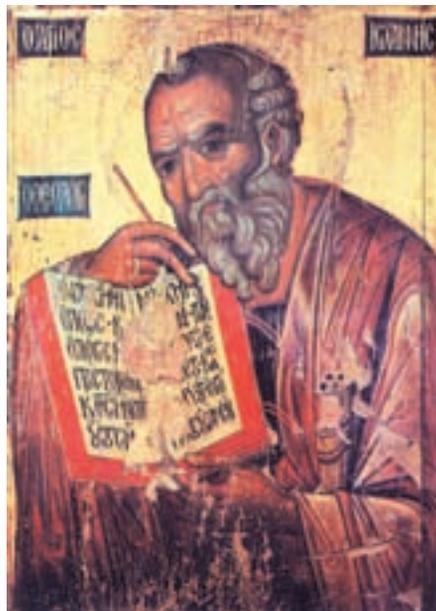
55. Jer. 7:11.

56. economically: this word has several meanings; those in play here probably include: for a particular purpose; providentially; according to the dispensation of the Incarnation, by way of accommodation. The meaning is made clear by the quote from Jesus that follows.

57. John 15:22.

and believe you? What work will you do? Our fathers ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’” (John 6:30-31)

The disposition of the Jews unveils itself by little and little, although hidden and as yet buried in less overt arguments. For they were saying in their folly, *What shall we do, that we may work the works of God?* as if, as we said before, they held



Holy Apostle and Evangelist John the Theologian

the commandment through Moses sufficient to conduct them to all wisdom by which they might know how to perform what was well-pleasing to God. But their aim being such [as it was] was concealed, but is now being unveiled, and little by little comes forth more plainly. *For nothing is secret* as the Savior says, *that will not be revealed, nor anything hidden that will not be known.*⁵⁸ What then? they say, *What sign do you show?* The blessed Moses was honored (he says) and with great reason, he was set forth as a mediator between God and man. Yes, and he gave too a sufficient *sign*, for all those who were with him *ate the manna in the wilderness.* But now, **you** — since you come to us in a position greater than his, and do not shrink from adding to the things decreed of old, with what signs will you show us yourself as trustworthy, or while showing us what wondrous works, do you introduce yourself to us as the author of more novel doc-

58. Luke 8:17.

trines? By this, too, is our Savior’s word shown to be true; for by their own words they are convicted of thinking that they ought to seek him, not to admire him for those things which he had accomplished in a divine manner, but because they had *eaten of the loaves and were filled.*

For they demand of him *a sign*, not any chance one, but such as (they thought) Moses had performed when he fed the people that came out of Egypt in the wilderness, with the supply of manna, not for one day, but for forty whole years. For, knowing nothing at all (it seems) of the mysteries in the divine Scriptures, they did not consider it appropriate to attribute the marvelous work done in that, to the divine power which wrought it, but very foolishly crown the head of Moses for this. Therefore they ask of Christ *a sign* equal to that, giving no wonder at all to the sign which had been shown them for a day (although it was, as it happened, great) but saying that the gift of food ought to be extended to them for a long time. For even in that way he would scarcely shame them into confessing and agreeing that the Savior’s power was most glorious, and his doctrine therefore to be received. It is plain, then, even though they do not say it in plain terms, that they wholly disregard signs, and under pretext of marveling at them, are zealous to serve the impure pleasure of the belly.

CHAPTER 6

Of the manna, that it was a type of Christ’s presence and of the spiritual graces through him.

Then Jesus said to them, Most assuredly, I say to you, Moses did not give you the bread from heaven . . . (John 6:32)

Now too does the Savior most severely convict them of being without understanding, and extremely ignorant of what is in the Mosaic writings. For they should have known quite clearly that Moses was ministering the things of God to the people, and again those of the children of Israel to God, and was himself the worker in none of the miracles, but rather a minister and helper in those things which the giver to them of all good things, willed to do for the benefit of those who had been called out of bondage. Therefore, what

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they were impiously imagining, Christ very resolutely cuts away; for to attribute things which befit and are due to the divine nature alone, to the honor of men and not rather to It, how is not this replete with folly and impiety alike? And in that he deprived the hierophant Moses of the miracle, and withdrew it out of his hand, I suppose it is manifest that he rather attributes the glory of it to himself together with the Father, even though he abstained from speaking more openly, because of the uninstructedness of his hearers. For it was something truly not contrary to expectation that they might rage as though Moses were insulted by such words, and might be inflamed into intemperate anger, never inquiring what the truth was, nor recognizing the dignity of the speaker, but thoughtlessly acting only on the need to honor Moses — unreasonably, as it happened, when he was compared with what excelled him.

Therefore let us learn, with more judgment and reason, to practice respect towards our holy fathers and to *render*; as it is written, *fear to whom fear, honor to whom honor*.⁵⁹ For we shall in no way do harm if we render what fittingly belongs to each, since *the spirits of the prophets are subject to the Prophets*,⁶⁰ but when any discourse about our Savior Christ is entered into, then we need to say, *For who in the clouds shall be compared to the Lord? and who among the sons of God shall be likened to the Lord?*⁶¹

But my Father gives you the true bread from heaven. "For the bread of God is he who comes down from heaven and gives life to the world." (John 6:32-33)

It was necessary not only to remove Moses from the power appropriate to God according to their conception,⁶² and to show that he was a minister of that miraculous working, rather than the bestower of it, but also to lessen the wonder that miraculously came to pass, and to show that it was nothing at all in comparison with the greater. For imagine Christ calling out something like this: You count, sirs, great things among the small and the pettiest,

and the beneficence of the Lord of all, you have meted out with most petty limits. For with no slight folly, you suppose that the manna is *the bread from heaven*, although it fed only the race of the Jews in the wilderness, while there are other innumerable nations besides, throughout the world. And you supposed that God willed to display a lovingkindness so restricted as to give food to one people only (for these were types of universalities, and in the partial was a setting forth of his general munificence, as a sort of pledge, to those who first received it); but when the time of the truth was at our doors, *My Father gives you the bread from heaven*, which long ago had been portrayed to them in shadows in the gift of the manna. For let no one think, he says, that that was in truth the bread from heaven, but rather let him give his judgment in favor of that which is clearly able to feed the whole earth, and to give life in full to the world.

Therefore he accuses the Jew of cleaving to the typological observances, and refusing to search out the beauty of the Truth. For that was not, properly speaking, the manna, but the only-begotten Word of God himself, who comes from the essence of the Father, since he is by nature life and gives life to all things. For since he sprang from the living Father, he also is by nature life, and since the work of that which is by nature life is to quicken, Christ quickens all things. For as our earthly bread which is obtained from the earth does not permit the frail nature of flesh to waste away, so too, he, through the operation of the Spirit quickens our spirit, and not only that, but also preserves the body itself, unto incorruption.⁶³

But since our meditations have entered upon the subject of manna, I think it will not be amiss for us to consider, and speak a little on it also, bringing forward out of the Mosaic books themselves severally the things written on this subject. For in this way, having stated the matter most clearly, we will rightly discern each of the things signified by this. But through them all, we will show that the true manna is Christ himself, apprehended spiritually, as given to them of old under the figure of manna by the God and Father.

Now the beginning of the oracles speaks in this way: *On the fifteenth day, in the second month after their departure*

*from the land of Egypt, the whole congregation of the children of Israel were murmuring against Moses and Aaron, and the children of Israel said to them, "Would we had died smitten by the Lord in the land of Egypt, when we sat by the flesh-pots, and ate bread to satiety! For you have brought us out into this wilderness, to kill all this congregation with hunger."*⁶⁴ So the matter of the history is clear and very plain, and I do not think it needs any words to test the obvious meaning; but we will speak of it, looking only to the spiritual meaning.

The children of Israel then, while still in the country of the Egyptians, by divine command were keeping their feast symbolically to Christ, and having taken their supper of the lamb, in that manner they with difficulty escape the tyranny of Pharaoh's rule and shake off the intolerable yoke of bondage. Then having miraculously crossed the Red sea, they came into the wilderness, and famishing there, they craved flesh to eat, and were dragged down to the accustomed desire for food; and so they began murmuring against Moses and they fall into repenting of their free gift from God, when they should have given no small thanks for it. Egypt, then, will be darkness, and will signify the condition of the present life, and the worldly state in which we, being enrolled as in some state, serve a bitter serfdom there, achieving nothing at all towards God, but only fulfilling the works most delightful to the devil, and jumping down to the pleasures of impure flesh, like clay or stinking mud, enduring a miserable, unpaid, profitless toil, and pursuing a wretched (so to speak) love of pleasure.

But when the law of God speaks to our soul, and we behold presently the bitter bondage of these things, then, O then, thirsting after departure from all evil, do we come to Christ himself, as to the beginning and door of freedom, and, provisioned with the security and grace that come through his precious blood, we leave the carnal condition of this life, as a kind of troublesome and stormy sea, and, out of all the tumult of the world, we presently reach a more spiritual and purer state, as it were sojourning in the wilderness.

⁶⁴ Exod. 16:1-3.

To be continued.

Based on the Pusey translation, with revisions.

⁵⁹ Rom. 13:7.

⁶⁰ 1 Cor. 14:32.

⁶¹ Psa. 88(89):6 Lxx.

⁶² according to their conception: i.e., which he according to their conception possessed.

⁶³ *aphtharsian*. The word also means "immortality."

