

Christ is Risen!



Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XXIII, No. 1 Spring, 2006

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100th Anniversary of the Consecration of the Monastery Church and Founding of the Well
"Whoever drinks of the water that I shall give him will never thirst" —John 4:14



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PASCHA 2006

To the Venerable Pastors, God-loving Monastics and
Devout Faithful of the Diocese of Eastern Pennsylvania

*The day of resurrection, be illumined, you people, Pascha, the Pascha of the Lord.
From death to life and from earth to heaven, Christ our God has brought us,
singing a song of victory. (Paschal Canon, Ode I)*

Dearly Beloved in the Lord:

The radiant day of the resurrection of Christ has risen upon us, shining with the light of the Lord's victory over hell, corruption and death itself. His victory is also our victory, for by the divine Pascha of the Lord, we who are mortal and earthly have been brought *from death to life and from earth to heaven*.

As we face a life that is so often filled with darkness, sorrow and temptation, it is easy to become discouraged, to lose hope and to waver in our faith. Our Lenten journey has offered each of us the opportunity to courageously rekindle that hope and that faith by laboring in the good spiritual effort of repentance, prayer and fasting. Now, having walked with Christ on the path to the Cross, we have received a share in His glory: *Yesterday, O Christ, I was buried with Thee, and today I rise again with Thee, in Thy rising. Yesterday I was crucified with Thee, now glorify me, O Savior, in Thy Kingdom* (Paschal Canon, Ode III).

The light and joy of the present feast are a clear and certain reminder that the Lord is ever with us, even in our darkest moments of pain and struggle. The Risen Christ Himself makes manifest to us the reality that there is no darkness that can overcome Him or those who are His children, for He is *the true light which lighteth every man that cometh into the world* (John 1:9).

As we celebrate the Feast of Feasts, let us all receive that light in our hearts and rejoice in the Lord with thanksgiving for His great victory, crying out:

Christ is risen! Indeed He is risen!



+TIKHON, Bishop of Philadelphia
and Eastern Pennsylvania



Editor's Note: We dedicate this issue to the 100th Anniversary of the celebration of the consecration of the St. Tikhon's Monastery Church and celebration of the first Divine Liturgy in that church. In this issue, we offer the continuing history of our beloved monastery as edification for us, the heirs of this precious jewel. The quotation below is from future holy martyr, Archpriest Alexander Hotovitsky, who was a person who loved St. Tikhon's Monastery. We place before our readers these beautiful words which St. Alexander addressed to the newly opened St. Tikhon's Monastery but also speak to all of us, the faithful, today, as well as future generations. We feel these words are timely and prophetic for the Orthodox Church in America:



“And let my word — the word of one who is not a monk — be a testimony to you of the hopes of all of us, that your first stone was not founded on the ground of division, but on the ground of the desire to enhance the paths of the great spiritual deeds of this mission; that to you and your well-being are directed the well-wishes also, of those members of the American Church who, though not themselves called to walk the thorny path of monastic self-renunciation and struggle, yet according to their ability are glad to make their own feasible contribution to the effort of organizing the holy cloister, which is destined for high service to God and our fellow neighbor and for the preaching of God's truth and love through word and deed.”

—St. Alexander Hotovitsky, 1906



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Diocese of Eastern Pennsylvania
Orthodox Church in America

To our readers: We apologize for the lateness of this issue. It is the result of the special materials and necessary research on the history of St. Tikhon's Monastery.

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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.

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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 July 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 ydaic@yahoo.com.

The Sunday of Orthodoxy

*Homily Delivered on March 12, 2006, at Holy Resurrection Cathedral in Wilkes-Barre
By His Grace, TIKHON, Bishop of Philadelphia and Eastern Pennsylvania*

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

Glory be to Jesus Christ!

Today, in this bright cathedral, with much splendor and joy, we celebrate the joyous feast of the Triumph of Orthodoxy. As we process with the Holy Icons, we remember specifically the restoration, in the year 787, of the veneration of icons, the victory of the iconophiles, the icon-lovers, over the iconoclasts, the icon-smashers. But on another level, this present feast is a celebration of the victory of the truth of Orthodoxy throughout the entire history of the Church. And the truth of Orthodoxy is that our salvation is to be found in our Lord Jesus Christ, Who by nature possesses Divine and Eternal Life, and by grace, grants us to partake of that Divine and Eternal Life.

In the Kontakion for today's feast, we sing: "The uncircumscribed Word of the Father became circumscribed, taking flesh from thee, O Theotokos, and He has restored the sullied image to its ancient glory, filling it with the divine beauty. This our salvation we confess in deed and word, and we depict it in the holy icons."

The holy icons are indispensable to our salvation because through them we can participate by grace in the Divine Life of the Holy Trinity, and through the holy icons, we see that ancient glory and divine beauty of man restored. And so, even though we remember a specific historical event in the life of the Church, that specific historical event reveals to us the deepest mysteries of our salvation. As the Kontakion states, it is our very salvation that is depicted in the holy icons. But the Kontakion also adds that we confess this salvation, not only through icons, but through our deeds and our words. It is by confessing Christ in every aspect of our

lives that we will be granted that great gift of salvation.

We are all familiar with this idea that every aspect of our life should be dedicated to God and to our salvation. In fact, we have just completed the First Week of Great Lent, which is one of the most intense weeks of our liturgical life, and it is during this week that we have all, to the extent that we are able, made a beginning in the path towards our salvation. Even if we do not live in a monastery, we know that the First Week of Great Lent is here. We know because we begin to fast a little more, to pray a little more attentively and to attend a few more services such as the Great Canon of Saint Andrew and the Liturgy of the Presanctified Gifts. In all these ways, we are striving to show the Lord that we are truly making at least a small effort to find salvation in Him.

And indeed, all of us have felt the spiritual change in the atmosphere that has taken place in our lives and in our communities and all of us have felt an intensification to our usual daily struggles. That change was reflected liturgically in the dark colors of last week, which represent the sobriety that is called for during the entire season of Great Lent. But those dark colors do not exclude a certain sense of joy: the joy that comes from the effort we put forth to purify our bodies and souls through fasting, through prayer and through the following of the Commandments of Christ.

In the same way, the bright colors of our gold vestments and the splendour of the icons which the children have carried in procession should not allow us to forget that many martyrs suffered and gave their lives for the sake of those holy icons. Their suffering was offered with hope in the Resurrection, and it is truly



the Resurrection that we see depicted in the holy icons, not only in the icons of the feast of Pascha, but in all the icons which present to us the Kingdom of Heaven or images of those who have attained the Kingdom of Heaven.

The iconoclasts did not accept what the Church has always accepted: that icons are a means for man to participate by grace in the uncreated energies of God. They believed that the veneration of icons was nothing more than idolatry, worshipping the creature rather than the Creator. They still desired to have communion with God, but they believed that this was only possible in the Eucharist, and they rejected icons as idolatry. They rejected icons, not because they disliked images, but because they had a mistaken theology of Christ. They were afraid to depict Christ because they felt that it would be either a depiction of his human nature, separated from His divine nature, or a depiction of his divine nature, which would be impossible. But the Holy Orthodox Church confesses that, although the human nature and the divine nature of Christ are distinct, they are also inseparable. It is not just His humanity that is portrayed,



but his deified humanity.

It is for this reason that the Church reminds us that this present feast is a *theological* statement of the Church. It is not an artistic statement, nor simply a historical statement. It is a theological statement about the possibility for man to truly “see” Christ, to participate in His Divine life by grace. And this desire to be united with Christ, to have communion with Him, is present in all of us, whether we are Orthodox or not, and it is up to us, as Orthodox Christians, to help them to attain this, perhaps by introducing them to the beauty and theology of our holy icons. This introduction is not simply a kind deed, but rather the very mission of the Church, which consists, not in arguing about the truth of Orthodoxy, but in revealing how this truth brings healing.

All men are in need of this healing and we all have an opportunity to present our holy icons are expressions of the reality of this healing, not only in the lives of the saints, but in our lives as well. The teachings of the iconoclasts of the past were anathematised, not because they came from “bad” people who had a different opinion than the Church but because they did not help lead the faithful to salvation, did not allow the possibility for man to truly participate in divine life. The Church knows this truth, not because a certain patriarch or emperor has decreed it, but because the experience of the saints, expressed in their words and their deeds, reveals that they have truly attained to the beauty and glory that God had intended

for them.

Therefore, let us rejoice in this present feast, knowing that these holy icons which surround us are an expression of the great gift that the Lord has granted to us: the gift of being able to attain eternal life and resurrection in Him. But let us not forget that we are still required to make an effort. And this is why we must now re-

turn to Great Lent, and continue, not with gloomy faces and empty stomachs, but with joy and expectation, in order to truly live what we have experienced in today’s celebration, and what we will experience in the amazing experience of Holy Week and Pascha.

On the first day of Lent, we sang: “Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat. Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion. Rejoicing in the virtues of the Spirit may we persevere with love, and so be counted worthy to see the solemn Passion of Christ our God, and with great spiritual gladness to behold His holy Pascha.”¹

May this grace be granted to all of us, through the prayers of the Most Holy Mother of God and of all the saints who surround us by their presence in the holy icons, and by the grace of our merciful God, who is worshipped in Trinity, the Father without beginning, the Co-eternal Son and the Consubstantial Spirit, both now and ever and unto ages of ages.

Amen.

1. Forgiveness Sunday Vespers, *Lord I have cried* . . . Tone 2 Sticheron.

Official

Parish Council Confirmations

- Assumption of the Virgin Mary Church -- St. Clair, Pa.
- Assumption of the Holy Virgin Church -- Philadelphia, Pa.
- Holy Ascension Church -- Frackville, Pa.
- Holy Cross Church -- Williamsport, Pa.
- Holy Trinity Church -- Stroudsburg, Pa.
- Ss. Peter & Paul’s Church -- Minersville, Pa.
- St. Herman Church -- Shillington, Pa.
- St. Herman Church -- Gradyville, Pa.
- St. Mark’s Church -- Wrightstown, Pa.
- St. Mary’s Church -- Coaldale, Pa.
- St. Michael’s Church -- Mt. Carmel, Pa.
- St. Michael’s Church -- Old Forge, Pa.
- St. Michael’s Church -- Jermyn, Pa.
- St. Nicholas Church -- Olyphant, Pa.
- St. Vladimir’s Church -- Lopez, Pa.

All Saints Church Damaged by Fire

On Sunday, March 5, 2006, the eve of the first day of Great Lent, a fire severely damaged All Saints Church in Olyphant, Pa. Firefighters were called to the church at 3:43 p.m. as flames shot out from a back room. Fr. Paul Fetsko, acting rector of All Saints, was on his way to the church to prepare for a pastoral visit and happened to arrive at the church at the same time as the firemen.

The fire began in a vestry room off the sanctuary, but the cause is undetermined. The intense heat blew out a stained glass window and steel door in that room. Children playing nearby heard the noise and reported the fire. Flames gutted the room, completely destroying the altar server robes and other items stored there. Flames also damaged a portion of the iconostasis completely, ruining four icons, including that of St. Nicholas.

The sanctuary was largely spared from the flames, but was heavily damaged by smoke and heat. The firemen were forced to cut a hole in the roof of the apse to ventilate the hot air. This destroyed the icon of the Mother of God of the Sign.

Thankfully, the antimimension, reserved sacrament, presanctified Lamb, gospel book, and chalice set were not damaged by the flames and were recovered by Fr. Paul. The altar table suffered very little damage. Parishioners and firefighters later retrieved banners, vestments, and other liturgical items.

The extreme heat damaged the main chandelier and destroyed three large icons on the ceiling of the nave — the Pokrov, the Crucifixion, and the Ancient of Days. The remaining icons on the interior walls of the church were left covered in soot. The church's plashchanitsa and priest's vestments were also spared flame damage but did suffer smoke damage.

Cleanup work began almost immediately to remove the pews, carpet, and debris from the fire. Parishioners gathered



All Saints Church, Olyphant, Pa.



His Grace Bishop Tikhon leads a service of prayer with church committee members

each day to begin cleaning the basement hall, which was not damaged, to prepare it for services. The immediate goal was to establish a worship space to resume services and to keep the community together.

In the aftermath of the fire, His Grace Bishop Tikhon joined with some of the faithful on Monday to serve a short prayer service in the fire-ravaged church.

On Thursday evening of that week, His Grace celebrated a molieben service in the church basement which was attended by about 125 faithful and guests.

Since the fire, services have been held in the church basement.

Thankfully nobody was seriously hurt, although two firemen suffered minor injuries. The discovery of the fire by the children and the rapid response of the

borough firemen saved the church from complete destruction, which according to the fire marshal would have been burned to the ground in another fifteen minutes. All Saints Church was founded in 1902 and has been at the same location since its founding. The parish greatly appreciates the great outpouring of love it has received from the community, diocese, and throughout the Orthodox Church in America.



Bishop Tikhon observes the limited damage to the holy table

Mission Vespers at Holy Annunciation Church Berwick, Pennsylvania, March 26, 2006

Sermon on the Cross

Given by Father Paul Fetsko, Pastor of All Saints Church in Olyphant, Pa.

In the name of the Father, and of the Son, and of the Holy Spirit. Glory be to Jesus Christ!

Today marks the halfway point of Great Lent, and the Church places before us the Holy Cross to give us encouragement to complete the remainder of our Lenten journey.

When we speak of the Cross, *the most important thing* we need to understand and acknowledge is that *it is the means* that our Lord Jesus Christ used to save us from our sins and grant us eternal life.

By the Cross, salvation has come to the world! This is the message of the Gospel. This is what the Church preaches — Christ crucified.

Christ's work on the Cross has, therefore, already been accomplished. We are saved! However, in the Gospel reading

this morning Jesus *calls us to action*: "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me."

This is the *challenge* He gives to all Christians. We must *live* the Cross daily. But how do we do that?

To illustrate this, may we reflect upon a brief meditation on the Cross. Something we can think about this week and the rest of Lent that perhaps will allow us to more fully understand what the Cross means in our daily life.

Behold our Lord on the Cross. The Cross itself is made up of two main components. There is a vertical bar and there is a long horizontal bar.

The vertical bar is in some way like an *arrow*. It points us *up*. It shows the direction we are to follow to enter into the

Heavenly Kingdom.

Unfortunately, for others who don't understand the Cross, it leads downward to damnation. St. Paul says that the Cross is a stumbling block for some people.

The other component is the *horizontal* bar upon which Christ's arms were nailed. Christ's outstretched arms are like the *loving embrace* of a father welcoming his children.

Think of a father who has gone away on business for a week and he comes home and immediately his children run to him and he opens his arms to receive them.

It is similar with our Lord. He is *inviting* all of mankind to come to Him and enter His Kingdom.

So the Cross is not complete without

Continued on the next page

Sermon on the Cross

Continued from page 7

these two components — the vertical bar and the horizontal bar.

Now what can we *take* from this image of the Cross to help us in our Lenten journey?

In the Gospel of Matthew, our Lord gives to us *three* spiritual disciplines that He *expects all of us to follow*. And I would like to place each of these in the context of the image of the Cross.

Christ tells us plainly that we must pray, fast, and give alms in order to reach the Kingdom of Heaven. To live in the *victory* of the Cross, to *follow* in the footsteps of Jesus Christ, and to *ascend* the Cross, all three disciplines — prayer, fasting, and almsgiving — must be done.

Just as the Cross *is not* complete *without* the vertical and horizontal bars, neither is our spiritual life complete without the combination of these three components.

During Lent we hear a lot about prayer and fasting. Prayer and fasting help us to ascend the Cross vertically. With regard to prayer, we are taught that we must pray both privately in our homes and corporately with other believers (at church).

The power of *fasting* is manifested in the Gospel event when the disciples could not heal a demon-possessed boy. When they asked Jesus why they couldn't cast the demon out, Jesus said because that kind only comes out by prayer and fasting (Mark 9.19-29).

This teaches us that certain passions that afflict us — habits, addictions, lusts of various kinds, can *only* be overcome by the this combination of prayer and fasting, which help us ascend upward.

The third spiritual discipline our Lord gives us, which I want to give special attention to, is almsgiving. Almsgiving represents the horizontal bar of the Cross. Just as Christ outstretches His arms to us, we as Christians, who bear the *name* of Christ, are to outstretch our arms to the *poor and needy*.

Almsgiving *fulfills the commandment* to love our neighbor as ourselves.

As most of you know, the parish I serve, All Saints in Olyphant, suffered a very damaging fire three weeks ago.

We were very fortunate not to lose the entire church and that nobody was hurt.



Since then we have been the recipients of much love, and we are very thankful for that. However, going through this event has made me more aware of the greater need in the community at large, because we have been given a glimpse of what true tragedy is

A hole was punctured into the roof of the altar at the time of the fire to allow smoke to escape

That same week a fire completely destroyed an apartment building taking the lives of five people.

Since then we have been the recipients of much love, and we are very thankful for that. However, going through this event has made me more aware of the greater need in the community at large, because we have been given a glimpse of what true tragedy is.

There is *very real suffering* in our area, and we as Orthodox Christians need

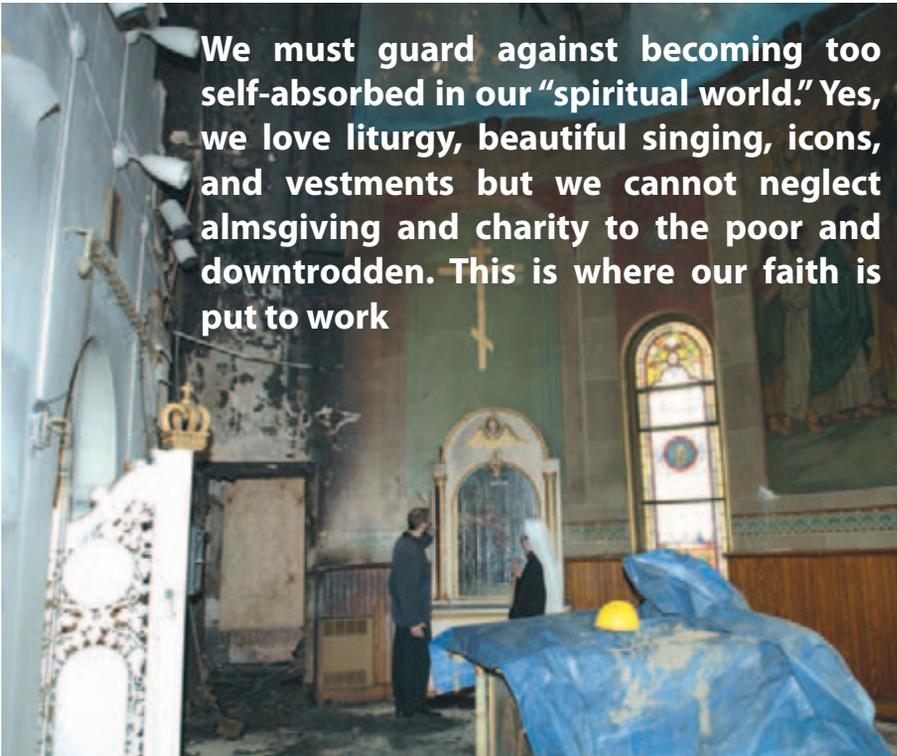
to do our best to alleviate that suffering. Feeding the *hungry*, helping the *homeless*, supporting the *abused and afflicted* all of these can and must be done.

We must guard against becoming too self-absorbed in our “spiritual world.” Yes, we love liturgy, beautiful singing, icons, and vestments but we cannot neglect *almsgiving* and *charity* to the poor and downtrodden. This is where our faith is put to work.

Now, we know at least *intellectually*



Black soot covers the altar and damages the majority of the icons above the altar



We must guard against becoming too self-absorbed in our “spiritual world.” Yes, we love liturgy, beautiful singing, icons, and vestments but we cannot neglect almsgiving and charity to the poor and downtrodden. This is where our faith is put to work

Table of oblation area completely destroyed

that we need to do this, but for *whatever reason* we still have a hard time getting *motivated* to do anything about it. Remember, we need to have both the horizontal and the vertical bars to complete the cross.

Everything if done properly out of love will work together. A benefit of fasting is that we spend less money on food.

That which we have saved can be given to a food shelter in the area. Or, do without your coffee and newspaper and give that money to a person who may not eat anything that day.

Interestingly, the King James version of the Bible very often translates the Greek word *agape* — Christ-like love (we have the *agape* meal on Pascha night) — into

English as charity. So the word charity and love are synonymous. Charity means love put into action! Christ loved us and He *died* for us on the Cross — Love plus Action!

In order to show love, you must *do* something. You can tell your wife or children you love them a million times, but if you never hug or kiss them what do the words mean?

Remember, Christ tells us: “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.” Denying ourselves means curbing the *selfishness* that dominates us. It means putting ourselves *second* to others and *lovingly reaching out* in a personal way.

In preparing this sermon, I was struck by the words of St. Gregory Palamas in his homily on the Cross. We commemorated St. Gregory last Sunday and he is known for his teachings on deep prayer and experiencing God in a very real way while we are on this earth.

But what struck me in his homily on the Cross was not what he said about prayer, because he said very little about prayer, rather it was what he said about charity.

St. Gregory tells us that in order to ascend the Cross we must put our wealth to good use and let the poor share in it as much as possible (Homily 11,22).

St. Nikolai of Zicha, one-time rector of St. Tikhon’s Seminary, says that as part of our spiritual discipline we are to do *innumerable* acts of charity.

But as with everything it must be done in a *spirit of love*. St. John of Kronstadt warns us that giving alms *grudgingly, without love*, is of no benefit to us and is in fact a dead work.

By performing acts of charity, we can truly *impact* the area in which we live and be seen as true *followers* of Jesus Christ. I encourage you to keep the image of the Cross in your minds and use it as a reminder of the three spiritual disciplines and how they work together to form a complete image of the Cross.

To our all compassionate and merciful Lord, God, and Savior Jesus Christ be all glory, honor, and worship together with His Father and All Holy Spirit. Now and forever. Amen.

Christ is in our midst!

Sermon for the Feast of the Annunciation



Delivered this past Great Lent when the Sunday dedicated to the Cross fell on the Leave-taking of the Annunciation of the Most Holy Theotokos

Beloved of God, on this weekend we have a unique occurrence in the liturgical cycle of our Church. Yesterday we celebrated the feast of the Annunciation and today is our Lenten commemoration of the Cross. So then, our commemoration of these two great events in the history of our salvation are overlapping — today being the leave-taking of the Annunciation. Therefore as we consider the gospel for this day and the call of Christ, a call to deny ourselves take our cross and follow Him, let us look also to the Theotokos. Let us take advantage of these two feasts coming one after another, and consider the Cross as an event in the life of the Theotokos. We can look to her as an example, we can look to her for inspiration in the crosses we may meet in life, and we can also look to her for comfort. And so let us ponder: What did the Theotokos experience at the Cross of her Son and God?

In beginning to answer, we should consider the knowledge that was revealed to the Theotokos concerning her Son. When she stood at the Cross of our Lord, in addition to the fact that she knew He was her Son according to the flesh, whom did she believe Him to be? Her knowledge of Christ begins with the time she spent in the temple as a young girl. Because it was there that she listened to the writings of Moses and the revelations of the other prophets, and learned of Adam and Eve: how they were brought out of non-existence into being, settled in Paradise and given a commandment there, and the fall. St. Gregory Palamas says it was then that the Theotokos had pity on the fallen human race, she understood the need of a savior to heal the effects of the fall on mankind, and she dedicated her whole life to fervent prayer for the coming of the Christ.¹

Then, at the Annunciation which we celebrated yesterday, the Archangel Gabriel came to her, being sent from God, and said that without the touch of a man, by the overshadowing of the Holy Spirit, she would bear a son who would

1. *Mary the Mother of God: Sermons by St. Gregory Palamas*, edited by Christopher Veniamin. South Canaan, Pa.: Mount Thabor Publishing, 2005, pg. 41.

be called the Son of God, and whose kingdom there would have no end (Luke 1:34-35). Next Elizabeth calls her, “the mother of my Lord” (Luke 1:43). And the priest Zacharias makes known that her son who is to be born, is the one whom the prophets had foretold, and he goes on to speak of salvation through remission of sins (Luke 1:69-70). Then all the events surrounding the Nativity took place: the shepherds, the angels, the wise men, and the dreams of Joseph. Also the righteous Symeon’s words, when he called her son “a light to lighten the Gentiles, and the glory of Israel” (Luke 2:32). And as the gospels say, “Mary kept all these things, and pondered them in her heart” (Luke 2:19).

In addition to all this we know that the Theotokos along with the apostles and the rest of the followers of Christ witnessed the miracles of His Divine power and heard His preaching. He healed men’s sicknesses and cast out devils. He had power over the natural world, stilling the sea and winds, changing water into wine and multiplying the loaves and fish. He raised the dead, and even Lazarus after four days. He did these things not by praying to God, as the prophets before Him, but by the word of His Own power. Yet Christ also foretold His Passion, the Cross, death and Resurrection on the third day.

So now we come to the Cross. What did the Theotokos experience as she stood before the Cross? This was her Son, to Whom she gave birth, Whom she held in her arms as a babe, and Whom she cared for and raised. Yet she also knew him to be born without seed, and from the time of his birth to be designated by many as the awaited Messiah, the Christ. Although a few church fathers in pondering this have expressed some thoughts, unfortunately an exact answer has not been revealed to us. We have no recorded testimony from the Mother of God herself. But for us, if for our edification we want to contemplate this, the most sure answer can be found in the hymnology of the Church. We see the most sound response in the hymns of the Octoechos called hymns of the Theotokos at the cross, which have been in use throughout the whole of the Church for about a thousand years. What then, do they tell us? First, Mary, the

Theotokos, suffered as a mother. For example we read:

“Standing by the Cross, O Jesus, She Who gave birth to Thee wept, lamenting, and cried out: ‘I cannot bear this, to see, nailed on the wood, Thee to Whom I gave birth and escaped pain, for it was without a man. How I am now gripped with pain, and wounded in heart; now is fulfilled the saying which Symeon uttered, ‘A sword shall pierce thy heart, O undefiled One.’”² Again:

“Oh my Son,” the Virgin cried out with tears, “Now has a sword of sorrow harrowed my heart, in that the assembly of lawbreakers hast, with nails, nailed Thee to the Cross.”³

And there are many places where the Theotokos refers to Christ as the fairest of all men and cries out, questioning, where has this comeliness gone? She also calls Him “My sweetest Child,” or “most exceedingly beloved Child,” and she exclaims: “Why dost Thou hasten to make me childless?” So she suffered terribly as a mother and as she is the highest of all creation, her love was more than any creature. Therefore she suffered more than any other mother could.

Yet at the Cross she not only lamented as a mother, but as a faithful handmaiden of the Lord she also glorified her Son and God, who was suffering for our salvation and would rise again from the dead. As the hymnographer writes, at the Cross she cried out:

“Woe is me, my Child! How divine and unutterable is Thy dispensation by which Thou dost enliven Thy creation; I hymn Thy deep compassion . . .⁴

“The world rejoices receiving deliverance through Thee; my inner self burns beholding Thy crucifixion, which Thou dost bear for the sake of Thy tenderhearted mercy, O God, most good, and sinless Lord . . .⁵

“Thou hast torn asunder the handwriting of Adam, being pierced with a spear, O Master...”⁶

“But I pray do not leave me in the world alone; make haste to resurrect and also raise up our forefather.”⁷

2. *Octoechos*, Tone 5, Friday Matins Aposticha (translation from Slavonic).

3. *Ibid.* Tone 4, Wednesday Matins Canon, Ode 6.

4. *Ibid.* Tone 8, Friday Matins, 2nd Sessional Hymn.

5. *Ibid.* Tone 8 Wednesday Matins, 1st Sessional Hymn.

6. *Ibid.* Tone 4, Friday Matins Canon, Ode 4.

7. *Ibid.* Tone 4 Thursday Vespers, Lord I call.

So when the Theotokos stood at the foot of the Cross she suffered terribly, more than any of us could comprehend. She suffered as a mother seeing her Son crucified. She suffered as all the followers of Christ, seeing her Lord crucified. She suffered as a Hebrew seeing her people reject and kill Him Whom she knew to be their Messiah. Therefore at the Cross of our Lord she also endured a very painful cross, as St. Silouan the Athonite tells us: “When the Mother of God stood at the foot of the Cross, her grief was as boundless as the ocean; she remained alive only because the Lord’s might sustained her, for it was His desire that she should behold his resurrection and live on after his ascension to be the comfort and joy of the apostles and the new Christian peoples.”⁸

This is truly what she is for us also, and even more she is a mother to us as our Lord Jesus Christ showed when spoke to John the Theologian while he stood at the Cross next to the Theotokos, saying to him, “Behold thy mother” (John 19:27).

And so she is truly a mother to all believers. Again as St. Silouan says, “Verily she is our advocate before God . . . she dwells in heaven and ever beholds the glory of God, yet she does not forget us, poor wretches that we are, and spreads her compassion over the whole earth, over all peoples.”⁹

So now in the crosses we have to bear in this life she can be for us an example, she can be an inspiration, and she can be a comfort to us if we simply turn to her in prayer. For we can apply to her the same words that the Apostle Paul spoke of our Lord: “For in that he hath suffered, being tempted, he is able to help them that are tempted” (Heb. 2:18).

Through her prayers, may Christ her Son and our God have mercy on us in this world, and grant us an entrance into his heavenly kingdom, that together with His most pure Mother and the saints, we may glorify Him, with His Father Who is without beginning and His all-holy, good and life-creating Spirit, throughout the endless ages, world without end. Amen.

—Igumen Gregory

8. *Saint Silouan the Athonite*, by Archimandrite Sophrony (Sacharov), translated by Rosemary Edmonds. Stavropegic Monastery of St. John the Baptist, 1991, pg. 390.

9. *Ibid.* pg. 393.

The Apostolic Origins of African Christianity

A Presentation Marking 100 Years Since the Founding of the First Orthodox Church in Mississippi

Given February 25-26, 2006 by Elias E. Mukasa



Elias Mukasa lecturing at St. George's Church in Vicksburg, Miss.

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Geographically, it is difficult to present all about this vast continent and exhaust everything in such a little time as we have here, but I will try to be as belief as possible so as I can give a real picture. Indeed many of us in America know much about Africa but it is equally true that to many very little if not nothing is known. Africa is just a continent like other continents — Europe, North America, Asia, South America, Australia, and so on. It is the second largest continent; in fact three other continents fit in it as you see. It has over forty-five countries and approximately 900 million people.

There is much that can be said about this continent, good and bad; however, there is nothing concerning it as a whole that can be fully presented in a presentation of this kind. And as a matter of fact, the African countries and people have very little in common because of the multiplicity of races. And the continent faces a challenge of ensuring, accommodating, tolerating this vast ethnicity and diversity

of culture, and building a culture of tolerance which politics failed. For religion, especially Orthodoxy with its observance of Tradition, has been able to reconcile groups as they commune/partake from one chalice (“Let them be one as we are one . . .”) which unites them as they see in each other an icon of God.

Tonight I'm honored to present to you the brief history of Orthodox Church in Africa with the hope that it will shed some light on the apostolic origins of African Christianity. Africa has been in deep contact with Christianity since the holy family's flight for the safety of our Lord from murderous Herod. The Church is the unity of charismatic life. The source of this unity is hidden in the sacrament of the Lord's Supper, and in the sacrament of Pentecost, that unique descent of the Spirit of Truth into the world. Therefore the Church is an *apostolic Church*. It was created and sealed by the Spirit in the Twelve Apostles, and the Apostolic Succession is

a living and mysterious thread binding the whole historical fullness of Church life into one catholic whole. Here again we see two sides. The objective side is the uninterrupted sacramental succession, the continuity of the hierarchy. The Holy Spirit does not descend upon earth again and again, but abides in the “visible” and historical Church. And it is in the Church that He breathes and sends forth His rays. Therein lies the fullness and catholicity of Pentecost.

Orthodoxy penetrated into Africa through two principal channels. It was first brought by the Evangelist St. Mark to Alexandria in the first century 42-62 A.D. Responding to the great Commission (“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 things that I have commanded you; and lo I am with you always even the end of the age” — Matt. 28:19-20), Africa was



Elias with some members of his audience in Mississippi

blessed with St. Mark coming, not as a conqueror but bearing the Gospel of good news. He established the Church, thus bringing Christ's Gospel to Africans, and he was the first bishop. Orthodoxy soon shone with great splendor and was represented by such men as St. Ananias, 62-84 A.D.; St. Clement of Alexandria; Saints Athanasius, Cyril, Cyprian, and Augustine, and the Christian thinkers Tertullian, Origen, and so on.

Orthodoxy passed thence into Lower Egypt, then into the Thebaid, Upper Egypt, and Nubia/Sudan, and, by way of the Red Sea as far as Ethiopia, adopting as its own the Graeco-Jewish civilization, which it found prevailing in Egypt and the Cyrenaica. Africa gave monasticism to the world, which was established there

by Ss. Anthony, Pachomios, Makarios, Catherine, and Mary of Egypt to mention but a few of the saints of Africa. There is also the old Church of the Ethiopians on the other hand established through the Ethiopian Eunuch who proceeded to Ethiopia after the encounter with St. Philip, and later St. Matthew went there too. How can we forget the famous Alexandrian catechetical school which produced Fathers of the Church such as Basil and others.

Schism

Unfortunately, African Christianity got exposed to the attacks of schism and heresy: of Gnostics, Monophysites, Arians, Pelagians, Manichaeans, Novatians, and

Donatists, who divided and enfeebled it, and so paved the way for its destruction, by Islam. Most of these sects have long since disappeared; but the Monophysites who, following Eutyches, acknowledge only one nature in Christ (the divine nature having absorbed the human), have continued to exist, and form at the present time three distinct churches, namely: the Armenian Church, the Jacobite Church of Syria and Mesopotamia, and the Coptic Church of Egypt.

We have already noted the rapid expansion of Christianity throughout northern Africa; the splendor which it derived from its many faithful, its confessors, and martyrs; the divisions that crept in; how it spread, on the one hand, from Alexandria in Egypt to Libya and Ethiopia, but on the other hand, how at the metropolis of Carthage they were more occupied with religious quarrels than with its organization or defense, and were unable to withstand the successive advances of Islam that made its way, with the result that by the end of the seventh century Africa became a closed continent.

The Church, however, never wholly forsook it, nor ever ceased to hope that it would one day be again open to her. Orthodoxy may have vanished from Africa, but it now is back and alive: whenever the seeds are planted, Orthodoxy comes out victorious over its enemies. Up to our time, there still exist a number of dioceses in those so called Islamic countries, though they exist with a lot of restrictions, especially no opening or construction of new churches is allowed.

Up to the present date, 116 patriarchs have headed the see of St. Mark, and His Beatitude Theodoros is the current pope of Alexandria and all Africa, after the tragic death of His Beatitude Peter in a helicopter crash off Mt. Athos on 9.11.2004. Alexandria is one of the oldest centers of Christianity and of Orthodoxy in the world, and the second in rank after the new Rome. It has 18 metropolises, 4 dioceses, 1 seminary, and a number of monasteries.

Mission

As we shall see, there is a steady growth spiritually and in numbers of

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Orthodox brethren. For example in sub-Saharan Africa: Kenya has 250,000 brethren with 210 priests and 300 churches. Congo/Zaire has approximately half a million brethren. For instance Fr. Cosmas was there for 11 years; he baptized 15,000, and built 55 churches in only one part of the country, Kulowezi. Ghana has 12 Churches, Cameroon 10. In Madagascar the late Bishop Nectarios was there for only 10 years and founded 20 churches. South Africa has 20 churches and 1 monastery; Nigeria 16 churches and 4 primary schools; Benin has 3 churches; are there are now new missions in Zimbabwe, Zambia, Angola, Mozambique, Botswana, Malawi, Benin and so on.

Uganda

To know us is to understand our history. Uganda is found in the eastern part of Africa, lying on the equator, with a population of twenty six million people, of whom 67% are Christians. Historically it was built on the foundation of kingdoms.

In 1877 Christianity came, through the Buganda kingdom, which played a big role in establishment of the Church in Uganda. With its well-established traditional and administrative structure, this made it easier for civilization and education to plant their roots. This prepared a fertile ground for the mother of all Churches, the Orthodox Church, to come to the people of Uganda when they were already civilized. It was Anglican missions that educated Spartas, enabling him to read and thus to discover Orthodoxy.

In the 1920s the first Orthodox community was founded and located in Ddegeya a few miles away from the Army barracks at Bombo, 21 miles from Kampala the capital city, where the two first world war veterans received the vision. They named the place Annonya literally meaning "the one who seeks." Why? Because the gospel is clear on this: "Ask and you will receive, seek and you will find, knock and it will be opened to you. For every one who asks receives and he who seeks finds, and to him who

knocks it will be opened . . . Your heavenly Father give[s] the Holy Spirit to those who ask Him!" (Luke 11:9-13). This scripture was a guiding principle to the two Ugandans Christopher Spartas and Obadiah Basajja Kitalo, former Anglicans whose reading led them to seek to join the Orthodox Church. They established a place where people needed to "come and see" Orthodoxy by attending services (fulfilling the word of Christ to Andrew, in John 1:39), and they named the Temple Holy Transfiguration, focusing on the fullness of the transcendent Glory of God, manifested in Christ and found only in Orthodoxy which they had discovered. As a result of his studies it is said that Spartas, like another Archimedes ran out into the streets shouting, "I have found, I have found! I am no longer Anglican but an Orthodox!"