Archpriest Joseph Martin Celebrates Fortieth Anniversary

Metropolitan Herman and Bishop Tikhon concelebrated the Divine Liturgy on Sunday November 20, 2005 at Holy Resurrection Orthodox Cathedral, as the parish honored its pastor, Archpriest Joseph Martin on his 40th anniversary of ordination to the holy priesthood. Also participating in the services were Protospesbyter Robert Kondratich, Fathers Joseph Martin, Paul Ropitsky, Angelo Estrada-Rea, Theodore Orzolek, David Shewczyk, and James Weremedic, and Archdeacon Alexei Klmitchev, and Protodeacons Keith Russin and Sergei Kapral.

Members of the cathedral choir and the Wyoming Valley Orthodox Christian Choir provided the singing, directed by Reader David Kessler.

Protodeacon Sergei was awarded the kamilavka by Bishop Tikhon during the service for his efforts on behalf of the parish and the Orthodox Church in America.

After the liturgy, a service of thanksgiving was offered for Father Joseph and Matushka Gloria and their family. Metropolitan Herman presented them with a gramota from the Holy Synod of Bishops and an icon of St. Tikhon.

Elena Martin presented a bouquet of roses to His Beatitude on behalf of Father's grandchildren, and Tatiana Kessler presented one to Bishop Tikhon on behalf of the parish children. The children greeted Metropolitan Herman in procession and escorted him to church.

After the services, a banquet was held at Genetti's Hotel and Convention center in Wilkes-Barre with 200 guests attending, including deanery and diocesan clergy, parishioners, Fr. Joseph's family and friends, representatives from the VA Medical Center where Father is a chaplain, the John Heinz Rehabilitation Center, the Lions Club, and the city of Wilkes-Barre. Marianne Sailus, from the Pastoral Care Group at John Heinz offered piano selections before and during the banquet.



Fr. Bob Kondratich served as master of ceremonies and kept the program moving. Protodeacon Keith Russin offered a toast in which he enumerated the many virtues which Father Joseph possesses and manifests in his ministry, among them love, kindness, peace, gratitude, sharing, caring, soulfulness, and mercy.

Mr. John Zimich offered words on behalf of the parish noting that Father



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Archpriest Joseph Martin

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has his hand on just about everything, helping with all the projects. He also commented on Father's community involvement and his involvement with St. Tikhon's Monastery for the Memorial Day Pilgrimage.

Metropolitan Herman, who was a classmate of Fr. Joe's at St. Tikhon's Seminary offered his congratulations and thanked Fr. Joe and Matushka for their untiring service to their parishes, the diocese, St. Tikhon's Seminary and Monastery, and the national Church.

Bishop Tikhon stated he has known Fr. Joseph for about 10 years, and thanked him for his efforts on behalf of the monastery brotherhood and his services to the seminary and the diocese. Father Vladimir Fetcho, dean of the Wilkes-Barre deanery offered his congratulations on behalf of the deanery clergy and personally as a friend for many years.

Wilkes-Barre city councilman James McCarthy presented several proclamations to Father Joe on behalf of city council, the mayor, the county commissioners, and the U.S. Congress and Rep. Paul Kanjorski.

Vera Timko presented Fr. Joe with an icon of Christ from his home parish of Holy Ascension in Frackville, Pa.

Father Joseph thanked everyone for such a wonderful day. He thanked his mother for showing him that hard work has its own reward and that serving his Church is an honor as well as a duty. He thanked his wife and children for being there at his side for work as well as sup-



port. He thanked Metropolitan Herman and Bishop Tikhon for taking the time from their busy schedules to be with him and his fellow clergy for their support. He gave recognition to the parish council, the committee who worked so hard for the celebration, and Andrew Buleza for the

banquet decorations as well as the flowers in Church and the program booklet. Fr. Joseph presented everyone in attendance with an icon card in remembrance of this special day.

Do not treat your conscience with dishonor, for it always gives you the most excellent advice. It suggests to you the divine and angelic choice, and frees you from secret defilements of the heart; and at your departure, it grants you confidence and freedom of approach toward God.
—St. Maximus the Confessor

If one is weak, then it is especially profitable to pay attention to the witness of your conscience, so that it may free your soul from all condemnation, so that upon reaching the end of your life, you may not be destined to repent uselessly and to lament eternally.
—St. Peter of Damascus
From the Philokalia

Christ is Born!

Berwick, Pa.

Holy Annunciation Church

Father James & Matushka Lisa
Tamara, Jordan & Zachary Beckley
Mary & Alex Berbick
Helen Beily
Mary K. Burns
Jean Husak
Joan & Michael Kost
Kathy & Lee Kuchka
Gloria Kundrat
Diane, Tom & Alyssa Macri
Mary Maholick
Effie Mavrelos
Helen & Frank Petak
Michael Charles Petak
Lisa, Tom, Gabriella & Gianna Popko
John Shirley
Mary Takacs
James & Victoria Weremedic

Bethlehem, Pa.

St. Nicholas Church

St. Nicholas Altar Society
Sarah Jubinski, President
St. Nicholas Church Choir
Nicholas Lezinsky, Director
St. Nicholas O Club
Dennis Chrush, President
V. Rev. Dimiti & Matushka Mary Ann Oselinsky
V. Rev. & Mrs. Thomas Edwards
V. Rev. & Mrs. James Mason
Reader Andrew Fartuch & Family
Reader Paul & Lili Gaynor
Reader Bartholomew & Michele Lovell
Reader Nicholas & Judith Lezinsky
Reader William & Barbara Podluszky & Family
Gary & Marie Angstadt & Sons
Mr & Mrs Ray Benensky & Alexander
Martha Billy
Mr & Mrs Gerard Bobal & Family
Mrs. Patricia Brandstetter
Barry & Ann Marie Bretz
Dr. & Mrs. Gregory Brusko
G. Damian Brusko
Cameron Nicholas Brusko
Helen Butch
Therese Kasmer Butler
Natalie Butler
Nicholas Butler
Joseph & Jean Butrymowicz
Nicole Campbell
Charlotte Carney
Christopher Carney
Joseph & Teresa Carney & Son
Sgt Nicholas & Patricia Carney
Paul Chernay
Greg & Cindy Chernay
Lorraine Chromiak
Dennis Chrush
Lynn Chrush
Alyssa Chrush
Natalie Danczenko
Mr & Mrs Dennis Danko & Family
Larry & Irene Davis
Michael & Mary Dorosh
Michael J. & Toni Dorosh
Damian A. Drasher
Ted & Betty Fedora
Patty Felix
John & Olga Frimenko
Mr. & Mrs. James Gallop
Mr & Mrs Walter Grigoruk
Mr & Mrs Glenn Guanowsky
Taras Guanowsky
Yuri Guanowsky
Mr & Mrs Alan Guiducci & Family

Elizabeth Hahalas
Helen Haney
Elizabeth Hasenecz
Nadine & Elias Hasenecz
Doctors Julius & Anna Herz
Mr & Mrs Donald Holobeney & Daniel
Mary Holva
Mary Howell & Sons
Mary Hudak
Mr & Mrs Michael Isbansky
Dr. & Mrs. Gary Jenkins
Peter Jubinski
Sarah Jubinski
Dr. Peter Daniel Jubinski
Rosemary Jubinsky
Mrs. Helen Karel
Mrs. Mary Kasander
Jeffrey J. Kasander, D.M.D.
Eric Kasander
Jim & Nadia Kelly
Mr & Mrs Peter Keretz
Bill & Sandi Keysock & Family
Nicholas Keysock
Albert & Esther Kiechel
Gary Kiechel
Mr & Mrs Peter Kohudic
Selar & JoAnn Konsevitch
Mr & Mrs Gregory Konsevitch & Family
Olga Kozachonok
Rebecca Kriebel
Joanne Kuhns
Dr. Michael Kuchka
Mr & Mrs Austin Kurisco
Kyra, Matthew, Peter Lezinsky
Lichak Family
Lichtenwalner Family
A Friend
Anna Mankowski
Mr & Mrs Randall Marsh & Family
Eugenia Meilinger
Mr & Mrs Peter Metz & Family
Mr & Mrs John Mikita
Mrs. Helen Mohr
Mr & Mrs John Monarek & Family
Jim & Rachel Morissette
Mrs. Theresa Nalepa
Bill, Susan & Elizabeth Nielsen
Robert & Ellen Novatnack & Family
Mr & Mrs Ray Pasquel
Eleanor M. Phillips
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Cyril, Valeria, Andrej, Anna Quattrone
Mrs. Pauline Radchuk
Mary Radick
Dr. & Mrs. Gregory Radio
Scott & Amy Radio
Ethan Scott & Kayleigh
Mary Radio
Laura Riley
Valerie Ristvey
Mr & Mrs George Ristvey
Gordon & Valerie Roberts
Matthew, Alexander, & Nicholas Roberts
Mr & Mrs Nicholas Roman
Alex & Gregory Roman
Nancy A. Sabol
John Saharuk
Mrs. Olga Sawarynski
Patrick & Cate Shea
In Memory of Alexandra Schichalew
Helen Schweisgut
Mr & Mrs James Seifert & Family
Mr & Mrs Joseph Senick & Family
Joseph Senick III
Mr & Mrs Michael Slivka, Eric & Peter

John Smakula
Laura Smakula
Michael & Dorothy Stafiniak
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Michele Stafiniak
Stephen & Jen Stafiniak & Andi
Boris & Vera Stoiancheff
Julia Strohl
Olga Sviatko
Ola Tatusko
Wash & Helen Telepchak
Jason & Keri Tomsic
Mr & Mrs James Weida
Dr. Thomas J. Weida & Family
Rosemary Ziegenfuss

Catasauqua, Pa.

Holy Trinity Church

Fr. Timothy Hasenecz
Reader Michael & Vincentine Brusko
Edward & Pauline Bachert
JoAnn Yurconic
Randy & Stephanie McCormick, Angela, Christopher
Mary Yurconic
Vince Fugazzotto, Blaise
Nicki Fugazzotto, Blaise
Patrick Kelleher
Kiprian & Sherri Fedetz, Alex, Andrew
Steve & Barbara Symanovich
Michael & Carol Limar, Matt, Tom
Anna Katchur
Trevor & Dana Heckman, Alexis, Joshua
Jack & Sandy Miller
Christopher & Nina Bagshaw, Halle, Andrew
Richard & Jean Garrison
Helen Haas
Mary & Joseph Horoschak
William & Christine Reynolds, William, Steffany
Rebecca Romanchik
Dr. Serges & Fay Salivonchik
Mary Yuhas
Pat Wasko
Sean & Christine Bullinger
Joe & Haydee Miller, Elizabeth
Gary & Connie Solan, Casi, Nicholas
Mary Baker
Sue Cressman
Charles & Helen Gaston
Michael Gaston, Lucas, Michael
Ed & Holly Bachert, Zachary, Isaac, Nathaniel, Madeline
Bob & Cheryl Steck, Cassia
David & Danielle Bachert, Cidney, Micah
Susan Greitzer
Jim & Helen O'Brien, Kelly, Melissa
Sonya Gerhard
Don & Gail Ortner, Alex
Sophie Katchur
Anna Lalo
Helen Suda
Mildred Bowski
Helen Fritzingler
David Danielle Bachert, Cindi, Micah
Trudy Ellmore

Coaldale, Pa.

St. Mary's Church

Rev. Andrew, Mat. Suzanna & Fam
Michael Bench
Gloria Bench
Helen Berezniak
Harry Bialis
William Bybel
Stephanie Chmel
Analisha & Vanessa Christman
Melanie & David Christman
Ray & Mary Jo Danchak
John & Mary Evetushick
Katherine & Josiah Fegley

Christ is Born!

Julia Forte
Barbara Bench Gallagher
Olga Hebda
Catherine Hedes
Marie O. Kalavritinos
Olga Kash
Helen King
Wash King
John A. King
John & Dorothy King
Russell King
Geri King
Ann Kononchuk
Michael Lorchak
Nancy Lorchak
Ted & Pauline Lorchak
Mary Lutash
Ben & Olga Macalush
Pauline Maholick
Paul & Kay Maliniak
Helen K. Ostrosky
Joe & Melanie Preschutti
Douglas & Mary Ellen Rudenko
Nicholas, Julia & Andrew Rudenko
Larissa Seneres
Helen Scheese
John & Eleanor Sidorciak
Olga Sidorciak
Ann Slanta
Martha & Simon Stafiniak
Nick & Martha Teno
Jesse & Melissa Weidaw
Oiga Weiss
Harry Wyshosky, Jr.
Mary Yelsh
Richard G York
Ron & Marie Yurchak
Mary K. Zemanik

Coatesville, Pa.

St. Nicholas Church
Fr. Joseph, Mat. Kathy & Family
Altar Boys
Church Choir
Reader John Zatytczyc
Reader John Kosturos
George Babich
Mary Collier & Family
Louis Gehas
Jim & Magda Gehas
Nanette Hare & Family
Vera Hatcher
Lula Kopturos
Nick & Popi Kousisis
Nina Petro & Son John
Nicholas & Ann Ruczchak
Charles Sarosi & Family
Michael Sarosi
Georgette Sarosi
Peter Skiadas
Voula Skiadas
Ted & Martha Skiadas
David & Maria Stauffer & Alyasa
Peter & Effie Suokos
Mike & Maria Toth & Sons
Ann Wilson

Dundaff, Pa.

St. John the Baptist Church
V. Rev. Dionysius & Matushka Marion Swencki
Mary Allen
Tammy Anderline & Family
Philip & Nadine Belejchak
John Jacob Bidgood
Eugenia Congdon
Greg & Kim Congdon & Casey

Mary Ann Congdon
Catherine Conick
Louise & Henry Gosh
Anne Janusz
Rosemary Jubinski
Tiffany Kilmer
Larissa & Sam Laing
In mem. Mary & Thomas Mikolaichik
Kathryn Owens
George & Dee Sheypuk
Joseph Shipsky
Mary Steponaitis
Elizabeth Wargo
Stephen Wargo
Yvonne & John Wargo
Janice Witko
Anna Wolfe
Ronald Wolfe
Martha Woytowich
Donald Zaboltsky
Patricia Zimowski

Frackville, Pa.

Holy Ascension Church
Fr. Barnabas, Mat. Daria & Myra Fravel
Nicholas Tatusko Family
Sergius & Sandy Chrush
Dr. & Mrs. Richard Chwastiak
Richard & Nicole Chwastiak
Mary & David A. Keysock
Michael & Helen Onuskanich
Eva Boniscavage
Mr & Mrs Harry Buchanan & Family
Anna Martin
Paul Martin
Mel Martin
Mr & Mrs John Semanchick
Paul Malinchok
John & Nancy Malinchok
Mat. Helen & Christina Kuchta
Mr & Mrs Donald Bricker
Mr & Mrs Shawn Kane, Joshua, Rebecca
Gregory, Rita & Greg Tatusko
Olga Williams Anna Andrusichen
Peter Rachko
Jean & Frank Holowaty
Vera & Pat Klemar
Mary Diffenderfer
Anna Dikun
Sophie Osenbach
Mary Torick
Helen Polanchyck
Mr & Mrs Tom Fletcher
Sara & Alexa Fletcher
Alex & Anna Peleschak
David, Stephen & Sandra Peleschak
Anna Sowachak
Mary Reed
Olga Chrush
Mr & Mrs Michael Cuttic
Larissa Holowaty
Peter & Marie Weremedic
Peter Weremedic Jr.
Michael & Rosanne Weremedic
John, Elizabeth & Madeline Wittig
Michael Weremedic
Carole Sagan
Theresa Basara
Mr. Michael Kasmer
Vera M Timko
Elizabeth Yust
Olga Chuma
Mary Trynosky
Pauline & Richard Zimmerman
Barbara Examitas

Mrs. Sophie Pellock
Fran & Dorothy Miller
Baskey Family
Olga & Jim Hreshko
Julia Centek

Gradyville, Pa.

St. Herman of Alaska Church
V. Rev. John & Matushka Eugenia Perich
V. Rev. Nicholas & Matushka Vera Yushchak
Taisia & Alexandra Perich
Sonya Perich
Susan Pasqualone
Chrysa Pasqualone
Xenia Bancar
Francis Plasha
Millie Sokol
Reader Gregory & Sharon Hubiak
Katya & Alexander Hubiak
George & Anastasia Plisko
John W. Weaver
Serge & Svetlana Tapytkoff
John, Dina, Amanda & Alexander Prokop
Mary Anne & Andy Toroney
Stephen M. Sissons
Christel & George Krugovoy
Alex & Peg Hendrick
Judith T. Newell
Mrs. Janie M. George
Anna C. Woodring
Wayne & Olga Anderson, Veronika Martynova
Bill & Jeanne Sokurenko
Mr & Mrs George Taylor & Sons
Theresa Veronick
Dan Chobany
Jim Chobany
The Lynch Family
The Hammerer Family
Genie Horsky
Valentina & Jonathan Rhodes
Sarah & Alexa Rhodes
Lydia P. Tichy
The Babiak Family
Frank & Judy Di Maggio
Nicholas & Loretta Hrntez
Paul Stafiniak
Donna, Jim, Christa, & Cayla Guzewski
Martin & Ann Kelley & Family
Daria, Tony, Natlya & Michael Tatasciore

Harrisburgh, Pa.

Christ the Saviour Church
Archpriest & Mrs. Daniel D. Ressetar
Archpriest & Mrs. Michael G. Kovach
Archpriest & Mrs. Neal Carrigan
Subdeacon & Mrs. Richard Hathaway
Mr & Mrs Roy Ambartsumian
Mr. Sebatu Andemichael
Mr. James Antonio Jr.
Mrs. Sylvester Barbu
Mr. John R. Barns
Mr & Mrs Daniel Bretz
Mr & Mrs Willard Brown
Mr & Mrs John Buddwalk
Mr. John Caba Jr.
Mrs. Marina Cameron
Mr & Mrs Mark Chapman
Mr. George Charlock
Mr & Mrs Bogdan Ciocirlan
Mr & Mrs Gerald Cole
Mr. George Cvijic
Mrs. Betty Danko
Mr & Mrs John Dedyo
Miss Susan Demchak
Mr. Zekerias Dermas

Glorify Him!