They pioneered in planting of the seeds of the one Holy Catholic and Apostolic Church, for the spiritually thirsty Africans. They were searching for truth that is *Orthodoxia*, with the protection and guidance of the Holy Spirit; they went and did as God enabled them to do and spread the true Church which Christ Himself established and handed it over to His disciples: a Church with unbroken chain and which never strayed from the Apostolic faith from generation to generation.

It is often said that Orthodox mission is centripetal rather than centrifugal, with people being attracted to Orthodoxy from outside, rather than Orthodox Churches sending missionaries out. The growth of Orthodoxy in Uganda seems to bear this out. It was a result of people in this country seeking Orthodoxy, rather than Orthodox missionaries from elsewhere seeking them. So the Orthodox Church in Uganda is regarded as an Ugandan Church. And people take it as their Church, unlike other denominations; Orthodoxy was never associated with racism, colonialism or religious imperialism. It was brought in by indigenous Ugandans.

In 1929 they intensified the search and joined a group which called themselves the African Orthodox Church, which was based in South Africa. In 1930s Bishop Alexander traveled to Uganda at the invitation of Reuben Ssebanja Mukasa (later known as Fr. Spartas) and he stayed

in Uganda from October 1931 to July 1932, teaching and baptizing, and he ordained the two before returning to South Africa. This was the establishment of African Orthodox Church in Uganda, but this Church had no ties with the canonical Orthodoxy. Among those Bishop Alexander baptized was a daughter of a Greek living in Kampala, who said that the service used was unfamiliar. He encouraged the priests to make contact with the Patriarchate of Alexandria. They learned of a priest in Arusha, Tanganyika, who played a big role in enabling the African Orthodox Church in Uganda to become canonically Orthodox.

In 1932 Fr. Nicodemos Sarikas visited Uganda from Tanganyika. The Ugandans severed relations with Bishop Alexander when they came to realize that he was not really Orthodox and immediately they entered into communication with the Patriarchate of Alexandria. Fr. Sarikas took two young men with him to Tanganyika to teach them the Orthodox faith, and in 1939 sent them to Pope Christophoros in Alexandria for further studies. In 1945 they went back. One was ordained, and he continues to teach Orthodoxy; at the same time Fr. Irineos Magimbi serves as the vicar general of Orthodox Church. Unfortunately the other one died shortly.

In 1942 Metropolitan Nikolaos of Axum visited Uganda and wrote a report for the Synod of the Patriarchate of Alexandria, about the situation of the African Orthodox Church in Uganda. Then Spartas and Obadiah wrote a letter to Pope Meletios Metaxakis seeking acceptance to join the Patriarchate of Alexandria, which traces its roots back to Christ and his disciples. He replied positively and guided them well in their search but unfortunately died shortly. Back to square one as everything stopped and it took fourteen years for Alexandria to receive and recognize the African Orthodox Church in East Africa.

They wrote again, and it was in 1946 through His Beatitude Christophoros II that the Orthodox Church in Uganda was received and accepted in the Holy Patriarchate of Alexandria. So the Orthodox Church in Uganda falls under the jurisdiction of the Pope and Patriarch of Alexandria and all Africa. By then it



Faithful of the parish at Bukuya

had sixty-seven centers and ten thousand baptized Christians. So they needed a well-organized and authorized religious leader to take care of these flocks. In 1958 Metropolitan Nicholaos was appointed as the first metropolitan with his headquarters in Kampala.

Meanwhile the already existing churches, Roman Catholic and Anglican were busy fighting each other though they were all claiming to be Christians and followers of Christ. This confused many people, including the king of Buganda who invited the missionaries from Britain. So the Orthodox Church arrived at a time when a lot of people were yearning for Christ's true Church. Because of fear of the true Church, these missionaries claimed that the Orthodoxy being preached by Father Spartas was simply his own invention, for the purpose of creating a new heresy, and they said that no white man has such a religion.

For the king was following what was going on and Fr. Spartas met him and briefed him about the Orthodox Church, he received and welcomed Orthodoxy with an open heart, and responded by donating Namungoona (Lubya) Hill overlooking his palace to build there the Lord's house of worship. He called it the

"true Church," having learnt of it from history. In a country where ancestor's lineage and genealogy were a part of one's identity, as it was in Bible times, such a church was in fact an exciting discovery. The king (Cwa by name) built a college for the Church and it was named "Cwa II" after him. It started enrolling students from all over East Africa, that is, Kenya, Tanzania, Zambia, and Uganda, with the purpose of teaching these young people the Orthodox faith. It was another way of spreading and teaching the faith to other parts of Africa too. Even till today, the college has been still functioning, with 700 students. A primary school and a hospital for the Church were later constructed on this same land. It is here that the headquarters of the Orthodox Church in Uganda is found. This act of the king encouraged the native pioneers, and they did not stop in Uganda but went as far as neighboring Kenya and Tanzania planting the seeds of Orthodoxy. As we know, from its very beginning the Orthodox Church is a missionary Church.

Communication, Community and Communion

Using communication to spread the

gospel, Father Spartas traveled frequently to Kenya to guide and train them in the faith. Later in 1953 when the Kenyan Orthodox Church was banned and its leaders jailed, Fr. Spartas went and administered sacraments to them. In fact he played a big role in registering the Orthodox Church in Kenya by the government.

Another example is the Diocese of Bukoba. As a result of contact with the Church in Uganda it was established. One Paul Budala wrote to the Orthodox priest Fr. Nankyama in Uganda (later Metropolitan of Kampala) who visited and baptized twenty people, thus the beginning of the Church there.

The first Bishop of Bukoba was Jonah (now metropolitan of Uganda), and Bishop Jeronymos (Ugandan) continue the missionary work; it is the fastest growing Church in Africa. As of now there are 152 communities, thirty-four priests and a catechetical school. As of now they have Jim from Florida OCMC helping.

The ability to travel within East Africa contributed to rapid spread of Orthodoxy at this time. The Luah in Kenya received Orthodoxy from Uganda, and in this area

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the Orthodox Church is the predominant Christian group. Orthodox from Uganda went to Congo (Zaire), as for example Archimandrite Chrysostomos Papasarantopolos, who left Uganda and moved to Zaire to begin a new mission there in 1970. In 1975 he was joined by a young man Yannis Aslanidis who later became a monk on Mount Athos and came back as Fr. Cosmas Grigoriatis. (Read his amazing biography: *Apostle to Zaire: the life and legacy of blessed father Cosmas of Gregoriou*, by Demetrios Aslanidis & Damascene Grigoriatis.)

Leadership

In 1959 the East African diocese was created. Headed by Metropolitan Nicholaos Valeropoulos, it was named Irinoupolis and had its headquarters in Kampala, Uganda.

For several years there was no metropolitan, until 1982 Bishop Anastasios Yannoulatos was appointed acting metropolitan. His Beatitude Anastasios (now metropolitan of Tirana and all Albania) is one of the foremost Orthodox missiologists of the twentieth century, and since the 1950s he had been encouraging a revival of interest in mission in the Orthodox Church.

1972/3 was a great time for missions, as three Africans were elected by the Alexandrian synod to become bishops. Father Spartas (as Bishop Christopher), Theodoros Nankyama and Authur Gathuna were consecrated bishops. And later Theodoros Nankyama became the first black metropolitan in Africa until 1997, when he fell asleep in the Lord. Memory eternal!

Metropolitan Jonah Lwanga was enthroned on June 1997 as Archbishop of Kampala and all Uganda.

War and Terror

In 1962 Uganda got its independence from the British, which did not last long. As the newborn Uganda turned against its mother kingdom Buganda in 1966, armies attacked the king's palace with

weapons, and the king fled into exile. In 1967 a new constitution was put in place, which abolished kingdoms in Uganda. Politically the years that followed were characterized with military coups, power struggles and undemocratic governments. This affected the church growth.

The Orthodox Church lost many churches as they were destroyed in the crossfire. Some of its followers were brutally murdered, others were displaced. Schools and clinics which had been already set up were demolished, and a lot of land confiscated.

Due to poor health Bishop Spartas retired, and Bishop Nankyamas continued with the programs of his predecessor and brought the Church through those difficult times of Idi Amin.

Darkest times came in the 1970s, when dictator Idi Amin, as president of Uganda, abolished all Christian religions except two churches which he called the original ones. These were the Roman Catholic and Anglican; and he added to the list Orthodox Church. This surprised many people, and they started asking themselves why? Amin answered them saying, "Although you take these people to be few but this is the true Christ's Church; I saw churches while studying (as a soldier) in Israel, and visited the Holy places, and they were all under the Orthodox Church," he concluded.

The government gave the bishop a vehicle to help him in his pastoral work, to reach people in rural areas. Preaching and teaching programs from the Orthodox Church were accepted for thirty minutes on the national radio every Sunday, and the Church was represented in Government functions. But this recognition didn't last long, as war broke out and what had been put in place by the Church was destroyed.

Every other day, things continued to worsen. As he was going for a pastoral visit in one of the village parishes, he was stopped at a roadblock; his car was searched by soldiers looking for guns, which they didn't find. They asked him if he had a gun in his big riasson, and he answered yes; pulling out a Bible from his cassock he said, "This is my gun." See how brave the man of God was not to hide his weapon. Our Lord Jesus Christ said, "In the world you have tribulation,

but be brave, I have overcome the world." All this happened just after the Anglican Archbishop Jonan Luwum had been murdered by the state.

The bishop escaped death on many occasions. In 1979 the soldiers asked him to surrender his Benz car, which he did, but also directed him to kneel down, to which he objected sternly. "I only kneel before my God, not to any man on earth." When he refused, the soldiers turned red and wanted to shoot him, but were restrained by his colleague. The bishop went to church and prayed for those army men, and surprisingly after two days they brought back the car with their apologies.

Finally in 1986, life began to come back and the Church again was able to face the spiritual needs of its flock. Today out of the 23,000,000 people, the Orthodox Church has 200,000 believers, with 84 communities, headed by Metropolitan Jonah Lwanga, with 42 priests and only 2 deacons, 1 minor seminary (15 seminarians), 1 women's monastery (with 12 nuns), 37 schools, one hospital and 8 clinics, and a self-contained St. Nicholas Missionary center which can accommodate the approximately 40 missionaries who visit Uganda. As of now we are blessed to have 4 long-term missionaries.

The Orthodox Church is spreading like wildfire through proclaiming the Gospel. People hear about it from friends, family or colleagues at work, or immigration, and their interest is aroused. The media has an impact as well: for example, every Sunday morning, the national radio station opens with prayer and preaching from the Orthodox Church which is heard countrywide.

Some become Orthodox through studies; for instance, one senior superintendent of police, Mr. Sendegeya, who was studying in Greece: when he came back he and all his family became Orthodox, a story reminiscent of what happened in the Holy Scriptures, where St. Paul's jailer became a believer (Acts 16:27-31). Others read about Orthodoxy in books and then travel to find more; for example, students from universities. Youth social activities like games, Bible studies and seminars have also brought many to the Church.

The Church offers medical services through charity to the sick — for example, the mission program of treating and giving medicines free of charge, which is done by doctors from Greece, the U.S.A., and Cyprus. This has missionary impact, for it reflects the Church's love for her neighbors (the Lord's suffering ones).

The liturgy has been translated into Luganda, a native dialect; but there remains a lot that needs translation, for example many services are not yet translated.

On his enthronement as primate of Orthodox Church, Metropolitan Jonah said, "My first task is to create a visible presence of Orthodox Church in Uganda." He has made mission and evangelization his first priority, and as you visit different parishes this steady growth is visible. For example in 2004 I witnessed the bap-

tism of 120 people. A number of parishes, schools and clinics have been built. He works tirelessly for his flock. *Eis polla eti Despota!*

Conclusion

In the 1960s Fr. Athanasios Athides came to Africa to teach but he didn't stay long; he went back to Athens, and there he met people who were coming to Africa. He asked them what they were going to do, and they responded "We are going to convert Africans to Christianity." He laughed and said, "It is you who are going to become Christians there, because the Africans are already Christians. In a few years all of Africa will be Orthodox." He decided to go to India where there were Hindus and Moslems and worshippers of various gods.

Indeed, the Church continues to grow in Uganda and Africa as a whole, and has a special appeal to Ugandans because it is the true apostolic Church and it is received as Ugandan initiative with no ties to the old colonial masters.

Today the Orthodox Church has managed well to balance, join, and combine what is Orthodox with what is African. Many Africans who in the past have been content to live within the western expressions of Christianity — Anglicans or Roman Catholics, for example — are today searching for an African Christian identity — and they end up to Orthodox. With Orthodox Christianity, through Christ's death sin has been conquered; through his resurrection death has been conquered. Darkness has been extinguished, and there is no more mourning or darkness.



Metropolitan Jonah of Kampala and all Uganda with children

Women's Retreat
at St. Tikhon's
Seminary
August 12

Golf
Tournament
August 19

Chicken
Barbecue
August 19



BRIGHT TUESDAY

Celebration at St. Tikhon's Monastery





St. Cyril of Turov

From a Sermon on the First Sunday after Pascha

by St. Cyril, Bishop of Turov

Little is known of the life of the remarkable twelfth century preacher and author of this sermon, who was regarded as a Russian Chrysostom. He was born at Turov, Government of Minsk, about the year 1130, where his parents were wealthy people. When he reached maturity, he refused his inheritance, and was tonsured a monk. He distinguished himself by his austere asceticism and great piety. After a certain time he lived on a pillar. Many came to him seeking spiritual counsel. At the request of the Prince of Turov he was made bishop. Loving solitude, St. Cyril left his see and devoted himself to spiritual writing. Eight or nine of his sermons and some prayers have come down to us in manuscript. His eloquence stands alone in the whole ancient period of Russian literature. Though other preachers followed Byzantine models in their sermons, yet none carried the flowery Greek symbolism so far, or wrote in so fluent a language. Cyril wrote, "If I were to speak of my own opinions, you would do well not to come to church, but I proclaim to you the Word of God. I read to you the accounts of Christ. I present to you the words of God, finer than gold or other stones, sweeter than mead or honeycomb, and you would be deprived of them by not coming to church . . . but I praise and bless those of you who do come."

The Church needs a great teacher and a wise orator to properly celebrate the holiday, but we are poor in words and dim in mind, not having the fire of the Holy Spirit — the enjoyment of words useful to the soul; yet for the love of my brethren who are with me, we shall say something about the renewal of the Lord's resurrection. In the past week of Easter there was joy in heaven, and terror in the nethermost regions, a renewal of life and liberation of the world, a destruction of hell and victory over death, a resurrection of the dead, and annihilation of the enticing power of the devil; a salvation of the human race by the resurrection of Christ; an impoverishment of the

Old Testament and enslavement of the Sabbath; an enrichment of the Church of Christ, and enthronement of the Sunday.

Last week there was a change of all things, for the earth was opened up by heaven, having been purified from its satanic impurities, and the angels with their wives humbly served at the resurrection. All creation was renewed, for no longer are the air, the sun, the fire, the springs, the trees, thought to be gods; no longer does hell receive its due of infants sacrificed by their fathers, nor death its honors, for idolatry has come to an end, and the satanic power has been vanquished by the mystery of the cross. The Old

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First Sunday after Pascha

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Testament has become impoverished by the rejection of the blood of calves and sacrifices of goats, for Christ has given Himself to the Lord as a sacrifice for all. And with this, Sunday ceased to be a holiday, but the Sunday was sanctified on account of the resurrection, and Sunday is now supreme, for Christ arose from the dead on that day . . .

Today the heavens have been cleared from the dark clouds that enshrouded them as with a heavy veil, and they proclaim the glory of God with a clear atmosphere . . .

Today the sun rises and beams on high, and rejoicing warms the earth, for there has arisen for us from the grave the real sun, Christ, and He saves all who believe in Him. Today the moon descends from its high place, and gives honor to the greater lights. The Old Testament, as had been prophesied, has stopped with its Sabbath, and with its prophets gives honor to the Testament of Christ with its Sunday. Today the winter of sin has stopped in repentance, and the ice of unbelief is melted by wisdom. Today spring appears spruce, and enlivens all earthly existence; the stormy winds blow gently and generate fruits, and the earth, giving nurture to the seed, brings forth green grass. For spring is the beautiful faith in Christ, which, through baptism, produces a regeneration of man, and the stormy winds are the evil, sinful thoughts that, being changed to virtue through repentance, generate soul-saving fruits; but the earth of our being, having received the Word of God like a seed, and, passing through an ecstatic labor through the fear of Him, brings forth a spirit of salvation.

Today the newborn lambs and calves frisk and leap about joyfully and returning to their mothers gambol about, so that the shepherds, playing on their reeds, praise Christ in joy. The lambs, I say, are the gentle people from among the pagans, and the calves — the idolaters of the unbelieving countries who, having accepted the Law through Christ's incarnation and the teachings of the apostles and miracles, and having returned to the holy Church, suck the milk of its teachings; and the teachers of Christ's flock, praying for all, praise Christ, the Lord, who had collected



all the wolves and sheep into one herd.

Today the trees send forth buds and the fragrant flowers bloom, and behold, the gardens already emit a sweet odor, and the workers laboring in hope acclaim Christ the giver of fruits. We were before like the trees of the forest that bear no fruit, but today the faith of Christ has been grafted on our unbelief, and those who already held to the roots of Jesse have burgeoned with the flowers of virtue and expect through Christ a regeneration in heaven, and the saints who labor for the Church expect a reward from Christ. Today the ploughman of the Word leads the oxen of the Word to the spiritual yoke, sinks the plough of baptism into the furrows of thought and deepening them to furrows of repentance plants in them the spiritual seed and rejoices in the hope of future returns. Today everything old has taken an end, and all is new for the sake of the resurrection. Today the apostolic riv-

ers are full, and the pagan fish let out their broods, and the fishermen, having examined the depth of the divine incarnation, drag in full nets into the Church . . . Today the industrious bees of the monastic order show their wisdom and set all to wonder, for living in the wilderness and providing for themselves, they astonish both angels and men, just as the bee flies upon the flowers and forms combs of honey in order to furnish sweetness to man and what is needed in the church.

Today there is a feast of regeneration for the people who are made new by the resurrection of Christ, and all new things are brought to God: from heathens, faith; from good Christians, offerings; from the clergy, holy sacrifices; from the civil authorities, God-pleasing charity; from the noble, care for the Church; from the righteous, humility; from the sinners, true repentance; from the unhallowed, a turning to God; from the hating, spiritual love.

St. Tikhon's Winter Teen Retreat 2006

Explores Topic "Relationships Part II"



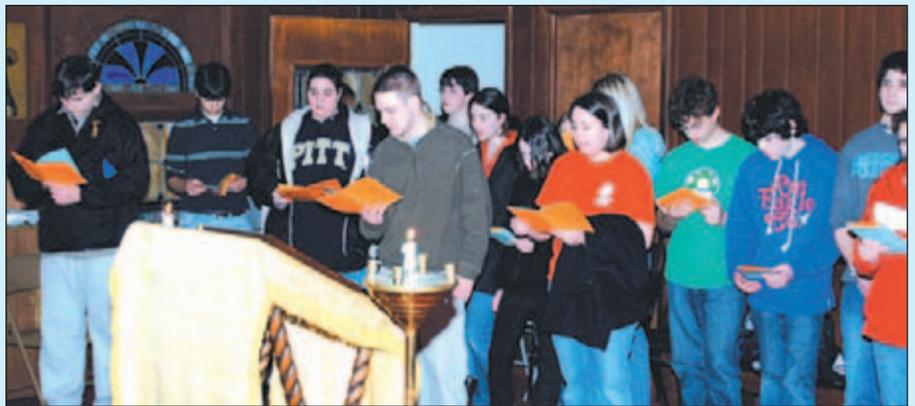
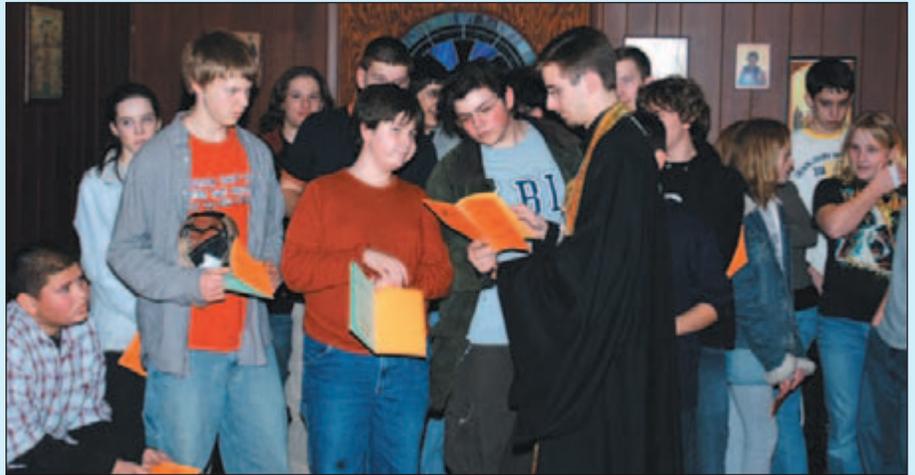
Forty-eight teens gathered for the annual Winter Teen Retreat sponsored by the Department of Christian Education of the Diocese of Philadelphia and Eastern Pennsylvania, at St. Tikhon's Monastery and Seminary on February 3-5, 2006. Through the efforts of Maria Proch, Nicholas Macura, Kimberly Metz, members of DCE, and the time and talents of numerous volunteers, the retreat was a huge success.

At 4 o'clock on Friday, the teens began to register in the Metropolitan Leonty Dormitory for Part 2 of the "Relationships" retreat series. After unpacking and settling into their accommodations, the teens headed to evening prayers in the seminary chapel and then into the first workshop of the retreat, conducted by Fr. Timothy Hojnicky.

After Fr. Timothy's workshop, the teens then headed to the gym where pizza,

soda, and chips awaited them. After this feast, they gathered for an "ice-breaker." Although the highly decorated gym and DJ Nick standing in the corner by the sound system should have been a hint, the teens were clueless as to what would happen next — the Chicken Dance! The surprise "mixer" was a hit, while the teens enjoyed dancing to everything from the Limbo to the Troika.

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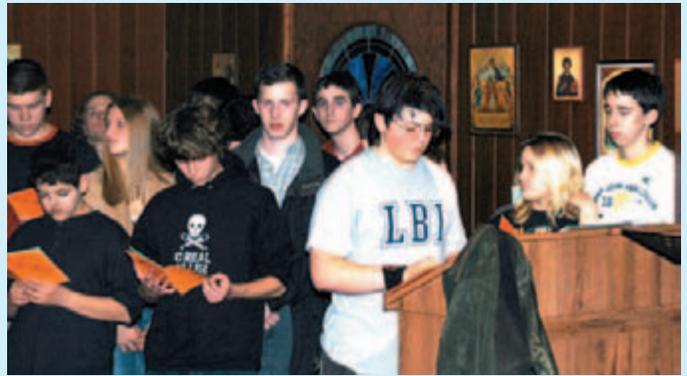


The next morning, the teens awoke and proceeded to morning prayers and breakfast. After breakfast, Ginna Gilroy from the Women's Resource Center presented the first workshop. She spoke to the teens about positive relationships and relationships that could destroy both the physical and emotional well-being of individuals and families. Prior to the retreat, the teens were had been *called to action*. They responded with a very high level of enthusiasm. They collected baby clothes, household goods, cleaning supplies, personal care goods, children's school supplies, and monetary donations for the **Women's Resource Center** and **Your Loving Choices**. More than one trip was required to transport the donations to the



agencies. Ginna said that it was the best turnout from any group that she had spoken to and sincerely thanked the teens and their parishes for their generosity.

The teens then broke for lunch and some well-deserved recreation time. After some good old-fashioned basketball, football, and freeze tag, the second



workshop of the day started. The guest speaker, LuAnn Martucci from **Your Loving Choices**, spoke to the teens on a variety of topics from her life experiences. The teens enjoyed her interactive workshop incorporating activities, group discussions, and videos.

After a bit of free time, the teens attended vespers at St. Tikhon of Zadonsk Monastery Church. After vespers, the retreat's magnificent kitchen crew, head-

ed by Sharon Hubiak, served a delicious Mexican Lasagna dinner. It was attended by His Grace, Bishop Tikhon. After dinner, His Grace met with the teens for a very intensive interactive question and answer session that allowed the bishop to receive the insight of the teens, while they gained from his wisdom.

Nick Macura and Kim Metz conducted the "closure" workshop for the retreat. The teens reflected on their day

and suggestions for the 2007 Retreat were discussed. The annual Ice Cream Sundaes Party hosted by Mat. Myra Kovalak immediately followed.

On Sunday morning, the teens had the privilege of attending a beautiful hierarchical Divine Liturgy celebrated by His Grace, Bishop Tikhon. This was an especially moving experience for several of the teens that had never visited the monastery before.

With attendance literally double that of last year's **Relationships Part I**, which had received a very enthusiastic response from the teens, the DCE Winter Teen Retreat of 2006 was both a victory for the future of Orthodoxy and a success in the spiritual lives of all who attended.

—Nicholas Macura
DCE Member
Continued on the next page



**Annual
Altar Server Retreat**

Origen: the Denier of Human Freedom

Part III

St. Maximus and Origen

For a number of years I had been seeing or hearing things about the Christian faith attributed to Origen of Alexandria. According to my upbringing and training it was not in accord with the Bible, the Fathers, or the Orthodox Faith as a whole. For example, many, many years ago I remember hearing the venerable Archbishop Michael of the Greek Archdiocese say, “We are the Church of the Seven Ecumenical Councils!” Whether he was speaking in his native tongue or in his heavily accented English, I don’t remember. Now I was told that we should be, in effect, the Church of the Six Ecumenical Councils. The Holy Fathers of the Fifth Council, guided by the Holy Spirit, had condemned Origen, so the solution in this process of his rehabilitation was to reject the council. And so it went.

The strange thing in this torrent of material about the Alexandrian pundit, some of it Orthodox, some of it not, is that there was no voice of protest. So many wise men among us, so many theologians, and not one, to my knowledge, offered a word of criticism, a word of caution. There were great international congresses to praise Origen, but not a word of criticism, that I was aware of.

So it was that with fear and trembling, and praying for the help of God, that I undertook to bring to light the standing in the Church of both Origen and his teachings. Not that I felt adequate. But as I began to work immediately I found that all down through the ages there have been beacon lights that have pointed the way; and so in our generation too.

In the first article of this series entitled “Origen: The Denier of Human Freedom” we sketched out the life of the Egyptian philosopher and Bible commentator who has profoundly influenced Christian history. He was born about the year 185 A.D. in Alexandria, Egypt and lived until about 254 when he died at Tyre¹ after going through a persecution during the

¹A celebrated city of Phoenicia, (present day Lebanon) 100 miles or so north of Caesarea.

time of the Emperor Decius. We quoted the eminent historian and theologian Fr. John Meyendorff to show that many of his ideas were not actually Christian but taken from Platonism, with a few of his own added. St. Justinian the Emperor wrote to the Patriarch of Constantinople in the middle of the sixth century, regarding the teachings of Origen:

“If punishment and reward have an end, why the incarnation of our Lord Jesus

Christ? Why the crucifixion, the death, the burial, and the resurrection of the Lord? What will be the reward of those who will have fought the good fight and witnessed for Christ, if the demons and the impious receive through apocatastasis the same dignity as the saints?”²

Led by the Emperor both he and
²Meyendorff, *Christ in Eastern Christian Thought*, pp. 48-9. The quotation is taken from a letter to Patriarch Menas.

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St. Maximus

Origen

Continued from page 25

these ideas were condemned by the Fifth Ecumenical Council in 553.

In the second article of the series we reprinted St. Jerome's well known 'Letter to Avitus' which is a review of Origen's most theological work, *On First Principles*. St. Jerome finds such niceties like the sun and moon and stars were once spirits that enjoyed living in the presence of God but fell and were encased in their present sluggish bodies.³ Of course Jerome comes across some good reading but he cautions his friend Avitus at the end of the letter:

"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."

God's revelation came to mankind for salvation from sin through the Hebrew prophets, which we find in the Old Testament, and ultimately through the incarnation of the second member of the Holy Trinity, Jesus Christ; the incarnation is continued in a living form by the outpouring of the Holy Spirit at Pentecost in His Church and in the written Word, the New Testament. In other words, salvation comes to us via the Judeo-Christian tradition.

Origen, while claiming to work basically within the Judeo-Christian realm,⁴ took ideas from here and there, espe-

cially from Platonism. We know that the Fathers of the Church, especially such men as Dionysius the Areopagite, did the same; but they did not get into trouble by teaching such anti-biblical doctrines as the preexistence of souls or apocatastasis. Therefore Dionysius' works are much used. One thing that we should never forget about Origen, is that although he taught that everybody, even the devil, would be saved some day (apocatastasis), he never got away from the idea of cycles, which meant that in the next world a person could fall again, and would have to start all over again — over and over again, world succeeding world.⁵

There would be a time, however, after all these worlds or ages, after all these astronomical cycles, that something else might happen. And Origen is very cautious about this, even though it is dear to the heart of all his followers, because this is when God, he says, will be "all in all":

"Now if there is something greater than ages, so that among created beings certain ages may be understood, but among other beings which exceed and surpass visible creatures, ages still greater (which perhaps will be the case at the restitution of all things, when the whole universe will come to a perfect termination), perhaps that period in which the consummation of all things will take place is to be understood as something more than an age. But here the authority of holy Scripture moves me, which says, 'For an age and more.' Now this word 'more' undoubtedly means something greater than an age; and 'where I am, these also may be with Me; and as I and Thou art one, these also may be one in Us,' may not seem to convey something more than an age and ages, perhaps even more than ages of ages — that period, obviously, when all things are now no longer in an age, but when

⁵*On First Principles*, Koetschau's text, ch. 3. Here we have a good idea of Origen's thinking about the creation of this world and of others. The footnotes also show us how the translator Rufinus has omitted or softened some of Origen's more unconventional speculations. As for someone being able to fall again in another life we read "But if what has been subjected to Christ shall in the end be subjected also to God . . . then all will lay aside their bodies; and then the entire universe of bodily things will be dissolved into nonexistence; but, if necessity should demand it a second time, it would come into existence again in the event of the fall of rational creatures" (p. 86, n. 6). On the sacrificial death of our Lord, ". . . Origen allows himself to assert that Christ has often suffered and will often suffer, on the ground that what was beneficial once will be beneficial always" (Koetschau, n. 4, p. 88, quoting Jerome).

God is in all."⁶

It is also said in defense of Origen that in his time, the Church hadn't yet ruled on some of the things that he taught. Well, why then did his own bishop Demetrius of Alexandria get so concerned, and why did Origen have to leave Alexandria to find a safer refuge at Caesarea in Palestine? No, he was condemned in his own lifetime for teaching heresy, by some, while praised by others.

Jesus Christ taught a Gospel of love, but also of sternness. He said watch out or you will get in trouble. Life is serious business. So is death. Men are appointed once to die, but after that the judgment, the Apostle tells us in Hebrews (9.27). The seventh article of the Creed reads, "And He is coming again in glory to judge the living and the dead, whose kingdom shall have no end." And if there is a judgment, there must be some kind of sentence. The Bible, the Holy Martyrs, the Holy Fathers and the Divine Liturgy all speak of this continually.

Origen said, "No, it's not true. Christ was speaking allegorically."⁷ No wonder he won many followers and has continued to gain them to this day. Origen, although he personally suffered much, preached an easy religion, a deceptive one. Religion made easy. Everybody wins.

In the same place, in Chapter ten, book two of his *First Principles*, devoted to Resurrection and Punishment, the Egyptian sage challenges another statement by the founder of the Christian religion. Jesus Christ often used the word 'everlasting' to describe both the reward of the just and the punishment of the damned (for the former see John 3.16, for example, and for the latter, see Mt. 18.8.) The Fathers say that if the punishment is not everlasting neither is the reward. Origen, on the contrary, said, "There is a resurrection of the dead, and there is punishment, but not everlasting."⁸

But to get on with the present, third article, "St. Maximus and Origen." St. Maximus⁹ (21 Jan.) was one of the greatest *On First Principles* 2.3, ANF 4.273. The familiar ". . . that God may be all in all," comes from the King James trans. of 1 Cor. 15.28.

⁷See Book 2.10, *On First Principles*.

⁸*On First Principles* 2.10.8, Koetschau, p. 146.

⁹For the biographical data presented here I am indebted to *The Synaxarion: The Lives of the Saints of the Orthodox Church*, by Hieromonk Makarios of Simonos Petra, translated from the French by Christopher Hookway (Ormylia, Greece: Holy Convent of the Annunciation of Our Lady, 2001), Vol. 3, pp. 237-244.

³*First Principles* 7.3.

"All who believe and are convinced that grace and truth came by Jesus Christ and that Christ is the truth... derive the knowledge which calls men to lead a good and blessed life from no other source but the very words and teaching of Christ . . . [and] even before that Christ the Word of God was in Moses and the prophets" (*On First Principles*, Koetschau's text, Butterworth trans., Gloucester, Mass., 1973, preface p. 1). Meyendorff points out, however, that Origen's idea of Christ was not as one of the Trinity and only-begotten Son of God. He was one of the created spirits, the one steadfast *nous* (intellect), a member of the original henad, who didn't fall, but was later sent to earth with the mission to redeem the spirits that had. "Final salvation will consist of the restoration of all minds to their preexistent unity and equality. The angels, demons, and men will then be, in relationship to the God-Word, in the same unity as that of Christ, who, even in his abasement, was never deprived of it" (*Christ in Eastern Christian Thought*, Crestwood, 1975, pp. 55-6). These conclusions are based on anathemas 7 and 8 of the 5th Council and the unexpurgated *Gnostic Chapters* of Evagrius, trans. from the Syriac. Evagrius was the prime interpreter of Origen in the early centuries and also condemned at the same Council.

saints in the entire history of the Church, so his ideas carry considerable weight. He was born in Constantinople in 580.¹⁰ He was an exceptional student and became Emperor Heraclius' secretary. However, he soon left the imperial court for the monastic life. After 12 years of *hesychia* or stillness he began to write.

"Freeing his mind thereby from the tyranny of the passions, he nourished his intellect through prayer, raising it peaceably to the heights of contemplation. In the silence of his cell, gazing into the abyss of his heart, he considered within himself the great Mystery of our Salvation — whereby the Word of God, moved by His infinite love for mankind, has condescended to unite Himself to our nature, which is separated from God and divided against itself by self-centered love (*philautia*); He has thus restored the unity of our nature, brought in the reign of brotherly love and concord among men, and opened to us the way of union with God, for *God is Love* (1 John 4:16)."¹¹

But constant attacks on the capital city by the Avars and the Persians — repulsed only by the miraculous assistance of the Mother of God — brought the empire to near-ruin and forced him to take up an itinerant life — sojourning in Crete, Carthage, Cyprus, and Rome. At Carthage he met the renowned Sophronius (11 Mar.) and became his disciple. He continued his writings against the Monophysites. He kept on too with his deep theological treatises on the doctrine of deification.

"He sees man as placed by God in the world to be the priest of a cosmic liturgy and as called upon to gather together the inner principles (*logoi*) of all things in order to offer them to the Divine Word — the Logos — their Principle, in a free exchange of love; so that in fulfilling the plan for which he has been created — his union with God — he also leads the entire universe to perfection in Christ, the Godman (*Theanthropos*)."¹²

It was a time when the emperors of Constantinople were supposed to be defenders of the faith. When the emperors' faith became muddled, and sometimes heretical, and St. Sophronius fell asleep in

the Lord, people looked to St. Maximus. He had been forbidden to defend the faith of the Council of Chalcedon, whose teaching and influence had given way to Monophysitism and Monothelitism. Both he and Pope Martin of Rome were arrested and taken to the eastern capital for trial. They were tried and sent into exile. Maximus continued to write. In six years he was brought back for a new trial:

"After defaming and cursing them, the ecclesiastical court handed over Saint Maximus and his companions to the City Prefect. He had them scourged and ordered their tongues and right hands to be cut off: being the members with which they had witnessed their confession. Covered in blood, they were paraded about the City prior to deportation to the Caucasus, where they were imprisoned in separate fortresses at Lazica. It was there on 13 August 662 that Saint Maximus, at the age of eight-two, was definitively united to the Word of God, Whom he had so loved and Whose life-giving Passion he had imitated by confession of faith and martyrdom. It is said that every night three lamps symbolizing the Holy Trinity lit of themselves above his tomb. The right hand of Saint Maximus is venerated today at the Monastery of St. Paul on Mount Athos."¹³

We have a great number of writings by St. Maximus but what interests us here is what he said about Origen. It's true that Origenism and its founder had been condemned by the Fifth Ecumenical Council the century before and that many saints had written against him. But he still had followers, and some very fanatical ones, for example in some monasteries in Palestine. Paul M. Blowers and Robert Louis Wilken say that "Maximus' cosmic theology constitutes a fundamental correction of the 'system' of Origenism that remained an object of devotion within certain Eastern monastic communities long after its formal condemnation at the Council of Constantinople in 553."¹⁴

Maximus' works that we will be considering here are his earlier *Ambigua* (nos. 6-71, dating ca. 628-30) and his *Quaestiones Ad Thalassium*. The Latin *ambiguum* translates the Greek *aporia*,

which means a difficulty or problem. Many of the questions discussed in the *Ambigua* refer to obscure passages in the writings of Gregory the Theologian, bishop of Nazianzus. Followers of Origen were sometimes quoting St. Gregory to support their views. Maximus wanted to show that all of Gregory's statements were Orthodox. The *Quaestiones* are Maximus' answers to queries from his friend Thalassius, an hegumen, the superior of a monastery in Libya; they date from a little later, about 630-33.¹⁵

St. Gregory had said: "What does Wisdom have in mind for me? And what is this great mystery? Is it God's intention that we who are a portion of God and have slipped down from above should out of self-importance be so haughty and puffed up as to despise our Creator . . ." ¹⁶ The Origenists took St. Gregory's phrase "that we who are a portion of God and have slipped down from above . . ." and ran with it. It proved many things for them. It showed that our souls had once existed near God, or that we were even a pantheistic part of God, and that we had lost our place there, to inhabit dreary bodies of one kind or another on earth or somewhere else. Yes, even the creation of the world and bodies and the sun and moon and stars, was the occasion of providing a place for those poor souls who had slipped down. By a long process of education these souls could, maybe, regain, that bliss.