Mrs. Lode DiClemente
 Mr. Joshua DiFlorio
 Mrs. Anna K Doray
 Mr & Mrs John Dotsey
 Mr. Paul Dotsey
 Ms Susan Dotsey
 Mrs. Paul Drobot
 Mr & Mrs Paul Drobot
 Mr. Terry Drobot
 Mr. Thomas Drobot
 Mr. Robert Drozd
 Mr. Joseph Dudick
 Mr. David Dugan
 Mr & Mrs Kesete Embaye
 Mrs. Marianne English
 Mr & Mrs David Essis
 Mr & Mrs Michael Essis
 Mr & Mrs Salem Essis
 Mr. Johnny Farrow
 Mr. Joseph Fatula
 Mr & Mrs Andrew Fedetz
 Mr. Timothy Fedetz
 Mr. H. Gebreselassie / Y. Tesfaao
 Mr & Mrs Romaz Geguchadze
 Mr & Mrs Kidane Ghebremichael
 Mrs. Saba Ghebremichael
 Mr & Mrs Pad Hadjinske
 Miss Bethann Hancher
 Mr. David Hancher
 Capt. Ronald Hancher, Jr
 Mr & Mrs Ronald Hancher Sr.
 Mrs. Christine Hardenstine
 Mr & Mrs Richard Harrison
 Mr & Mrs George Hatalowich
 Mrs. Maria W. Hebda
 Mr & Mrs James Henry
 Mr & Mrs Cad Hisiro
 Ms. Sheena Hisiro
 Mrs. Elizabeth Howe
 Mrs. Marie Intrieri
 Mrs. Dee Jubb
 Mrs. Kathleen Kalina
 Mr & Mrs William Kantor
 Mr & Mrs George Kaznowsky
 Mrs. James Kem
 Mr & Mrs George Krempasky
 Mr. James Krut
 Mr & Mrs Basil Kuchta
 Miss Katherine Kuchwara
 Atty. & Mrs. John S. Kundrat
 Mrs. Helen Kurylo
 Mr & Mrs Alex Kuzupas
 Mrs. Elena V. MacDonald
 Mrs. Stephen Macut
 Mrs. Gloria Maliniak
 Mr. Adam Mallick
 Mr & Mrs Michael Mallick
 Mrs. Lydia Mantle
 Mr. David Martin
 Mrs. Maryann Mawhinney
 Mr. Joseph Mazurek
 Mrs. Deborah McGinnes
 Mr. Douglas McGinnes
 Miss Megan McGinnes
 Mrs. Angela McGreevy
 Mrs. Christine McKeown
 Mrs. Thomas Middlesworth
 Mr. John Midlick
 Mrs. Sonya Miete
 Mr & Mrs Michael Mihalaki, Sr.
 Mr & Mrs Roger Miller
 Dr. Paul G. Miller
 Mr. Jonathan Minarich
 Mr. Eli Mioff
 Mrs. Jo-Ann Nesko
 Dr. John D. Nester
 Miss Christine Neumann

Vasilij Neveselij
 Mr & Mrs David Newhouse
 Dr. & Mrs. Joseph Norato
 Mrs. Evelyn Onufer
 Mr & Mrs John Osuch, Jr.
 Mrs. Katherine Pankiw
 Mrs. Rita Papach
 Dr. David Pawlush
 Mr. Michael G. Pawlush
 Mr & Mrs Paul Pellegrini
 Mr. Nicholas Pestrock
 Mrs. Katherine Pilc
 Mr. Carl Polansky
 Mrs. Christine Priggins
 Mr. Alexander Ressetar
 Mr. Gregory Ressetar
 Mr. Nicholas Ressetar
 Mrs. Agnes Risser
 Mr. John Rodak
 Mr. Mark Rodak
 Miss Cindy Royer
 Mr. Joseph Russian
 Mr. George Salloum
 Dr. & Mrs. Petru Sandu
 Mr & Mrs Russell Sass
 Mr & Mrs John Schilling Sr.
 Mr. Michael Schubert
 Mrs. Kristen Seitz
 Miss Larissa Shuga
 Miss Basima Shunnara
 Miss Salwa M. Shunnara
 Mr & Mrs Frank Skirpan
 Mr. Lawrence Smith
 Mr. Nicholas Somple
 Mr. Andrew Spaseff
 Mrs. Effie Spaseff
 Mrs. Marie Spaseff
 Mrs. Margaret Spaseff
 Mr & Mrs Basil Suple
 Mr & Mrs Nicholas Sutovich Jr
 Mr & Mrs Harry Sysak
 Mr. Matthew Sysak
 Miss Ruth Sysak
 Mr & Mrs Maksym Szwecyk
 Mr. Jamie Taleff
 Mrs. June Taleff
 Mr & Mrs Peter Taleff, Jr
 Mrs. Helen Tatusko
 Mr. Grigori Ter-Arakelov
 Mrs. Natalie Treece
 Mrs. Anne D. Trunk
 Mrs. Jane A. Volscko
 Ms. Noells Webb
 Mr & Mrs Ronald Webb
 Mrs. Joanne Wevodau
 Mrs. Maryann White
 Mrs. Mildred Wolfe
 Ms. Susan Wolfe
 Miss Marianne Wood
 Mr & Mrs Richard Wood
 Mr. Stephen Wood
 Mrs. Helen Yannone
 Mrs. Mary Young
 Mrs. Michael Zart
 Mr & Mrs Aghesom T. Zerezgi
 Mr & Mrs Michael Zuro

Jermyn, Pa. St. Michael's Church

Father John & Matushka Kowalczyk, Sophia & Nicky
 Father Gabriel & Matushka Petorak
 Father Vasilij & Matushka Gilbert (Salem, MA)
 Andrea & Jeff Baldan & Family
 Debby Bernosky & Family

Daryl & Jerry Bescovoyne
 Wendy & Serge Bochnovich & Family
 Eileen & Ed Brzuchalski
 Dennis & Sonia Buberniak
 Dave & Ann Butler
 David J., David Jr. & Josh Butler
 Patricia, Tom & Tommy Cadwalader
 Sandy & Kevin Carney & Family
 Sandy & Jeff Cavanaugh & Sons
 Sharon & Randy Cleary & Family
 Denise Cobb & Kyle
 Eva Demchak
 Marie Derkasch
 Stephen & Chris Derkasch
 Dr. & Mrs. William Derkasch
 William, Courtney & Alexa Derkasch
 Dolores Dreater
 Kaye Fedirko
 Donald & Rosalie Fives
 Annabelle Franchak
 Alexandra Gardecki
 Vasilij Gardecki
 Joseph Getzie
 Nicholas Getzie
 Peter Getzie
 Chris & Rebecca Goetter
 Tom & Helen Grancey
 Dorothy & Andy Hanchak
 Julia Hanchak
 Mary Kay & John Hockin
 Wenona & John Hockin
 Jon, Debby & Jonathan Jaye
 Olga Jaye
 Rose Kelechawa
 Henry & Simone Korpusik
 Jeremi & Nicole Korpusik
 Mary & Henry Korpusik
 Thelma Koval & Family
 Irene Kupinski
 Maria & Nicholas Landi
 Joan Lasichak
 John Lasichak
 Ruth Lasichak
 Daria Lehman
 Stephen Malec
 Dr. Cindy & Michael Mancini
 David & Domanica Mancini
 Sam & JoAnn Mattise
 Mark & Nicole Melesky
 Scott & Paula Melesky
 Tom Meredith
 Ann & Ed Narcoonis
 John & Barbara Nayduch
 Justine Orlando
 John & Patsy Pash
 Stephanie & Rob Pliska & Family
 Willard Puzza
 Susan Schlasta & Family
 Adam & Mary Ann Serafini
 Dolores Sernak
 John Sernak
 Mary Sernak
 Ron, Lorraine & Ann Sernak
 Dolores Serniak
 Steven & Kathy Serniak
 Anastasia Sloat
 Jerry & Marilyn Soroka & Family
 Bob & Julie Speicher
 John Susko
 Irene Swirdovich
 Col. (R) Peter & Martha Telencio
 Damian & Stephen Telencio
 Millie Telep
 Mary Wyziak
 Joanne Yurchak
 Julia Zaccane
 Peter D. Zaccane

Christ is Born!

Mary Zielinski
Betty Zrowka
Dorothy Zrowka

Lykens, Pa.

Holy Ascension Church

V. Rev. John & Matushka Daria Mason
V. Rev. & Mat. Sonya Evans
Margaret Carl
John H. & Nancy Coles
John M. & Christopher Coles
Warren & Irene Giordano
Michael Leshko
Ann Mahoney
Dr. Alexander & Katherine Pianovich
Dr. Paul & Jane Pianovich
Alex & Stephen Pianovich
William & Susan Pinkerton
Ann Sovich
Nicholas Sovich, Jr.
John, Elizabeth, Andrew, Gayle Sultzbaugh
John & Judy Sweikert
George Tiazkun
Helen Timko
Patti & Joseph Welsh
Kathleen Welsh
George & Helen Sass
Nadia Sass

McAdoo, Pa.

Holy Trinity Church

Fr. Walter & Matushka Nancy Smith
Flora Smith
Helen Cortez
Pearl Elko
Anna Fanelli
Rosella Gardecki
Mary Ann Graino
Zenovia Galagotis
Joseph Jevit
Michael & Michelle Klesh
Anna Mae Kuklis
Daniel Kurtz
Anna Kurtz
Douglas & Jen Kurtz
Greg, Cathy, Carrie, Alyssa & Greg Kurtz
Mike & Jan, Michael, Jr. Kurtz
Anna Lazur
Daniel Oneschuck
Tague Osadche
Helen Osuch
Jack, Mariah, Sarah, Anna & Eva Oliveri
Cindy Polli
Lonnie Polli
Kim, Alexander & Stephen Pyle
Sophie & Clark Shuman
Annette & Paul Smerkanich
Mary Stronko
Irene Yaworsky
Mr & Mrs Michael Zabitchuck

Mechanicsburg, Pa.

Holy Apostles Mission

Fr. Timothy & Matushka Anastasia Hojnicky
Dennis & Alice Hair
Joe & Linda Kurtz & Sons
Joe & Pauline Fetsko
Bob & Galina Larson
Margaret Balog
Metro Petrosky, Jr.
David Antonishek
Symeon & Rebecca Jekel
Mark & Barbara Linnehan
Margot & Michael Katcher
John & Angela Costas
Elizabeth Hansburg

Karen Simons
Timothy McMahon
Leo & Marlene Washburn
Gary & Carol Kneiss
Lauren, Rachel, & Elizabeth Kneiss
The Gaither Family
The Makosky Family
Elena Kurylo
Chris & Derek Givler

Minersville, Pa.

Saints Peter & Paul Church

Fr. Michael & Matushka Hatrak
James & Anna Antonio
John & Gloria Barnetsky
JoAnn Brinich
Ralph & Kathy Brinich
Charowsky Family
Adam Frantz, Jenn & Jeff Doyle
Susie & Jim Frew
Elsie Herman
Rick, Lynda, Lauren & Ricky Hutton
Olga Kirkauskas
Lydia & John Malusky
Harry & Peggy Oakill
Luke & Theresa Oakill
Michael & Lisa Pascuzzo
Christian & Sofia Pascuzzo
Mike, Barb & Cassandra Rogers
Stabulum Family
David & Georgine Studlack
Anna & Sandra Wyslutzsky

Mt. Carmel, Pa.

St. Michael's Church

V. Rev. Michael & Matushka Sonya Evans
Anna Gondal
Leon Markovich
Dorothy Beckus
Catherine Hardnock
Ben & Millie Trefsgar
Sandra Sebasovich
Theresa Pochekailo
Marie Cuff
John Chidovich
Charles Chidovich, Sr.
Olga Berkoski
Jean & Chris Mathias
Margaret Olaf
Catherine Shaffchick
T.P. Alekseyko
Julia Bushick
Ann Tanney
Eveann Shamus
Adam Leschinsky
Ernie & Maryann Hill
Paul Wislock
Mr & Mrs Joseph Tosca
Deanna Ciocco
Stephanie Peek
Stan & Vera Zbicki
Mary Zeluskey
Christine Buchkarik
George Panikarchick
Bernie & Tanya Malkoski
Florence Bubernak
Peter Yastishak
Mary Homicz
Brock Bridy
Olga Paduhovich
James Rebuck
Deborah Rebuck
Alexandra Rebuck
Rachel Rebuck

Old Forge, Pa.

St. Michael's Church

Fr. David & Mat. Karen Mahaffey
V. Rev. Theodore Orzolek
V. Rev. Elias Krenitsky
St. Michael's Altar Boys
St. Michael's Church Choir
St. Michael's Church School
The Parish Council
Nikolas Mahaffey
Michael Mahaffey
Seth Mahaffey
Kyra Mahaffey
Kate, David, Alexa & Adam Barsigian
Margaret & Jacob Barsigian
Sandra & John Barsigian
Helen Chesniak
Nicole, Lyndsey & Tyler Cochrane
Mr & Mrs William Condon
David, Lana & David Paul Cushner
John & Margaret Cushner
Bernie, Bev, Nick & Steph Elko
Maria Emily & Jake
Neal & Ann Freeman
Peter Gyza
Peter, Jr. & Jan Gyza
Jennifer & Michelle Gyza
Mrs. Nicholas Halchak
Aleck Jadick
David Jadick
Michael & Margaret Jadick
Nancy Jurnack
Al & Mary Krenitsky
Harry & Mary Krevko
Gregory Krevko
Tina Ludwig
Rose Macheska
Nadia Macheska
Joseph & Ann Marie Macjowsky
Ned & Martha Matechak
Scott & Anne Peatross
Michael & Sara Peatross
Lovie & Ann Peregrin
Margaret & Walter Pregmon
William Pregmon
Al & Mary Pritchyk
Irene & John Pritchyk
Walter Pritchyk
George & Marilyn Serniak
Sebastian & Adrian Serniak
Stephen & Amanda Serniak
Stephen & Ingrid Serniak
Ann Tyrpak
Stephen & Jennifer Yokimishyn
Anna Zupko

Olyphant, Pa.

All Saints Church

Priest Paul & Matushka Michelle Fetsko
Justine Horhutz
Mr & Mrs Michael Kuzmiak
Maria Oles
Eleanor Krushinski
Barbara Puhalla
Helen Bryer
Mary Jane & Tanya Gilbert
Stephana Brutchko
Claudia Mikulak
Elizabeth Generotti
David & Mary Brzuchalski
Michael Stuchlak
Linda Stuchlak
Joseph & Helen Semon
Harry & Elizabeth Humyak
Mike & Sonia Presty
Ann & Joe Schlasta

Glorify Him!

In memory of Mary Stafursky
Peter & Joni Rezanka & Family
Steve & Pat Stafursky
Ken Stafursky
Dan & Susan Stafursky
Samantha, Stephanie, & Zachary
Olga & Vera Paulishak
James & Ceil Castellano
John & Peg Puthorosky
Marguerite Puthorosky
Ashley Puthorosky
James & Donna Specht
Kyra, Cheslea & Ian Specht
Ken & Stacey Kashuba & Children

Olyphant, Pa. St. Nicholas Church

Fr. Vladimir Fetcho
Matushka Marianne Fetcho
Julie & Richard Cesari
Jonathan & James Cesari
John & Josephine Chichilla
Henry & Joan Derben
Sylvia & Paul Dreater, Sr.
Capt. Paul & Lori Anne Dreater
Kayla & Liam Evanina
Joseph Fetchina
Dorothy Fetchina
Michael Grabania
Marie Grabania
Titiana & David B. Hughes
George Kopestonsky
Tom & Vera Price
Mr & Mrs Stephen Rebar
Dr. & Mrs. Larry R. Sherman
Eugene Strosky
James Thomashefsky
Helen Thomashefsky
Ann Thomashefsky Turko
Mary Youshock

Philadelphia, Pa. Holy Assumption Orthodox Church

V. Rev John Udics
Father Sergius Willis
Matuska Mildred Soroka
David & Emelie Albrecht
Dr. David & Erin Albrecht
Melanie Albrecht
John & Helen Alexander
Norman, Barbara, Matthew, Christopher & David
Andrews
William Brasko
Emma Burychka
Julianne Carrol
Elizabeth R. Chadwick
Robert & Grace Corba
Paul, Margaret & Madeline Chorney
John, Lynn, John, Marc, & Justin Drimak
Helen Dzuga
Anna Fedor
Nicephorus Willfred Frisby
Julia Gavula
Edward & Patrica Gerasimoff
Emily Gerasimoff
Simon & Mary Herbert
Daniel S. Herbert
Sandra, Neil, Alex & Samantha Hourahan
Julia Jugan
Albert & Catherine Kavalkovich
Ken, Debra, Alex, & Anastasia Kavalkovich
Rick, Daria & Jason Leroy
Anna Mackiewicz
John & Mary Makara
Julia Maraiza
Mary Makara
Anne McCartney

Michael McCartney
Ruthann Mohnach
Nina & Natalie Patterson
David Pellack
Margaret Pellack
Catherine Petruscu
Joseph Rabik
Nancy Brasko-Rabik
Joseph, Kathy & Anasiasia Renzetti
Daniel Riley
Helen Riley
Mary Robovitsky
Florence Savchak
Alex Soroka
Olga Vail
Ann Varhula
Helen & Timothy Wanenchak
Michael J Wanenchak
Michael Jr & Treasa Wanenchak
Kathy Wanenchak
Robert Wanenchak
Lisa Welle
Peter & Annamae Witiak Jr
Daniel, Eleanor, Peter & Adam Witiak

Philadelphia, Pa. St. Stephen's Cathedral

Fr. Victor, Matushka Anastasia, Elizabeth &
Katherine Gorodenchuk
Matushka Mary Fedoronko
J. Wellington Adams
Atanas Atanasov
Barbara & Karen Belsito
Mr & Mrs Igor Bergners
Mary D. Birkenbach
Anna Cebular
Paul Cholakis
Judy, Jack & Jennifer Clyde
Charles & Halina Colter
John & Kate Cox
Nicholas, Alexander & Andre Cox
Nicholas Cronin
Helen, Mark & Steve Davis & Family
Ray, Michele, Matthew & Natalie Decker
Willis & Lubie Dietrich
Dr. George, Pauline & Margret Englesson
Irene, Anthony & Alexandra Ferraro
Paul, Diane, Laura & John Fedoronko
Yelena Fedorova
Dr. Jack, Irene, Alexander,
Halina, Kyra & Sophia Forest
Nina & Bill Gavula
Michael & Matthew Gavula
Olga Gazak
Elisabeth Gentieu
Anna M. Fedryck-Hargrave
Agnes Herbut
Nicholas Horsky
Nina Horsky
Andrei, Kathryn, Stefan & Peter Jablokov
Katherine & Natalie Jadwin
Arnold, Katherine, Anna & Alexa Jensky
Catherine & Leonard Jones
Christopher, Michael & Nicholas Jones
Lorraine & Harold Kane
Nadia Kolesnik
Mr & Mrs John Kolesnik & Family
Mr & Mrs Michael Kolesnik & Family
Mr & Mrs Stephen Kolesnik & Family
John Kozlowski
Bill & Sonia Kraftician
Alex & Vaientina Kuzman
Greg, Lydia, Kira, Nicholas & Gregory Kuzmanchuk
Helen Lackatos
Mikeal, Alyssa & Sarah Lampreich