So in the Origenistic heresy the basic idea was rest (*stasis*) in God continued by movement (*kinisis*) away from God (because of satiety, *koros*) that led to "becoming" (*genesis*), the coming into being of things, in other words the creation of the world. Maximus, in *Ambiguum* 7, demonstrates how things are just the reverse.

"Instead of 'rest,' 'movement' and 'becoming' (coming to be), he proposes 'becoming' followed by 'movement' that has as its goal 'rest.' Movement in Maximus' view is understood positively as movement toward the Good, that is, toward God. His term for the end, 'rest,' is drawn from biblical verses such as Deuteronomy 12:9 and Hebrews 4:10. Rest is the goal, the end toward which we move, the ful-

¹⁰A more recently discovered *Life* reports that he was born in Tiberius in Palestine and educated at the old Lavra of Souka, south of Jerusalem.

¹¹*The Synaxarion* (Ormylia, 2001), vol. 3, p. 238.

¹²*Ibid.*, pp. 239-40.

¹³*Ibid.*, p. 244.

¹⁴In their introduction to *On the Cosmic Mystery of Jesus Christ, Selected Writings from Maximus the Confessor*, St. Vladimir's Seminary Press, Crestwood, NY, 2003, p. 19.

¹⁵*Ibid.*, p. 22.

¹⁶*Ibid.* p. 45. *Oration* 14.7 (*On Love for the Poor*) (PG 35.865C.)

Continued on the next page

Origen

Continued from page 27

fillment of our yearnings.¹⁷ When the end is reached one no longer wants anything of one's own and delights in being wholly embraced by God. 'Nothing besides God will be known, nor will there be anything opposed to God that could entice one to desire it.'¹⁸

A more detailed analysis of Ambiguuum 7¹⁹ is in order. St. Gregory had said, "We who are a portion of God and have slipped down from above . . ." (1068D). Maximus said that a lot of people tried to understand this and in their interpretation were taking too much from Greek philosophy (1069A). They said that there was once a single entity or henad (*enas*) of rational beings; that we were all part of God and had our abode and understructure in him; moreover, that movement came from God and these rational beings were scattered all over and God made the world to outfit them with bodies as punishment for their previous sins. This is what Gregory meant by this statement, they said.

But their arguments are very unreasonable, according to St. Maximus (1069B). For if God is unmoved, because He fills all things, and all that was "brought from non-being to being is moved (because it tends toward some end)" because it's going someplace, "then nothing that moves is yet at rest." It desires something, and it hasn't yet possessed it.

"For movement driven by desire has not yet come to rest in that which is ultimately desirable. Unless that which is ultimately desirable is possessed, nothing else is of such a nature as to bring to rest what is being driven by desire. Therefore if something moves it has not come to rest, for it has not yet attained the ultimate desire. Those who are tending toward that which is ultimately desirable have not yet reached the end, since they have not yet come to rest."²⁰

Further on, in 1084AB, St. Maximus writes that in the person who practices virtues the apostolic word is fulfilled: *In*

¹⁷One is reminded of St. Augustine's saying, "The soul resteth not until it rest in thee."

¹⁸*On the Cosmic Mystery of Jesus Christ*, pp. 24-5.

¹⁹*Ibid.*, 45-74. This is the English that I follow. The Greek is from PG 91:1068D-1101C. The numbers and letters in parenthesis refer to the columns and the sections of the Greek Patrology cited.

²⁰*On the Cosmic Mystery*, p. 46.



The Last Judgement

Him we live and move and have our being (Acts 17.28), because anyone who doesn't violate his *logos* that existed forever in God "is in God through diligence . . ." and he lives in God by means of the *logos* of his well-being that was in God forever, "when he lives virtuously . . ." On the other hand, because he is already one with himself, he is free of the passions. But in the coming age, when given the gift of divinization, he will tenderly love and cling to the *logoi* that we previously talked about, that preexisted in God, or rather, "he will love God himself, in whom the *logoi* of beautiful things are securely grounded . . ."²¹

— This is how he gets to be a "portion

²¹*Ibid.*, p. 60.

of God," because he exists by the *logos* of his being that is in God and because he is good by the *logos* "of his well-being (1084C) which is in God . . ." And because he is God by means of the *logos* of his everlasting being which is in God, he covets the *logoi* and acts by them. By them he puts himself entirely in God, "wholly imprinting and forming God alone in himself, so that by grace he himself 'is God and is called God . . .' The saint says that here we see the wonderful condescension of God — how he became man for our sake, and by exchanging his condition for ours unveiled the power that takes man up to God by his love for God and brings God down to us because of his love for us. "By this blessed inversion, man is made God

by divinization and God is made man by hominization” (1084D).²²

Here is where St. Maximus explains the other half of the expression:

“Since each person is a ‘portion of God’ by the *logos* of virtue in him, as the argument has shown, whoever abandons his own beginning and is irrationally swept along toward non-being is rightly said to have ‘slipped down from above,’ because he does not move toward his own beginning and cause according to which and for which and through which he came to be . . .”²³

Now we get to another disagreement — the *henad*. There just could not have been souls existing around God before they fell, with bodies created later, because the two go together:

“If the body and the soul are parts of man, as we have seen, it must be granted that as parts each necessarily bears a relation to something other than itself. It is only as they are related to each other that they have the whole predicated of them. Something that is always spoken of in relation to something else must have come into existence with the other. For the parts by coming together constitute the whole, and what each is in essence can be distinguished only in thought. Therefore since they are parts of man it is impossible for either the soul or the body to exist before the other or indeed to exist after the other in time. (1100D) If that were not the case the necessary relation each has to the other would be destroyed.”²⁴

“Further, if the soul is a species in itself before it is joined to the body, and the body is a species before it is joined to the soul, and each, soul to body and body to soul, by being joined to the other brings about an entity that is different from what each is in itself, then there are two possibilities. Either they undergo a change or what they became is what they are by nature. If it is because of undergoing something, what they undergo makes them into something they were not. Which is to say they were corrupted. But if what they become is what they are by nature, this will always happen because it is their nature. The soul would never cease being incarnated, nor the body being reanimated.

(1101A) In my view, however, this is not what happens. The constitution of the whole as a species has nothing to do with having undergone something nor with the power of the parts coming together with each other. Rather there is a simultaneous coming to be of the whole species with its parts. It is impossible for one species to change into another species without corruption.”²⁵

But St. Maximus anticipates some objections. Some will ask, he goes on, how the soul can carry on after death, when even the body is dissolved. By the same token, they say, it could have existed before the body. But he replies that their argument is not persuasive.

“For what one means by origin is not the same as what one means by essence. The former refers to whence something is, where it is and in relation to what it is, but the latter refers to what something is and how it is. If so, the soul, after it has come to be, always exists because of its being; but because it has come to be, it is not independent of other things and its condition is determined by whence it is and where it is and in relation to what it is”²⁶ (1101B). Because the soul, Maximus continues, after the body dies, is no longer called just soul, but the soul of a person, yes the soul of one person.

St. Maximus closes his case for the creation of soul and body at the same time with the following statement:

“Therefore the human being is composed of soul and body, for soul and body are indissolubly understood to be part of the whole human species. (1101C) Soul and body came into being at the same moment²⁷ and their essential difference from each other in no way whatsoever impairs the *logoi* that inhere naturally and essentially in them. For that reason it is inconceivable to speak of the soul and body except in relation to each other. It is only as they come together to form a particular person that they exist. If either existed before the other, it would have to be understood as the soul or the body of the one to which the other belongs. The relation between them is immutable.”²⁸

²⁵*Ibid.*, p. 72-3.

²⁶*Ibid.*, p. 73.

²⁷Here we have a great saint furnishing an argument against abortion, as if any more arguments were needed.

²⁸*Ibid.*, 73-4.

II

Some fifty years ago the distinguished Professor of Patrology at the Pontifical Institute of Saint Anselmo in Rome, Polycarp Sherwood, O.S.B. wrote a very penetrating book called *The Earlier Ambigua of Saint Maximus the Confessor and His Refutation of Origenism*.²⁹ Actually, by the time he had finished his more than 230 pages, he had appealed to several other of St. Maximus’ works to make his case. Father Sherwood was an American Benedictine.

The book has two parts. Part I shows the manuscript tradition, the recipients, the adversaries (contemporary Origenists, most of the time), then an analysis of the single difficulties. In Part II we find the basic refutation of Origenism. Chapter I examines Maximus and Origenism; Chapter II, The Triad: Substance, Power, Operation (*ousia, dynamis, energeia*); Chapter III, Ecstasis; Chapter IV, Logos. A. The Distinction: Logos-Tropos. *tropos-uparxeos*, mode of existence. B. Logos and the Unity of Creation; Chapter V, Koros; Chapter VI, Apocatastasis.

As we can see from this condensed table of contents, we have already discussed all but two of Origen’s two main ideas that are dealt with in this work. One is *koros* and the other *apocatastasis*. We have said nothing about ecstasis, because it wasn’t a concern for Origen, we have no need to discuss it here.

The average school pupil wouldn’t know the Greek word *koros*.³⁰ But he would know what it means to get bored. This is what Origen said happened to the spirits hovering around God who were part of the original *henad*, or unity and decided to leave home. They got bored. As punishment God created the world and bodies and whatnot to imprison them for punishment. Earlier in this article we pointed out how Christ was one of the good spirits who didn’t leave home, but later was sent to earth to bring back those who had (see note 4.) Sherwood tells us

²⁹Orbis Catholicus, Herder, Rome, 1955.

³⁰Our trusty monastery Liddell and Scott Lexicon, tells me that the word means being or becoming satisfied, having one’s fill, satiety. Lat. *satiatus*. Also in a bad sense, satiety, surfeit. Surfeit comes from *surfaire* to overdo, fr. *sur + faire* to do. 1. an overabundant supply, excess; 2 an imtemperate or immoderate indulgence in something (as food or drink) 3. disgust caused by excess.

Continued on the next page

²²*Ibid.*

²³*Ibid.*, p. 61.

²⁴*Ibid.*, p. 72.

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that satiety or surfeit (that is, *koros*) was one of the crucial points in the Origenist doctrine. It was used as a term to point out the reason for the dispersal and to give an explanation for the scattering of the *henad* and is found in the Justinian letters: to Patriarch Menas (543) and to the Council (553); it also appears in the first and second anathemas. The first anathema of 543 reads as follows: “If anyone says that the souls of men preexist, insofar as being first minds and holy powers, but having a surfeit of the divine vision and turned to the worse and therefore being cooled with regard to the love of God; and hence being named souls and sent down into bodies for punishment’s sake — let him be anathema.”³¹

Before we get to the refutation, we quote Sherwood once more: He says that it will be good now to do his own abridgment of the Origenist myth, based on the material already quoted. The original unity is of the rational creatures, whose extreme changeableness is based on their being creatures, and is possible because of their free will, “consisting essentially in the choice between good and evil. Thus the very nature of the free will, though it may develop in an ever-expanding desire of the good, actually comes to a surfeit of the good and thus becomes responsible for the original breakup of the *henad*.”³²

Let’s see how St. Maximus counteracts this reasoning.

The saint writes that although he has only skimmed the surface in the discussion and that his abilities are limited, he has tried to demonstrate by argument, from Holy Writ and the Fathers, that nothing created or that moves has ever come to rest, nor won the reward which God has in store. It is impossible that those who have stability in their abode in God will leave it. “How can those who have actually found rest in God,” he asks, “become satiated and be drawn away recklessly by desire?”

Satiety is reached in one of two ways, he argues. Either some trivial thing was desired or the one satiated has become nauseated by “what is base and repugnant.” Actually this is where loathing

comes from. “But for those who enjoy fellowship with God who is infinite and beautiful, desire becomes more intense and has no limit.”

“If this is so, as has already been demonstrated, there was no single entity (*enas*) of rational beings, that became satiated with its abode in God, then was divided, (1089C) and by its scattering brought about the origin of the world. Let us then not make the Good finite and valueless, capable of producing satiety and bringing about a revolt among those whose desire it could not satisfy. It appears, however, that some vainly assert this, and what is more, falsely claim that our blessed father Gregory taught these things. For they hold not only that he thought that souls fell from the former life into bodies to be punished for evils they had previously committed, but they also attempt with sweet sounding words to mislead others into thinking this is so by appealing to their personal integrity.”³³

We will now continue with the subject of *apocatastasis* or restoration. This was one of Origen’s teachings that still influences Christian theology. According to Jesus Christ, the author and finisher of our faith (Hebrews 12.2), this world is the place where we live our lives and make our decisions, either for good or for evil. In the Nicene Creed, which we recite several times a day in Orthodox services, we say, in article seven, “And He shall come again, to judge the living and the dead, whose kingdom shall have no end.” This is borne out by all the Holy Scriptures and the liturgical tradition of the Church. For example, during the period of the Triodion, which leads up to the Great Fast, we have the Sunday of the Last Judgment. When the King comes at the end of the world, “. . . He will say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was in prison, and ye came unto me.” Our Lord has the same dialog with those on his left hand, the wicked. They are not able to produce any signs of good works or repentance. The result is two-fold: “And these shall go away into

everlasting punishment: but the righteous into life eternal” (see Matthew 25.31-46.) We pray for the amelioration of the situation of the departed, but in any case after the last judgment everything will be final. We could quote here other Gospels and the epistles, and certainly the book of Revelation, also a great number of hymns of the Church, to show the teaching of a two-fold eternity.

Origen said that it’s not true. He had his own ideas. Rather than a finality at the Great Judgment he substituted the idea of *apocatastasis*. *Apocatastasis* means to bring something back to a certain *catastasis*, or condition. It is often translated *restoration*. Here we would assume that Origen means the condition before the Fall. He talks about it in his *First Principles* in Book III, Chapter V, Sections 7 and 8. “If, then, that subjection be held to be good and salutary by which the Son is said to be subject to the Father, it is an extremely rational and logical inference to deduce that the subjection also of enemies, which is said to be made to the Son of God, should be understood as being also salutary and useful, as if, when the Son is said to be subject to the Father, the perfect restoration of the whole of creation is signified, so also, when enemies are said to be subjected to the Son of God, the salvation of the conquered and the restoration of the lost is in that understood to consist” (section 7). Section 8 is a long paragraph telling how even the worst enemies of God will be converted — nevertheless, according to Origen, all will be converted.³⁴ We must never forget, however, that Origen always held to the Platonic idea of cycles, so that even someone saved in the next world could fall again and be sent back to earth, to begin the weary trip all over again.

In Book I, Chapter VI, of the *First Principles* Origen speaks about the end or consummation. He equates subjection to salvation.

“The end of the world, then, and the final consummation, will take place when every one shall be subjected to punishment for his sins . . . We think, indeed, that the goodness of God, through His Christ, may recall all His creatures to one end, even His enemies being conquered and subdued . . . The Apostle Paul . . . speaks

³¹Sherwood, *The Earlier Ambigua*, p. 181.

³²*Ibid.* p. 184.

³³*On the Cosmic Mystery*, Ambiguum 7, pp. 64-5.

³⁴ANF 4.343-4.

more openly, thus: 'For Christ must reign until He has put all enemies under His feet' (1 Corinthians 15. 25) . . . What, then, is this 'putting under' by which all things must be made subject to Christ? I am of opinion that it is this very subjection which the apostles also were subject, and all the saints who have been followers of Christ. For the name 'subjection,' by which we are subject to Christ, indicates that the salvation which proceeds from Him belongs to His subjects, agreeably to the declaration of David, 'Shall not my soul be subject unto God? From Him cometh my salvation.' (Psalm 62.1.) So everyone who is subjected to Christ, even His enemies, are saved"³⁵ (ANF 4.260).

The Fathers in general, however, continued to follow the teachings of the Bible about eschatology. For example, just glancing through the homilies of St. John Chrysostom (c.347-407) we find the Biblical view of heaven and hell mentioned frequently: In homily 11 he is speaking on Matthew 3.7: "But when he [John the Baptist] saw many of the Pharisees and Sadducees come to his baptism, he said unto them. 'O generation of vipers, who hath warned you to flee from the wrath to come?'" And St. John Chrysostom takes up the narrative: "Where now are they by whom hell-fire is disbelieved? Since surely here are two points laid down, one, that He will baptize with the Holy Ghost, the other, that He will burn up³⁶ the disobedient." He then preaches a long homily on heaven and hell.³⁷

St. John of Damascus (c. 675-749) the celebrated hymn writer, in his well known *Exposition of the Orthodox Faith*, waits to the very last chapter to argue for the resurrection of the dead. "We shall therefore rise again, our souls being once more

³⁵Father Dumitru Staniloae, in his long introduction to his translation of the *Ambigua* from Greek to Romanian (Bucharest, 1983, pp. 9-10) is puzzled by a modern phenomenon: "And another position seems to us even more dangerous -- that which we encounter today even among theologians around us -- they adopt the errors condemned by the Fifth and Sixth Ecumenical Councils, basing their authority on Origen, and precisely in this find a foundation for their adoption. Between Origen, considered the direct sustainer or cause of all the Origenistic opinions condemned by the two councils, and the decisions of these councils, they chose this Origen. Thus we hear some of them declaring that hell doesn't exist, because Origen didn't admit it!" See also note 45 of this article.

³⁶St. John Chrysostom is not advocating here the destruction of sinners. The translation so reads. He speaks elsewhere of hell as something permanent.

³⁷NPNF 10, Homily XI on Matthew 3.7.

united with our bodies . . . and we shall stand beside the awful judgment-seat of Christ: and the devil and his demons and the man that is his, that is the Antichrist and the impious and the sinful, will be given over to everlasting fire: not material fire like our fire, but such fire as God would know. But those who have done good will shine forth as the sun with the angels into life eternal, with our Lord Jesus Christ, ever seeing Him and being in His sight and deriving unceasing joy from Him, praising Him with the Father and the Holy Spirit throughout the limitless ages of ages. Amen."³⁸

³⁸NPNF 9.101.

Gregory of Nyssa (330-395), however, developed this idea of Origen, that everyone will be saved, but not according to Holy Scripture or other Fathers. We get some of his main ideas in the little book *On the Soul and the Resurrection*,³⁹ in Chapter 7, "Why Is Purification Painful?" The soul is naturally related to God and is attracted to the Divine. If nothing is holding it down "its progress towards the one who attracts it becomes pleasant and easy." But if it is weighed down by the

³⁹Catharine P. Roth, trans., Crestwood, New York, 1993. This little book presents a dialog between St. Gregory of Nyssa and his sister St. Macrina when their brother St. Basil the Great had just died.

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passions, it will be the opposite. When there is an earthquake people are killed and buried in the wreckage. When they are found amidst the debris and gotten ready for their funerals their bodies are all mangled and torn. So it will be in the next life with the soul, when God takes his own from the debris of the passions. "For it is not out of hatred or vengeance for an evil life (in my opinion) that God brings painful conditions upon sinners, when He seeks after and draws to Himself whatever has come to birth for His sake; for a better purpose He draws the soul to Himself, who is the fountain of all blessedness. The painful condition necessarily happens as an incidental consequence to the one who is drawn. When goldsmiths purify gold by fire from the matter which is mixed with it, they do not only melt the adulterant in the fire, but inevitably the pure metal is melted along with the base admixture. When the latter is consumed the former remains. In the same way when evil is consumed by the purifying fire, the soul which is united to evil must necessarily also be in the fire until the base adulterant material is removed, consumed by the fire . . . So the Divine judgment, I said, as it seems, does not primarily bring punishment on sinners . . . it operates only by separating good from evil and pulling the soul towards the fellowship of blessedness" (pp. 83-4).

"But when God brings our nature back to the first state of man by the resurrection . . . He has one goal: When the whole fullness of our nature has been perfected in each man, some straightway even in this life purified from evil, others healed hereafter through fire for the appropriate length of time, and others ignorant of the experience equally of good and of evil in the life here, God intends to set before everyone the participation of the good things in Him, which the Scripture says eye has not seen nor ear heard, nor thought attained. This is nothing else, according to my judgment, but to be in God Himself; for the good which is beyond hearing, sight, and heart would be that very thing which surpasses everything. But the difference between a life of virtue and life of wickedness will appear hereafter chiefly in allowing us to participate

earlier or later in the blessedness which we hope for. The duration of the healing process will undoubtedly be in proportion to the measure of evil which has entered each person. This process of healing the soul would consist of cleansing it from evil. This cannot be accomplished without pain, as we have discussed previously" (pp. 115-16).

Let's see now what St. Maximus had to say about Origen's topic — *apocatastasis*, or the restoration of all at the end of time.

First we will present an outline of Father Polycarp Sherwood's chapter by the same name starting on page 205 of his book *The Earlier Ambigua and the Refutation of Origenism*.

His introduction consists of a paragraph which states that Maximus makes no explicit refutation of *apocatastasis* as he does of the other Origenist errors such as the henad and the preexistence of souls; but (he) Sherwood thinks that there is a ". . . definite well-grounded rejection."

Then, the good professor that he is, tells us about the previous studies that have been published in recent times on Maximus and restoration. In 1902 Michaud concluded that Maximus taught the restoration of all; in 1930 Viller stated that Maximus did not accept the doctrine as found in Evagrius; in 1928 Grumel wrote that Maximus ". . . held a mitigated doctrine of the *apocatastasis*." In 1941 Von Balthasar aligned himself with Michaud. Perhaps for Maximus, Von Balthasar said, the threat of hell is only a scare tactic. In other words, scholars see what they want to see.

Next, Father Sherwood tells of texts in Maximus relating to the judgment. A tension exists among Catholic theologians, he believes, regarding the perfection and universality of salvation by Jesus Christ and its seeming failure in the reality of unending punishment. In Maximus' *Four Centuries on Love* eternal punishment is obvious in 1.56, 57; 2.34. In Epistle 4.416A Maximus writes, "those who have their station allotted on the left hand receive eternal fire, the outer darkness, the sleepless worm, the gnashing of teeth, undryable tears, and endless shame over which every man condemned to unending torment for ages is more afflicted than over all other forms of punishment

put together."⁴⁰ Then a long passage from Epistle 1 is quoted where he warns himself of the consequences of neglecting salvation. Does the *concrete solidarity of the human race* mean that since in Adam all die, even so in Christ all will be made alive? (1 Corinthians 15.22.) Some interpreters would say this. But Maximus' writings abound in passages that show the moral element, that the kingdom is 'granted to the worthy' and the like.⁴¹

Von Balthasar believes, according to Sherwood, that texts of the esoteric sort are frequent in Maximus. Now Von Balthasar is someone whom Sherwood frequently disagrees with and contradicts. In this case he again says that it isn't "quite so." Sherwood thinks that Maximus honors a doctrine in silence ". . . because he is not equal to the heights of Gregory [the Theologian]'s teaching,"⁴² or he will discuss it face to face with Thalassius when he is with him, rather than put some of the most exalted doctrines in writing.

Father Polycarp now lists a number of texts from Maximus that name the *apocatastasis*. He shows us that the term *apocatastasis* is not an "exclusively technical term of theology." Maximus uses it to show the annual return of the sun to the same position and in a number of other ways.

In his explanation of the Our Father, Maximus gives seven items as the reason for the prayer: theology, adoption by grace, equality with angels, the taking part in eternal life, restoration of nature impassionately in accord with itself, the loosing of the law of sin, abolition of the tyranny of the devil who controlled us by deceit. The fifth — the restoration of nature, and the abolition of the devil's power are what interest us here, Sherwood says. "The restoration of nature to itself is the perfect and immovable accord of nature and the deliberate [or choosing] will (*gnomi*)." He goes on to say that the destruction of the devil's oppression is the result of the Passion, ". . . the deliberately accepted physical death by which the devil is forced to vomit forth those he has swallowed." We find no trace here of the *apocatastasis* in its "objectionable sense."⁴³

He treats the *apocatastasis* explic-

⁴⁰Sherwood, pp. 207-8.

⁴¹*Ibid.*, 209.

⁴²*Ibid.*, 210.

⁴³*Ibid.*, 214.

itly in the 13th of his *QD (Quaestiones et Dubia)*. The question was asked: "Since Gregory of Nyssa very frequently in his writings, to us who do not understand the depth of his high theory, seems to suggest the restoration, tell us please what you understand of it."⁴⁴

"The Church knows of three restorations. The **first** is that of single persons by reason of virtue in which each is restored, fulfilling the principles of virtue in himself. The **second** is that of the whole nature in the resurrection — restoration to incorruption and immortality. The **third**, which Gregory of Nyssa has especially abused in his works,⁴⁵ is this: the restoration again of the soul's powers, fallen under sin, to that (state) in which they were created. For it is needful that, as the whole of nature in the resurrection of the flesh receives immortality at the hoped-for time, so also the perverted powers of the soul with the passage of ages put off the memory of wickedness implanted in it, and, traversing all the ages nor finding any stopping place, come to God who has no limit. Thus by clear knowledge (*epignosis*) not by participation (*methexis*) in the divine (goods) the soul receives (its) powers and is restored to its primitive (state) and the creator is shown not to be the cause of sin" (*Quaestiones et Dubia* 13-796).⁴⁶

Sherwood asks what we should understand from the Maximian distinction. He answers that it allows sinners in the next life "clear knowledge" (*epignosis*) of good things, but not a sharing of them. He quotes Danielou:⁴⁷ "In these texts one

⁴⁴We shouldn't be surprised to find patristic error, sometimes. Otherwise, we end up with a kind of patroinfallibility and even patrolatrea, which forced the Roman Church to the decision of papal infallibility at Vatican I (1869-70). At the same time, we remember the rule of St. Vincent of Lerins (died before 450): "Now in the Catholic Church itself we take the greatest care to hold that which has been believed everywhere, always, and by all." Bettenson, *Documents of the Christian Church*.

⁴⁵The well-known Orthodox Bishop Kallistos Ware, in his collected works, *The Inner Kingdom* (New York: 2000, Vol. 1, pp. 193 ff.) included a chapter "Dare we hope for the salvation of all?" He maintains that since Gregory of Nyssa proposed a restoration of all at the end of the ages, and was never condemned, apocatastasis is quite all right. It's true that he and other fathers made mistakes, but Gregory of Nyssa was reprimanded more than once for this particular teaching. We find a most interesting note in Sherwood (p. 210) regarding him: "At the council of Florence Bessarion and Mark of Ephesus together framed a reply to the Latins. In this the phrase *honor in silence* is used to mean pass over in silence an undoubted error of an honored father, in this case the Nyssene doctrine of the apocatastasis (*Patrologia Orientalis* 15.72 14)."

⁴⁶Sherwood p. 215.

⁴⁷*Recherches de science religieuse* 30 (1940) 347.

may see very clearly the disassociation of the apocatastasis, consisting in an *epignosis*, a 'taking possession of the organizing essences,' . . . which is the supreme ideal of Platonism, and the Christian beatitude, which is communion (*methexis*) with a personal God."⁴⁸

The inquisitive Roman professor has another question. He wonders if there are not only passages in Maximus stating or supposing (as he has already presented), but positively arguing and asserting the finality of judgment at death for the state of individuals in the next life. He finds two: the *Ambigua* 42 and 65. Maximus writes in *Ambiguum* 42:

"Of all things, that do or substantially exist . . . the *logoi*, firmly fixed, preexist in God, in accordance with which all things are and have become and abide, ever drawing near through natural motion to their purposed *logoi*. They (the things) are rather constrained to being and receive, according to the kind and degree of their elective movement and motion, either well-being because of virtue and direct progress in regard to the *logos* by which they are or ill-being because of the vice and motion out of harmony with the *logos* by which they are. Or to put it concisely, according to the having or the lack, in their natural participative faculty, of him who exists by nature completely and unparticipated and who proffers himself entire simply and graciously by reason of his limitless goodness to all, the worthy and the unworthy, producing the permanence of everlasting being as each man of himself has been and is (then) disposed. For these the respective participation or imparticipation of the very being, well-being and ever-being is the increase and augment of punishment (*timoria*) for those not able to participate and of enjoyment for those able to participate."⁴⁹

The father professor now brings up another frequently asked question: "Of what abuse was Gregory of Nyssa guilty in his apocatastatic doctrine?" In answering, Sherwood notes that the teaching which Maximus does offer, he offers as church doctrine; he notes further that St. Theodore Studite heartily accepted it some two centuries later. "Then as there is the universal resurrection," Sherwood

⁴⁸Sherwood, p. 216.

⁴⁹Amb. 42-1329A1-B7, *Ibid.*, p. 220.

continues, "this is to be understood not only of the body, but also of the intellectual faculties. It carries with it then a certain knowledge of God, but disjoined from communion with him. Gregory, however, went further, teaching that even sinners will eventually communicate in the divine goods. The putting off of the memory of sins remains obscure."⁵⁰

Sherwood tells us that this is a somewhat barren description of the state of sinners. The other writings of Maximus complete it; he continues:

"There are the unending pangs of conscience (ep 24-612C); the darkness, grief and torment, but above all, the fellowship with the demons, with the hateful and haters, and still more the separation from God and his saints. Between God and the damned there is no hate; for God is essentially love; still the freely chosen separation remains" (ep 1-389AB).

Such a depiction of the final condition of the lost is what Maximus arrived at in his own thoughts as he wrote to his intimate George, Sherwood thinks; he did not consider there to give a theological outline. The reader must be satisfied with it. Our Christlike father professor of patrology, who has been such a good and true mentor for me for the writings of one of the greatest saints in the Church, St. Maximus, closes his book with these words.

"Still my analysis, if it be not too far from the mark, gives greater depth to these words by which Maximus confirms his teaching of perfect charity toward all men alike: 'Therefore too our Lord and God Jesus Christ, manifesting his charity for us, suffered for the whole of mankind and granted equally to all the hope of resurrection, though each individual makes himself fit either for glory or for punishment (Char. 1.71).'⁵¹

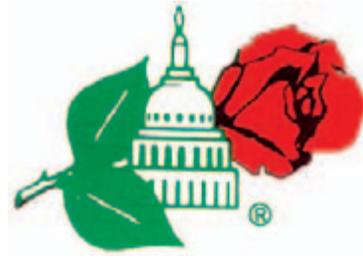
To be continued.

⁵⁰Sherwood, p. 222. "The bishop of Nyssa envisages, in the course of long ages, the restoration not only of the whole human race but also of the inventor of iniquity, the devil!" *Catech. magna* §§ 26: PG 45.69 B7-C8. Sherwood 215. This was a subject that frequently got Origen into trouble, and Gregory of Nyssa followed in his footsteps.

⁵¹*Ibid.*

St. Tikhon's
Summer Camp
July 9-15, 2006

Orthodox Hierarchs Lead March for Life



Orthodox Christian marchers from across the United States descended on the nation's capital on Monday, January 23, 2006, to bear witness to the sanctity of life at the annual March for Life.

His Beatitude, Metropolitan Herman, and His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania, led the marchers to the steps of the U.S. Supreme Court, where they offered prayers for the countless victims of legalized abortion.

On the eve of the march, our Metropolitan Herman and some 200 faithful gathered at the O.C.A.'s Saint Nicholas Cathedral on Massachusetts Avenue to celebrate vespers. Archpriest John Kowalczyk, a noted pro-life activist, gave the homily, explaining the icon of the Mother of God "Joy of All Who Sorrow." Metropolitan Herman, at the end of the service, offered the marchers words of encouragement, and distributed prints of the "Joy of All Who Sorrow" icon, which had been specially printed to mark the 2006 observance by the O.C.A. of Right to Life Sunday.

Just before the march, Father John introduced Metropolitan Herman to the tens

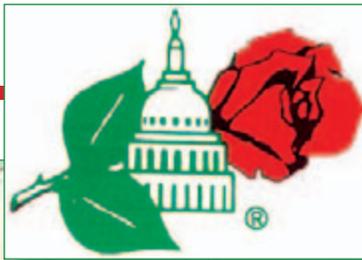


of thousands of assembled marchers. In a stirring address, His Beatitude challenged the marchers to proclaim that all life is a sacred gift from God, and lamented the deaths of the millions of unborn children who have fallen victim to abortion on demand since the practice was legalized over three decades ago.

The evening before, Metropolitan Herman had addressed nearly 800 pro-life notables from across the U.S. at the annual Rose Dinner.

This year marks the nineteenth consecutive year that Metropolitan Herman has addressed the marchers and led them in witnessing to the sanctity of life.





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



"Holy Father Tikhon, pray to God for us! . . . O Queen of Heaven . . . come abide with us! Shelter us with your precious veil from all evil! You have not come alone, but in company with him who was glorified with many miracles — the holy God-pleaser Panteleimon — Unmercenary and Wonderworker. Let this your holy fellow-traveler amongst icons be a protector and healer of all the sicknesses of these little ones!"

—Igumen Arseny, 1906

Part VI

Memorial Day, May 30, 1906: Formal Opening and Consecration

On May 30, 1906, with three hierarchs, at least 1200 pilgrims, and hundreds of singers present, the new monastery celebrated its formal opening. The new church was consecrated, and two holy icons from Mount Athos were brought in a cross-procession and put in place. The blessing of water was celebrated at the new monastery well, and the four corners of the temple were blessed. Saints Tikhon, Raphael, and Alexis addressed the faithful. It was the second annual pilgrimage, and the first on Memorial Day. St. Tikhon said, ". . . through God's helping mercy . . . a void is now filled," and St. Raphael stressed that through "the blessing of God . . . a vision is realized."

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In preparation for this solemn occasion, the preceding year, since the founding, was a time of hard work and prayer, but of remarkable and rapid progress. In December, 1905, the cornerstone was laid (see the last issue of *Alive in Christ*). In February, 1906, Fr. Hieromonk Arseny reported on the activities and life of both the monastery and the orphanage during the preceding six months:

Summary Report on the Status of St. Tikhon's Habitation and Orphan Home from 15 July, 1905 to 15 Jan., 1906.¹

1. The St. Tikhon cloister and the Orphan's home adjoining it have been open since July 15, 1905, near South Canaan, Pa., on the Wagner farm purchased from an American for \$2580 and deeded in the name of the Most Blessed Archbishop Tikhon.

2. The Charter for the Orphan Home is available and the corporation consists of 5 persons, namely Hieromonk Arseny, Priest Fr. Elias Klopotovskiy, and three American citizens, Theodore Vakhna, Jacob Adamiak, and Clement Buranich.

3. In view of the fact that since the opening of the St. Tikhon's Habitation and Orphan Home up to the present day, the life of the [orphans] who are cared for and of the brothers is passed jointly, all moneys received have been recorded in one book without distinction, and similarly all expenses have been reckoned jointly. Accordingly, whereas it is difficult to calculate the cost of each child being cared for, this will be easy to do after the construction of the new building and the separation of the monastery from the orphan home.

4. Personnel of St. Tikhon's Cloister to 15 January 1906: Rector Hieromonk Arseny, Deputy-Superior Hieromonk Tikhon, Postulant Andrew Repella, Postulant Konst[antin] Chuda, Postulant John Mandalin.

5. Roster of those cared for in the Orphan Home. All those under care in the Orphan Home are 12 souls — children

ranging in age from 10 to 1 1/2 years. In this number are 5 boys and 7 girls.

6. Employees: 1) Orphanage director, Hierom. Arseny. 2) Manager of the household, Nicholas Yablonovskiy, receives \$20 a month with room and board. 3) Sister of mercy for the children, Anastasia Vichak receives \$5 a month with full upkeep and clothing, and her two children are cared



Ighumen Arseny, 1906

for at the Orphanage gratis. 4) The cook, Elena Salagub receives \$5 a month with full upkeep and clothing, and her one boy is cared for *gratis* at the Orphanage.²

7. Life at St. Tikhon's cloister is spent in prayer and work. In truth, it has been quite hard to organize a strict monastic order in services and life, due to the small number of brethren, and the short period of time; but daily, at 5 a.m. by the bell, the brothers assemble in the house church, where nocturns and matins are served, and in the evening, vespers and compline. Since the day of Hieromonk Tikhon's arrival, the liturgy has been served on Thursday with the akathist to St. Tikhon. On Sunday and feast-days the liturgy is celebrated without fail.