Nichole Lampreich
Peter & Martha Linski
Elena Litvak
Sonia, Larissa & Michael, Jr. Mariani
Marge Maurer
Tatiana Michousta
Anna Miller
Christine Nass
Janice Nass
Phil & Irene O'Brien & Dasha
Olga Oprouseck
Catherine Paulasack
Helen Plunkett
Heinz & Tamara Poessl
Stephan & Marge Pron
Larissa Pron
Stephan Pron
Kathie & Sergio Rabaca
Tom, Nina, Nicholas, Deanna & Victoria Rapak
Peter & Heather Ren
Katie & Holly Ren
Stephanie & Valerie Ristvey
Ralph, Irina, Daniel & Nikolai Rogers
John, Denise, Sonia & Michael Rowe
Anna D. Simpson
Joseph C. Simpson
Martha, Jack, Megan, Adam, Jacob & Amelia Sisko
Larry, Connie, Jon & Chris Skvir
Joseph & Catherine Stearne
Walter & Carolyn Stephan-Stephanowich
Tatiana Stephanowich & Kristin LaMacchia
Mary Suchniak
John & Helen Szulak
Robert Gregory Tallick
Dr. Michael, Amelia, Michael & Natalie Taptykoff
Eva & Bill Wasser
Irene Zaroff
John & Anna Zwick
John Daniel Zwick

St. Clair, Pa. Holy Assumption Church

Fr. Michael & Matushka Hatrak
Lea Chrush
Tusha Dernbach
Marguerite Dimoff
Tatiana Heffner
Nancy & Shelby Jones
Jim & Ruthann Kerick
Steve & Justyna Pelak
Marge Rosenberger
Ted & Jeanette Sagan

Shillington, Pa. St. Herman of Alaska Church

V. Rev & Mrs. John A. Onofrey
The Parish Council
The Sunday School Teachers & Students
The Our Lady of Kazan Sisterhood
The Parish Choir
Mr & Mrs Joseph Anderson & Family
Mr & Mrs Keith Bergan & Family
Vera (Ressetar) Bortniak
Wasil & Anne Boyko
Mr & Mrs Bret Challenger & Family
Ms. Louise Coleman
Mr & Mrs Dennis Dougherty & Family
Mr & Mrs Michael Drenchko
John & Marie Drosdak
Stephanie, Mark & Joshua Drosdak
Pat & Bill Dudash
William M. Dudash
Mr & Mrs Douglas Duriez & Daughters
Stephen Durniak
Mrs. Gloria Duty & Adam
Mr & Mrs Nicholas Ermolovich
Emily Anne Ermolovich
Mr & Mrs David Grim & Family

Christ is Born!

Bill & Rosalie Hardran
Terry & Debbie Hojnowski
Mr. Walter Hojnowski Daniel Hretz
Xenia Hretz
Mr & Mrs Edward Hyland
Mr & Mrs Brad Kauffman & Alex
Mrs. Helen Karel
The Kawood Family
Dr. & Mrs. Vadim Kurjanowicz
Mr & Mrs Bernard Kusior
Reader & Mrs. Fred Leer & Family
Daniel, Marina & Sophia Long
Mr & Mrs John Lorchak
Michael & Vera Losk
Mrs. Irene Lupco
John, Dana & Raymond MacKoul
Michael & Janice Mallick
Mr & Mrs Steve Matsick
Paul & Marie McCarty
John & Gertrude Melniczek
Dr. & Mrs. John Melniczek & Family
Mr & Mrs Paul Melniczek
Reader George Nakonetschny
Dr. & Mrs. Tony Ngo
Mr & Mrs Karl Osterburg
Mr. Terrell Owens
George & Danielle Pahomov
Larissa Pahomov
Ms. Camille Palese
Mrs. Alexandra Prawlocki & Family
Mr & Mrs Joseph Reba & Family
Matushka Margaret Ressetar
Bob & Cheryl Rowe
Mrs. Ruth M. Ruth
Paul & Amy Savage
Mr & Mrs David Scheese & Taylor
Mr & Mrs Walter Sebastian
John & Lydia Seman
Ms. Alexandra Semion
Mr & Mrs Nicholas Sichak & Family
Mrs. Tina Snyder
Ms. Gloria Spitko & Kyra
Mr & Mrs Michael Talley & Jonathan
The Terenchin Family
Kyle, Daria & Zoe Elizabeth Teter
Mrs. Sharon Vlasak
Mr & Mrs Steve Vlasak & Sons
Mr & Mrs Eugene Wanenchak & Family
Mr & Mrs Chip Weaver & Family
Ryan & Traci Weinstein & Family
Mrs. Deborah Wissler & Michael Lucas
Mr & Mrs Edward Yurick & Daughters
Hank & Anne Zerbe

Simpson, Pa.

St. Basil the Great Church
V. Rev. Leo Poore
James & Mary Ann Braun
Maria K. & Jefferson H. Braun
Olga & John Buberniak
Thomas & Jennifer Kellechowcasper & Family
Nadine Demianovich
Helen Dorval
Olga Gallick
Helen Hrichuk
Ron & Luba Kilmer
Thomas & Elaine Kravetsky
Laurie, Lynn & Kimberly Kravetsky
Michael & Theresa Luczkovich
John & Mary Okorn
Mary Ann & James Opecko
Marie Proch
Maria Proch
Walter & Mary Anne Proch
Sem. John & Kimberly Proch

Christina M & Elizabeth A. Proch
Dr. David & Daria Roat
Alexandra & Benjamin Roat
Jo Ann Somple
Jerome Tarris

South Canaan, Pa.

St. Tikhon's Monastery Church
Metropolitan HERMAN Bishop TIKHON
Very Rev. Michael G. Dahulich
V. Rev. Daniel K. & Mat. Dolores Donlick
V. Rev. Alexander, Mat. Elena & Alex Golubov
Rev. Fr. Peter & Mat. Mary Lynn Henry
V. Rev. & Mrs. T. Stephen Kopestonsky
V. Rev. Michael Lepa
Protodeacon Keith S. Russin
Reader Thomas Donlick
Reader Gregory Hatrak
Reader Gregory Sulich
Matushka Elizabeth Geeza
Matushka Nina Stroyen
Matushka Dorothy Sulich
Marge Barna
Ted & Barbara Barna
JoAnna Bell
Alice Boga
Michael Conrad
Mr & Mrs John Creech & Katya
Mr & Mrs John Derk
Betty A. Figura
Drs. David & Mary Ford, & Emmelia
Bernadine Getzie
John Getzie
Joseph Getzie
Mary Huniak & Family
Mr. & Mrs. J. Kuchmanich
Metro Lazorack
Peter & Cindy Lazorack
John & Mildred Naholnik
Mr & Mrs John W. Paluch
Martin S. Paluch
Jerusalem Pugh
Robert H. Roth
George & Marilyn Serniak
George, Gretchen & Sosnowski & Zoe
Sandra Thorpe
Edward Wawrush
Paul Wozniak
Charles & Gloria Yacovelli

Stroudsburg, Pa.

Holy Trinity Church
Father & Matushka Nicholas J. Solak
Reader David Mastroberte
David & Doreen Donlick
Russ Futchko
Carl & Jane Hodel
Tom & Helen Kessler
Peter & Helen Stavisky

Uniondale, Pa.

Saints Peter & Paul Church
Rev. Fr. David Mezynski
Joseph Bendyk
Donald & Ann Bock
Joseph & Joan Bock
Paul Demianovich & Family
Vladimir & Betty Demianovich
Michael Demianovich
Bill & George Kochan
Carol Kelleher, Ryan & Emily
Rose M. Kennedy
Lovey & Ronald Kilmer

Lovey Klym
Melanie McLaughlin
Martha, Megan, Adam, Jacob & Amelia Sisko
Antoinette Terry
Walter Terry & Family
Catherine, Dennis & Andy Yarosh

Wilkes-Barre, Pa.

Holy Resurrection Cathedral

Very Rev Joseph & Matushka Gloria Martin
Marina & Elena Martin
Protodeacon Keith S Russin
Protodeacon Sergei & Matushka Vicki Kapral
Matushka Olga Kapral
Reader David & Kathryn Kessler
David, Tatiana & Hannah Kessler
Dr John & Cathy Haber & Family
Juliana & Jeff Good & Family
Debbie Judd & Sara Good
Andrew Buleza
Michael & Nancy Pieck
Sylvester Dugan
Tom & Marguerite Czekalski
Ray & Vera Kraynanski
John & Doris Zoranski
Kyra Zoranski
John & Irene Zimich
Mary Krill
Elizabeth Reese
Sandy Kapelan
Myra Tarantini
Charles & Irene Urban
Olga Layton
Mary Onufer
Dolores Grabko
Sandy King & Mike Cooper
Walter & Zora Narkoff

Wilkes-Barre, Pa.

Holy Trinity Church

Fr. David & Matushka Sharon Shewczyk
Timothy & Nicholas Shewczyk
Anna Bromuko
Liz & John Gurka
William & Mary Gurka
Anastasia & Bernard Golubiewski
Mrs. Robert T. Rhodes
Mary & Stephen Krill
Marianne & Jeremy Haugh
Jeremiah Haugh
Helen & Peter Welgo
In memory of Peter Pawlak
Theresa Pawlak
Peter M. & Mary Jo Pawlak
Andrew Dennis
Jason & Colleen King
Amber, Eva & Elilas King
Pearl Tutko
Mildred L. Mayher
Marie & Vladimir Dutko
Stephen, Joann & Jordyan Dutko
Mary Piznar
Michael & Leona Stchur
Peter & Paula Holoviak & Vladimir
J. P. & Denise Meck
Paul, Corie & Abby Meck
Michael & Lisa Talpash
Rachael & Christa Talpash
Marie Talpash
William Talpash, Jr.
In memory of William Talpash, Sr.
David & Deborah Mills
Gregory, Laura, Michael & Christopher Polk
Ted & Eleanor Sovyrda
Olga Shewczyk
Mary Ann Lepa

Glorify Him!

In memory of Mary Stafursky
Evelyn Kozmiski
Mike & Jeri Basarab

**Williamsport, Pa.
Holy Cross Church**
Fr. Dan, Myra & Natalia Kovalak
Matthew & Evelyn Chabal
Ann Chabal
Dr. & Mrs. Minas Hiras
Eileen & Michael Juran
Elsie Skvir Nierle
The Sinatra Family
The Williams Family

**Wrightstown, Pa.
St. Mark's Church**
Archpriest Theodore Heckman

Protodeacon Gregory & Mrs. Moser
Nicholas, Marina, Larissa, Katerina Moser
In Memory: Archpriest Vladimir Borichevsky
In Memory: Matushka Mary Borichevsky
Boris & Joanne Borichevsky
Damian & Brian Borichevsky
Sergei, Connie, & Zachary Borichevsky
Reader Peter & Sandy & Stephanie Bohlender

Jeanette Ruano
Anatole & Cynthia Bredikin
James & Monia Pitra
Sergei & Irene Arhipov
Joyce & Rhiannon Beer
Delores L. Marmaluk & Family
Isaac Chappe
Patrick Colucci
Steve & Helen Kyriakodis
Sonja Lengel

Jack & Barbara Malriat
Samuel Mervis
Reader George Nakonetschny
Julia Petrov
Kevin & Mary Anne Swan
Elizabeth Werner
John Wanko
Doug, Sharon, Anna, John & Lydia Yates
Lucy Znak
Chris & Dana, Peter & Paul Toma
Dorothy & Ken Martiak

Origen

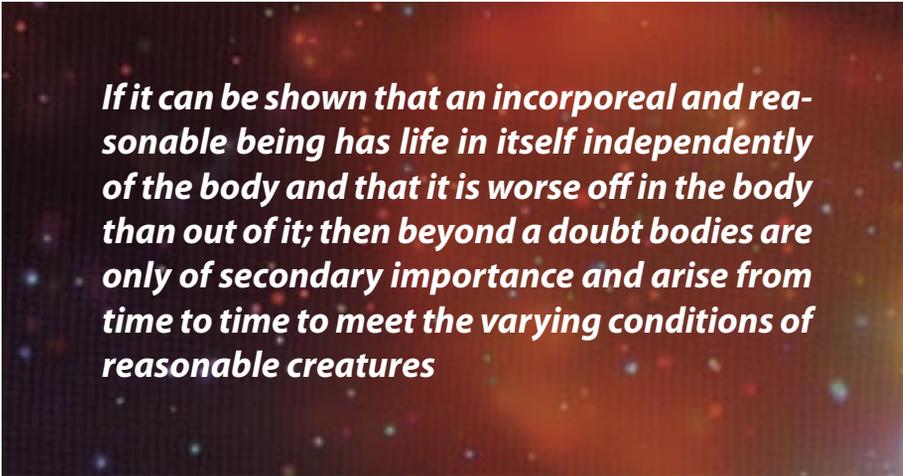
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and immediately than the Son can do.”

15. The following passage is a convincing proof that he holds the transmigration of souls and annihilation of bodies. “If it can be shown that an incorporeal and reasonable being has life in itself independently of the body and that it is worse off in the body than out of it; then beyond a doubt bodies are only of secondary importance and arise from time to time to meet the varying conditions of reasonable creatures. Those who require bodies are clothed with them, and contrariwise, when fallen souls have lifted themselves up to better things, their bodies are once more annihilated. They are thus ever vanishing and ever reappearing.” And to prevent us from minimizing the impiety of his previous utterances he ends his work by maintaining that all reasonable beings, that is, the Father, the Son, and the Holy Ghost, angels, powers, dominations, and virtues, and even man by right of his soul’s dignity, are of one and the same essence. “God,” he writes, “and His only-begotten Son and the Holy Spirit are conscious of an intellectual and reasonable nature. But so also are the angels, the powers, and the virtues, as well as the inward man who is created in the image and after the likeness of God. From which I conclude that God and they are in

some sort of one essence.” He adds “in some sort” to escape the charge of blasphemy; and while in another place he will not allow the Son and the Holy Spirit to be of one substance with the Father lest by so doing he should appear to make the

from the same fountain head of gross impiety? This is not the time to confute all the statements made in detail; and indeed those who have written against Arius, Eunomius, Manichaeus, and various other heretics must be supposed to have an-



If it can be shown that an incorporeal and reasonable being has life in itself independently of the body and that it is worse off in the body than out of it; then beyond a doubt bodies are only of secondary importance and arise from time to time to meet the varying conditions of reasonable creatures

divine essence divisible, he here bestows the nature of God almighty upon angels and men.

16. This being the nature of Origen’s book, is it anything short of madness to change a few blasphemous passages regarding the Son and the Holy Spirit and then to publish the rest unchanged with an unprincipled eulogy when the parts unaltered as well as the parts altered flow

swered these blasphemies as well. If anyone, therefore, wishes to read the work let him walk with his feet shod towards the land of promise; let him guard against the jaws of the serpent and the crooked jaws of the scorpion; let him read this treatise first and before he enters upon the path let him know the dangers which he will have to avoid.

[End of the Letter to Avitus]
To be continued

Catasauqua

Holy Trinity Church

On Sunday Sept. 25, Priest Timothy A. Hasencz and Archpriest Eugene Vansuch blessed new priest's vestments. The blessing service was conducted in the Carpatho-Rus' custom. A ribbon was connected to each vestment and ran along the pews to the back of the church, as church members held onto the ribbon, while the prayers over the vestments were recited. After the blessing, the ribbon was cut up and given to each parishioner as a keepsake to be used as a marker for Bibles or prayer books. Many parishioners stated they had not seen this service since childhood and it invoked many fond memories from the elder parishioners and made new memories for the younger members of the congregation.



Fr. Timothy blesses new vestments

Edwardsville

St. John the Baptist Church

Kathryn Prokopchak, lifetime member of the Fraternal Order of Eagles in Pennsylvania, has received an unprecedented honor from the organization. Kathryn served as the Mother of the Year for the Eagles Auxiliary in the state in 1981-82 and has been singled out to receive this honor for a second term in the year 2005. Kathryn has been a member of the Auxiliary for more than forty years. She served as state president in 1975 and was inducted into the Eagles' Hall of Fame. The Golden Eagle Fund Charity was named after her. The Fraternal Order of Eagles raises money for humanitarian projects, charities and education.



Bestowing of diocesan gramota

Frackville

Holy Ascension Church

Father Paul & Matushka Lovie Ropitsky received gramota for their years of service to the Church.

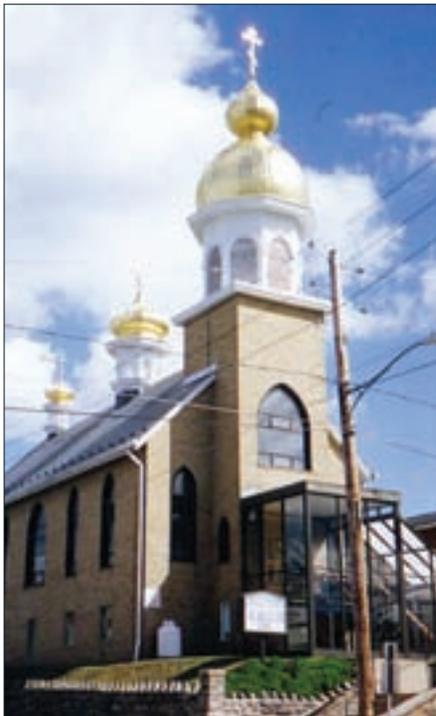


Workers at fall food festival

***Christ is Born!
Glorify Him!***



Kathryn Prokopchak honored by Fraternal Order of Eagles



Newly renovated domes on Frackville church

**Gradyville
St. Herman of Alaska Church**

On Saturday Oct. 22, 2005, the Feast of the Kazan Icon of the Theotokos which is the prototype of Our Lady of Sitka, was



Metropolitan Theodosius prays for Fr. John and Mat. Eugenia



Fr. John receives the jeweled cross



Perich family with Met. Theodosius and Bp. Tikhon

His Grace Bishop Tikhon recently made an archpastoral visit to St. Herman's parish in Gradyville to honor the rector, Archpriest John Perich, and his wife, Matushka Eugenia, as they celebrated their 25th wedding anniversary and Fr. John's twenty-fifth anniversary of ordination. Joining them at this joyous occasion were the retired primate of our Church, His Beatitude Metropolitan Theodosius, Protospesbyter Rodion Kondratick, O.C.A. Chancellor, Archpriest Daniel Donlick, former St. Tikhon's Seminary dean, and Matushka Eugenia's father, Archpriest Eugene Pianovich, along with many relatives, family and friends. During the hierarchical Divine Liturgy Fr. John was awarded the jeweled cross for his many years of faithful service.



Fr. John & Mat. Eugenia cut their anniversary cake

celebrated during the two-day visit of the miraculous Sitka icon to the parish. The icon arrived after midnight at the parish where the priests, led by the host pas-

tor, Archpriest John Perich celebrated a moleben service. The next morning, the Divine Liturgy was celebrated by twelve

Continued on the next page

All in the Diocesan Family

priests. Over 400 people filled the church during the magnificent liturgy at which the icon was adorned with over 800 fresh flowers through the dedicated efforts of Mrs. Tanya Guba of Bridgeport, Conn. who worked for over ten hours in this endeavor. Reader Gregory Hubiak, the parish choir director, directed the combined choir. Following the liturgy everyone was invited to in the church memorial hall for an Alaskan luncheon of salmon, baked pirog (meat and cabbage pies) and other typically Russian/Native American delicacies prepared by Christal Krugovoy and her committee. Later that day the icon was taken to St. Nicholas Cathedral in Washington, D.C. for the great vespers service.