During the hours not taken up with services, the brotherhood is occupied in the labors of housekeeping and in cell prayers. At mealtime they gather in one

2. To Paragraph 6, Fr. Arseny appended this note: "Employed during this period were: the nun Maria, who was paid \$10 a month with full upkeep, and Olga Antonovich who was paid \$15 a month with full upkeep; but both of them have left our employ, the first having departed to Russia and the second having taken ill, and at the present time the Orphan Home administration is occupied with seeking a suitable superintendress for the home."

room, where they either take their food with the orphans or else after the children have eaten.

8. The life of those cared for by the Orphan Home is passed in this manner: at 7 in the morning, the children get up, wash, and go to church for common prayer. After prayers they have breakfast, all at a common table, then the older ones depart for the American school, while the younger ones remain under the care of the sister of mercy. At 12 o'clock they dine; after the meal, if the weather is good, they have recreation outside in the fresh air. At 4 o'clock they have an afternoon rest; at 6:30 p.m., supper; and at 8 o'clock, after common evening prayers, they go to sleep.

For each of the children being cared for, there is a separate bed with all necessary bedding items. In the evening hours, as much as possible, the older children are taught their lessons; this aspect of the household belongs to the administrator, who is familiar with tutoring. What has been said about life in the Cloister, must also be said about the life in the Orphanage. After a short span of time, and with a shortage of experienced, knowledgeable persons, the present arrangement cannot be compared with perfection. The children have shelter, clothing, shoes, and nourishment, but the educational side is as yet just waiting for the schoolmistresses, who will lift everything to the proper level.

9. Since the time the Orphan Home has existed, there has been one death, and a few have been sick. Every time, the doctor has been summoned from South Canaan, or the children were transported to him, for which the means are readily available.

[Paragraph 10 listed at length all donations received from individuals, parishes, and brotherhoods, among them St. Tikhon (\$1310), Count Witte (\$1000), and Father Arseny (\$900). The total income was \$6633.22. Paragraph 11 gave a list of expenditures, which totaled \$6338.39, and concluded by citing a balance (income over expenditures) of \$294.83.]

12. Livestock inventory: 6 milk cows, 2 working horses, 3 pigs, and 55 chickens.

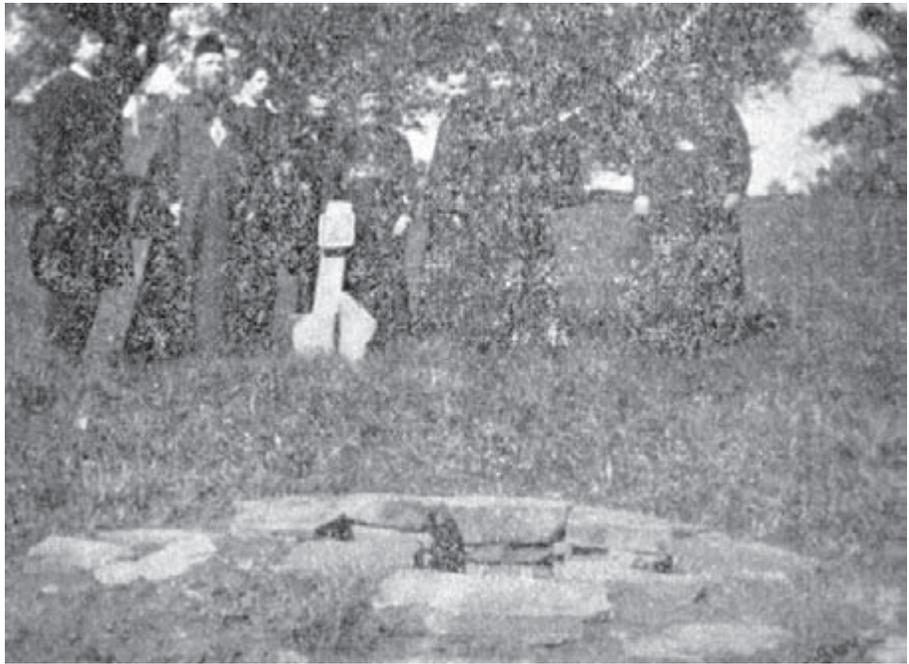
Explanatory notes to the section on expenditures are not attached, but at St.

1. *Russian Orthodox American Messenger (ROAM)*, vol. 10 no. 3, 1-14 Feb. 1906, 41-44. Texts have been translated by Alexander Maximov, the late V. Rev. Vladimir Borichevskiy, and Ighumen Juvenaly.

Tikhon's Monastery a day-book of receipts and expenses is kept, from which anyone who is interested may get all necessary information.

Rector of St. Tikhon's Monastery and administrator of the Orphan Home. Hieromonk Arseny.

Construction of the main monastery went forward steadily in the early months of 1906, while the brotherhood and orphans observed their first Great Lent and Pascha at the new habitation. In May, the church newspaper printed Fr. Arseny's account of a visit to the cloister during the first Bright Week at St. Tikhon's. In it he reports on construction progress and on the digging of the monastery well. (This was just one of many visits to the monastery by its rector, who was also rector at St. John's Church in Mayfield. In what follows he mentions having visited the monastery just two weeks earlier.)



The well was dug on Bright Friday, the day of the Life-giving Spring; later it was lined with stones to form a cross. It was inspected May 29, 1906 in advance of the consecration

From the Diary of a Missionary³

. . . April 4 [17. Bright Tuesday] The third day of the feast is proving to be especially joyful. I served liturgy together with the monks who came from St. Tikhon's Monastery — father deputy-superior Tikhon and father steward Ipatii [Hypatius]. Could one possibly not rejoice in that? . . .

April 5 [18. Bright Wednesday] So the first day I had to comfort the grieving; on the third day I myself am comforted; and the fourth, I decided to devote to the comfort of the orphans, gathered in the nest of the Orphan Home under the care of the holy cloister. — In wonderful spring weather, under beneficent, enlivening rays of sunlight, I arrived at the holy habitation at 9 o'clock in the morning.⁴ My God, how much has changed! I had been absent from the blessed corner for only about two weeks — and how different everything is. The new monastery building has already been adorned on top with a three-barred cross, crowning its beautiful cupola, which has been painted a light blue color. Round about, the grass is green; in the forest the birds are chirping, having arrived from their win-

ter abode. And there, from the house, in the sunlight, flutters another kind of bird — the orphans; and joyfully they fly to the meeting. The littlest ones knew that I did not come empty-handed, but bringing gifts from the good people; and they were not mistaken. Here were presents from the Most Kind Archpastor, from the goodhearted Father I. Klopotovskiy, and a little from myself. I rewarded all; I presented decorated eggs, but did not forget the brethren of the holy monastery, and summoned [them] into God's temple; I prayed, I gave the paschal kiss, and spoke a word of greeting. I said that just as it was joyful the first time Christ's disciples heard "Christ is risen" in the midst of an evil-minded judaic world, in the same way it is just as joyful for us to proclaim the hymn of Christ's Resurrection amidst this unknown wilderness. — The disciples' spirits leapt at the news of the Resurrection, and they came boldly to the good news concerning the joy; so too, our spirits leap up to advance on the path of Christ and in the performance of the contests that, for us, are the choice of the monastic life!

The next day, April 6 [19], new guests arrived at the holy cloister: Fr. L. Vladishevskiy with his matushka, Fr. A. Boguslavskiy, likewise; Fr. V. Rubinski; psalomshchiks: from May-

field, I.I. Zaichenko; from Olyphant, V. Kolesnikov, and the teacher from Mayfield, A.I. Zaichenkova. In the presence of all these guests and with their participation, the Mystery of Chrismation was performed in the house-church of the orphanage over one of the orphan-children, Neonilla, who had been baptized at birth by a roman catholic priest and till now had been without Chrismation. Upon completion of the Mystery, I turned to those assembled, and with a brief word pointed out that today's event spoke very vividly to the usefulness of our orphanage, because this little girl could have remained in catholicism, but now she had been brought into the Orthodox Church thanks to the Orphanage. Therefore, I told the dear fathers and brothers to "Be yourselves benefactors and protectors of this house, and encourage those under your care to do the same." This short speech succeeded well enough, as the fathers and the tenderhearted matushki contributed on the spot, entrusting \$19.50 into my hands. Save them, Lord, and have mercy on them, and send more people like them! The visiting guests did not fail to examine the state of the monastery as well; each of them directed his attention towards this, as a special matter, and each one took a stroll around. One very carefully exam-

3. ROAM, *op. cit.*, 1-14 May 1906, vol. 10 no. 9, p. 176-179.

4. This required Fr. Arseny to leave Mayfield by 6 a.m., travelling by carriage.

Continued on the next page

Continued from page 39

ined the horse and cow, others hurried to the creek-bank and set about catching trout (on this occasion without success), a third simply opened his mouth and greedily inhaled the fresh air, trying to acquire the vocal strength for singing psalms and performing at the ten stichera. The guests stayed at our place, went for a walk, enjoyed the air, and went back home, taking with them the impressions of the day. And I decided to spend another day with the brethren and getting imbued with the spirit of the cloister some more, so that I would have enough for the struggle with the routine, noisy world until my next visit.

At vespers, the night before the day of the Life-giving Spring, a pious thought came to my mind, which was supported by the fathers and brethren of the habitation. I suggested that we dig a well in the monastery garden at night and consecrate it the very next morning, and bless all of the monastery premises. And that is what we did. We took flashlights, shovels, and went to select a place. And once we had found one, we started to work; the water appeared shortly and we stopped the work until the next morning, so that we could come back with a cross-procession and read a prayer on the occasion of the digging of the well with great festivity. Having enjoyed the prayers, conversations, and majestic nature, I returned to my duties, to the populous, noisy Mayfield.

And so the saving fast flew by before I knew it. Bright Week passed by quickly, and after it, just as quickly, all the days of the beautiful spring would fly by as well, taking away with them the hours of our life, and bringing us closer and closer to the gloomy autumn, and there, the ice-cold winter would arrive and spring will come again. Nature will come back to life again and again the little birds will twitter their joyful songs in the forests, and our lives will move further on towards the end. And in the place of the songs of joyful and carefree youth, we will hear louder and louder: "O People! Why do we busy ourselves with petty things?"

—Hieromonk Arseny

The weeks passed, and soon it was time for the formal opening, consecration, and first Memorial Day Pilgrimage. The 40

Scranton Tribune covers first Memorial Day Pilgrimage

**Below, Tuesday, May 29, 1906
Right, Thursday, May 31, 1906**

TO DEDICATE MONASTERY.
Exercises at Russian Orthodox Catholic Buildings at South Canaan.
The most important event among Russian orthodox Catholics in this section since their locating hereabouts, will take place at South Canaan tomorrow forenoon, when the monastery at that place will be formally dedicated. The monastery, which will also be used as a house of worship by the residents of the Russian settlement, in Canaan, is a frame structure 200 feet. It is two stories and the upper floor will be utilized as a home for orphans and homeless aged members of the church.
The religious exercises, which will be preceded by a solemn procession, will be conducted by the archbishop of New York city, who is the head of the church in this country.

Dedication of Russian Monastery.
To accommodate the large throng of people who will attend the dedication of the Russian monastery in Wayne county on Memorial day, a special train will leave Wilkes-Barre at 4.30 o'clock a. m. Will stop at all stations. Passengers will leave the train at the new station near Hwachhammer switch. The services, including the religious procession, will be of unusual interest and will be well worth witnessing.

FIRST OF ITS KIND IN THIS COUNTRY

An event of great significance, not only to the members of the Russian Orthodox Catholic church in the Lackawanna and Wyoming valleys, but to the church in this country, was solemnized yesterday when the monastery in South Canaan was formally dedicated.
The importance of the event may be appreciated by the announcement that this is the first monastery of the Russian Orthodox Catholic church in the United States and the Aleutian Islands, which compose the see of the Reverend Archbishop Tikhon, of New York city, who is the nominal head of the church in this country, and that these services are the first of their kind since the purpose of attending them came all the way from Sitka, Alaska. Another distinguished visitor and worshiper was N. N. de Lodz-grensky, the Russian consul, from New York city.
Another interesting circumstance, a feature that the dignitaries of the church dwell upon as indicating the importance of the event, was the religious procession made up of Russian societies of the two valleys and which was over a half mile long. The procession was from the new station on the Hudson branch of the Delaware and Hudson road, at Hwachhammer's switch to the monastery, about two miles away. The gathering of church dignitaries was the greatest in the history of the Russian church in the United States.
The services began at 9 o'clock in the forenoon and continued until 4 in the afternoon. The members of the church, and there were about 1,000 present, came there fasting, and this

Russian Orthodox Catholic Monastery Dedicated in South Canaan, Yesterday.

they observed until the services ended. Confessions were heard prior to the dedicatory mass and there were hundreds of communicants at the mass. The ceremony of the dedication was conducted by Archbishop Tikhon, who was also celebrant of the mass. Those who assisted him in the solemn services were the following: Rt. Rev. Bishop Innocent, Alaska; Rt. Rev. Bishop Haashaad, Brooklyn; Very Rev. Archbishop Alexy Toth, Wilkes-Barre; Very Rev. Archbishop Alex A. Hovavitsky, dean of the monastery; Very Rev. Arseny Chahortsoff, Mayfield; Rev. K. Zutikoff, New York; Rev. Tikhon Moosarky, Pittsburg. The music was a great feature. The choir which chanted the responses numbered 100, and was from Brooklyn, Wilkes-Barre and Mayfield.
The monastery site is in South Canaan, in a beautiful and fertile valley at the foot of the Moosick. It embraces eighty-five acres. The monastery is a beautiful building architecturally. It is 143½ feet and contains thirty rooms. The church auditorium will seat about 1,500 persons. Here young men will be educated for the church and there will be services in the church of the monastery for the residents of the colony of Russians in Canaan. A score or more of Russians have abandoned the mine in the upper valley and with their families have settled on farms in Canaan.
It is the purpose to erect an orphanage on the monastery site to care for the friendless little ones of Russians in this country, and there will also be a home for helpless aged men and women. There are now a score or more of orphans sheltered and being educated at the monastery.

The newspaper carried a notice about the special train. But in the end there had to be two trains

Commemorative leaflet on the occasion of the opening of St. Tikhon's Monastery⁵

TO ALMIGHTY GOD!

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

This holy temple with refectory, at St. Tikhon's habitation of North America was founded on December 8, 1905. The full order of consecration was performed on May 17 [30], 1906. In the presence of the most gracious and generous Most Reverend Tikhon, Archbishop of the Aleutians and North America. In the presence of the Right Reverend Innocent, Bishop of Alaska. In the presence of the Right Reverend Raphael, Bishop of Brooklyn.

This temple was built through the charitable sacrifices of the faithful of the American Orthodox mission, thorough the generous gift of the Most Reverend Archbishop Tikhon and equal participation of all the missionary fathers.

The first and generous contributors from the faithful were Kliment Buranich, \$300; Kyrill Kelichawa, \$200; Kyrill Stavitsky, \$100; and Andrei Sysak, \$100.

The first inhabitants of the holy cloister:

- Hieromonk Arseny, Rector.**
- Hieromonk Tikhon, Deputy-Superior.**
- Hieromonk Ipatii, Steward.**
- Brother Andrei Repel[']a -- Postulant**
- Brother Constantine Chupa -- "**
- Brother Mikhail Gavula -- "**
- Brother Andrei Pristash -- "**
- Brother Nikita Konechin -- "**

Members of the Construction Committee:

- Priest Fr. Ilia Klopotovskiy
- Priest Fr. Aleksei Boguslavskiy

5. ROAM, op. cit., 1-15 June, 1906. vol. 10 no. 11, p. 207-208.

event was to be on the Wednesday before Pentecost. At that time Memorial Day (also called Decoration Day) was always May 30, regardless of the day of the week. Since it was a holiday, the faithful would be off from work and able to come to the dedication. A synopsis of the events (to aid in following the narratives provided, firstly by Fr. Arseny, and then in turn by St. Alexander) is as follows:

Monday, May 28. In rainy, cold weather, Saints Tikhon, Raphael, and Alexander and Bp. Innocent from Alaska arrive at Georgetown (now Gravity), Pa., about two miles south of the monastery, via the Erie RR from New York. They are met at the station by a horse and carriage.

Tuesday, May 29. A sunny day dawns. The visitors are given a tour of the grounds. Preparations continue throughout the day at the monastery. Fr Arseny and Bp. Innocent depart for Mayfield, arriving there at 3 p.m. Soon the two, along with ten persons from the brotherhoods and several dozen others, including part of the choir and a number of children, take the two Athonite icons and leave for the train station. As the Delaware & Hudson train moves up the valley to the northeast, the passengers, led by Bp. Innocent, sing the akathist before the icons. At Carbondale, St Alexis boards, as do some reporters. The train crosses the Moosic Mountain range, and the pilgrims disembark at the place nearest the monastery, about two miles northwest of it as the crow flies. From there they go on foot in a cross-procession, carrying flags, banners, crosses, and the icons. After an 80-minute walk, they reach the monastery gates, perhaps at about 7:30 or 8 p.m. They are met by the hierarchs, monastery brethren and guests. A litany is served before the new icons. Then all enter the church. After an hour, the all-night vigil is served, ending at midnight. Most of the pilgrims sleep in the open air.

Wednesday, May 30 (Memorial Day). Another sunny day. St. Tikhon is vested and the first two novices of the monastery are tonsured for riasaphor. The clergy then wash the holy table as the first part of the consecration of the temple. Pilgrims arrive in large numbers, coming on two trains and then on foot, by the same route as the cross-procession. They are

met at the gates by Fr. Arseny. A procession led by Bp. Innocent goes to the old, temporary church in the orphanage. Bp. Innocent takes up and carries on his head the discos holding the holy relics which had been used in the temporary altar. He carries them around the new church and places them before the doors. Fr. Tikhon, the Deputy-Superior, takes the old holy table from the orphanage; it is carried in procession immediately behind Bp. Innocent, to be used by St. Raphael in celebrating the outdoor liturgy. St. Tikhon takes up on his head the discos with holy relics and carries them into the church and they are placed in the new holy table there. The Mayfield choir sings the service in the church. After the consecration, St. Raphael goes outside, and with St. Alexis, he serves the Divine Liturgy behind the new church, where the bell tower and icon repository now stand. The singing is provided by the Wilkes-Barre choir. St. Alexis preaches following the gospel reading, and St. Raphael speaks at the end. Meanwhile, inside the newly-consecrated church, the Divine Liturgy is served by Archbishop (Saint) Tikhon and Bp. Innocent. Fr. Rector Hieromonk Arseny is elevated to Igumen (Superior) of St. Tikhon's Monastery. St. Tikhon speaks at the end of the liturgy. A meal is served in the dining hall for the hierarchs, clergy and brethren, with a reading, according to the monastic rule. The pilgrims dine out of doors on the food provided for them. They depart quickly to catch the train, as the church services had ended quite late. After an interval, the icons are carried to the monastery well, where the blessing of waters is celebrated. Some of the clergy depart that evening, others the next morning.

Two accounts of the festivities were printed in the church newspaper. St. Alexander's report covered the full duration of the three-days at St. Tikhon's. Fr. Arseny described only the trip to Mayfield made by him and Bishop Innocent to bring the icons. First, Fr. Arseny's account.

Ever-Memorable Days

(From the impressions of a monk-missionary)⁶

“Lift up your eyes round about, O Zion, and behold . . . your children have

6. Ibid., pages 211-214.

gathered to you, blessing Christ forevermore” (from the canon of Pascha)!

And so, it is truly fitting and right for every participant in this great and glorious festival of the consecration of our holy monastery to cry out with joy. Three hierarchs, a gathering of clergy, and thousands of pilgrims were gathered from the west and the north, from the sea and from the east, in order to feast with joy this glad event in the life of the American Orthodox Church. A crowd of curious Americans were living witnesses to this first festival in America, and this took place, not in a noisy populated city, but in a wilderness, amidst a dense forest, where only recently the three-barred cross shone. The thick forest of church banners, hymns in various parts of the grounds, the celebration of services, the selling of crosses, icons and pamphlets, reminded one of the ancient monasteries in the bosom of holy Russia. And all this took place here, in a foreign land, where yet we are so little known. O Mother, holy Orthodox Church! Come and see! Behold your children who have come to glorify the Lord Whom you glorified!

What a wonderful, magnificent, festive scene! Who will give me the pen of a ready scribe so that worthily and correctly I may put down on paper all that has taken place. No, I'm afraid to take up my usual pen and put down on paper that which cannot be portrayed in writing. Let others take up this labor on themselves, for it is better for me to concentrate on a small part of this festival, so that I may put down a faint outline of that which I was a witness to.

I shall concentrate on the festival of the translation of the holy Athonite icons of the Mother of God and the Holy Greatmartyr and Healer Panteleimon from Mayfield to the holy monastery on May 29. After a restless, rainy and cold night which the three Hierarchs spent together with all of the fathers who had gathered together in the unfinished Monastery [building], on the morning of the 29th of May the sky had cleared up and a wonderful, sunny morning showed all the magnificence of springtime surrounding the holy cloister. The souls of all of us were uplifted and with joy we began preparing the arrangements for the festival.

Continued on the next page

the bells rang with the triple-peal, the procession went out to the Church square where all the brotherhoods stood and the orchestra played. The singing of the multitudes of pilgrims, the bells and the

sound of the orchestra were mingled into one sound. There was something unusual about this sound, unknown to American Rus', which lifted the spirit up.

The procession moved forward to

the train station. At the head of the procession was the American flag, followed by the church banners and crosses, these followed by the holy icons being carried by the priests, followed by the archpastor, walking along in full vestments. Suddenly you could hear very loudly the hymn beloved by the Galician people, "Holy Virgin Mother, with your hands you are saving sinners from torment," and this hymn was heard as if it were being carried up to the heavens.

At the station a mass of curious Americans were gathered, but not one said a single offending word, but, on the contrary, with great attention and veneration, behaved themselves with respect toward the procession and all the people. We did not have long to wait at the station; quickly four special coaches were put at our disposal and we carried in the holy icons, walking in headed by His Grace Vladika. In view of the procession made up of so many people from the many parishes, which was about to take place on the morning of the next day by a special train, we took with us ten persons from the brotherhoods and several dozens who wanted to come, as well as part of the choir, and, leaving behind the others until the next day, we proceeded along the way.

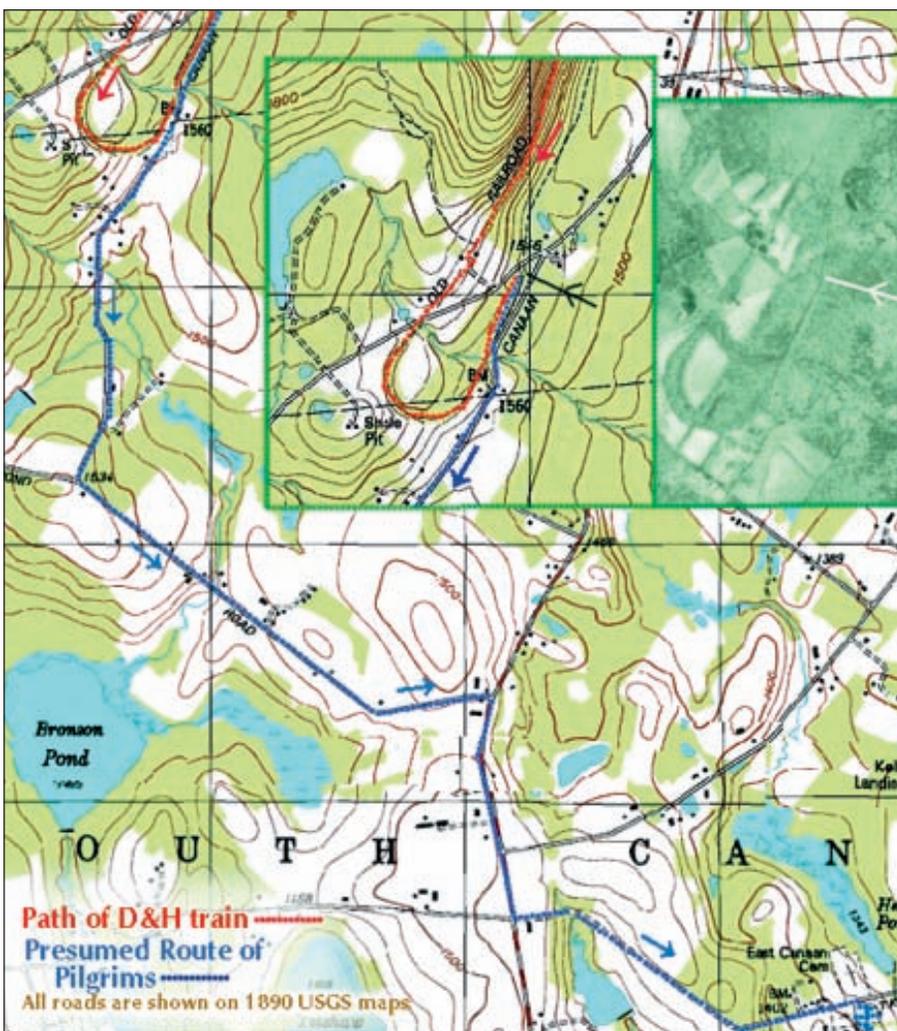
The holy icons were put on a couch in the middle of the coach in an orderly manner, and we adorned them with garlands made out of fresh flowers. Immediately, at the blessing of Vladika, we began to sing, "O Victorious Leader . . ." Vladika began to read the Akathist, "Rejoice, O Unwedded Bride" and the wonderful singing of the small children was heard throughout the whole coach. All those who were there present also began to sing. And undoubtedly, the Unwedded Bride was made glad at this moment. She, the Queen of Heaven, was made glad and transmitted her own quiet joy and filled them with compunctious feelings. Warm tears flowed, enflaming the souls of each and detaching them from the mortal vanities of life. Tears of joy flowed because our Orthodox faith was firmly entrenched in the New World and was spreading around the light of true and correct teachings.

At this moment my thoughts were

Continued on the next page



Canaan waiting room, built 1908, the same year that Metropolitan Platon built a summer house on the monastery grounds (colorized actual photo)



Continued from page 43

transported far away to the holy mountain of Athos which is the inheritance of the Queen of Heaven, into the humble cells of our beneficent elders who, under the wise direction of the blessed elder D. constructed for our habitation the sacred gifts. I quietly lifted up a prayer before the icon of the Queen of Heaven for their health and salvation. It pleased His Grace Vladika to give in turn to all the priests to read a portion of the akathist and each fulfilled this with great humility.

In Carbondale, the Mitered Archpriest Alexis Tovt joined us. Here a few American reporters came into the coach respectfully and sought to learn the details of the unusual celebration and who its participants were. Shortly the fast American train took us quickly up a steep grade and through a thick woods, with every minute bringing us closer to our place of destination. At last the desired destination! Right in the forest, in the place closest to the monastery, a special stop was made. In an orderly manner we got off the train and began to walk in strict order. Vladika, desiring to share in this labor, began to walk, also in full vestments.

New and wonderful scenes of nature were seen before us. Again the singing of the church hymns were heard over the forests and lands of the American farmers. Now and then people came out of their houses and, with unconcealed curiosity, met and saw off the procession. The road was good and there was no dust following the abundant rain which had fallen the day before. The trouble, however, was this, that the distance fathomed by the feet was greater than that fathomed by the eyes. We thought that we'd be walking no more than 40 minutes, but it turned out to be an hour and 20 minutes. Children who were raised up in America and not accustomed to make such a journey by foot became tired, and the people began to ask the question, "How soon is the holy monastery?"

As an answer to that question, soon all saw in the middle of the deep forest a blue cupola with a three-barred Cross. All cheered up, regained their strength and together sang, "Most Holy Theotokos, save us!" and "Holy Father Tikhon, pray to God for us!" Vladika, who was accus-

tomed to difficult trips in Alaska, walked along with undiminished vigor and began to give instructions as to the order of the procession at the holy cloister. Behold, our monastery manor, one more little hill to make and we will find ourselves at the holy gates!

We reached the top of the hill. And what happened next? Our singing was met by the singing of the brethren of the holy habitation, headed by His Eminence Archbishop Tikhon and His Grace Raphael, who had come out to greet us and who were standing by the holy gates. We met each other. I shall never forget that sacred scene! The two Archpastors greeted each other in a brotherly way and began a short litany before the holy icons. O holy cloister! Did you ever imagine that in such a short time of existence you would witness such joy? Did you ever think that, headed by three hierarchs with a gathering of priests, such holy things would be brought into your walls? Open your holy gates, and with joy meet the Queen of Heaven who is coming! Open the doors of your humble temple and receive these holy icons as precious gifts! You have no riches. Your temple breathes with simplicity and need, but what need have you of adornment in you when she who is the most beautiful is coming to you? Why do you need riches when the Vessel and Repository of all plenty is ready to reside in your temple?

At the end of the litany, the three Archpastors, with the whole gathering, preceded by the banners and the holy icons, went into the temple. At the moment of entering the church, my soul again desired to greet the Heavenly Queen, and I cried out, "O Queen of Heaven, you who have chosen the holy mountain of Athos as the place of your abode and have shined there through the wonderworking icons, dispense also to us poor monks your own great and rich mercy! Come abide with us! Shelter us with your precious veil from all evil!

"You have not come alone, but in company with him who was glorified with many miracles — the holy God-pleaser Panteleimon — Unmercenary and Wonderworker. Here with us at the holy monastery are little orphans, who are weak and prone to sicknesses which are peculiar to those of a tender age. Let this

your holy fellow-traveler amongst icons be a protector and healer of all the sicknesses of these little ones!"

After this the holy icons were placed in the prepared place and those pilgrims who had come were given a rest until the time of the All-night Vigil.

—Igumen Arseny

St. Alexander now gives his recollection of events, returning to the previous day, May 28, in order to begin his account from that date.

At St. Tikhon's Cloister

Is it not sad that Fr. Igumen Arseny cut short his description of the greatest festivity — the blessing at St. Tikhon's cloister⁸ in Pennsylvania? Just as you become attuned to the finest sentiments [put forth] by his inspired pen, just as a sweet mood of elation takes hold in the soul, just as you start contemplating the unprecedentedly wonderful majestic scene of the glory of Orthodoxy — all of a sudden . . . there is a period!

Fr. Igumen should not have done this, he should not have handed over his pen to someone else's hand, he should have seized the whole of the festive scene with one stroke, one feeling, one uninterrupted ascent of emotions, and molded it into a heartfelt, full, uninterrupted account all of the impressions presented by the great day!

Being familiar with the lively literary gift of Fr. Arseny, I am confident that his personal impressions would certainly take hold of the reader, would make the reader participate in the past celebration, even if only mentally and from a distance, would bring the reader to our Orthodox American brotherhood, to the company of people who are sincerely inspired by the forthcoming exalted future of our mission . . .

It is not a matter of personalities, and let no one's strict sense and judgment reproach me for this lyricism. But it would be quite natural that the person who was the immediate participant and architect of the plan to organize the holy habitation, the person who, even in the most trying

8. The word here translated "cloister" is *obitel'*, literally "habitation." It is often translated as "monastery." In this installment it is rendered variously, using by turns all three of these English words.

moments of this most difficult undertaking found comfort for himself, and a source of his energy in this holy labor, would be the best witness of the joy that crowned this endeavor, the best narrator of the hopes connected to it, the best interpreter of the fortunes awaiting it, the best echo of all the most complex and multifaceted feelings, thoughts and impressions, with which these moments of opening and blessing the holy cloister were rife.

And we need this subjectivism — soul, heart, tears, feelings, sighs — since all of this wakes us up from the ordinary prose, from everyday routine, it attunes us to the sublime order of thoughts, it emboldens us and engenders the hopes for a better future, for the success of the undertaking . . . It is not done for the sake of shallow praise and to compliment each other, but because of a heartfelt call, because of the desire to proclaim to the whole world the feelings that crowd the soul; for the lips speak from the fullness of heart! . . .

And now, at the reader's expense, the great honor of telling about the festivity of the monastery's consecration falls on me. But what can I say to you? I am lifting my pen already weeks after the festive days, when time has impaired the freshness of the impression, when day-to-day routine and a mass of everyday duties have deprived me of the opportunity to concentrate on reminiscing the moments we lived through; when as a result of the

trip to the monastery, I suffered an unfortunate cold which cast a shadow on the joy of the experience; when hundreds of miles separate me from the sacred shelter of the holy cloister; when the smoke and soot of the overcrowded, noisy New York pushes out the fresh stream of heavenly air that reigns at the cloister; when the whistles of the urban factory chimneys, carriage-bells, the firecrackers of hooligans, the goat-like voices of phonographs, the wild shrieking of street organs, kill the last echoes of the wonderful songs of the free-spirited little birds fluttering in the groves of the cloister; when the hard, irate, anxious faces of Americans have begun to flash before one's eyes, concealing the friendly and sweet images of the faithful and the monastery brethren, and a careless "Hallo" has drowned out the friendly "Lord save me" or, what is so familiar to our ear in the native Russian environment: "Glory to Jesus Christ — Glory forever"!

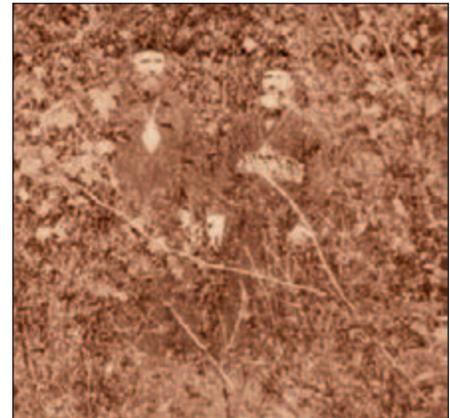
Greetings to you, our cloister, the holy, the first one in America! Greetings to you, her first inhabitants — brethren and fathers! Greetings to you, sweet little orphans, who found maternal care under the monastic mantle of the fathers of the habitation, and who have adorned it, from the first moment of its existence, with the laurels of highest excellence — service for the benefit of one's neighbor! And may God, who cared for children and commanded us to let them come to him, help

you! The Lord who commanded, Let the protection of the heavenly Mother cover you always and let the hierarch Tikhon, by the example of his life and teaching, inspire you to great deeds — of faith, humility, piety, fasting!

And let the memory of the days of your birthday, O holy cloister, be pure and unstained forever; and let the arrival of all the hierarchs of the Orthodox American Church, all together with the multitude of clergy, faithful brethren from the near and far corners of this country, be on the day of your baptism the joyous sign of your favorable destiny.

And let my word — the word of one who is not a monk — be a testimony to you of the hopes of all of us, that your first stone was not founded on the ground of division, but on the ground of the desire

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In the grove



Igumen Arseny at the Arsenius Skete



Archpriest Alexander A. and Matushka Maria Vladimirovna Hotovitsky

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to enhance the paths of the great spiritual deeds of this mission; that to you and your well-being are directed the well-wishes also, of those members of the American Church who, though not themselves called to walk the thorny path of monastic self-renunciation and struggle, yet according to their ability are glad to make their own feasible contribution to the effort of organizing the holy cloister, which is destined for high service to God and our fellow neighbor and for the preaching of God's truth and love through word and deed.

. . . Of course it was raining! It was not even a rain; it was a downpour that brought to the ground entire streams of water, running swiftly in all directions from the slopes of the permanent way down which our train rushed. This cheerless, unbearable music, the impudent lashing of the windows of houses and carriages, this shallow drum-roll that viciously tortured its prisoners, driven against their will within the walls, and even worse — having no place to hide . . . But since the trip was to the monastery — it meant that it had to rain. "It is time to get used to it," observed Vladiko Archbishop. Yet all of our being, rebelled against it . . . Otherwise, I could indeed begin the narration of this trip to the monastery with the same grumbling mutter on the occurrence of rainy weather, with which I began my previous letters about the trips to the monastery for the erection of the cross and the laying of the cornerstone of the habitation. Undoubtedly, the sky pursued some uniform consistency, except with the more depressing difference, that really this time even the most experienced person would not be able to tell when there will be an end to this downpour!

We felt resentment and grief and even embarrassment. Indeed! Fr. Arseny wrote how the people are rising in Pennsylvania, getting ready for the pilgrimage to the monastery, how an entire special train is being prepared to come from the neighboring towns and parishes and thousands of the faithful will walk from the last stop with children and elderly to the cloister . . . All of it was based on the hope for a good weather. And here it would be suitable to swim and not walk! And where would you shelter this mass of people even for a moment, where would they get



At the apiary



At the pond

some rest . . .