Sitka Icon surrounded by 800 fresh flowers



Alaskan priest, Fr. Aleksei, preaches in Gradyville



Frs. John Perich and Nicholas Yuschak serve liturgy



Fr. Daniel with Osuch family at installation banquet



Fr. Daniel with visiting Russian psychologists with the Keystone Program

Harrisburg Christ the Savior Church

The Sitka Icon of the Theotokos was in the Harrisburg church on Thursday, Oct. 13. An akathist was chanted before the icon during the evening with twelve priests and a deacon leading the large crowd of faithful in prayer.

The IOCC/OCMC charity dinner was held on Sunday, Nov. 27, in Lancaster at Annunciation Church with over 300 people participating.

The 75th anniversary of the Central

St. Michael's Church, Jermyn



Bishop Tikhon tonsures Gregory Bertholf a Reader



Reader Gregory is given the epistle to read



Bishop presents diocesan gramota to Mary Sernak



Bishop Tikhon blesses Serge and Lydia Popoff on 50th wedding anniversary



Over 200 people participated in the annual patronal dinner in Jermyn



Annual cookie exchange held Dec. 18 at St. Michael's, Jermyn

Pa. District FOCA was celebrated on Sunday, Oct. 30. The Sunday hierarchical Divine Liturgy was celebrated by His Grace, Bishop Tikhon, who the day before in Philadelphia had been officially installed as ruling hierarch of our diocese. He was assisted by our three priests: Frs. Dan, Michael and Neal along with Deacon Alexander Vallens from St. Tikhon's. Our church choir sang the responses. Over 110 attended the banquet in the parish hall. The national FOCA president, Dr. John Schultz of Weirton, W.Va. was the main speaker.

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

His Grace Bishop Tikhon made an archpastoral visit on our patronal feast. Joining him for the hierarchical Divine Liturgy were parish rector Fr. David Mahaffey, Archpriest Theodore Orzolek, native son currently attached to the parish, Deacon Alexander Vallens, and Subdeacons John Brunett and Vasily Johnson. His Grace was greeted by parish president Maria Augustine-Emily and the entire church school. Following the liturgy a festive meal was held in the lower dining hall of the parish center.

Kontakion Hymn

Today the Virgin gives
birth to the transcendent one,
And the earth offers a
cave to the unapproachable one!
Angels, with shepherds,
glorify Him!
The wise men journey
with the star,
since for our sake the
Eternal God was born as
a little child.



Aaron and Zachary Vrabel at Old Forge's Pizza and a movie

Each year in November the church school sponsors an outing for the parish families to enjoy world-famous Old Forge Pizza and a movie at the Cinemark 20. This year the party was held at the restaurant of the parish president, Augustine's Club 17 in Old Forge.

**Olyphant
All Saints Church**

On Wednesday Nov. 30, 2005, All Saints Orthodox Church in Olyphant held the service of the akathist to the Theotokos, Healer of Cancer and other diseases before a copy of the miraculous icon of our Lady Queen of All, with over 150 people in attendance. Fr. Paul Fetsko and Fr. John Kowalczyk concelebrated the service. The parish plans to make this an annual service during the Nativity fast.



Fr. Paul anoints the faithful

**Shillington
St. Herman of Alaska Church**

On Thursday, Aug. 15, 75 parishioners enjoyed a Reading Phillies baseball game.



Bishop Tikhon with concelebrants after the meal



Bishop Tikhon with some of the youth



A photo before the movie

In September, St. Herman's Church sponsored a bus trip to see *The Producers* on Broadway, and held a parish family picnic and rummage sale. On Sunday, Oct. 16,

the church school sponsored its annual stocking breakfast which raised \$500 for the OCA's Christmas Stocking Project. On Sunday, Nov. 15, the parish held its



Fr. John with the Wentlings



St. Herman parishioners enjoy harvest dinner

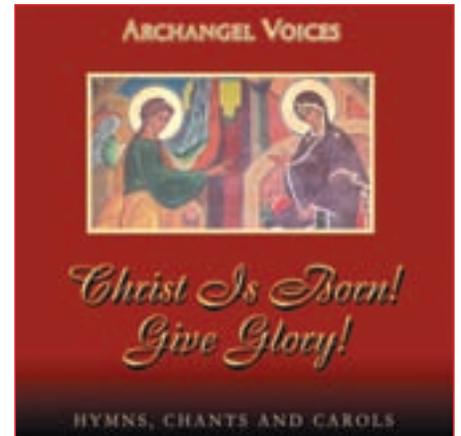
South Canaan
St. Tikhon's Monastery Church



Fr. Ressetar offers prayers at the Mens' Retreat

annual harvest dinner; over 80 parishioners enjoyed the covered-dish dinner. parishioner Michael Losk was honored by the local newspaper, *The Reading Eagle*, on Veteran's Day. Michael is a decorated and wounded, 5-invasion veteran of World War II.

Marriage: Katherine Yurick and Richard Wentling, July 30, 2005.



A new CD entitled *Christ Is Born! Give Glory!* has been released to celebrate the Feast of the Nativity of Christ. The CD is the second release by Archangel Voices, a vocal ensemble established for the purpose of creating high-quality recordings of Orthodox liturgical music. Featuring 35 hymns, chants, and carols from the Nativity season, all sung in English, the CD draws upon both Byzantine and Slavic traditions, focusing on settings by American composers and arrangers, including Mark Bailey, Frederick Karam, Fr. Sergei Glagolev, Kevin Lawrence, Vladimir Morosan, Walter Obleschuk, and Jessica Suchy-Pilalis, as well as such "classical" masters as Johann von Gardner, Alexander Kastalsky, and Boris Ledkovsky. Also featured are traditional carols from Ukraine and Lebanon that use newly versified English translations. The CD retails for \$16.98, and volume discounts for bookstores and church kiosks are available. To order, visit www.archangelvoices.com or call 1-800-326.3132.

All in the Diocesan Family

South Canaan
St. Tikhon's Monastery Church



Chaplain Major Gallick speaks to retreatants



Seminary families sing for St. Nicholas



A saintly Nicholas and the children



Fr. Dahulich talks on the theology of war

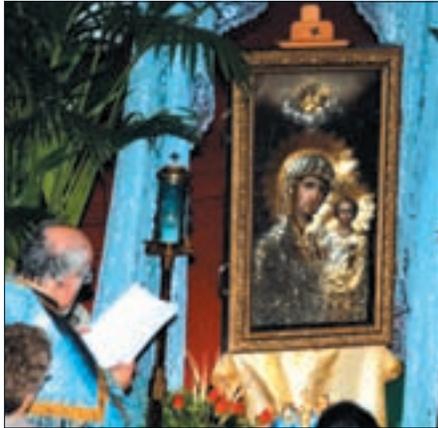


Entrance of the Theotokos, Nov. 21, 2005



Bishop Tikhon and retreat participants

Wilkes-Barre
Holy Resurrection Cathedral



O Holy Theotokos pray for us!

O Mother of God, chosen from all generations to be the Protectress of Christian people; we offer Thee songs of thanksgiving for Thy wonderworking Icon that has come to Alaska. Thou art a fountain of mercy and dost help all who seek refuge in Thee. Defend us in all afflictions, necessities and tribulations, that we may cry to Thee: Hail! Thou zealous Defender of the Orthodox Faithful in America.

An angel was sent to say to the Holy Virgin: Hail! For God the Word shall be made flesh in Thy womb. And we sinners give glory to the wonderworking Icon of the Holy Virgin and the Divine Infant, our Savior Christ, and we cry to Her, full of grace, from the bottom of our hearts: Hail! Divinely chosen Maid of God, Mother of our Savior. Hail! Thou who art honored by the angels, about Whom the Seraphim sing. Hail! Bright fulfiller of the Prophecies. Hail! Boast of the Apostles. Hail! Thou Whom the Martyrs confessed. Hail! Crown of all Holy Monks. Hail! Joy of the Righteous. Hail! Hope of sinners. Hail! Thou zealous Defender of the Orthodox faithful in America.

--From the Akathist Hymn to Our
Lady of Sitka

Sitka Icon of the Mother of God



Our Lady of Sitka in the Resurrection Cathedral



The faithful fill the cathedral's pews



Over 25 clergy celebrated the akathist with Bishop Tikhon



Newly illumined and chrismated into the Orthodox Church at St. Nicholas parish in Bethlehem, Sarah Ann Bricker stands next to Mr. Paul Chernay (Chernaskey) who was baptized in 1926 at St. Nicholas Church. Mr. Chernay has been a very active member of the Bethlehem parish all his life. In his hand, Paul holds a check for \$44,898, from the \$1 million charitable trust that he established for the benefit of St. Tikhon's Seminary and Monastery. A longtime member of the Board of Trustees of the theological school and a lifelong benefactor of both the seminary and monastery, Paul has worked closely with His Beatitude, Metropolitan HERMAN, when he was seminary rector, in both STS development and publications.

Mr. George Nakonetschny, a retired businessman from St. Mark's Church in Wrightstown, Pennsylvania, presents a \$5,000 scholarship to Fr. David Balmer, in loving memory of his beloved wife Alla.

Mrs. Nakonetschny was a very active member of St. Mark's parish, where she served as the treasurer. Fr. David is a married M. Div. student from St. Seraphim Cathedral in Dallas. He is in his third and final year of study at seminary.



Mr. Nakonetschny presents a second scholarship for \$5,000 to Archimandrite Philemon Castro, in memory of his beloved father, Archpriest Michael Nakonetschny. Fr. Michael served the Church for many years with great distinction while supporting he family with additional employment. Fr. Philemon is a missionary priest from the Philippines, also in his final year of study.