Although we still had a whole day ahead of us, gloomy thoughts nonetheless confused us incessantly. Even if the sun shows up for a moment, then what a job it would be for it and the wind to dry all these lakes and mud and make the road for the faithful adequate or at least bearable. Not much to be happy about if the festivities will not be attended, if the weather would deprive thousands of people who prepared to take part in the celebration the opportunity to come at the appointed day!

Even the relative comfort that our trip allowed — it was warm, dry, and cozy in the Pullman carriage — could not drive

away these thoughts. Almost all of the carriage was occupied by the clergy with three hierarchs at the head — the Most Reverend Tikhon, the Right Reverends Innocent and Raphael. The unusual and exceptional character of the celebration drew everybody to it, and the American holiday "Decoration Day" allowed the clergy to leave their parishes and enable the people to have a day off.

Under the rain we transferred to a different train, under the rain we disembarked at the Georgetown stop. There awaited us carriages which had been sent from the monastery. And the Deputy-Superior of the habitation, Fr. Tikhon, arrived there as well, but because of the darkness, sodden

mud, and rain, he did not need to climb out of his one-person carriage; and having received the episcopal blessing, he started to descend at once from the hill where the station was situated, to bring to the cloister the news of the Archpastors' imminent arrival. The other carriages followed him. There was only a brief delay with the luggage, but it was quickly taken care of.

From here, the distance to monastery is a stone's throw. To ride there in good weather is pure pleasure. This time it was pure trouble. At risk of overturning every inch of the way, under the incessant downpour, in pitch darkness, we had to ride these few miles in the lightest clothing, since nobody had foreseen this horrible cold and foul weather. Many of us were chilled to the bone, and one of the brothers paid with a bad cold and had to stay in bed.

And when finally the lights in the windows of the new monastery building began to flicker ahead we welcomed them with a special feeling of joy. I do not know about the others but at that moment, forgive me, I was far from the special elevated mood, and rejoiced most of all in the opportunity to warm up a bit. Warmth, warmth, warmth, I desired desperately; my whole being was just howling from being cold.

Unfortunately the new building could not warm us up. The main outside and side doors had not been installed yet, and the wind wandered freely in all directions, endowing those present with runny noses, cough and so on. The completion of these necessary projects was expected the next day, and we had to deal with it that night.

The hierarchs' carriage arrived before, so having dismounted from the carriage, on entering the church, I heard only the end of Fr. Arseny's welcoming speech. In response to this greeting, Vladiko gave his blessing and offered the cross for veneration. The church was lighted and it was easy to see its interior and the faithful. All of the monastery brethren were present; the orphans stood right there with the attendant, as well as some guests who had arrived in advance to help in organizing the festivities. All of them we knew already. The hour was late. We had a modest meal, whatever God sent us, and went to bed. Whoever could fall asleep, did. I think everybody said good-bye to this

day with a heartfelt wish to see a morning more agreeable than the horrible, cold night with the raging wind and deluge.

At dawn, with the first stroke of the bell at every cell, at the brother's exclamation, "Through the prayers of our holy Master, Lord Jesus Christ, Son of God have mercy on us!" one after the other, the guests started coming out of their cells shivering from the morning breeze. The wind got stronger, but there was no rain anymore. A sharp northern wind was blowing, and "once the north wind starts blowing it will break up the clouds fast." We readily believed the knowledgeable statement of Vladiko, even more so when indeed the outline of cloud on the horizon started to take a less threatening form. There was as yet no sun or warmth, but it looked as if nature was eager to take a break from the shock it had suffered the day before.

We served the midnight office, and matins afterwards, in the dining area. Fr. Hieromonk Tikhon served. The hierarchs took part in reading and signing. The service was long.

Then the inspection of the monastery estate took place. The main monastery building is in front of us in the photograph. The placement of windows and doors will easily explain to the viewer its interior layout. Given the relatively small dimensions of the building, its interior space was used with all the practicality and efficiency which were demanded by the builders' modest means, and which were suggested by their experience in similar circumstances. The church half of the building faces the east, with the rounded part of the structure. Decorated with tall stained windows, the church premises produce the impression of calmness with their simple, worthy character. An adequate space is allotted for the altar. The iconostasis is not set up yet; the iconostasis icons are temporarily hung on the walls. The temple is already adorned with a beautiful church chandelier which was just presented to the holy habitation by the Rt. Rev. Innocent. The clerics are on the back wall of the church; under it there is a door to a spacious hallway, which runs along the rest of the building and provides space for a few dozen more people in case the faithful become overcrowded. A similar hallway starts at the doors of the

choir-loft and runs along the second floor of the building. Along the hallway in the upper part there are cells which are better furnished, and a sitting room with a dormer leading to the church, and in the lower part with the cells, there is a dining area — a quite spacious room and a kitchen. Both floors have bathrooms with all the fixtures. There is a basement under the building, running the whole length of the structure, which in time could be put to some practical uses.

Away from the main building there is a cross that was erected almost a year ago at the time of the blessing of the purchased land and orphanage by the Rt. Rev. Raphael. Here there is a space for the future (if the Lord blesses) cathedral. There is a straight alley leading from the church doors to the holy gates, which have been constructed temporarily, hastily for now. There are no other structures yet. The service and maintenance buildings are concentrated next to the orphanage. There is a lot of construction waiting for the habitation.

We headed towards the orphanage after leaving the building, where there was already in progress an earnest chopping of axes, whining of saws, and shouting of workers who were being hurried by Fr. Arseny so that everything would be ready for the hour of the consecration. On the way we examined the apiary — there already are some combs, which is a good start! Further on — the greenhouse-box, where some vegetables lay in the chilly air. On all of it the heavenly favorable blessing was called. And the Rt. Rev. Raphael tasted the vegetables and approved.

We entered the orphanage. To the left is the former small church which has been dismantled and cleared out; almost all of the icons were taken away from here to the temple. The altar was left, with the antimension on it. The children came to the Archpastors to receive a blessing, and the attendant A. A. Khlebtsevitch, who has recently arrived from Russia, addressed Vladiko with a very solemn welcome. We examined this building as well, then went to the small houses, constructed with planks, where the novice brethren had spent the winter; looked into the service sheds, admired the cattle and poultry and

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went to see the trees, cereals, and fish. We descended into the valley through the orchard planted with fruit trees. Here a well had been dug, framed with the stones in the shape of a cross with a pole bearing an icon of the Mother of God at its head. We prayed. Further down, having stepped over a wire fence, we found ourselves by the water. This is a stream that crosses the monastery land, and with the care of the fathers of the habitation, a dam has been constructed here with a lock, allowing the water to collect into the size of a pond in a short period of time. The fathers of the habitation assert with joy that there is even trout there, just as, among the birds in the monastery grove there are quite a few pheasants, and among the wild animals there is a multitude of rabbits. Personally I did not see any, but cannot doubt it, since due to my nearsightedness I might have just not noticed them. If they are there, then thanks be to God! Let every breath praise God and enjoy the good-heartedness of the inhabitants of the cloister!

From afar we notice somebody diving into the water from the dam. It turned out that Fr. Tikhon, the swimming enthusiast, had gone for a swim, not fearing the piercing wind and the cold morning. One could only admire his hardy health and bravery. We city dwellers, perhaps after such a bath would only find one way — to the other world. We examined the novices' work; they were fixing some damage done to the dam by yesterday's downpour. The storm has made the water very muddy, although normally it is as clear as glass, they say. Everywhere on the way, N. F. Grivsky took amateur pictures; whether they are good, let the reader judge. After all it is memory. We visited the pine grove, which I always daringly (and having no right to do so) called the Alexander hermitage; then we went up the hill and began to walk home by a different path. This other path took us to the brush thicket, in the midst of which, by the way, our amateur photographer took a snapshot of Vladiko Tikhon and Rt. Rev. Raphael; and then, having passed the trench dug up for the water pipes, we visited the Arsenius hermitage, which, with its founder, we immortalized with a photo.

When we got back, we began to discuss the plans for the festivities. The wind was doing its job with an incredible speed. The Pskovian signs⁹ proved themselves to be true: the northern wind was aided by the sun, which at last warmed us up as well after a long chill, and started to dry the land. The weather was noticeably improving and the soul was regaining calmness and faith that the Lord would not abandon us tomorrow as well. Therefore it was decided to follow the original plan. His Grace Innocent expressed his desire to lead the procession with the holy icons and also, on the morrow, to transfer the relics from the old church [in the ophanage], and as to His Grace Raphael, he would serve liturgy under the open sky. How splendid this part of the plan turned out to be, we have seen from the wonderful narration of Fr. Arseny himself.

As soon as His Grace Innocent, accompanied by Fr. Arseny, had departed to Mayfield, we earnestly started decorating the habitation with anything that was available — greenery, small trees, flags. N. F. Grivsky started to build out under the open sky a small kiosk to sell, as is customary in monasteries, the usual small holy items, which had been brought from the diocesan warehouse — crosses, prayer books, small icons, etc. The kiosk turned out to be roomy and comfortable, and soon, its completion was signified by the flags that proudly flew above its canopy.

Our young guests, Dankevitch and Levitsky, who had just arrived from Russia, were making analogia for the holy icons, and stands for the candle boxes, and so on. Others were arranging the sacristy, washing the floor in the church, and polishing the holy table for tomorrow's ceremony. Birch trees were planted along the alleys, and the holy icons were decorated with greenery, as were the holy gates and the entrance into the church. The work proceeded quickly, and the day was soon gone and evening drew near.

The workers laid aside their tools, took everything away, and swept everything, hiding everything in the basement. Everything was adorned to receive the holy things. According to our reckoning, it was time to go out to the "meeting" by the holy gates. We vested — the hierarchs

9. A reference to the prediction made earlier by Archbishop Tikhon, a native of the Pskov region.

in full vestments and the priests in partial vestments — and we stood in the church waiting for the signal.

But we waited a long time. It looked like Fr. Arseny's calculations were inaccurate, and that it took twice as much time to reach the monastery on foot as had been expected. That meant that our travelers had to suffer a bit, especially His Grace Innocent, who was vested in full vestments, and who had to go that long distance, on ground that was not even firm yet, with miter and staff, and the clergy in riasas, who carried the holy wooden icons which were of large size and very heavy, as well as those who were carrying the temple banners and flags.

Then at last the light wind brought to the monastery the sounds of church singing, though it was still unclear and indistinct. We walked towards them. We stopped at the holy gates and stood still, anxiously waiting, with trembling and compunction. And the sound would reach us and then fade away, somewhere afar off. At last the voices grew more distinct! Then the children ran over; they were members of the Mayfield choir which was accompanying the holy icons. They were tired, but joyfully they were rushing to announce that the whole procession was coming.

My soul experienced a special feeling that is indescribable. I felt a thrill running through my whole being, and a lump came to my throat. The throat grows tighter; another moment and you would break into tears. I would not be surprised if someone broke out crying at that moment. I wouldn't have even heard the sobs, since my whole being was anxiously directed there, into the distance, from whence one could hear more and more clearly the words, "Most Holy Theotokos, save us!" The crosses flashed, you could see the tops of the temple banners, and in another moment the procession was in front of us. There were no longer those waiting for the procession and those coming — everything merged into one single soul! "Beneath your mercy we take refuge" is heard from the holy gates . . . Then the hierarchs kissed each other in brotherly fashion, and it was as though the feelings that overflowed our hearts, begging so hard to come out, had found complete expression in this welcome which was full of

high simplicity. Never had America experienced a moment like this! In the Russian native land I had seen thousands of processions — crowded, solemn, headed by multitudes of hierarchs, with thousands of banners shining about, and thousands of vestments. All of it had a true church spirit, was holy, caused heavenly delight and joy, yet all of it was not the same, not the same.

This moment was unique. The feeling was inexpressible. I did not seek and did not expect anything more from all the festivity. At this moment my whole being was filled to overflowing. And all of the rest of the scenes of the celebration to this point, all the very deeply inspiring, touching moments of the blessing of the temple — all of this gathers in my memory only as moments supplemental to that meeting at the holy gates, that brotherly kiss of the

happiness at that moment, gave me to feel God Himself, to experience the brotherly feelings that make us — who are weak, unworthy, imperfect, restless, entangled in passions — one with Christ! Enlighten us more and more often with this graceful warmth, penetrate more often the secret corners of our soul, and protect us, wash our eyes with these tears more often.

And here it is, the holy treasure, among us! With it has come to us the echoes of the testaments of far-off holy Mt. Athos, the traditions of the ascetics of the ancient monasteries, and has in a moment united our souls and thoughts with the hearts of the exalted struggles, faith and Orthodox piety. And the corner of the far-off America was overshadowed by the blessing of the Heavenly Queen, who had come across the lands and seas from her earthly portion, to encourage the monks

Fr Arseny's voice was breaking with his sobs as he placed the holy icons on the analogia, welcoming them in the name of the habitation. His words were not spoken for the people, nor directed to them, but were addressed to the holy things themselves. As long as people have souls this kind of word must break through, like a prayerful sigh, like the cry of a person seeking heaven . . . this conversation was with the heavenly dwellers; and until this day, my throat grows constricted, the body trembles; and if it is a weakness, an infirmity, then I thank you, Lord, that you have not deprived me of this kind of weakness as the sweetest comfort, which saves and purifies me!

An hour later the all-night vigil started amidst the temple. His Eminence Vladika Tikhon celebrated together with the clergy according to strict *ustav*. The all-night vigil ended at midnight. O Lord, grant us a good day!

* * *

We woke up, and that which we had so greatly desired and prayed for was now at hand. The sun was filling the windows with joyous rays, there was not a cloud in the sky, and the leaves fluttered in the breeze, promising a cool place in the heat of the day. All over the monastery grounds you could see the figures of people moving in groups and singly, in their feast-day best. Everywhere could be heard vigorous, loud and happy voices. The greater part of the pilgrims who had accompanied the holy icons spent the night out in the open air and at the first rays of the sun they got up. By the church kiosk, wagons of bread, victuals and fruit were being unloaded onto the counters — all was prepared in case there was a large number of pilgrims. N. F. Grivsky, who was already behind the counter answering the questions of those who were buying, with the dexterity of a hotel manager, made an effort to make sales for the monastery.

The cross was adorned with branches and placed around it were large icons. Here was the altar of the open-air church, with sky over it instead of cupolas, with endless space instead of walls. In one word — a blessing! The weather was fair. In the orphanage the children were being dressed up. Beginning from the early morning and throughout the whole day

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"Meeting the Athonite holy objects" is the caption given this photo in the 1906 church newspaper. But the direction of shadows, the fact that relics appear to be carried on the head of one of the participants, and other similarities suggest that this procession may be the same as that pictured on page 50 (center), namely the one on the morning of May 30, to the temple for the consecration, rather than the arrival of the holy Athonite treasures the evening before. The view is from the former monastery balcony, looking almost due north, down the alley that today is tree-lined, towards what were then the monastery gates where the icons were greeted. The area at right is today the "old" cemetery

hierarchs, who glorified the holy treasure that came from afar and was taking the holy habitation under its protection!

Was it you, holy Athonite icons, that so melted my heart? Was it you that filled the depth of my soul with deep emotion? Did you light the holy flame which opened my heart, warmed me with the highest

who have started out on a path of salvation and virtue which is unknown in the new land. May you, O honorable Athonite fathers, who with this sign of your love have provisioned our local church for this new deed, bless us and receive our earthly bow of gratitude for the holy things that have come to us.

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the pilgrims would come to take a look at the orphans to see how they lived. Some gave presents and one even offered to take an orphan to bring him up. O good people, encourage others to donate to the orphans!

The matushki, who stayed in the orphanage for the duration of the feast, were hurrying to the temple. Some of them were to receive communion that day. On the hill besides the beehives, one could make out amongst the clerics the imposing figure of the mitred archpriest Alexis G. Tovt. One could immediately recognize him both by his voice and by the honor shown to him by our faithful. For who doesn't know him? Also there from New York, were the benefactors: N. N. Lodizhensky, the Russian Consul-General, a faithful pilgrim to American holy places, and his fellow traveler, N. I. Troshkin. And there was the Montenegrin priest, Fr. Nestor, who had arrived from faraway McKeesport, to show his respect and to enjoy the feast. In the church the sacristan began to boil mastic and somewhere could be heard "panikhida" singing, because someone had asked for a parastas . . .

The hour of service is not close yet. We would be starting a little later so that the faithful arriving by the special train would make it for the beginning of the liturgy — they have to walk over two hours from the station. Even Fr. Arseny listens, with a sigh, to the concerns of Fr. Mitrat that the faithful may regret the inaccurate estimate of the distance. But Fr. Mitrat himself came by foot to the cloister yesterday.

I went down to the well. Nobody was to be seen here now, but someone's pious hands had put a small wooden plank on the water, and on top of that had been placed a lit candle. The wind did not reach it, and I left it to burn down. Although the water in the pond had become clearer [after the storm of a few days ago], it was impossible to make out the trout in it.

At last the time for the service has come. With a bell it was announced that it was time to vest. The large bell was not yet available to the monastery, although it had been ordered. The clergy divided into groups: one was to serve with the



Igumen Arseny greets pilgrims at the holy gates. The gates, which are thickly adorned with greenery, and the nearby telephone pole can be seen in several photographs

Archbishop in the consecration of the altar and the celebration of the Divine Liturgy in the church. Another, headed by His Grace Raphael and the Mitred Archpriest A. G. Tovt, was to serve the liturgy under the open sky after the order of the consecration. Others were sent out to greet the cross-procession coming with the pilgrims from the surrounding areas, while still others were assigned to hear the confessions of the faithful desiring it and to gather collections for the cloister.

They vested Vladika Archbishop and the first two novices, brothers of the monastery Andrew and Constantine, were led to him for tonsuring to riasaphor and kamilavka. The celebration of this first initiation into monasticism, within the walls of the new habitation on the first day of its founding, was touching and orderly. This was concluded by instructions from fr. superior Arseny to the new monks.

Then, having put on top of their vestments white *chitons*, the [clergy] proceeded to the washing of the holy table. Although these are simple actions, yet they are filled with deep meaning and spirituality, with beautiful prayers. They always grant to those participating and those witnessing them, a special feel-



At the temple with the Holy Relics (compare with photo on page 49)



Fr. Benedict Turkevich leads procession to the monastery temple, coming up what is today the tree-lined alley north of the monastery church. View is from the former monastery balcony (partially colorized photo)

ing of responsibility and compunction. And right at the end of this . . . it was announced that the pilgrims were arriving. Fr. Arseny met them at the holy gates, and they began to flow through the holy gates like a long, living river, preceded by many church banners and brotherhood standards, by the Mayfield parish orchestra (which became silent before it entered into the monastery), and by priests in vestments.

It was a stunning, magnificent, thrilling sight, with the sun shining brilliantly, being reflected in the crosses and *rizzas*, as well as the church banners, which were fluttering in the light wind.

The numbers of pilgrims who had arrived exceeded all expectation. One special train had not been enough, and we had to charter another one hurriedly, since there were still people in the nearby parishes who were willing to come to the monastery. Nineteen coaches were filled to capacity.

And at last the temple banners are at the church doors! The Archpastors and the rest of the clergy have come here to greet them. Without entering into the church, those who carried the banners and the other pilgrims, formed another procession which was going to the old church in the orphanage, headed by His Grace Innocent. On the way they sang prescribed troparia and the people were sprinkled on both sides with holy water. The holy relics had been placed in advance on the holy table and, before them, a candle. Vladika [Innocent] came in at that minute when the candle was about to go out and its flame was burning just enough until the moment the discos with the relics was taken up on the head of the Archpastor. Fr. Deputy-Superior [Hieromonk Tikhon] took up the holy table and it was carried in procession behind Vladika, in order that His Grace Raphael might liturgize on top of it. The procession went around [the temple] and the hands of His Grace [Innocent] became numb, but not for one minute did he put down the discos. At the end, at the holy gates [of the temple], Vladika Archbishop received the holy relics on his head and placed them at the prepared small table by the closed doors of the temple. "Who is this King of glory?" was heard three times from inside the church and, with a victorious shout, "The Lord of hosts, he is

the King of glory!" The hierarchs, together with the holy things and the people, stepped under the ceiling of the temple. After a few minutes the relics were fastened into the throne; one more prayer and then the dismissal with the exclamation at the four corners, "Let us all say, 'Lord, have mercy!'" and the blessing with the cross. "Many years" resounded within the walls of the newly-consecrated temple, and these "many years" were sung according to Russian melodies and then changed to very touching Galician "Many years in health, in salvation, many years . . .!"

And I started my festal welcome to the faithful with these words. A great honor fell upon me on this rare exceptional occasion. But, as it often happens, I thought that the moment required not an polished, prepared speech but a simple heartfelt address to the faithful brothers. I was aware that within the limits of the allotted time, I could not treat all the subjects permitted by the occasion of this festivity. I knew that, given the torrent of vivid impressions, one could only speak of what came from the soul, and the listeners would forgive me for that. And in truth, I could not talk at length either, of the importance of the monastic struggle, acquaint the listeners with the types of the monasteries, or convince them of the saving way of monastic obedience. I did not recall whether it would be proper to give earthly praise to the people who brought to this holy pursuit their efforts, sacrifices, renunciation . . . And let them forgive me if I did not speak of all of this! . . . No, No. Before me there still stood the unforgettable scene of yesterday's welcome of the holy objects; before me there was still the unending river of pilgrims, with infants in arms, that here, in this foreign land, in America, came to offer veneration . . . Before me, the habitation that through God's blessing grew up in less than a year's time . . . And all three hierarchs of the American Orthodox Church are at the head of the church gathering . . . And if there was ever a moment when I wanted to cry out, "Rejoice, American Rus'!" it was precisely then! I wanted the walls of the small temple to expand to the endless distance throughout which our Orthodox brethren are scattered, that my voice might reach the farthest frontiers with a

shout of greeting, that it might inspire the spirit and strength of our poor fellow-believers — Russians, Slavs, hidden below the ground in deep dangerous mines, covered with factory smoke and soot . . . that it might reach the ears of all good people who are endowed by God with a kind heart, and make them rise up and come to help the first habitation and orphan home in this faraway land!

After this, His Grace Raphael stepped outside. There the "church" was more spacious and could accommodate all, for a great space was surrounded by the temple banners as if by a wall within which the divine service was celebrated. Here the Wilkes-Barre choir sang, since the Mayfield choir remained to sing in the temple. I purposely abstained from any kind of judgment of the qualities and advantages of these choirs. Let the experts do it and worry about it. But for their zeal and that they were not afraid of travelling on foot, for the little ones and the adult singers, let there be a great thank you! for them.¹⁰ After the gospel, the mitred archpriest A. Tovt took the podium, as it were, with fiery words which reverberated around the hill. I sincerely regret that I was not able to hear him and did not receive his address in written form. What I learned about his speech from those who heard him was exactly what I had expected.

In the church the service was longer. Here two hierarchs liturgized — His Eminence Tikhon and His Grace Innocent. At the little entrance, Fr. Rector, Hieromonk Arseny was elevated to the dignity of Igumen [Superior] of St. Tikhon's cloister. A worthy position for a worthy person! The whole monastery received an approval in this Archpastoral reward, and the many hardships, cares, and sacrifices, both physical and financial, which were endured by the valiant founder, Fr. Arseny, who from now on became Igumen — were praised. His fellow-brethren and co-servants expressed their own approval, by crafting on this occasion a staff for Fr. Arseny, which Vladika presented Fr. Igumen with, according to prescribed rules, after the service.

10. In place of the usual single word for thank you, "Spasibo," St. Alexander here writes the two words "Spasi Bog" (literally, "Save, God!") from which "Spasibo" was derived.

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The service was ended with the edifying words spoken by His Eminence ... [text on pages following]. By this time the pilgrims who had already attended the liturgy outside began to come into the church. That service as well was completed by the hierarchical sermon of His Grace Raphael. Vladika then anointed the pilgrims with holy oil as was the local custom.

A meal was offered in the dining hall for the hierarchs, clergy and brethren, accompanied by the reading of lives of saints, according to the monastic rule. When, after the meal, we went out onto the balcony, we saw that the majority of the pilgrims were already going on their way back in order to catch the train.

It was time indeed, for the church services had ended quite late. The monastery grounds were covered with the evidence of recent presence of the pilgrims, and here and there were to be seen paper bags, boxes, and pieces of tape and string. But there were no trace of food. Everything that had been provided had been immediately bought up. Even the bananas had been completely devoured, so that by two o'clock the food stand was cleaned out. Photographs were taken of those who had remained behind, together with the bands . . . together with Vladika, in a general group, but they didn't come out very well. The [clergy] didn't see the pilgrims off in vestments as they had greeted them, for



Archpriest Alexis G. Toth



St. Alexis Toth delivers a sermon during the outdoor liturgy. It took place behind the monastery church, in the presence of a cross erected the previous year for the blessing of the land and first Divine Liturgy on the site. Here the bell tower and icon repository stand today

[the pilgrims] were in a hurry to catch the trains so as not to be late on the following day for work.

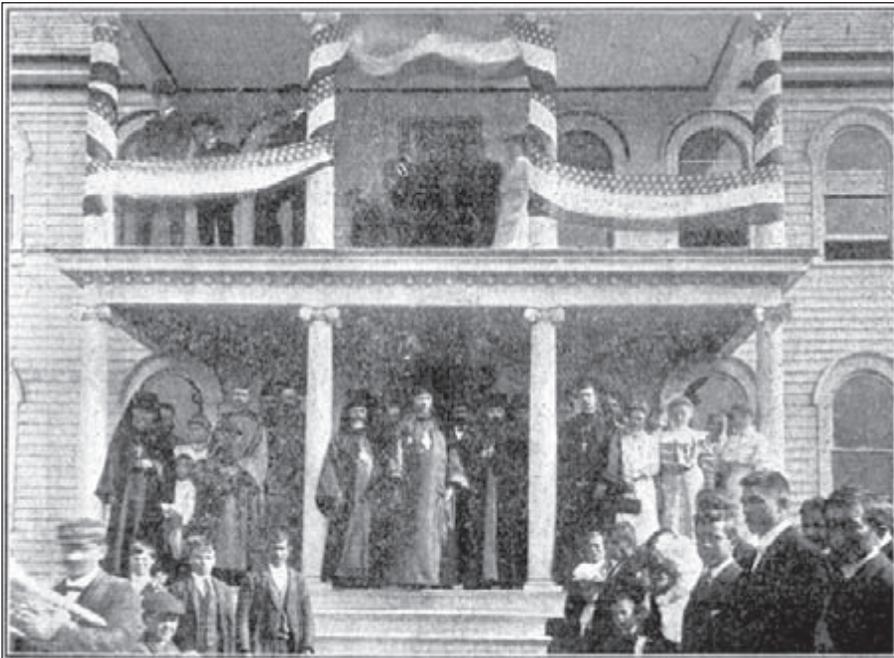
After some rest, the holy icons were carried out and, headed by His Grace Innocent, we betook ourselves to the well, so as to fulfill that which we had in mind previously. Here we celebrated the blessing of waters and then drank some of the water. Then, with the holy icons, we made the rounds of the orphanage, as well as the cells of the brethren, and having blessed them with the sign of the cross at the four corners, we returned into the temple where we began vespers.

That same night some of the clergy left for their own places. In the morning, after nocturne, matins and liturgy, the rest began to leave. Bishop Innocent, with a few of the fathers, went to Simpson, where they had been graciously invited by Fr. Alexander Boguslavsky and his matushka, and then through Wilkes-Barre and Catasauqua, where they visited Mitred Archpriest A. Tovt and Fr. Alexander Nemolovsky, with Mr. Sonyashnik; accompanied by N. F. Grivsky, he returned to New York on the third day. As for us, headed by His Eminence the Archbishop, together with Vladika Raphael, we arrived that same evening in our cathedral church.

How shall I end this modest narrative? Should it be with a deep bow to the

primate of our American Church, since — by his generous contribution, his kind heart, his sensitivity to the requirements of missionary life, and fortunate choice of staff in the person of Fr. Arseny and the most useful laborers of the habitation Fr. Deputy-Superior Tikhon and Fr. Steward Ipatii — he has called to life such an important and holy undertaking, the founding of a monastery? Or should it to express joy that the Lord, through the unspoken ways of His providence, has arranged for the holy cloister to receive two more hierarchs, Bishop Innocent of the Alaskan church, who though he came to our states for a different purpose, nevertheless took upon himself a part of the overall celebration of the mission, and Bishop Rafael, the angel of the Syrian-Arabic Church which is related to us in spirit? Or should it be to salute American Rus' on the occasion of the greatest spiritual festivity for its sons, intended to advance their salvation and enlightenment? Or, to call on future times to respond just as cordially, sincerely, animatedly, and generously to the endeavor of the habitation and its needs? Or should it be to express the desire that our American Church will draw unceasing comfort, joy, support and the highest examples of Christian life, from the services of the habitation?

Amen. Amen. Amen.



На верандѣ при отбытіи паломниковъ.

On the balcony at the departure of the pilgrims

But would not it be better and stronger than anything else, to close with the words that stand at the top of the memorial letter printed by the habitation on this unforgettable day, “To the almighty God!” **Glory to the Almighty God! To Almighty God be Glory for Everything!**

Archpriest A. Hotovitsky

The significance of the opening of America’s first Orthodox monastery, as well as the orphanage, was well stated by St. Tikhon and St. Raphael in the addresses they delivered at the indoor and outdoor Divine Liturgies, respectively:

**ADDRESS
Of His Eminence Tikhon,
Archbishop of the Aleutians
and North America
Given at the Consecration of St.
Tikhon’s Monastery and Church in
Pennsylvania, May 17/30, 1906¹¹**

Through God’s helping mercy, the Orthodox Church continues to grow and is strengthened in this land. In various places, Orthodox churches are being erected, parishes, brotherhoods, and

¹¹. *ROAM*, op. cit., 1-14 June 1906, vol. 10 no. 11 p. 208-210.

schools are being organized and a seminary, theological school, and orphanage are being opened. All the same, the life of our Church here was not yet full: we did not have an institution which, since ancient times, has been the companion of the Orthodox Church and constitutes her adornment. I am speaking of monasteries, in which the holy Russian land is so rich. And now, glory and thanksgiving to God! This void is now filled, and we celebrate today the opening of St. Tikhon’s Monastery and the consecration of the monastery’s first temple.

However, is it not a vain dream and a waste of effort and funds to organize a monastery, with its contemplative and eastern way of life, in a land whose inhabitants are known throughout the world for their practical needs, external efficiency and a lifestyle of worldly comforts? Is this fertile soil for the sowing of monasticism? Will its seed not fall into the thorns among those for whom the cares of this world and the seductions of wealth drown out the word, and it bears no fruit? (Matt. 13:7).

Yet, surely these people cannot be wholly without bursts of idealism, longings for heaven, concerns for “the one thing needful” (Luke 10:42), and a nostalgia for the inner man, overcome by worldly vanity? Let us not hasten to condemn. *For what person knows a man’s thoughts except the spirit of the man which is in him?* (1 Cor. 2:11). *Do not judge by appearances* (John 7:24). Even here there are living souls that thirst for the Lord and long for true, unworldly life.

We know that here, among the non-Orthodox, entire monastic communities exist. If people enter them from amongst those usually considered to be “practical,” then we have reason to hope that our monastery will not remain without inhabitants from among the Russian people who have long been noted for their love and attachment to monasteries, their longing for the heavenly, and their detachment from the worldly things of this life.

Let us hope that our monastery, presently small by the number of its brotherhood, will become like the mustard seed, “which is the smallest of all seeds, but when it has grown it is the greatest of all shrubs and becomes a tree, so that

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the birds of the air come and nest in its branches” (Matt. 13:32). The hopes and desires of my heart go further: I would like our monastery to become, according to the words of the Savior, “like a leaven which a woman took and hid in three measures of meal, till it was all leavened” (Matt. 13:33).

The future is hidden from man’s limited vision, and we do not know at present what will be brought into the life of this land by the constantly increasing wave of Slavic immigration and the gradually growing Orthodox Church. We would like to believe that they will not remain here without a trace, that they will not vanish in a foreign sea, and that they will deposit into the spiritual treasury of the American people the qualities that are pe-



Archbishop Tikhon, primate of the Orthodox Church in America in 1906, future Patriarch of All Russia and Holy Confessor

cular to the Slavic nature and the Russian Orthodox people: a hunger for the spiritual, a passion for the heavenly, a longing for universal brotherhood, concern for others, humility, feelings of repentance, and patience. The most beautiful nursery for the raising of such feelings, for the preservation and increase of this spiritual leaven, is precisely an Orthodox monastery. Therefore, *look down from Heaven, O God, upon the monastery now founded, and behold and visit this vine which you have planted with your right hand, and establish it!*

One more word about our monas-

tery. Not far from it stands an orphanage. Is this appropriate next to a monastery? Is it appropriate for monks who have renounced the world to be preoccupied with cares other than the salvation of their souls? Does not even ministering to their neighbors in the world distract monks from their direct goal? These questions have preoccupied the minds of both monastics and non-monastics in our fatherland during recent years. Some see ministering to their neighbors in the world as a mere “sideline” for a monk, as something that is not essential to him, as something that can even be dangerous in certain cases. Others, on the contrary, see the very prayers of the monk and his preoccupations with the salvation of his soul as virtually worthless without any ministering to his neighbor. They consider monks to be selfish and idle people. Who is right? I think that the Synaxarion for Matins of Great Tuesday provides an answer to this question. In it is presented a commentary on the gospel parable of the Ten Virgins (Matt. 25:1-12).

Our Lord Jesus Christ spoke to His disciples about virginity more than once. *There is much glory in virginity. Truly, it is a great thing. But in order that one who fulfills this deed [virginity] might not even think of neglecting the others virtues, particularly charity, through which the light of virginity shines,* Christ sets forth the Parable of the Ten Virgins. Five of them were wise, for to their virginity they joined the abundant oil of charity. The other five merely preserved their virginity without the oil of charity. They were called foolish, since they accomplished the greater (virginity) while disregarding the lesser (charity). Thus, in the night of this swiftly-passing life, all the virgins fell asleep: that is to say, they died and came before Christ the Bridegroom. The wise entered through the doors of the bridal-chamber, but to the foolish those doors were shut. They had no oil and were forced to go and buy some. But, just as the stores are not open at night, so were the virgins unable to supply themselves with good deeds after death, especially charity. They went away ashamed, for nothing is sadder or more full of shame than virginity defeated by possessions.

Thus monks cannot save themselves by virginity alone. To it they must add

good deeds, especially charity. We see, therefore, that the orphanage is far from superfluous to our monastery. In it the monks can minister to these little ones and, through their own labor and the monastery’s income, build their salvation.

I shall end this discourse with the words I spoke to the brotherhood at my first visit to the monastery. Someone once came to Christ and asked Him: “Good Teacher, what shall I do to inherit eternal life?” “Keep the commandments,” answered Christ. “The first and greatest commandment is — ‘You shall love your Lord with all your heart’ and the second is like it, ‘You shall love your neighbor as yourself’” (Matt. 19:16-17; 22:37-39). If you, brethren, will live by this rule, you shall inherit the earth, the mercy of God, and eternal salvation. Amen.

**Address Delivered by
His Grace Raphael,
Bishop of Brooklyn,
at the Time of the Festival¹²**

Beloved Brothers!

Our truly-wise Mother, the Holy Orthodox Church, continually begins and ends all of her prayers with the blessing of the Name of the Lord God: “Blessed is our God . . .” and “. . . Blessed be the Name of the Lord, henceforth and forevermore.”

And this she does wisely, because without the blessing of God, not one good act is able to be completed. The manifest proof of this truth is shown by our present festive organization of this holy cloister.

Nearly a year ago, according to the merciful commission of our Archpastor, His Eminence Tikhon, was the raising up, by me who am unworthy, of this cross, in what was then a wild, wilderness place.

Yes, then nothing was here; then the construction of a holy monastery was only being proposed, but there were neither builders nor means for the construction!

What do we now see? We see, not only a magnificent temple of God, but also beautiful cells for the brethren, in precisely that place where, nearly a year ago, was wilderness!

So then, the vision is realized; the monastery is erected — a church in which
^{12. *Ibid.*, p. 210-211.}

sacred prayers for the builders and benefactors are offered and the bloodless Sacrifice is offered on behalf of all and for all.

But how was all this accomplished? Well then, the time of the construction of this monastery is looked on not in years, nor even in months, but, as one says, in only a few days. How was all of this done? How was all of this manifested?

God, brethren, blessed — and everything appeared. Builders appeared, funding appeared, and they appeared, so to speak, from we know not where!

And so, is it not clear that this is the blessing of God? Well then, where music is heard, there, it means, are musicians; where a song is heard, there, consequently, are singers. Where is heard the blessing of the name of God, there certainly, will be the blessing of God, and where is the blessing of God, there all is manifested as if from nothing.

Remember, brethren, remember the time, the time not so distant, only about a year ago, when the act of founding this cloister seemed as though it were almost impossible — impossible, that is, in the near term. Nevertheless it came about, and it came about in quite a short time.

And how was this so? It was God Who blessed this, and when God blesses, nothing is able to hinder it.

It is impossible, however, to pass by in silence those exemplary labors, struggles, works and endeavors, which were applied in an untiring way, always hoping in the blessing of God, of the respected Mayfield rector, Fr. Igumen Arseny, for the realization of this glorious act — the founding of



St. Raphael of Brooklyn celebrated the Divine Liturgy in the open air

this holy habitation. I distinctly remember his usual answer to the question of each of us, “How is the construction of the habitation to be effected when it is in want for sufficient things for her construction and subsistence?” And always he answered, “It is nothing. God blesses and it will be constructed!” And, in reality, by the blessing of God, his word became action, his

labors were crowned with complete success — the holy cloister has been constructed!

And so, honor and praise to this pious priestmonk who, through his steadfast hope in the blessing of God, attained the realization of that which he had conceived, the glorious undertaking to organize the holy habitation, which had been approved and blessed by our most kind and zealous Archpastor, His Eminence Archbishop Tikhon, and which was supported by Vladiko’s beneficent hand.

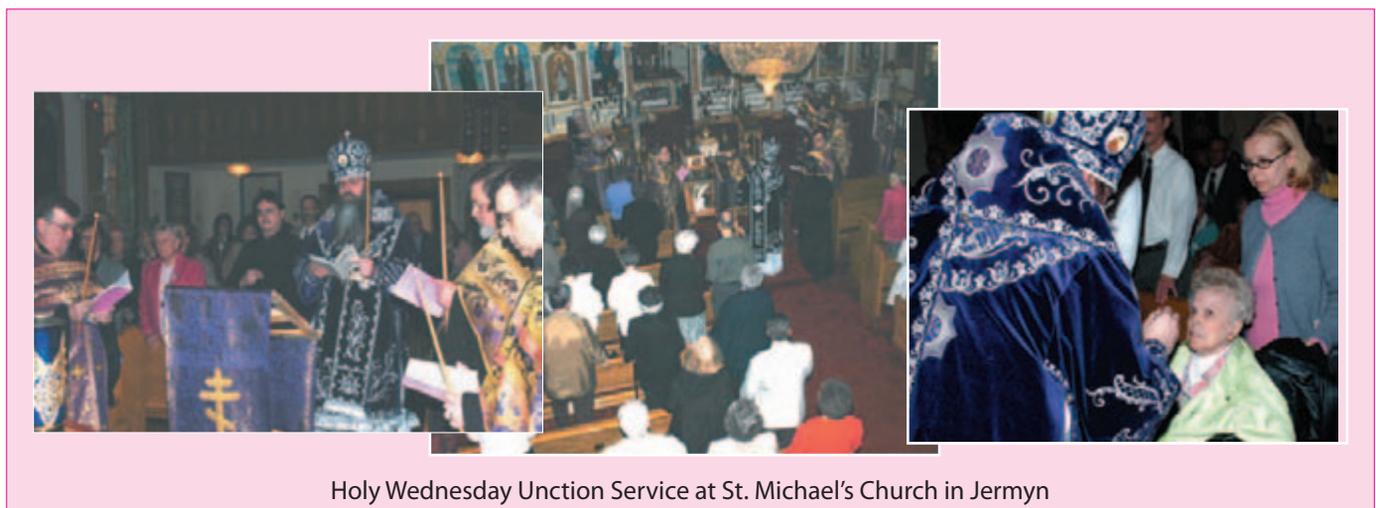
What can I say now to you the brethren of this holy monastery? I say to you: ceaselessly bless God — in word and deed — and be assured, that the blessing of God will be with you, and if the blessing of God will be with you, then by all means it will be so ordered and your own deeds will be the deeds of your salvation.

And so all of us will be hearers of pious things, blessing God, saying constantly, “Blessed is our God” and “Blessed be the name of the Lord,” so that the blessing of God, which was with us, will always be with all of you, now and ever and unto ages of ages. Amen.

* * *

What other words than these of St. Raphael could bring to a more fitting conclusion this chapter in the history of the St. Tikhon’s Monastery founding? It is only necessary to add that his words and those of the other luminaries whose presence brightened those “ever-memorable days” (as Igumen Arseny called them), remain as enlightening today as when they were first uttered.

To be continued.



Holy Wednesday Uction Service at St. Michael’s Church in Jermyn

“Preserve the Fullness of Thy Church”

Editor’s note: the following is a revised and expanded version of a talk given by Bishop Tikhon at the Clergy Retreat for the Diocese of Eastern Pennsylvania which was held on February 23, 2006 at St. Tikhon’s Seminary.

I would like to begin by offering the following prayer with which all of us, as clergy of the Orthodox Church and celebrants of the Divine Liturgy, are familiar:

“O Lord, Who blessest those who bless Thee, and sanctifiest those who trust in Thee: Save Thy people and bless Thine inheritance. Preserve the fullness of Thy Church. Sanctify those who love the beauty of Thy House; glorify them in return by Thy divine power, and forsake us not who put our hope in Thee. Give peace to Thy world, to Thy churches, to Thy Priests, to all those in civil authority, and to all Thy people. For every good gift and every perfect gift is from above, coming down from Thee, the Father of Lights, and unto Thee we ascribe glory, thanksgiving and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.”

All of us recognize these words as those of the prayer before the ambo, a prayer which is offered up at every Divine Liturgy. With this prayer, we come to the completion of the great mystery which has taken place in the Holy Eucharist, a completion, not in the sense of conclusion but in the sense of fullness.

The prayer before the ambo is a reminder to the priest, to the faithful and to the whole world, that while the great gift of communion with our Lord is freely given, it brings with it a certain responsibility, or rather a calling and a mission. Christ offers us the fullness of the Church and we are called to preserve that fullness. We do this above all by offering glory, thanksgiving and worship to the Father and to the Son and to the Holy Spirit for every good gift and every perfect gift we have received. At the conclusion of every Divine Liturgy, we “depart in peace,” asking the Lord to



allow us to take the blessing, to take the sanctification, to take the peace, to take all the gifts that are given to us from the Father of Lights, and to share those gifts with the world. This is our missionary imperative as the Church, this is our call to live out the sanctification of Christ in our own lives, in our own parishes and in the world.

I am sure that all of us find our greatest consolation and our greatest inspiration in the Divine Liturgy. The grace we receive in serving the divine services is a light for all of us and a source of strength as we strive to deal with the trials and temptations that confront us as clergy and confront the faithful that are entrusted to our care. Although every word of the Divine Liturgy is inspiring, I have chosen to take only one phrase from the prayer before the ambo as the theme of our retreat today, the words: *Preserve the fullness of Thy Church.*

These words remind us that the fullness that we receive at the Divine Liturgy is nothing less than the fullness of the Tradition of our Church, the fullness

of all that has been handed down to us from the Holy Apostles and from the Holy Fathers. As we strive to follow them in their missionary labors, we need to be strengthened and encouraged by their example, by their teaching and by their lives. Each of the Apostles labored in a unique way, traveled to unique lands, and strove to preach the glad tidings to unique people. Nevertheless, they were united with one another in that they each shared in the fullness of Tradition, the fullness of the Church. Likewise, every parish within the Diocese of Eastern Pennsylvania is unique: each has unique blessings, each faces unique challenges and each will follow a unique path. But every one of those parishes is united in that it contains the fullness of the Church, that fullness that we ask the Lord to preserve, and that fullness that we are called upon to preserve as well.

PRESERVING THE FULLNESS OF THE CHURCH TODAY

The words *preserve the fullness of*

Thy Church also speak in a very real way to our situation today, a situation in which the fullness of the Church seems to be fractured by the division and distrust that have arisen surrounding the financial accountability of the Central Church Administration of the Orthodox Church in America. In response to the current situation, the Church has begun the process of addressing the issues that have been raised. The Holy Synod of Bishops

Church.

A proper attitude. As we make our way through the current difficulties within the Church, we must remember that these temptations are opportunities for us to put into practice our calling to preserve the fullness of the Church. This task can only be done with a calm and peaceful heart and in a spirit of love and humility. So often in these situations, we allow our passions to rule over us and



has met in extraordinary session to review the current problems, His Beatitude, Metropolitan Herman, together with the Metropolitan Council, has implemented changes in administrative practices at the Chancery and an internal investigation is being conducted. Most recently, His Beatitude Metropolitan Herman issued a pastoral letter to be read in all parishes of the Orthodox Church in America in which he outlines the measures that have been taken so far and calls all of us to once again focus ourselves on the spiritual path to our salvation and on the work of the

we begin to feel justified in our anger towards others. The Holy Fathers of the Church remind us that the passions are not overcome by eliminating the external causes of the passions, but by purifying our own hearts. We can never blame someone for the passion in our own heart, whether it be anger, jealousy, lust or any other passion. Our passions are our own and our work as Christians is to purify our hearts with repentance and humility. In all of this, we need a deep faith which is most clearly revealed by our obedience to Christ, to His commandments and to His Holy Church. Obedience does not simply mean submission to an external authority; obedience is an ascetical act on our part, a sacrifice that we offer to God for the healing of our own soul. And so there may be times when obedience does not seem to make logical sense but is in fact the most direct path to correct a situation. When we have faith in Christ, He comes to our aid, for we know that the Lord *blesses those who bless [Him], and sanctifies those who trust in [Him]*.

The ways of the world. Just as we are required to live our lives according to

the Gospel, so must we also be obedient to the laws of society when those laws do not contradict the Gospel. In the past weeks, many concepts and principles from the legal and business world have been proposed which everyone in the Church has been called to rally around. Although it is good for us to make every effort to align ourselves, as persons and as the Church, with these principles, we must always place our alignment in the light of repentance and salvation, and never make the principles of the world into idols to which we blindly bow. We must never forget that even our most exalted earthly principles are meaningless if they are separated from the life of the Church. Metropolitan Platon, of blessed memory, wrote the following in 1930:

“Majority rule’ is a principle of society, but the principle of conciliarity is what seems ‘good to the Holy Spirit and to us’ (Acts 15:28). In the first instance, ‘truth’ is the will of a majority of sinful people; in the second instance, it is the truth of God and of those who believe in Him. The first ‘truth’ might also be untrue, but the second can never be untrue. Society’s greatest achievement is the glorification of Man, but conciliarity strives for freedom, love and holiness, and desires that God be glorified in Man. In conciliarity, Man seeks divine assistance, while society seeks human help. Conciliarity has eternal goals, but society’s goals are temporal. Just as time can enter eternity, so also can society enter conciliarity and seek conciliar goals.”

If we are to be accountable, if we are to make our finances transparent, if we are to employ Best Practices, let us do these things, not because the world demands it of us, but because the Gospel demands it of us. If we follow Christ and His Commandments in all things, we will always be lead to do the right thing in every situation.

Conciliarity and repentance. We must also remember that if we truly desire to preserve the fullness of the Church in the face of a crisis, we must begin with prayer and repentance. Let us strive to implement the proper principles with the proper Christian attitude, striving to find the conciliarity that Metropolitan Platon speaks of. Let us seek the virtues

Continued on the next page

Clergy Retreat

Continued from page 57

of love, patience and forgiveness, not becoming entangled in the principles of the world, however good and true they may be. Let us remember that the Church is a community of persons that must live in unity and harmony. No one alone can claim to preserve the fullness of the Church in himself. It is the responsibility of all Orthodox Christians to work together towards true conciliarity through repentant prayer.

PRESERVING THE FULLNESS OF THE CHURCH IN THE FUTURE

Even as a particular storm rages around us today, we know that work of the Church must continue. The Diocese of Eastern Pennsylvania, along with the entire Orthodox Church, faces many challenges: a world that is dying because it has forsaken the living waters of Christ and His Holy Church; parishes that are unhealthy because the young are forsaking the faith of their fathers for the temporal and temporary delights of earthly pleasures; faithful that are beset by economic hardship, physical and mental illness, and so forth. Today, I would like to propose some ways in which we might work together as the clergy and faithful of the Diocese of Eastern Pennsylvania to face these challenges that confront us. Although there are many aspects that we could consider, I would like to focus on three central themes: Unity, Liturgy and Mission, and propose that we address these themes as a Diocese over the next three years, devoting one year to each theme.

Unity. The first year (Sept. 2006-

Aug. 2007) will be devoted to unity: what do we mean by unity in the Church? How is that unity lived out? What is the relationship between the various organs of the Church: Bishop, Priests, Deacons, Matushki, the faithful, choir directors, parish council members, the youth, the elderly, etc. As the Bishop of our Diocese, I have been making pastoral visits to our parishes and have been encouraged by the unity that is already to be found there. We should be grateful to God for what we have received. Nevertheless, there is always room for growth in this area and room for us to learn more about the nature of the Church and how each of us has a role to play in the life of the Church.

Liturgy. The second year (Sept. 2007-Aug. 2008) will focus on Liturgy: What are concrete ways that we, all the members of the Church, can help our own church to grow and be a light to those in our community, bringing some of them, God willing, into the fold of the Church? How can we increase the fullness of our own liturgical life so that we may find the spiritual nourishment that comes from the divine services? What I would like to see is a commitment on the part of our clergy and faithful to develop the liturgical life in their own parishes, in their homes and in their personal prayer life. There is a wealth of beautiful services and hymns in the Church and we should take full advantage of those blessings so that we may all grow closer to the Lord.

Mission. The third year (Sept. 2008-Aug. 2009) will focus on Mission and will be the time for us to come together as a Diocese and reflect upon the previous two years and renew our commitment to missionary activity. Although our whole life is one of mission, we should

concentrate on particular ways that we can offer the living waters of the Church to those who are thirsting for something that the world cannot satisfy. How can we help in planting new missions in the Diocese? How can we revitalize our existing parishes? How do we introduce the depth and beauty of our Orthodox Faith to those who are searching for it? If we truly are united in our faith in Christ, if we live out that unity in our life of prayer and liturgy, then we will truly be laboring as missionaries for the Kingdom.

CONCLUSION

As we look forward to the future, we must always be respectful of our Holy Tradition. The work of my predecessors, His Beatitude, Metropolitan Herman, as well as His Eminence, Archbishop Kyprian of blessed memory should continue to be an inspiration to us all. I would like to give thanks to Almighty God, for the prayers and support of the clergy and faithful of our Diocese during my first months as your Diocesan Hierarch. I am encouraged by your zeal and by your confidence in me and in our Diocese. We certainly have many challenges, some that are universal to all times and to all men, others that are particular to our situation in Eastern Pennsylvania. However, if we truly make that effort to live together as brothers in Christ, I believe that by the grace of God, with the intercession and protection of the Most Holy Theotokos and through the prayers of all the Saints, we will continue to see our Holy Faith spread and grow among our own faithful and among those who are seeking the Truth, and in this way we will all be laboring to preserve the fullness of the Church.



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Winter
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To Benefit
St. Tikhon's Seminary



Fellowship, food, and fun marked the twelfth annual Winter Festival held on Sunday, February 19, 2006 at St. Mary's Center in Scranton. Guests from Pennsylvania, Maryland, New Jersey and New York gathered for this pre-lenten dinner dance sponsored by St. Tikhon's Century Association in support of St. Tikhon's Theological Seminary. Close to 200 faithful were joined by seminarians and their wives at this year's festival that proved to be one of the most successful Century Association events in recent history.

Metropolitan Herman, primate of the Orthodox Church in America, greeted guests at this annual event, while Bishop Tikhon of Philadelphia enjoyed fellowship with the faithful who gathered in support of our beloved seminary. Fr. Michael Dahulich, dean of St. Tikhon's Seminary, delighted the many children in attendance with his kind words of praise and encouragement. During the cocktail hour, guests had an opportunity to renew friendships, check out the display of magnificent theme baskets, and purchase

chances for valuable prizes.

Dinner was followed by dancing to the music of John Stevens & Doubleshot. Those who remembered the traditional Russian dances performed them for the enjoyment of all, while students from St. Tikhon's Seminary mingled with the crowd of generous supporters of the theological school. Alexandra Fedorchak of Mayfield, a longtime benefactor of St. Tikhon's, renewed her commitment to the seminary by presenting a student scholarship.

Once again, Fr. Joseph Martin added an element of excitement to the evening by challenging guests to match ticket sales and increase their chances of win-

ning the perfect theme basket. Reader Jeffrey Lovell took home the Easter rabbit basket, and Bishop Tikhon will be enjoying popcorn from the "Family Fun Night" prize.

This event is all for the students! Proceeds from the Winter Festival, as well as 100% of membership contributions, help fund the seminary's annual budget. During the evening, Sarah Jubinski, president of St. Tikhon's Century Association, presented Metropolitan Herman with a \$20,000 check as partial fulfillment of the association's 2006 goal.

The Century Association is a vital and important financial arm for the work at St. Tikhon's. Joining the Association is a way to confirm your love of God and His Holy Orthodox Church by helping to provide the best possible training for priests and other church leaders of the new millennium. Join us next year for the 2007 Winter Festival, and consider investing in the future St. Tikhon's Theological Seminary by becoming a member of the Century Association today!

—Mary Sernak

2006

BENEFIT DRAWING WINNERS

- 1st Prize: 14K Gold & Gemstone Flower Pin from W. Palchik
— **Dennis & Lynn Chrush, Bethlehem, Pa.**
2nd Prize: \$300 Gift Certificate from Holoviak's Church Supply
— **Katherine Sokol, Herkimer, NY**
3rd Prize: \$200 Gift Certificate from St. Tikhon's Bookstore
— **Elda Sebastianelli, Olyphant, Pa.**
4th Prize: Exquisite Palekh Lacquered Box
— **Joseph Fetsko, Camp Hill, Pa.**





Century Association's
**Winter
 Festival**
Continued



We Believe

The Symbol of the Faith — The Creed

Part VIII Article VII

*“And he shall come again
with glory to judge
the living and the dead,
of whose kingdom
there shall be no end”*



“Men of Galilee, why do you stand gazing up into heaven? This Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven” —Acts 1:11

The second coming of our Lord will be in Glory. In this article of the Symbol of the Faith we confess that He will indeed come again in glory, to judge all men, the living and the dead. He will appear in glory, not in humiliation as in His first coming. The Son of God will come as King of Kings and the Lord

of all creation. All the angels will be with Him as He sits on the throne of His glory. Before Him all men will gather. In time for the Last Judgment, God will resurrect all the dead. “Do not marvel at this; for the hour is coming when all who are in the tombs will hear His voice and come forth., those who have done good, to the

resurrection of life; and those who have done evil, to the resurrection of judgment” (John 5:28-29).

God’s final judgment is perfect and just. At this time each person will have revealed to him his whole life. He will know fully and understand completely all that he ever did, thought, or felt. God

will reveal to each person his true value. Human justice with its elaborate system of punishments and rewards is subject to all the limitations and faults of man. Thus, there is a great gulf between divine justice which is perfect and absolute and human justice which is imperfect and fallible. In the perfect light of divine justice the unchangeable result of each person's life as he lived it will be known to him. Each person's life must be spent in nurturing and developing those values which will not wither in the perfect light of divine justice.

In Chapter 25 of St. Matthew's Gospel we read Jesus' description of the Last Judgment: "And he will separate them (all men) one from another, as a shepherd separates the sheep from the goats (sheep are the righteous and goats are the sinners), and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked, and you clothed me, I was sick and you visited me, I was in prison and you came to me.'" (But the righteous did not know they had done all this.) "Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee? And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'" (God sees all and accepts any aid done for any man as if it were done for Him. "Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.'" Those who did not love God or their fellow men are condemned because without love one cannot be with God, for "God is love." Damnation is to be eternally denied God's love which is

the very essence of life for God's creatures.

What is the time of our Lord's second coming and the last Judgment? Jesus' apostles themselves wondered about this day and asked Jesus, who answered them: "But of that day and hour no one knows, not even the angels of heaven, but the Father only" (Matthew 24:36). Jesus mentioned certain signs of the approach of that day, "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matthew 24:14). Other signs will be visible in the moral standards of this world. Faith will decrease and so will love among human beings. Evil will increase and so will hatred. Sorrows will multiply. Nation shall rise against nation. There will be famines, epidemics, and earthquakes in various places. "For then there will be great tribulations, such as has not been from the beginning of the world until now, no, and never will be" (Matthew 24:21). And there will be signs in the sun, in the stars, in the seas and the heavens and men will die from fear. (Read Matthew 24:3-51; Mark 13:1-37; Luke 21:5-36.)

The last warning of the glorious second appearance of our Lord will be the coming of the Antichrist. He will be a man given to sin, the opponent of God and God's law, putting himself above God and calling himself god. He will fight the final and losing battle of Evil against God. In the end God and God's truth will be victorious, and all evil will be destroyed.

Jesus gave us the warning signs, but emphasized that nevertheless no one knows when that day will come. Indeed, several times in history people thought that it would be at the end of the first thousand years of Christianity. Coincidentally there was an eclipse of the sun on that date. People were struck with terror; they hid in churches to wait there the arrival of our Lord. At another time, a western scientist, on the basis of his calculations made from the Apocalypse, proclaimed the day to be in 1836. All these miscalculations are only further proof of Jesus' words, "of that day and hour no one knows" (Matthew 24:36). God chose to withhold from man the knowledge of the time of His glorious arrival. Therefore, man must live every day in expectation of

death and of the last judgment. He must be firm and unwavering in his faith. No trial or persecution should cause him to waver. He must always remember that if he does not love others and does not come to the aid of his fellow men, he shall by his deeds deny God. In the final judgment such men will discover, for their eternal sorrow, that they will not be recognized by the Son of God. "So every man who acknowledges me before men, I also will acknowledge before my Father, who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven" (Matthew 10:32-33).

With the Last Judgment, the eternal, glorious reign of Jesus Christ with all the saints will begin, and of this "kingdom there shall be no end." This seventh article completes the first part of the Symbol of the Faith which was proclaimed during the First Ecumenical Council in 325 A.D.

Questions for Article VII

1. How will the Lord come when He comes again?
2. What will the Lord do when He comes again?
3. What is the Final Judgment?
4. How will each person appear at the Final Judgment?
5. In your own words tell the story of the Final Judgment as it is told in the 25th chapter of St. Matthew.
6. When will the Final Judgment occur?
7. How will we know that the time of the Final Judgment is approaching?
8. How should we prepare ourselves for the Final Judgment?
9. What will happen after the Final Judgment?
10. In your own words describe and interpret the Final Judgment as you understand it.

—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.

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

Part XXII John 6:32b-40

St. Cyril continues his commentary on John 6:32-33, the beginning of which appeared in the last installment. The text of John 6:32b-33 is: *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."*

... But since he who is instructed in virtue through the law is not unexercised in virtue, when we find that we are presently amid these circumstances, then, falling into the temptations which try us, we are sometimes devoured by the memory of carnal lusts, and then, when the lust strongly inflames us, we often cry out on account of listlessness, being in a kind of hunger for our old accustomed pleasures, although the divine law has called us to liberty; and neglecting our labors with respect to abstinence, we look upon the bondage of the world as no longer evil. And in truth, the will of the flesh is sufficient to draw the mind to all despondency that is opposed to what is good.

*And the Lord said to Moses, "Behold, I rain bread upon you out of heaven."*¹ In these words you may very clearly see that which is sung in the Psalms, *He gave them the bread of heaven; man ate the bread of angels.*² But I suppose it is evident to all, that the bread and food of the rational, heavenly Powers, is nothing other than the Only-Begotten of God the Father. He then is the true manna, the bread from heaven,

¹Exod. 16:4.

²Psa. 77(78):25.



St. Cyril, Patriarch of Alexandria

given to the whole rational creation from God the Father. But entering into the order of our subject we say this: Observe how the divine grace from above draws to itself the nature of man, even though it is at times sick because of its habitual things, and saves it in many different ways. For the lust of the flesh, like a stone falling on the mind, thrusts it down, and despotical-

ly forces it in the direction of its own will; but Christ turns us around again as with a bridle, to the desire for better things, and recovers those who are diseased, to a God-loving habit of mind. For see, and take note: to those who are sinking down into carnal pleasures, he promises to give food from heaven, that is, the consolation through the Spirit, the manna of the intellect. Through this are we strengthened in all patient endurance, and we enjoy that which does not fall through infirmity into things that are unsuitable. Therefore even of old, the intellectual manna (that is, Christ) was strengthening us in the direction of piety.

But since we have digressed once, because of need, I think it well not to leave the subject uninvestigated, since it is very conducive to our profit. Some one then may reasonably ask, Why does God, who is so loving to man and loving of virtue, who when it is needed anticipates their request, come late with regard to his promise; and does not in any way punish those men who were so perverse, although he punished them afterwards, when they were sick with the same lusting, and pictured to themselves bread to satiety, and fleshpots, and admitted longing for the rankest onions. For we will find in Numbers both that certain persons were punished, and that *the place* in which they were then encamped was called *the Graves of Lust; for there they buried the people that lusted.*³ With respect then to

the first question, we say that it certainly was proper for him to wait for the desire, and in this way to finally reveal himself in due season as giver. For a gift is most welcome to those in good circumstances, when certain pleasures appear before it and precede it, stimulating thirst for what has not yet come; but the human soul will have no part in a more grateful feeling, if it does not at first stretch forward and labor for the pleasures of well-being. But perhaps you will say that there had not been any kind of entreaty from them, but rather grumbling, change of mind, and outcry; for this would indeed be speaking more truly. To this we say: entreaty through prayer is suitable for those who are of a perfect habit, and it may be that the muttering of those who, because of depression or whatever cause, are weaker, will have a share of this; and the Savior of all, being loving to man, is not altogether angry at it. For as in those who are still babies, crying will sometimes achieve the asking of their needs, and by it the mother is often called to find out what will please the child; so, to those who were still infants and had not yet advanced to understanding, the cry of weariness, so to speak, has the force of petition before God. And he does not punish in the beginning, even though he sees them worsted by earthly lusts, but after a time, for this reason, it seems to me. Those who had just newly come out of Egypt, not having yet received the manna, nor having the bread from heaven which *strengthens man's heart*,⁴ fall, as might be expected, into carnal lusts, and therefore are pardoned. But those who had already *delighted in the Lord*,⁵ as it is written, on preferring fleshly delights to the spiritual good things, undergo a most just penalty, and over and above their suffering they have assigned to them a notable memorial of their fate. For *Graves of lust* is the name of place of their punishment.

*And the people shall go out, and they shall gather their daily portion for the day.*⁶ We consider the sensible manna to be a type of the intellectual⁷ manna. And the intellectual manna signifies Christ, but the sensible manna alludes to the grosser teaching of the law. With reason, the gathering is daily, and the lawgiver

forbids keeping it till the morrow, disclosing to the people of old, as through dark sayings, that when the time of salvation finally shines forth in which the Only-Begotten appeared in the world with flesh, the legal types would be wholly abolished, and the continued gathering of food therefrom would be in vain, when the truth itself lies before us for our pleasure and enjoyment.

*And it shall come to pass on the sixth day that they shall prepare whatsoever they have brought in, and it shall be double of what they shall have gathered.*⁸ Again observe, that you may understand, that he does not allow them to gather the sensible manna on the seventh day, but commands that which is already provided and gathered to be prepared for their food beforehand. For the seventh day signifies the time of the advent of our Savior, in which we rest in holiness, ceasing from works of sin, and receiving for food, both the fulfillment of our faith, and the knowledge already arranged in us through the law, no longer gathering it as from need, since more excellent food is now before us, and we have the bread from heaven. The manna is collected in double measure before the holy seventh day; and I think you will understand from this that, the law being concluded as regards its temporal close, and the holy seventh day, that is, Christ's coming, already beginning, the discovery of heavenly good things will after some manner be in double measure, and the grace twofold, bringing, in addition to the advantages from the law, the gospel instruction also. The Lord himself too may be conceived to teach this, when he says as in the form of a parable, *Therefore every scribe instructed concerning the kingdom of heaven is like a wealthy man who brings out of his treasure things new and old.*⁹ he old the things of the law, the new those through Christ.

*And Moses and Aaron said to all the congregation of the children of Israel, At evening you shall know that the Lord has brought you out of Egypt; in the morning you shall see the glory of the Lord, when the Lord gives you in the evening flesh to eat, and in the morning bread to satiety.*¹⁰

⁷sensible vs. intellectual: that which is apprehended through the senses vs. that which is apprehended through the intellect (*nous*, mind.)

⁸Exod. 16:5.

⁹Matt. 13:52. St. Cyril, here and elsewhere, reads "wealthy man" in place of "householder" in this text.

Moses promises to the people of Israel that quails will be given them by God in the evening, and by this he declares that they will know surely that the Lord brought them up out of Egypt. *And in the morning you shall see plainly*, he says, *the glory of the Lord, when he shall give you bread to satiety.* And consider, I pray you, the difference between each of these. For the quail signifies the law (for the bird always flies low and about the earth); in that way you will see, too, those who are instructed through the law towards a more earthly piety through types, I mean such as relate to sacrifice and purifications and Jewish washing. For these are lifted up a little from the earth and seem to rise above it, but are nevertheless in it and about it; for that which is perfectly good and lofty for apprehension is not in the law. Moreover it is given *in the evening*; the description *by evening* again signifying the obscurity of the letter, or the dark condition of the world, when it had not yet the true light, that is, Christ, who when he was incarnate said, *I have come, a light into the world.*¹¹ But he says the children of Israel *shall know that the Lord has brought them out of Egypt.* For in the Mosaic writings is seen knowledge alone of the general salvation that is through Christ, while grace was not yet present in very person. He hinted at this very thing when he added, *In the morning you shall see the glory of the Lord, when he gives you bread to satiety.* For when night, that is the mist, of the law, has been dispersed in an orderly manner, and the intellectual sun has risen upon us all, *we behold as in a mirror the glory of the Lord*¹² now present, receiving to satiety the bread from heaven, I mean Christ himself.

*And it was evening, and quails came up and covered the camp; in the morning it came to pass as the dew ceased round about the camp, that, behold, on the face of the wilderness a small thing like coriander seed, white.*¹³ Look at the arrangement of the things to be considered. He says of the quails that they covered the camp; again, of the manna, that in the morning *when the dew ceased*, it lay on *the face of the wilderness round about*

¹⁰Cf. Exod. 16:6-8.

¹¹John 12:46.

¹²Cor. 3:18.

¹³Exod. 16:13-14.

Continued on the next page

³Num. 11:34.

⁴Psa. 103(104):15.

⁵Psa. 36(37):4.

⁶Exod. 16:4.

St. Cyril on John's Gospel

Continued from page 65

the camp. For the instruction through the law, I mean that in types and figures, which we have compared to the appearance of quails, covers the synagogue of the Jews: for, as Paul says, *the veil lies on their heart*¹⁴ and *a hardening in part*¹⁵ But when it was *morning*, that is, when Christ had now risen, and shone brilliantly around all the world, and when the dew had ceased, that is, the gross and mist-like introduction of legal ordinances (*for Christ is the end of the law*¹⁶ and the Prophets); then assuredly the true and heavenly manna will come down to us, I mean the gospel teaching, not upon the congregation of the Israelites, but *round about the camp*, that is, to all the nations, and *on the face of the wilderness*, that is the Church of the gentiles, of which it is said that *more are the children of the desolate than of her who has a husband*¹⁷ For the grace of the intellectual manna is dispersed over the whole world and is also compared to the coriander seed, and is called *small*. For truly, the power of the divine word is subtle, and it cools the heat of the passions, lulls the fire of carnal motions within us, and enters into the depths of the heart. For they say that the effect of this herb, I mean the coriander, is most cooling.

*And when the children of Israel saw it, they said to one another, What is this? For they did not know what it was;*¹⁸ being unused to what had come to pass in a miraculous manner and not being able to say from experience what it was, they say one to another *What is this?* But this very thing which is spoken as a question, they make the name of the thing, and call it in the Syrian tongue, *Manna*, which again is, *What is this?* and from this you will apprehend, in a spiritual manner, how Christ would be unknown among the Jews. For testing showed that that which prevailed in the type, also had force in the truth.

And Moses said to them, Let no man leave [a part] of it till the morning. But they did not pay heed to Moses, but some left [some] of it till the morning; and it bred worms and stank; and Moses was

*irritated with them.*¹⁹ In these words the morning signifies the bright and most glorious time of the coming of our Savior, when the shadow of the law and the mist of the devil among the nations were in a certain way undone; the Only-Begotten rose upon us like light, and spiritual dawn appeared. So the blessed Moses commanded that they not leave any of the figurative manna until the morning; for when the aforementioned time has risen upon us, the shadows of the law are superfluous and utterly out of place by reason of the truth now present. For Paul showed that the righteousness of the law is a thing truly useless now, when Christ has gleamed forth; he said of him, *for whom I have suffered the loss of all things, namely, glorying in the law, and count them as rubbish, that I may gain Christ and be found in him, not having my own righteousness, which is from the law, but that which is through the faith of Jesus Christ.*²⁰ Do you see then, how as a wise man he took care not to *leave [any] of it till the morning?* Those who kept some of it till the morning are a type of the Jewish multitude which would not believe, whose eager desire to keep the law in the letter, would be productive of corruption and of worms. For do you hear how the lawgiver is greatly exasperated against them? *And Moses said to Aaron, "Take a golden pot, and put into it one full omer of manna; and you shall lay it up before God, to be kept."*²¹ Truly, we may well marvel at this, and say *Oh, the depth of the riches both of the wisdom and knowledge of God!*²² For truly, incomprehensible is the wisdom hidden in the God-inspired Scriptures, and *deep their depth*, as it is written, *Who can find it out?*²³ You see then how our last comment fitted these things: for since Christ himself was shown to be our True manna, declared to those of old in type, by image — he in this place necessarily teaches of whom, and of what virtue and glory, will he who treasures up in himself the intellectual manna, be full, and brings Jesus into the inmost recesses of his heart, through right faith in him and perfect love. For you hear how the omer full of manna was put in a golden pot, and, by

the hand of Aaron, was laid up before the Lord, to be kept. For the holy and truly pious soul which labors in bringing to birth in itself perfectly the word of Christ, and receives the whole heavenly treasure, will be a precious vessel as of gold, and will be offered by the high priest of all to the God and Father, and will be brought into the presence of him who holds all things together and preserves them to be kept, not permitting that which is of its own nature perishable to perish. The righteous man therefore is described as having in a golden vessel the intellectual manna, that is, Christ, ascending to incorruption, as in the visitation of God; and remaining to be kept, that is for life that is long-enduring and endless.

Therefore Christ with reason convicts the Jews of no slight madness in that they supposed that it was by the all-wise Moses that the manna was given them of old, and in stopping their discourse about it at this point and not considering any of the things signified in advance by it — by his saying, *Most assuredly, I say to you, Moses did not give you*²⁴ the manna. For they ought rather to have considered this and perceived that Moses had merely introduced the service of mediation, but that the gift was no invention of human hand but the work of grace from above, outlining the spiritual in the grosser and signifying to us the bread from heaven which gives life to the whole world, and does not feed as by invitation the one race of Israel.

Then they said to him, "Lord, give us this bread always." And Jesus said to them, (John 6:34-35)

By this is clearly divulged (though it much desires to be hid) the aim of the Jews, who also said that they were eager to follow him not because they saw the miracles but because they *ate of the loaves and were filled*,²⁵ that one may see that it is not right for the truth to lie.

So, with reason were they condemned for their dullness, and I suppose one should truly say to them, *O people foolish and without heart; they have eyes, and see not; ears have they, and hear not.*²⁶ For while our Savior Christ is, as one may see, by many words drawing them away from

¹⁴2 Cor. 3:15.

¹⁵Rom. 11:25.

¹⁶Rom. 10:4.

¹⁷Isa. 54:1.

¹⁸Exod. 16:15.

¹⁹Exod. 16:19-20.

²⁰Phil. 3:8-9.

²¹Exod. 16:33.

²²Rom. 11:33.

²³Eccles. 7:24.

²⁴John 6:32.

²⁵John 6:26.

²⁶Jer. 5:21.

carnal imaginations, and by his all-wise teachings winging them towards spiritual contemplation, they do not ascend above what is useful to the flesh, and hearing of *the bread which gives life to the world*,²⁷ they still picture to themselves that of the earth, having *their belly* their God,²⁸ as it is written, and being overcome by the evils of the belly, that they may justly hear, *whose glory is their shame*. And you will find such language very similar to that of the woman of Samaria. For when our Savior Christ was expending upon her a long discourse, and telling her of the spiritual waters, and saying clearly, *Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life*,²⁹ she seized on it through the dullness that was in her, and ignoring the spiritual fountain and thinking nothing at all about it, but sinking down to the gift of sensible wells, she says, *Sir, give me this water, that I may not thirst, nor come here to draw*.³⁰ So, akin to her language is that of the Jews. For as she was weak by nature, in the same way, I think, have these too nothing male or strong in their understanding, but are effeminated towards the unmanly lusts of the belly, and show that the scripture, *For the fool shall speak foolish words, and his heart shall meditate vanities*,³¹ is true of them.

I am the bread of life. (John 6:35)

It is the custom of our Savior Christ when explaining the more divine and already foretold mysteries, to make his discourse on them enigmatic and not too transparent. For he does not send forth his word, which is so august, to lie unveiled before the unholy and profane indiscriminately at their pleasure, to be trodden down by them; yet by veiling it in some way with layers of riddles, he does not render it invisible to the prudent, but when he sees among his hearers any who are foolish and understand no shred of the things spoken, he opens clearly what he wills to make known, and removing as it were all mist from his discourse, he sets

the knowledge of the mystery before them uncovered and in full view, by doing so rendering their unbelief without defense. That it was his habit (as we have said) to use an obscure and reserved method of speaking, he himself will teach us, saying in the Book of Psalms, *I will open my mouth in parables*.³² And the blessed prophet Isaiah too, no less, will confirm our explanation of this, and show it to be in no way mistaken, proclaiming, *For behold, a righteous king shall reign, and princes shall govern with judgment. And a man shall hide his words*,³³ for he says that he reigns a *righteous king* over us, he who says, *But I have been made king by him on Sion his holy mountain, declaring the commandment of the Lord*,³⁴ and he calls princes living together in judgment, that is, in uprightness in every thing, the holy disciples who came to the Savior Christ who often veiled his words, saying, *Explain this parable to us*.³⁵ And he once, on hearing the question, *Why do you speak to the multitudes in parables*?³⁶ is found to have declared the reason very plainly, *because seeing they do not see, and hearing they do not hear, nor do they understand*.³⁷ For they were in no way worthy, it seems — God, the just judge, having decreed this sentence on them.

The Savior then, having designed many turns of speech in his discourse, when he saw that his hearers understood nothing, now says more openly, *I am the bread of life*,³⁸ and all but makes an attack upon their immeasurable lack of reason, saying, O you who, as regards your incomparable uninstructedness alone have preeminence over all, when God declares that he will give you bread from heaven, and has made you so great a promise in feeding you with manna, do you limit the divine liberality, and are you not ashamed of stopping the grace from above at this, not knowing that it is only a small thing both for you to receive such things of God, and for God himself to give them you? Do not then believe (he says) that that bread is the bread from heaven. For *I am the bread of life*, who of old was foreannounced to you as in promise, and

shown as in type, but now am present fulfilling my due promise. *I am the bread of life*, not bodily bread, which cuts off the suffering from hunger only, and frees the flesh from the destruction caused by it, but entirely forming anew the whole living being with a view to eternal life, and rendering the human being who was formed to be for ever, superior to death. By these words he points to the life and grace through his holy flesh, through which this property of the Only-Begotten, that is, life, is introduced into us.

But we must know (for I think that with zealous love of learning we should pursue what brings us profit) that for forty whole years the symbolic manna was supplied to the people of Israel by God, while Moses was still with them, but when he had attained the common termination of life, and Jesus was now appointed the commander and general of the Jewish ranks, he brought them over Jordan,³⁹ as it is written, and having circumcised them with *knives of stone* and brought them into the land of promise, he at length arranged that they should be fed with bread, the all-wise God having now ceased his gift of manna. Therefore (for the type will now be changed towards the truer) when Moses was veiled, that is, when the types of the worship that were according to the law were brought to an end and Christ appeared to us, the true Jesus (for *he saved his people from their sins*⁴⁰), then we crossed the Jordan, then we received the spiritual circumcision through the teaching of the *twelve stones*,⁴¹ that is, of the holy disciples, of whom it is written in the prophets that *the holy stones are rolled upon his land*.⁴² For the holy stones going about and running over the whole earth, are assuredly those through whom also *we were also circumcised with the circumcision made without hands*,⁴³ in spirit, that is, through the Spirit. When, therefore, we were called to the kingdom of the heavens by Christ (I consider that it points to this and nothing else, that some entered into the land of promise), then the symbolic manna no longer belongs to us, for

³⁹Josh. 3:1. Jesus is the English form of the Hebrew name Joshua.

⁴⁰Cf. Matt. 1:21, in which the angel explains the meaning of the name Jesus.

⁴¹Josh. 4:8.

⁴²Zech. 9:16. Lxx.

⁴³Col. 2:11.

²⁷John 6:33.

²⁸Phil. 3:19.

²⁹John 4:13-14.

³⁰John 4:15.

³¹Isa. 32:6 Lxx.

³²Psa. 77(78):2.

³³Isa. 32:1,2 Lxx.

³⁴Psa. 2:6,7 Lxx.

³⁵Matt. 15:15.

³⁶Cf. Matt. 13:10.

³⁷Matt. 13:13.

³⁸John 6:48.

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we are no longer nourished by the letter of Moses, but the bread from heaven, that is, Christ, nourishing us towards eternal life, both through the supply of the Holy Spirit, and the participation of his own flesh, which puts into us the partaking of God, and effaces the deadness that comes from the ancient curse.

He who comes to me shall never hunger, and he who believes in me shall never thirst. (John 6:35)

In this again there is again something concealed which we must say. For it is the custom of the Savior Christ not to contend with the praises of the saints, but on the contrary to crown them with glorious honors.⁴⁴ But when certain of the more ignorant folk offer them⁴⁵ a superior glory, not perceiving how much greater his excellence is than theirs, then he, to their great profit, brings them to a more proper conception, while they consider who the Only-Begotten is, and that he will assuredly come out ahead by incomparable excellencies. But he does not make his discourse to this effect too clear, but somewhat obscure and free from any boast; and yet by consideration of or comparison of the works, it forcibly takes hold of the vote of superiority. For instance, he was discoursing one time with the woman of Samaria, to whom he promised to give living water; and the woman, understanding nothing of the things spoken, said, *Are you greater than our father Jacob, who gave us the well?*⁴⁶ But when the Savior wished to persuade her that he was both greater than he, and in no small measure more worthy of belief, he proceeds to the difference between the water, and says, *Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.*⁴⁷ And what does he give [us] to understand from this, if not surely this: that the giver of more excellent gifts must himself necessarily be

⁴⁴When saintly people praise Jesus, he does not reject their praise, as by some display of false modesty (since, being the incarnate Word of God, he deserves every praise) but rather, he rewards such persons).

⁴⁵them: that is, the saints.

⁴⁶John 4:12.

⁴⁷John 4:13-14.

more excellent than he with whom he was compared? Some such method, then, of leading and instruction he uses now too. For since the Jews were behaving haughtily towards him, and made bold to think big, always putting forward their law-giver Moses and often asserting that they ought to follow his ordinances rather than Christ's, thinking that the supply of manna and the gushing forth of water from the rock were a most logical proof of his superiority over all, and over our Savior Jesus Christ himself — he necessarily returned to his customary plan, and because of the unbridled daring of his hearers and their being excessively prone to wrath, he does not say outright that he is superior to Moses; but he comes to this very thing that is marvelled at, and by comparison of it with the greater, proves that it is small. For *he who comes to me* (he says) *shall never hunger, and he who believes in me shall never thirst.*⁴⁸ Yes, he is saying, I too will agree with you that the manna was given through Moses, but those who ate of it went hungry. I will grant that water was given forth to you out of the womb of the rocks, but those who drank thirsted, and the gift just mentioned brought about for them some little temporary enjoyment; but *he who comes to me shall never hunger, and he who believes in me shall never thirst.*

What then does Christ promise? Nothing corruptible, but rather that blessing, in the participation of his holy flesh and blood, which restores the human being wholly to incorruption, so that he should have no additional need of the things that ward off the death of the flesh, I mean food and drink. It seems that he here calls water the sanctification through the Spirit, or the divine and Holy Spirit himself, often so named by the divine Scriptures. The holy body of Christ then gives life to those in whom it is, and holds them together unto incorruption, being commingled with our bodies. For it is conceived of as the body of none other than of him who is by nature life, having in itself the entire strength of the Word that is united [to it]; and indeed it becomes, or rather, is filled with his effectuating energy, through which all things are made alive and are retained in being. **But since all this is so, let those who have**

⁴⁸John 6:35.

now been baptized and have tasted the divine grace know, that if they go into the churches sluggishly, or hardly at all, and absent themselves for a long time from the eucharistic gift that is through Christ, and feign a pernicious reverence in that they will not partake of him sacramentally, they exclude themselves from eternal life in that they decline to be given life; and this their refusal, although seeming perhaps to be the fruit of reverence, is turned into a snare and an offence.

For instead, they should urgently gather up their implanted power and purpose, that in this way they may be resolute in clearing away sin, and attempt to live a life of beauty, and so hasten with all boldness to the participation of spiritual and eternal life.⁴⁹ But since Satan is diverse in trickery, he never permits them to think that they ought to be soberminded, but after having defiled them with evils, he persuades them to shrink from the very grace by which it would be likely that they — recovering from the pleasure that leads to vice, as from wine and drunkenness — would see and consider what is for their good. So, breaking off his bond and shaking off the yoke thrown over us from his tyranny, let us *serve the Lord with fear,*⁵⁰ as it is written, and through temperance show ourselves superior to the pleasures of the flesh, and let us approach that divine and heavenly grace, and ascend up to the holy participation of Christ; for in this way, in this way we will overcome the devil's guile, and, having become *partakers of the divine nature,*⁵¹ will ascend up to life and incorruption.

But I said to you that you have seen me and do not believe. (John 6:36)

By many words he struggles with them, and in every way urges them to salvation by faith. But as God, he was not unaware that they would run off to unbelief, as their sister or intimate foster sister, and would regard as nothing him who calls them to life. So, in order that they might know that Jesus was not ignorant of what manner of men they would be found, or rather to speak more fittingly, **that they might learn that they were un-**

⁴⁹The first "life" in this sentence is *bios*, and the second is *zoe*; both mean "life," but the second refers to earthly or physical life, while the second which also means life, but more particularly "spiritual and eternal life."

⁵⁰Psa. 2:11.

⁵¹2 Pet. 1:4.

der the divine wrath, he charges them again, *But I said to you that you have seen me and do not believe.* I foreknew (he says) and clearly foretold, that you would surely remain hard, and keeping a firm grasp on your cherished disobedience, you would be left without share in my gifts. And when did Christ say any thing of this kind? Remember him saying to the blessed prophet Isaiah, *Go, and tell this people, you will indeed hear, but you will not understand; and you will indeed see, but you will not perceive. For the heart of this people has become fat.*⁵² Is not the word shown to be true by these things also, which are before us? For they saw, they saw that the Lord was by nature God, when he fed an innumerable multitude which came to him, with five barley loaves and two small fishes, which he broke up. But they *have seen and do not believe* on account of the blindness which, like a mist, has come upon their understandings from the divine wrath. For they were, I think, without doubt worthy to undergo this because, being caught in innumerable stumblings, and held fast in the indissoluble bands of their transgressions,⁵³ they did not receive, when he came, him who had power to untie them. For this reason was the heart of this people made fat.

But that the multitude of the Jews saw, from the greatness of the sign, that Jesus was by nature God, you will understand full well by this too. For marvelling at what was done, as the evangelist says above, they sought *to take him by force to make him king.*⁵⁴ Therefore no excuse for their folly is left to the Jews. For astonished (and with much reason) at the divine signs, and coming in accordance with the works to the power of him who does the work, they almost shudder at their readiness to believe, and they spring back from good habits, readily making a summersault, as it were, into the very depths of perdition.

All that the Father gives me will come to me. (John 6:37)

It did not behoove the Lord simply to say, *You have seen me and do not believe,* but it was necessary that he should bring in besides the reason for their blindness,

⁵²Isa. 6:8-10.

⁵³cf. Prov. 5:22.

⁵⁴John 6:15.

that they might learn that they had fallen under the divine displeasure. Therefore as a skillful physician he both shows them their weakness, and reveals the cause of it, not in order that they on learning it may continue quietly in it, but that they may by every means appease the Lord of all, who is grieved at them, that is, for just causes. For he would never be grieved unjustly, nor would he who knows how to give righteous judgment have given any such judgment upon them, if reason were not calling for this, from every angle springing towards the due accusation. By



Holy Apostle and Evangelist John

this the Savior affirmed that everything would *come to him* which the God and *Father* gave him; not as though he were unable to bring believers to himself, for he would have accomplished this very easily if he had so willed, *according to the working by which he is able even to subdue all things to himself;*⁵⁵ as Paul says; but since it seemed somehow necessary and more fitting to say that those who were in ignorance were illumined by the divine nature, he again as man attributes the activity to the Father, with regard to things more suited to God. For so was his custom to do, as we have often said. But it is probable that when he says that *all*

⁵⁵Phil 3:21.

that he gives him shall be brought to him by the God and Father, he is pointing to the people of the Gentiles, who now are very soon to believe on him. It is the word of one skillfully threatening both that they will fall away from grace, and that in their stead will come in all those who, from among the Gentiles, are brought by the goodness of the God and Father, to the Son, as to him who is by nature the Savior and lifegiving, that they, partaking of the blessing from him, may be made partakers of the divine nature, and be thus brought back to incorruption and life, and be remolded to the ancient form of our nature. As one would, then, bring a sick person to a physician that he might drive away the sickness that has befallen him, so we say that the God and Father brings to the Son those who are worthy of salvation from him. Bitter and destructive, then, is hard-heartedness to those who have it. For this reason the word of prophecy chides the Jews, crying aloud, *Be circumcised to your God, and circumcise your hardness of heart, you men of Judah, and inhabitants of Jerusalem.*⁵⁶ Yet not for them, but rather for us has the God and Father kept the *circumcision* that is in *the heart,*⁵⁷ namely that which is accomplished through the Holy Spirit, with regard to him who is a Jew inwardly.

It is then right to flee from their disobedience, and with all zeal to renounce hard-heartedness and to strive rather for a more gentle disposition, if we would avert the wrath that was upon them, to their destruction.

... and the one who comes to me I will by no means cast out. (John 6:37)

He says that conversion through faith will not be profitless to those who come to him. For he had to show that it was a most desirable thing to be brought by the God and Father, and productive of ten thousand goods. So he says that things most excellent will be theirs, who through the grace from above are called to me and come. For *I will not cast out him who comes,* that is I will not discard him as an unprofitable vessel, as is said through one of the Prophets, *Jechonias is dishonoured as a good-for-nothing vessel; for he*

⁵⁶Jer. 4:4.

⁵⁷Rom. 2:29.

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*is thrown out and cast forth into a land which he knew not. Land, land, hear the word of the Lord. Record this man as an outcast person.*⁵⁸ So, he says, he shall not be proscribed nor cast out as one despised, nor will he be left without a share of my solicitude, but he will be gathered up into my garner, and will dwell in the heavenly mansions, and will see himself possessed of every hope beyond understanding of man. For *eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love him.*⁵⁹ It is probable that the words, *I will by no means cast out the one who comes to me* signify moreover, that the believer, and he who comes to the divine grace, will not be delivered over to the judgment. For you will find that the word *out* has some such meaning, as in that parable in the blessed Matthew. For he says, *the kingdom of heaven is like a net that was cast into the sea and gathered some of every kind, which, having been brought up and dragged to shore, they gathered the good into vessels, but threw the bad away.*⁶⁰ For by his saying that the good were gathered into vessels we will understand that the good are gathered into the divine and heavenly courts, and by the unprofitable being *cast away*, we will see that the ungodly shall fall away from all good, and go away into judgment. When therefore Christ says, *the one who comes to me I will by no means cast out*, let us understand that the people who come to him through faith shall never fall into torment. He seems to me in these words most wisely to veil a threat against those most abandoned men, that if any will not turn to obedience with all speed, they will be deprived of all good and be excluded even against their will from his friendship. For by the same saying in which he promises *not to cast out the one who comes*, he signifies that he will surely cast out the one who does not come.

BOOK FOUR

Chapter 1. That the Son is inferior to the God and Father in nothing, because he is from him by nature,

⁵⁸Jer. 22:28-30 Lxx.

⁵⁹1 Cor. 2:9.

⁶⁰Cf. Matt. 13:47-48.

although he be said by some people to be subject.

For I have come down from heaven, not to do my own will, but the will of him who sent me. This is the will of the Father who sent me, that of all he has given me I should lose nothing, but should raise it up at the last day. (John 6:38-39)

To someone who considers it superficially, this passage will seem hard and not far removed from offense regarding the faith, so that they even expect us henceforth to fall into intractable difficulties, which come from our opponents. But there is nothing at all difficult here, for all things are plain to those who understand, as it is written, *and right to those who find knowledge,*⁶¹ that is, to those who piously study to interpret and understand the mysteries contained in the divine Scriptures. In these words, then, Christ gives us a kind of proof and distinct assurance that one who comes to him shall not be cast out. For he says, for this reason *I have come down from heaven*, that is, I became human according to the good pleasure of the God and Father, and did not refuse to be employed in works that were all but involuntary, until I should accomplish for those who believe on me, eternal life and the resurrection from the dead, having destroyed the power of death. Now, what was this that was both unwilling and [yet] willed by Christ? Dishonor from the Jews, revilings, and hubris and insults, scourgings, spittings, and, even more, false witnesses, and last of all, the death of the body. For our sakes Christ willingly underwent these things, but if he could have accomplished his desire for us without suffering them, he would not have willed to suffer. But since the Jews were surely and inevitably going to dare to do the things done against him, he accepts the suffering, he makes what he did not will, his will, for the sake of the advantage of his Passion, the God and Father agreeing with him and co-approving that he should readily undergo all things for the salvation of all.

In this, especially, do we see the boundless goodness of the divine nature, in that it does not refuse to make that which is spurned, its choice for our sakes. But that the suffering on the Cross was

⁶¹Prov. 8:9.

unwilled by our Savior Christ, yet willed for our sakes and the good pleasure of the God and Father, you will soon understand. For when he was about to ascend to it, he made his addresses to God, saying, that is, in the form of prayer, *Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as you [will].*⁶² For I think is most clear to all that since he is God the Word, immortal and incorruptible, and by nature life itself, he could not shudder at death; yet made in flesh, he allows the flesh to undergo things proper to it, and being now at death's doors, permits it to shudder at death, that he may be shown to be in truth human; therefore he says, *if it is possible, let this cup pass from me.*

If it may be, he says, O Father, that I, without suffering death, may gain life for those who have fallen into it, if death may die without my dying, in the flesh that is, let this cup (he says) pass from me; but since it will not take place (he says) otherwise, *not as I will, but as you [will].* You see how powerless human nature is found, even in Christ himself, as far as it is concerned: but through the Word united with it, it is brought back to the courage that befits God, and is educated to a better, more noble purpose, so as not to commit itself to what seems good to its own will, but rather to follow the divine aim, and to readily run to whatever the law of its Creator calls us. That we say these things truly, you may also learn from that which is added here. For *The spirit indeed is willing*, he says, *but the flesh is weak.*⁶³ For Christ was not unaware that it is very far beneath the dignity that is appropriate to God, to seem to be overcome by death, and to feel the dread of it; therefore he added to what he had said the strongest defense, saying that the flesh was weak by reason of what befits it and belongs to it by nature; but that the spirit was willing, knowing that it suffered nothing that could harm. Do you see how death was unwilling by Christ on account of the flesh and the disgrace of suffering, yet willed, until he should bring to its destined accomplishment the Father's good pleasure for the whole world, that is, the salvation and life of all? For does he not truly and really signify something of this kind when he says that *this is the will of the Father,*

⁶²Matt. 26:39

⁶³Matt. 26:39.

that of those who were brought to him he should lose nothing, but should raise it up at the last day? For as we taught before, the God and Father, in his love for man, brings to Christ as to life and Savior and Son, him who lacks life and salvation.

But I perceive that I am saying what does not please the enemy of the truth. For he will by no means agree to the things which we have just said, but will cry out loudly and will come with his shrill cry, O you, to where do you lead astray our line of thought, and devise intricate inroads of ideas and draw the passage away from the truth? Probably you blush (he says) to confess the Son's involuntary subjection. For is it not, by this, also evident to us that he will never command and bear rule in the management of affairs, but rather is subject rather to the Father's will? For he is conscious of coming so short of equality with him, that he is in some manner constrained to make what he does not will, his will, and not to do altogether as seems good to him, but rather what pleases the Father. And next, dragging the expression into the incarnation, he says, Do not tell me it is as man that he is subject. For look, as you can see, he, while still God and bare Word and not involved with flesh, came down from heaven, and before he was clothed with the form of a servant at all, he was subject to the Father, that is, as his superior and ruler.

Riding on dread and extremely agile words, good sir, you overrun us, yet they are words that do not advance straight ahead, but are frightened away from the King's beaten path; and having left the highway (as the Greek proverb has it), you are pressing forward on precipices and rocks. For without purpose you maintain against us that the Son obeys the Father, and always speak as though any of those holding the right views thought that one should hold the opposite, and were not, rather, determined to agree with you in this. For we do not conceive of the holy and consubstantial Trinity as ever divided against Itself, or cleaved into diverse opinions, or that the Father perhaps, or the Son or the Holy Spirit, are severed with regard to what seems good to each individually; but they agree in all things, since it is clear that from one Deity, one and the same will always exists in the whole holy Trinity. So let there be

no long argument with us on this; let the spirit that would wrangle where it least of all should, be still, for since no one is indignant at this [idea], it is superfluous to press it.

But since you, being accustomed to think and to hold the most perverse things, term the Son's agreement with the will of the Father, a subjection owing to constraint, we will discuss with you what is right regarding this matter. For if this statement were put forth by you in simplicity, we too would with reason hold our peace, and not too strictly test the agreement of language. But since we see that it is put forward in deep malice, we will of necessity oppose you, trusting in the power of the Holy Spirit, and not in our own words. For not absolutely, nor simply as his rule of conduct, neither for every action, did the Son affirm that he did not completely and entirely hold to his own will, but he says that he kept his Father's will in one definite act, on account of your wresting of words (as I suppose), as God making provision for our security. And he endured what he did not will, and for our sakes made it his will; I mean his passion on the Cross, since thus it was well-pleasing to his Father, as we have said before. And one may immediately see the proof laid down, and the principle set clearly before us, on which (as he himself says) he sets aside his own will and fulfills the Father's. For he says, *This is the will of the Father; that of all he has given me I should lose nothing, but should raise it up at the last day.* And it has been clearly stated before, that the passion on the Cross was truly unwilled and willed alike by the Only-Begotten. But we will say it again after this with more accurate proofs, simplifying the truth for our readers.

But I will proceed first to the examination of the subjection alleged by you — it being previously laid down and unhesitatingly confessed by you that the wills of the holy Trinity always coincide into one will and purpose. Let those subtle disputers tell us then, whether the Son's being consists in the name and fact of subjection, and this is his nature in the same way as, for instance, humanity belongs to a man; or whether he, existing before in his own proper mode, is subject to the Father, as one might conceive of an angel for instance, or any other reason-

able power. For these things, being and existing, are receptive of the manner of subjection. Therefore if you say that the being of the Son consists in his being subject to the Father, he will be a subjection rather and not a Son. Tell me, then, how will you be taken seriously? For how can this subjection be conceived to exist of itself, without having its being in any of the things that are? For such things⁶⁴ usually accompany⁶⁵ the necessarily pre-existing subjects in which they customarily occur, and not otherwise; and they are viewed as being related to essences, or befalling them, rather than having any existence in themselves. And as lust for instance, which calls and impels us to any thing, has no existence in itself, but is conceived rather in him who is the recipient of it, so subjection, pointing at some sway of the will to the duty of subjection to any, will not be conceived of in its own nature, but will rather be as passion or will or desire, in some one of the things that are. Besides, the name and fact of subjection spoken absolutely will not be conceived of as properly predicated of any one, nor will one know whether it is good or bad, unless it be added to whom the subjection is; for a man is subject to God, but also to the devil. And as the name *wise* is a mediate term (for some are *wise to do evil*,⁶⁶ and again *the wise shall inherit glory*,⁶⁷ having clearly their wisdom in good things), so too subjection is a kind of mediate term, and not a truth definitely expressed, for it is quite uncertain to whom the subjection is.⁶⁸

Hence also, the Son's nature is left in

⁶⁴such things: as, for example, being subject.

⁶⁵emphasis added.

⁶⁶Jer. 4:22.

⁶⁷Prov. 3:35.

⁶⁸St. Cyril argues thus: If you say that the Son did the things his human nature would not have willed, out of obedience to the Father on account of being in subjection to the Father, then do you say that he is, in his very being, intrinsically subject to the father, or rather is his being logically prior, and the subjection subsequent? For if his essence consisted in being subject, then he is a subjection, and not a Son; yet subjection is not an essence but a quality that belongs to an essence. Also, as he goes on to argue, subjection must be defined; there is no such thing as being subject in an abstract sense; one who is in subjection must be in subjection to something or someone. (The implication again being that subjection, necessarily involving another party, cannot be of one's very being, but related to it.) For these reasons, the Son cannot have been in subjection to the Father by his very essence or being, since subjection could only have been something *incidental* to it, something contingent or conditional, and not obligatory, permanent, ineluctable — not something *essential*.

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uncertainty if it be conceived of as (according to you) a subjection. For, subjection to what, one could not say without falsehood, if no [objects of the subjection] were brought forward. But that the subjection cannot exist of itself, in its own mode of being, we will see, bringing forward some grosser and more obvious reasoning in regard to things already made; and a demonstration do accept besides. For if we grant that a person's being, for example, consists in his being subject, we will consider that his not existing consists in his not being subject. How then was it said by the Psalmist to someone, as indeed being and existing, but not yet subjected, *Submit yourself to the Lord, and supplicate him*?⁶⁹ Do you see then how utterly foolish it is to suppose that subjection has any existence in itself?

One must then necessarily confess that the Son was and existed previously in his own nature, and in this way say that he was subject to the Father. Therefore tell me, what is there to make it necessary that he who is from the essence of his Begetter, the exact impress of his nature, should fall from his equality with him on account of his being obedient?⁷⁰ For **w**e who think and speak rightly, know that he is consubstantial with the Father, and we give him equal honor in all respects, and consider that he in no way comes short of the divine rank. But as for **y**ou, consider in what manner you are pushing away from equal honor with the Father, because of alleged subjection, him who enjoys equal excellences [with him] by reason of identity of essence.

But it is just this (he says) that will support our side of the argument: namely, that the Son is obedient to the Father, and does not actively consider his own will, but rather yields to that of the Father, as above him and greater than he.

But this very thing, sir, which, according to what you say, you think will aid your argument, you will find to be nothing but the fruit of your own unlearnedness. For if we were disputing which was superior in rank and had the greater glory, your ever-repeated argument would even then scarcely seem to have any timeliness. But since it is the mode of consubstantial-

ity that is being examined, how are you not caught in no little folly, in attributing to the God and Father superiority over his own offspring in regard to it? For, as we said about subjection, we do not accept that the terms "greater" or "less" or the like are, strictly, essences; but they are something external, and qualities of essences. For that which already pre-existed and is, can be a recipient, perhaps, of "greater" or "less" by comparison with another thing; but if there is nothing before it or pre-existent with respect to which such things could happen, how can they exist by themselves, although conceived of and defined under the class of things that are incidental? So in telling us of greater or less, you do not touch the essence of the Only-Begotten, neither that of the Father, but only with external excellences or shortcomings do you embellish (as you suppose) the Father and revile the Son, although you hear him openly crying aloud, *he who does not honor the Son does not honor the Father*, and that it is fitting *that all should honor the Son just as they honor the Father*.⁷¹ For, that things which can in no way be severed into alien dissimilarity, but have one and the same essence, must be endowed with equal glory, Christ most excellently teaches, in that he does not accept to receive *testimony* to himself *from men*, as he himself said, but came forward as himself, a witness to himself credible and more worthy than all existing things. And being by nature truth, he will surely speak what is true, as one may prove from the very character of things. For you will probably allow that the "greater" or "less" do not belong to the very essence of something, but to the things that are in relation to [*or*, around] the essences of the thing. For instance, a human being will not be greater or less than another human being, with respect to his being conceived of, and called, human; for neither is a human less than [another] human, as human; neither is he greater than [another] human, as human; for the reckoning of nature is seen to be equal towards all. And the same way of reasoning will hold regarding angels too, or anything else that is made and enrolled among creation. Therefore such things⁷² are found to

⁶⁹Having proved that Christ exists (logically) prior to his purported subjection, Cyril now notes that obedience does not make one subject.

be utterly unable to comprehend such as pertains to the essences themselves, but correspond to the essences, that is to say, to what pertains to things that are around them, as we have presented above.⁷³ How then can the Father be greater than the Son, God by nature than [he who is] God by nature? For the Son's having been begotten of him will surely force you, even against your own will, to allow him to be of one essence⁷⁴ with him.

So, assuredly, it having been premised and unhesitatingly admitted that the Son is by nature God, let us, if you please, consider whether by paying him⁷⁵ equal honor with him from whom he is, we will, even more, confer honor on the begetter, or will we do the opposite, by insulting the begotten with less and inferior honor, as is really and more truly the case.⁷⁶ For it is Father's glory to have begotten one such as he himself is by nature. But the exact contrary will ensue (for it is well not to speak of what follows), if the Son does not retain the natural condition befitting him, but has inferiority either in glory or in anything else that should belong to him in order that he be entirely manifested the all-perfect and true God. Therefore, if he, being thus by nature, honors the Father, do not mock at that, O man, nor be found guilty of ignorantly finding fault, where there is least occasion for it. For I think it would be appropriate to admire him for this too, that he honors and loves his Father; for every species of virtue has, as its source and root, the essence that is above all; in it, good things first appear, and flow down to us, who are made after its image. For this reason the lawgiver commanded us also to duly honor father and mother indeed, and to this he attached the most noble rewards (for he knew, I suppose, that it was a very great thing,

⁷²such things: i.e. accidents or incidentals, as greater or less, for example.

⁷³One cannot be "more human" or "less human," or "more divine" or "less divine." An entity is either human or not; divine, or not. Therefore, the Son cannot be said to be less than the Father, as they are both divine. But properties or qualities that are *in relation to*, or that *appertain to*, an essence -- humanity, for example -- might exist in greater or lesser degree.

⁷⁴of one essence: or, consubstantial, co-essential; Grk. *omoousion*.

⁷⁵him: the Son.

⁷⁶But if we honor the Son equally with the Father, we do not really give additional honor to the Father, since the two are equally divine, the two are one God. But if we dishonor the Son by giving him a lesser honor than the Father, we also dishonor the Father, since the Son is from the Father.

⁶⁹Psa. 36(37):7 Lxx.

and so far removed from all reproach as to be even the procurer of long-enduring life). Therefore, since **we**, by being subject to and obeying our parents, are not rendered other in nature than they, but being as they are — humans, from humans — and having and keeping the definition of manhood perfect, we practice obedience as an excellent virtue; think in this way with respect to the Father and the Son. For being what he is, God from God, perfect from perfect, exact impress of the essence of the begetter — he reasons nothing other than he whose both counsel and Word he is, also reasons;⁷⁷ and he will entirely the same as the Father, being compelled by the same laws (so to speak) of consubstantiality, to co-will all good things together with the Father.⁷⁸

Do not in any way be scandalized then, O man, when you hear him say, *I have come down from heaven, not to do my own will, but the will of him who sent me.*⁷⁹

For what we said at the beginning, this we will say again. Christ said this of a definite and plain matter. For he says these words, teaching that he willed to die for all because the divine nature had so counselled, but he did not will it because of the sufferings on the Cross, and as far as pertained to the flesh, which shuns death. And we have already expended many words: but it is fitting that we should perceive that the suffering on the Cross was unwilld by the Savior Christ, in that he was human, and that we observe this from the very nature of things.

We say then that it was a work of Judaic folly that Christ should be crucified at all, and this would immediately happen from those who, because of what they had already done both to the holy prophets and the saints who were of that time, were not unpracticed in recklessness with regard to such [deeds]. But since it was not possible in any other way to raise again to life that which had fallen into death, except if the Only Begotten Word of God became human, and it was wholly necessary that, this having come to pass,

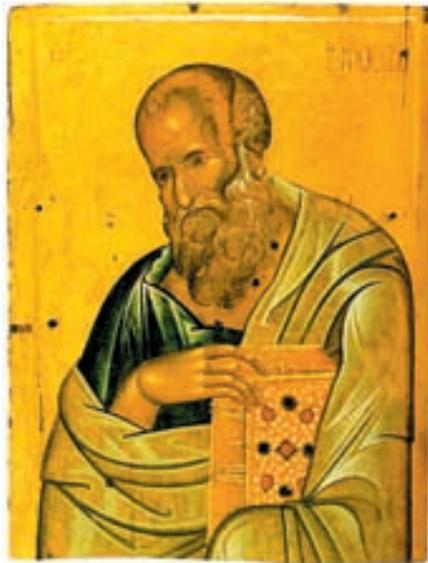
⁷⁷The Son, being the exact impress of his begetter (the Father), reasons or thinks nothing else than what the Father -- whose counsel (*voile*) and word (*logos*) he, the Son, is -- reasons or thinks.

⁷⁸Although the Son and Word, obeys the Father as a virtue since he is the Son's source and root, at the same time since the two are one, and share one will, he cannot will otherwise than the Father.

⁷⁹John 6:38.

he should suffer — he made what he did not will, his will, the divine nature having permitted this from love towards us.

For the artificer of all things, Wisdom, the Son that is, made that which was a contrivance of devilish perversity, I mean his death in the flesh — this he made a way of salvation to us and a door of life, and the devil's hopes were overturned, and he learned at last by experience that it is hard



St. John

for him to fight against God. The divine Singer⁸⁰ too seems to agree with what I have said of these things, and to hint at something of this sort, when he says, as of Christ and the devil, *in his net shall he humble him.*⁸¹ For the devil laid death as a net for Christ, but in his own net itself, has he been humbled. For in Christ's death, death was undone, and the tyrant who thought not to fall, was rendered powerless.⁸² And it would not be hard to add much more to these things; but what is before us, that will we say. If the death of Christ were not really and truly the work of Judaic wills and the fruit of their unholy daring, but the divine judgment were, as some think, the only thing that led to this — how was it not needed that that which was determined upon, should necessarily and assuredly be accomplished through humans, and not otherwise? How then, tell me, would those who complied with God's irrevocable decrees, still be justly

⁸⁰The Psalmist.

⁸¹Psa. 9:29(10:9). Lxx.

⁸²The devil, who thought he was invincible, was defeated.

punished? And how would that miserable man through whom Christ was betrayed, have been better off, *if he had not been born?*⁸³ For if the Passion be conceived of as willed by the Savior, and not unwilld in any other sense, what penalty would he reasonably pay, who was appointed minister of the Master's will and of things which would inevitably come to pass? Will it not be evident to all, that the things which seem good to the divine and ineffable nature, must surely come to pass through some [persons or events]?⁸⁴ From these [arguments] and many others, one may see that since the Son of Man has *come down from heaven* to undergo death for all men, he was both willing and unwilling, in order that he might *raise up* all *at the last day*, since it so pleased the Father himself for the good of all; but he does not will that because of these things, he should be thought of as being of a different nature at all, or in any respect inferior to him who begot him.⁸⁵

I suppose then that our opponent will now be blushing, and not denying our words on this point; but if he again opposes, and has determined that it is appropriate to wrangle yet more, I say this: If the Son has *come down from heaven* not to fulfill his *own will*, as he himself says, *but the will of the Father*; and our words in the examination of this that we have just concluded, happen not to please you — must not one say that their wills are in opposition, and that their counsel is divided contrarily? But this again is plainly obvious. For if there were no hindrance, the will in both would without a doubt be completely one: but if he sets beside the Father's will as different from it, his own will, and fulfills it, how is it not foolish to say that they are one, and not different with respect to each other?

Let us see then in what things is the will of the Father; for in this way we will discern the other also, wheresoever it tends. The Father's will then, as the

⁸³Matt. 26:24.

⁸⁴St. Cyril is not maintaining that everything that God regards as good, comes to pass, for in that case there would be no evil in the world. Rather, his argument is that every good thing which God resolves to bring about, does indeed come to pass.

⁸⁵Christ is not to be viewed as being of a different nature from the Father or in any way inferior to him, either because his human nature does not will to suffer and die, or (as was shown earlier) because he honors his Father by obeying him.

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St. Cyril on John's Gospel

Continued from page 73

Savior himself has said, is that of *all he has given him he should lose nothing, but should raise it up at the last day.* And none will deny that it is good and loving; but transferring our considerations to the opposing will of the Son, we shall find it neither loving nor good at all, but savoring of what is wholly contrary to the Father, and willing neither to save us nor yet to raise us up from death.⁸⁶ How then is he a Good Shepherd, how did he give he us a sign of the lovingkindness that is in him, in giving his life for us? For if he has *come down from heaven* to accomplish this of voluntary purpose, how does he fulfill *not his own will* in not destroying that which is brought to him,⁸⁷ but in raising it up at the last day? But if this was not his will, but he obeys rather the will of the Father, both in raising up and saving, namely, those who were lost and were conquered by death, how will we not be true in asserting that the Son is neither good nor in any way loving to man? Let the one who wars against Christ cease then, his doubt being convicted of blasphemy from every angle; and let him not bark at us about these things with his bitter words.

⁸⁶St. Cyril rhetorically follows out the logic, or rather illogic, of holding the view that because Christ says he came "not to fulfill his own will, but the Father's will," that by this he meant that his will and the Father's are different.

⁸⁷Cf. John 6:39.

"For this is the will of him who sent me, that everyone who sees the Son and believes in him may have everlasting life; and I will raise him up at the last day." (John 6:40)

Having now *defined* the good will of the Father, he makes it clear, and sets it forth more broadly for the consideration of the hearers through repeating it yet again. For he clearly explains what the method of advancement is, and what some gain from being brought in. The Father, then, gives to the Son who has power to give them life, things lacking life; he gives in this way: implanting in each one, as through knowledge, the true apprehension regarding the Son, and power to understand purely that he is God, from the true God, the Father, that being thus minded, and adorned with contemplations belonging to this, he may be brought to the reward of faith, that is, a lasting and endless life in bliss. Therefore the Father brings to the Son by knowledge and divine, spiritual vision,⁸⁸ those to whom he puts the question of divine grace. The Son receives and enlivens them, and, engrafting his own good into those who are of their own nature apt to become corrupt, and shedding on them the Spirit's life-giving power as a spark of fire, he completely re-molds them entirely toward immortality. But when you hear that the Father brings them, and that the Son gives the power of living anew to those who have recourse to him, do not go off into absurd fancies, as though each were supposed to do individually

⁸⁸Or: contemplation. Gk. *theoria*.

and severally what belongs by fitness of nature to each, but rather understand that the Father is co-worker with the Son, and likewise the Son with the Father, and that our salvation and recovery from death to life is the work (so to speak) of the whole holy Trinity. And know that the Father is able as regards all might and need, and likewise the Son, and the Holy Spirit; but through the whole holy Trinity, the good things come to us, and the God and Father is found all things in all, perfectly⁸⁹ through the Son in the Spirit.

We must nevertheless observe this also, that the value of belief in the Son is found to be great. For it has life⁹⁰ as its reward. But if he who is God by nature is known in the Son, who will any longer endure those who lead him outside the essence of the Father, and have a mouth that is not barred to blasphemy against him? For in that he says he can raise again to life that which has fallen into death, in these same words, without any distinction intervening, he ascends to identity of nature with the Father. For bringing to life is a work proper to life, and since the Father is by nature life, he too who by nature is from him, that is, the Only-Begotten, will surely be spiritually apprehended to be life.

To be continued.

⁸⁹or: wholly, completely, in their entirety or completeness. Gk. *holoklerws*.

⁹⁰Gk. *zoe*: life, especially spiritual or eternal life, as opposed to physical or worldly life and the life of sin, which is more usually *vios*.

Annual Diocesan Scholarship Presentation



Daily Devotions

MAY

1. Acts 3:19-26 John 2:1-11
2. Acts 4:1-10 John 3:16-21
3. Acts 4:13-22 John 5:17-24
4. Acts 4:23-31 John 5:24-30
5. Acts 5:1-11 John 5:30-6:2
6. Acts 5:21-33 John 6:14-27
7. Acts 6:1-7 Mark 15:43-16:8
8. Acts 6:8-7:5, 47-60 John 4:46-54
9. Acts 8:5-17 John 6:27-33
10. Acts 8:18-25 John 6:35-39
11. Acts 8:26-39 John 6:40-44
12. Acts 8:40-9:19 John 6:48-54
13. Acts 9:20-31 John 15:17-16:2
14. Acts 9:32-42 John 5:1-15
15. Acts 10:1-16 John 6:56-59
16. Acts 10:21-33 John 7:1-13
17. Acts 14:6-18 John 7:14-30 (Midfeast)
- Heb. 2:11-18 John 5:1-4 (Blessing of waters)
18. Acts 10:34-43 John 8:12-20
19. Acts 10:44-11:10 John 8:21-30
20. Acts 12:1-11 John 8:31-42
21. Acts 11:19-26,29-30 John 4:5-42
22. Acts 12:12-17 John 8:42-51
23. Acts 12:25-13:12 John 8:51-59
24. Acts 13:13-24 John 6:5-14
25. Acts 14:20-27 John 9:39-10:9
26. Acts 15:5-34 John 10:17-28
27. Acts 15:35-41 John 10:27-38
28. Acts 16:16-34 John 9:1-38
29. Acts 17:1-15 John 11:47-57
30. Acts 17:19-28 John 12:19-36
31. Acts 18:22-28 John 12:36-47

JUNE

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

JULY

1. Rom. 3:28-4:3 Matt. 7:24-8:4
2. Rom. 5:1-10 Matt. 6:22-33
3. Rom. 9:18-33 Matt. 11:2-15
4. Rom. 10:11-11:2 Matt. 11:16-20
5. Rom. 11:2-12 Matt. 11:20-26
6. Rom. 11:13-24 Matt. 11:27-30
7. Rom. 11:25-36 Matt. 12:1-8
8. Rom. 6:11-17 Matt. 8:14-23
9. Rom. 6:18-23 Matt. 8:5-13
10. Rom. 12:4-5,15-21 Matt. 12:9-13
11. Rom. 14:9-18 Matt. 12:14-16,22-30
12. Rom. 15:7-16 Matt. 12:38-45
13. Rom. 15:17-29 Matt. 12:46-13:3
14. Rom. 16:1-16 Matt. 13:4-9
15. Rom. 8:14-21 Matt. 9:9-13
- Gal. 1:11-19 John 10:1-9 (Saint)
16. Rom. 10:1-10 Matt. 8:28-9:1
- Heb. 13:7-16 John 17:1-13 (Fathers)
17. Rom. 16:17-24 Matt. 13:10-23
18. 1 Cor. 1:1-9 Matt. 13:24-30
19. 1 Cor. 2:9-3:8 Matt. 13:31-36
20. 1 Cor. 3:18-23 Matt. 13:36-43
21. 1 Cor. 4:5-8 Matt. 13:44-54
22. Rom. 9:1-5 Matt. 9:18-26
23. Rom. 12:6-14 Matt. 9:1-8
24. 1 Cor. 5:9-6:11 Matt. 13:54-58
25. 1 Cor. 6:20-7:12 Matt. 14:1-13
26. 1 Cor. 7:12-24 Matt. 14:35-15:11
27. 1 Cor. 7:24-35 Matt. 15:12-21
28. 1 Cor. 7:35-8:7 Matt. 15:29-31
29. Rom. 12:1-3 Matt. 10:37-11:1
30. Rom. 15:1-7 Matt. 9:27-35
31. 1 Cor. 9:13-18 Matt. 16:1-6

AUGUST

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

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

Catsaqua, Pa.

Holy Trinity Church

Fr. Timothy Hasenecz
V. Rev. Eugene & Matushka Fran Vansuch
Fr. Deacon Jason & Katia Vansuch
Reader Michael & Vincentine Brusko
Edward & Pauline Bachert
JoAnn Yurconic
Randy & Stephanie McCormack, Angela, Christopher
Vince Fugazzotto, Blaise
Nicki Fugazzotto, Blaise
Kiprian & Sherri Fedetz, Alex, Andrew
Steve & Barbara Symanovich
Patrick Kelleher
John Karpeuk
Anna Katchur
Trevor & Dana Heckman, Alexis, Joshua
Jack & Sandy Miller
Christopher & Nina Bagshaw, Halle, Andrew
Richard & Jean Garrison
Helen Haas
Mary & Joseph Horoschak
Rebecca Romanchik
Dr. Serges & Fay Salivonchik
Mary Yuhas
Sean & Christine Bullinger
Joe & Haydee Miller, Elizabeth, Emily
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
Susan Greitzer
Jim & Helen O'Brien, Kelly, Melissa
Sonya Gerhard
Don & Gail Ortner, Alex
Anna Lalo
Helen Suda
Mildred Bowski
Helen Fritzingler
David Danielle Bachert, Cindi, Micah
Dr. Philip & Trudy Ellmore
Basil & Kate Vansuch
Isabelle, Leo Vansuch
George Papaharalambos

INDEED HE IS RISEN!

Joseph Wozniak Peter & Florence Mazur
Jo Anne Olejnick

Coaldale, Pa.

St. Mary's Church

Rev Andrew & Mat. Suzanna Diehl
Gloria Bench
Michael Bench
Helen Berezniak
Harry Bialis
Anna Bogash
Ted Bogash
Analisha & Vanessa Christman
Melanie & David Christman
Ray & Mary Jo Danchak
John & Mary Evetushick
Julia Forte
Barbara Gallagher
Olga Hebda
Marie & Chris Kalavritinos
Helen & Wash King
John & Dorothy King
Russell King
Geri King
Ann Kononchuk
Michael Lorchak
Ted & Pauline Lorchak
Mary Lutash
Ben & Olga Macalush
Pauline Maholick
Paul & Kay Maliniak
Liz O'Shura
Jack & Millie O'Shura
Helen K. Ostrosky
Julia Patochek
Petrina Poko
Melanie & Joe Preschutti

Lindsey Remington & Natalie James
Mr & Mrs Otis Remington

Andrew, Julia & Nicholas Rudenko
Douglas & Mary Ellen Rudenko

Larissa Seneres

Paul & Helen Sheers

Althea Shellock

John & Eleanor Sidoriak

Olga Sidoriak

Ann Slanta

Simon & Martha Stafiniak

Anthony Vavra

Jesse & Melissa Weidaw

Harry Wyshosky

Richard G. York

Ron & Marie Yurchak

Mary K. Zemanik

Coatesville, Pa.

St. Nicholas Church

Fr. Joseph, Mat. Kathy & Family

Altar Boys

Church Choir

Church Council

Reader John Zatyczyc

Reader John Kosturos

George Babich

Mary Collier & Family

Val & Sandy Dzwonczyk

Bob & Susan Frantz

Jim Giannaris

Nanette Hare & Family

Vera Hatcher

Lula Kopteros

Nick & Popi Kousisis

Nina Petro & Son John

Nicholas & Ann Ruczak

Charles Sarosi & Family

Michael Sarosi

Georgette Sarosi

Peter & Voula Skiadas

Ted & Martha Skiadas

Peter & Effie Svokos

Ann Wilson

Athens 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 Coneck

Eugenia Congdon

Greg, Kim & Casey Congdon

Mary Ann Congdon

Louise & Henry Gosh

Anne Janusz

Rosemary Jubinski

Tiffany Kilmer

Larissa & Sam Laing

In mem. Mary & Thomas Mikolaichik

Kathryn Owens

George & Dee Sheypuk & Family

Joseph Shipsky

Mary Steponaitis

Elizabeth Wargo

Stephen Wargo

Yvonne & John Wargo

Janice Witko

Anna Wolfe

Ronald Wolfe

Martha Woytowich

Patricia Zimowski

Donald Zablotsky

Edwardsville, Pa.

St. John the Baptist Church

Fr. Martin Browne, Matushka Heidi & Family

Anna Pengrin

Mary Pengrin-Sal

Lydia Lynch and Children

Henry And Dr. Angela Sal

Julia Sitar

Jule Maceiko

Anna Billek

Wanda Wanko

Eugene and Shirley Gingo

Aric & Michele Gingo

Talia, Gabrielle & Jesse Kosierowski

Ivan, Vladimir & Maxim Gingo

Elizabeth Dutko

Anna Dutko

Helen Moncovich

Kathryn Prokopchak

Ben & Lucille Dragan

Helen Deletconich

Helen Spinicci

Samuel & Mary Stanchak

Rebecca Kosierowski

George Grabousky

Florence Kotch & Family

Peter & Marie Souchick

Christine Adamski

Christine Ferenchick

Tyler & Megan Ferenchick

Karen Adamski

Brandyn & Madison Robbins

Tanya & Michael Cook

Michael K. Cook

Lorraine Brader & Family

Eva Turaj

Evelyn Swetts

John Swetts

William Deletconich

Pat Kulikowich

Kathy Harmanos

Kyra Harmanos

Liz Wozniak

Frackville, Pa.

Holy Ascension Orthodox Church

Fr. Barnabas, Mat. Daria & Myra Fravel

Mat. Helen & Christina Kuchta

Anna Martin

Paul Martin

Mel Martin

Anna Dikun

Olga Chrush

Mr. & Mrs. Michael Cuttic

Larissa Holowaty

Peter & Marie Weremedic

Peter Weremedic Jr.

Michael & Rosanne & Michael Weremedic

John, Elizabeth & Madeline Wittig

Carole Sagan

Sergius & Sandy Chrush

Vera M Timko

Elizabeth Yust

Olga Chuma

Alex & Anna Peleschak

David, Stephen & Sandra Peleschak

Anna Sowachak

Mary Reed

Helen Polanchyck

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 Kleman

Sophia Pellock and Family

Greg, Rita, Greg Tatusko

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 & Chrysa Pasqualone

Xenia Bancer

Francis Plasha

Millie Sokol

Reader Gregory & Sharon Hubiak

Katya & Alexander Hubiak

George & Anastasia Plisko

John W. Weaver

Serge & Svetlana Taptykoff

John, Dina, Amanda & Zander Prokop

Mary Anne & Andy Toroney

Stephen M. Sissons

Alex & Peg Hendrick

Judith Tabak Newell

Anna C. Woodring

Wayne & Olga Anderson, Veronika Martynova

Bill & Jeanne Sokurenko

Mr. & Mrs. George Taylor & Sons

Dan Chobany

The Lynch Family

The Hammerer Family

Frank & Judy Di Maggio

Paul Stafiniak

The Kelley Family

Daria, Tony, Natlya & Michael Tataschiere

Joan F. Godun

Doris K. Koveal

Claire & Maryellen Brown

Ralph & Sheron Bitsko

Sonia Krowsow

Chobany Family

Oleg & Jean Dudkin

Victor Krupitsch & Family

Sandra M. Gawchik

CHRIST IS RISEN!

Harrisburg, Pa. Christ the Savior Church

Father Dan & Matushka Theodora Ressetar
Father Michael & Matushka Olga Kovach
Father Neal & Matushka Sherry Carrigan
Deacon Joseph & Matushka Tatiana Kreta
Dorothy Barbu
Dan & Donna Bretz
Willard & Sue Brown
John & Miriam Dedyo
Suzanne Demchak
Zecharias Dermas
John Mean Dotsey
Pat Drebrot
The Drozd Family
Dave & Diane Dugan
Andy & Dorothy Fedetz
Mr. & Mrs. Kidane Ghebremichael
Paul & Mary Ann Hadginske & Family
Ronald & Elizabeth Hancher
Mr. & Mrs. George Hatalowich
Hebda Family
Carl & Debbie Hisiro & Family
William & Ruth Kantor
Mr. & Mrs. George Kaznowsky
George & Helen Kruse
Basil & Anna Kuchta
Kathy Kuchwara
Helen Kurylo
Katherine Macut
Gloria Maliniak
Alice & Mike Mallick
Lydia Mantle
Angie McGreevy & Family
Vasily Nevesely
Dr. & Mrs. Joseph Norato
Evelyn J. Onufer
Mr. & Mrs. John Osuch Jr
The Pankiw Family
The Pawlush Family
Paul & Betty Pellegrini
Nick Pestrock
Carl Polansky
Greg & Candi Ressetar
Sophia & Dimitri Ressetar
Nicholas Ressetar
Alex Ressetar
Joseph Russian
John & Nadzia Schilling
The Spaseff Family
Basil & Irene Suple
Mr. & Mrs. Harry Sysak
Helen Tatusko
Peter & Patricia Taleff
Jonathan & Jessica Taleff
June Taleff
Mrs. Jane A. Volscko
Ron & Judy Webb
Joanne Wevodau
Richard & Sandy Wood & Family
Helen Yannone
Mr. & Mrs. Michael Zuro & Family

Jermyn, Pa.

St. Michael's Church

Father John & Matushka Kowalczyk, Sophia & Nicky
Father Gabriel & Matushka Petorak
Father Vasili & Matushka Gilbert (Salem, MA)
Father Daniel & Matushka Geeza
Andrea, Andrew & Rachel Baldan
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
Bob & Eileen Dance
Eva Demchak
Marie Derkasch
Stephen & Chris Derkasch
Dr. & Mrs. William Derkasch
William, Courtney & Alexa Derkasch
Delores Dreater
Kaye Fedirko
Alexandra Fedorchak
Donald & Rosalie Fives
Annabelle Franchak
Pauline & Nick Frenchko
Vasili 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
Mike & Gloria Klapatch & Sons
Henry Korpusik
Jeremi & Nicole Korpusik
Mary & Henry Korpusik
Thelma Koval & Family
Joseph & Theresa Krenitsky
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
Sam & Mary Ann Mosley
Ann & Ed Narcoonis
John & Barbara Naydudch
Justine Orlando
John & Patsy Pash
Stephanie & Rob Pliska & Family
Willard Puzza
Susan Schlasta & Family
Adam & Mary Ann Serafini
Delores Sernak
John Sernak
Mary Sernak
Ron, Lorraine & Ann Sernak
Delores Serniak
Steven & Kathy Serniak
Gloria Shaw
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 Zaccone
Peter D. Zaccone
Mary Zielinski
Betty Zrowka
Dorothy Zrowka

Lykens, Pa. Holy Ascension Church

Margaret Carl
John H. & Nancy Coles
John M. Coles
Christopher Coles
Mary & Tommie Friday
Warren & Irene Giordano
Ann Mahoney
Dr. Alexander & Katherine Pianovich
Dr. Paul & Jane Pianovich
Alex & Stephen Pianovich
William & Susan Pinkerton
George & Heleh Sass
Nadis Sass
Ann Sovich
Nicholas Sovich, Jr.
John Sultzbaugh Family
John & Judy Sweikert
George Tiazkun
Helen Timko
Patti & Joseph Welsh
Kathleen Welsh

McAdoo, Pa.

Holy Trinity

Fr. Walter & Matushka Nancy Smith
Flora Smith
Tracy Gabarsky, Christina & Jason
Helen Cortez
Pearl Elko
Anna Fanelli
Zenovia Galagotiss
Mary Ann Graino
Joseph Jevitt
Michael & Michele Klesh
Mr. & Mrs. Robert Kovacsics, Anna & Richard
Anna Mae Kuklis
Anna Kurtz
Douglas & Jen Kurtz
Gregory, Cathy, Carrie, Alyssa & Greg Kurtz
Michael, Jan & Michael Kurtz
Anna Lazur
Jack, Mariah, Sarah, Anna & Eva Olivieri
Daniel Oneschuck
Tague Osadche
Helen Osuch
Cindy Polli
Lonnie Polli
Kim, Alexander & Stephen Pyle
James Ridgik
Sophie & Clark Shamar
Paul & Annette Smerklich
Mary Stronko
Irene Yaworsky
Mr. & Mrs. Michael Zabitchuck

Mechanicsburg, Pa.

Holy Apostles Mission

Fr. Timothy Mat. Anastasia & Nicholas Hojnicky
Eugene Minarich
Metro Petrosky
Joseph, Linda, Joseph Jr. & Jacob Kurtz
Joseph & Pauline Fetsko
Timothy M. McMahon
Mrs. Monica Burgett
Andrew Burgett
John & Angela Costas
Steve, Mary & Sophia Sak
John & Molly Pylypciw
Paul, Alexandra, Herman & Xenia Makosky
Mark, Barbara, Matthew & John Linnehan
Joe, Melissa, Brennan & Brooke Washburn
Karen Simons
Michael & Margot Katchur

Minersville, Pa.

SS. Peter and Paul Orthodox Church

Fr. Michael and Matushka Hatrak
James and Anna Antonio
John and Gloria Barnetsky

INDEED HE IS RISEN!

JoAnn Brinich
Ralph & Kathy Brinich & Adam Frantz
Susie Frew
Pat Stetz Grammes
Elsie Herman
Rick, Lynda, Lauren and Ricky Hutton
Olga Kirkauskas
Harry Oakill
Luke and Theresa Oakill
Anna Olexa
Lisa and Michael Pascuzzo
Christian and Sofia Pascuzzo
Mike, Barb and Cassandra Rogers
Susanne Stablum
Joan Stetz
David and Georgine Studlack
Sandra Wasilus
Anna and Sandra Wyslutsky

Mt. Carmel, Pa.

St. Michael's Church

V. Rev. Michael & Matushka Evans
Bud Chesney
Anna & James Gillespie
Michael & Anna Chesney
Stanley & Virginia Chesney
Friend Of The Parish
V. Rev. Claude Vinyard
Sandra Sebasovich
Anna Gondal
Leon Markovich
Bernie & Tanya Malkoski
George Panikarchick
Alma & Joe Katchick
Chris Buchkarik
Olga Berkoski
Marie Cuff
Paul Wislock
Margaret Olaf
Catherine Shaffchick
Ermie & Maryann Hill
Ann Tanny
Eveann Shamus
Thomas Alekseyko
Julia Bushick
Olga Leon
Daniel Leon Mary Zeluskey
Catherine Hardnock
Dorothy Beckus
Peter Yastishak
Brock Bridy
Mrs. Jean Mathias & Chris
Theresa Pochekailo
Florence Bubernak
Stanley & Vera Zbicki
Joe & Sandy Tosca
Mrs. Helen Timpko
Marilyn Frye
Stephanie Peek
Deanna Ciocco

Nanticoke, Pa.

St. John the Baptist Church

Fr. John, Mat. Catherine Russin,
Stephan, Aleksy, Sarabeth, Mason & Madison
Christina Cherkis
Christine Cieslak
James & Mary Ann Oram
John Pihanich, Lori, David & Deborah
Joseph P. Paprota
Dr. Joseph R. Paprota
Mary Paprota
Jillian Paprota
Marge Sokoli
Olga Sulewski
The Truszkowski Family
Mary Zupko
Pearle & Mike Zupko

Old Forge, Pa.

St. Michaels Orthodox Church

V. Rev. S David Mahaffey, Jr.
V. Rev. Theodore Orzolek
V. Rev. Elias Krenitsky
Altar Boys
Church Choir
Matushka Karen Mahaffey
Mary Adamiak
Jacob Barsigian
David, Kate, Alexa & Adam Barsigian
Sandra & John Barsigian
Helena & Paul Bezuhly
Nicole, Lindsey & Tyler Cochrane
Helen Chesniak
Sandra & Bill Condon

Cushner Family

David, Lana & David Paul Cushner
Elko Family
Maria Augustine Emily & Jake
Elizabeth Figg Prokopchak
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
Greg Krevko
Tina Ludwig
Rose Macheska
Nadia Macheska
Nikolas Mahaffey
S Michael Mahaffey & Nicole Koch
Seth Mahaffey
Kyra Mahaffey
Martha & Ned Matechak
Marie Morek
Scott & Anne Peatross
Michael & Sara Peatross
Lovie & Ann Peregim
William Pregmon
Stephen Peregim
Al & Mary Pritchyk
Irene & John 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

Rev. Paul & Matushka Michelle Fetsko
Very Rev. Michael Lepa
Very Rev. & Mrs. Eugene Pianovich
Reader David Brzuchalski & Family
Helen Bryer
Stephana Butchko
Elizabeth Generotti
Mary Jane & Tanya Gilbert
Justine Horhutz
Harry & Elizabeth Hunyak
Robert & Cynthia Jones & Family
Ken & Stacey Kashuba & Family
Anna Klemko
Eleanor Krushinski
Michael & Amelia Kuzmiak
Joseph & Anastasia Mazur
Fran Meholic

Dr. Gregory Meholic
Claudia Mikulak
Maria Oles
George & Elizabeth Perechinsky
Michael & Sonia Prestys & Family
Barbara Puhalla
Ashley Puthorosky
John & Margaret Puthorosky
Marguerite Puthorosky
Pete & Joni Rezanka & Family
Joseph & Ann Schlasta & Family
James & Donna Specht
Kyra, Chelsea, & Ian Specht
Linda Stuchlak
Michael Stuchlak Sr.

Olyphant, Pa.

St. Nicholas Church

Fr Vladimir Fetcho
Matushka Marianne Fetcho
Richard & Julie Cesari
James & Jonathan Cesari
John & Josephine Chichilla Sr.
Henry & Joan Derbin
Jerry and Carol Dreater
Paul and Sylvia Dreater
Capt. Paul & Lori Anne Dreater Jr.
Kayla & Liam Evanina
Dorothy Fetchina
Joseph Fetchina
Marie Grabania
Michael Grabania
Tatiana and David & Tyler Hughes
George Kopestonsky
Olga Kuzmick
Shawn and Nicole McDonald
Kyra & John Nightingale
Vera & Tom Price
Mr. & Mrs. Stephen Rebar
Dr. & Mrs. Larry R. Sherman
Eugene Strosky
James & Helen Thomashefsky
John & Ann Turko
Mary Youshock

St. Stephen's Cathedral Philadelphia, Pa.

Fr. Victor, Matushka Anastasia,
Elizabeth & Katherine Gorodenchuk
Matushka Mary Fedoronko
J. Wellington Adams
Atanas Atanasov
Mary D. Birkenbach
Anna Cebular
Paul Cholakis
Charles & Halina Colter
Nicholas Cronin
Ray, Michele, Matthew & Natalie Decker
Willis & Lubie Dietrich
Paul, Diane, Laura & John Fedoronko
Dr. Jack, Irene, Alexander, Halina,
Kyra, Sophia & Natasha Forest
Bill & Nina Gavula
Matthew Gavula
Michael Gavula
Olga Gazak
Anna Michael Fedyck-Hargrave
Agnes Herbut
Nicholas & Nina Horsky
Arnold, Katherine, Anna & Alexa Jensky
Catherine & Leonard Jones
Christopher, Michael & Nicholas Jones
Lorraine & Harold Kane
Elaine Kasmer & Joseph Clark
Nadia Kolesnik
Mr. & Mrs. John Kolesnik & Family
Mr. & Mrs. Michael Kolesnik & Family
Mr. & Mrs. Stephen Kolesnik & Family
John Kozlowski
Greg, Lydia, Kira, Nicholas & Gregory Kuzmanchuk

CHRIST IS RISEN!

Mikeal, Alyssa & Sarah Lampreich
Nichole Lampreich
Peter & Martha Linski
Sonia, Larissa & Michael, Jr. Mariani
Marge Maurer
Anna Miller
Christine Nass
Janice Nass Joseph O'Brick & Kerri
Olga Oprouseck
John Osuch
Catherine Paulasack
Helen Plunkett
Heinz & Tamara Poessl
Stephan & Marge Pron
Larissa M. Pron
Stephan N. Pron, III
Kathie & Sergio Rabaca
The Ren Family
Stephanie & Valerie Ristvey
John, Denise, Sonia & Michael Rowe
Anna D. Simpson
Joseph C. Simpson
Larry, Connie, Jon & Chris Skvir
Anna Smith
Bill, Eva, Helena & Anna Smith
Joseph & Catherine Stearne
Walter & Carolyn Stephan-Stephanowich
Tatiana Stephanowich & Kristin LaMacchia
Mary Suchniak
Robert Gregory Tallick
The Taptykoff Family
Maura & Andrew Wagner
Eva & Bill Wasser
Daria & Andrew Yencha
Megan, Andrew, Stephen, Matthew,
Timothy, Brielle & Michael Yencha
Irene Zaroff
John & Anna Zwick
John Daniel Zwick

Pottstown, Pa.

Holy Trinity Church

V.Rev. Michael & Matushka Anna Marie Slovesko
Rev. Gregory & Matushka Jane O'Leary
Protodeacon Peter & Matushka Marnie Skoog & family
In Memory of Plinio & Matilde Atena
Eleanor Barnosky
Mr. & Mrs. Joseph Bendyk & family
Mr. & Mrs. Jon Black
Reader John and Alexandra Black & family
Mr. & Mrs. John Boretsky
Mr. & Mrs. Paul Boris & family
Mr. & Mrs. Michael Brilla & family
Mr. & Mrs. Edwin Budich
Mr. & Mrs. Jonathan Carter
Mr. John Chepetz Sr.
Mr. & Mrs. James Crawford & family
Mr. & Mrs. Kraig Diener & family
Mr. Joseph Dutzer
Mr. Carl Ecker
In Memory of Dorothy Ecker
Mr. & Mrs. David Eurillo
Mr. & Mrs. George Gerasimowicz
In Memory of Anne & Walter Green
Mr. & Mrs. Walter Green
Mrs. & Mrs. Harrison & family
Rebecca Hutnyan
Vanentina Jarosiewicz
Mr. & Mrs. Krassi Kachorov & family
Georgia Karabotos
Mrs. Darlene Kershner
In Memory of Thekla Kuchta
Mr. & Mrs. Marchesini & family
Michelle Marsteller
Victoria McDonnell
Mary Monarek
Mark Moore
Jennifer Mourar
Mr. & Mrs. Montgomeri & family
Mr. & Mrs. Eric Mosser
Martha Mossner

Christina Nadeau
Theresa K. Ott
Helen Pershinsky
Mr. & Mrs. Joseph Pihanich
Mary Rapchinski
Christine Rapchinski
Anna Rapchinski
Effe Romanik
Ken Sekellick
Mr. & Mrs. James Worthington & family
Mr. & Mrs. Charles Wurster
Stephen Yetter

St. Clair, Pa.

Assumption of the Virgin Mary Orthodox Church

Fr. Michael and Matushka Hatrak
Leah Crush
Olga DeMarkis
Tusha Dernbach
Marguerite Dimoff
Wassil and Georgene Draovitch
Tatiana Heffner
John Hoptak
Jim and Ruthann Kerick
Steve and Justyna Pelak
Marge Rosenberger
Ted and Jeanette Sagan
Sam and Joan Wisnosky

Shillington, Pa.

St. Herman of Alaska Church

V. Rev. & Mrs. John 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. John Benza
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
Mr. Stephen Durniak
Mrs. Gloria Duty & Adam
Mr. & Mrs. Nicholas Ermolovich
Emily Anne Ermolovich
Mr. & Mrs. David Grim & Family
Bill & Rosalie Hardman
Terry & Debbie Hojnowsk
Mr. Walter Hojnowski
Daniel Hretz
Xenia Hretz
Mr. & Mrs. Edward Hyland
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
George & Danielle Pahomov
Larissa Pahomov
Ms. Camille Palese
Mrs. Alexandra Prawlocki & Family
Mr. & Mrs. Joseph Reba & Family
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
Mr. Jonathan Sotak
Ms. Gloria Spitko & Kyra
Mr. & Mrs. Michael Talley & Jonathan
The Terenchnin 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

Fr. George & Matushka Sophia Hill
Alexandra, Catherine & Russ Hill
James & Mary Ann Braun
Maria K. & Jefferson H. Braun
Olga & John Buberniak
Thomas & Jennifer Casper & Family
Nadine Demianovich
Olga Gallick
Peter & Paula Getziw
Christopher Getzie
Helen Hrichuk
Ronald & Loraine Kavalkovitch
Ron Kavalkovitch & Damian Drobish
Ron & Luba Kilmer
Stephen & Ester Kowaslsky
Julia Mazza
John & Mary Okorn
Marie Proch
Maria Proch
Walter & Mary Anne Proch
Sem. John & Kimberly Proch
Christina M Proch
Elizabeth A. Proch
Dr. David & Daria Roat
Alexandra Roat
Benjamin Roat
Jo Ann Somple

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
V. Rev. & Mrs. T. Stephen Kopestonsky
V. Rev. Michael Lepa
Protodeacon Keith S. Russin
Reader Thomas Donlick
Reader Gregory Hatrack
Reader Gregory Sulich
Matushka Elizabeth Geeza
Matushka Dorothy Sulich
Marge Barna
Alice Boga Betty A. Figura
Dr. David & Mary Ford, & Emmelia
Mrs. Mary Huniak & Family
Mr. And Mrs. J. Kuchmanich
Metro Lazorack

All in the Diocesan Family

Berwick

Holy Annunciation Parish

The youth of parish helped make this past Christmas brighter for our residents in nursing homes, by making cards for the residents and presenting them with a poinsettia. They also sang songs of the season to the delight of all. The children also baked cookies and presented their annual play on St. Nicholas' Day.

HALO, the ladies' club, held a winter fiesta on January 22. They used some of the proceeds to donate an icon for the new office in memory of Mary Stenko.

Zachary Beckly received his first holy confession on February 4, 2006.



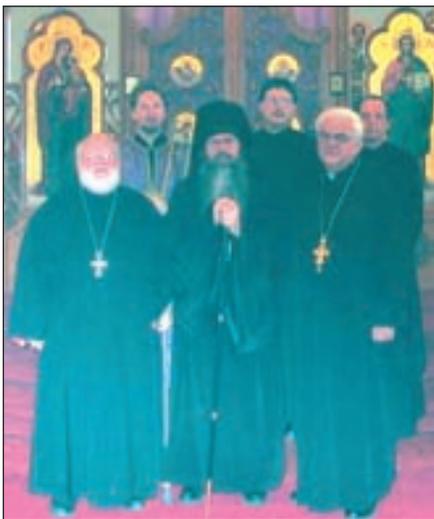
The Berwick children sing for the residents



St. Nicholas' Day play cast members



Bethlehem St. Nicholas Church



Archpastoral visitation of Bishop Tikhon to Bethlehem



The icon-bearers on Sunday of Orthodoxy

**Catasauqua
Holy Trinity Church**

Fr. Timothy blessed new Divine Liturgy books for the pews and a new sick call kit donated to the parish. On the Sunday of Orthodoxy, the youth of Holy Trinity made a procession with the holy icons.

Baptism: Emily, daughter of Joe & Haydee Miller, Feb. 26.



Fr. Timothy with newly-illuminated Emily and her parents



Fr. Timothy blesses sacred items while children look on

**Coaldale
St. Mary's Church**

Marriage: Marie Ostrosky & Christopher Kalavritinos, Oct. 22, 2005



Fr. Andrew reads the holy gospel during the Kalavritinos's wedding



The active youth of St. John's parish in Edwardsville after their yolka

**Edwardsville
St. John the Baptist Church**

The Sunday school students sponsored three projects for Christmas. A raffle featured a donation from each student's family, providing the Sunday school's Christmas donation to the church. Winners for the raffle were drawn and refreshments were served after the annual yolka that was held on December 18.

This past Christmas the church school students also remembered the men and women serving in the armed forces of our country in Iraq, by sending boxes of needed items. The Sunday school students filled 23 shoeboxes and mailed them to service men and women in Iraq.

Each year the students of St. John's find a community project to improve life for the needy in their community. The project chosen this year was the collection of gloves, hats and scarves, which were then donated to a community homeless shelter.

**Frackville
Holy Ascension Church**

The St. Tikhon's Seminary Choir visited the parish recently. Fr. Sergius directed the choir, which sang the responses to the Divine Liturgy. The parish then hosted the choir for a dinner following the Divine Liturgy.

Baptism: Alexa Ann Fletcher.



Alexa Ann's baptism

All in the Diocesan Family

Harrisburg

Christ the Saviour Church

This past Nativity brought a special visitor to the Christ the Savior Church: Fr. Igumen Afanasy (Nos), a graduate of St. Tikhon's Seminary in South Canaan and a member of the monastic community of St. Onufrey's Monastery in Jableczna, Poland. Serving with Fr. Afanasy were Fathers Daniel Ressetar, Michael Kovach and Neal Carrigan. On the second day of the Nativity choir members visited nursing homes and private residences singing the traditional Christmas Carols.

Jermyn

St. Michael's Church

St. Michael's Center, under the direction of Protodeacon Gabriel Petorak, held a very successful lenten ethnic food sale every Friday during the great Fast, and an equally successful Pascha project, with over 1,700 Easter breads sold.

The church school had a successful year, with a communion breakfast held on Lazarus Saturday at Alexander's Restaurant. Easter candy baskets were presented to our church school children following the meal.

St. Mary's Orthodox Church in Dubranych, Western Ukraine, our sister parish, will be visited this July by Protodeacon Gabriel Petorak. During the visit a new carpet will be installed, thanks to the generosity of our faithful in Jermyn.

Mechanicsburg

Holy Apostles' Mission

On Saturday, Dec. 24, 52 parishioners and friends of Holy Apostles Mission gathered at "Mission Central" (our temporary place of worship) for our 2nd annual parish holy supper. Following the traditional prayers, meal, and caroling, 60 of the faithful gathered for the celebration of the full Christmas vigil.

The weekend of February 18-19, His Grace Bishop TIKHON made an archpastoral visit to the mission and served the hierarchical Divine Liturgy. A potluck was had after the service, and His Grace fielded questions from the faithful on various topics.

Nicholas Edward Hojnicky was bap-



Fr. Sergius directs the seminary choir at Frackville



Church school children with Easter candy baskets



Fr. Timothy greets Bishop Tikhon

tized and chrismated on Sunday, Feb. 12 before the liturgy. Concelebrating with Fr. Timothy were Fr. Nicholas Molodyko-Harris, Nicholas's grandfather, and Fr. Michael Dahulich, dean of St. Tikhon's Seminary. Deacon David and Matushka Tamara Cowan of St. Tikhon's Seminary are the godparents. Despite the 8 inches of snow, the mission was filled with 85 faithful people for this celebration.



Fr. Timothy & Matushka Anastasia with Nicholas



Bishop Tikhon blesses the faithful of Mechanicsburg Mission



Baptism of Nicholas Hojnicky



Newly illumined Dylin and Ella with their families

**Minersville
Ss. Peter and Paul's Church**



Fr. Michael Hatrak greets Bishop Tikhon after the lenten mission service

**Nanticoke
St. John the Baptist Church**
Marriage: Melanie Hoats and Joel Smith, Sept. 17, 2005.
Baptism: Dylin Alan Atherton and Ella Marie Panzik, Sept. 25, 2005.

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



Fr. John with newlyweds

Old Forge

St. Michael's Church

Parishioners celebrated a special event in the life of one of our parish sons who became a priest. Archpriest Theodore Orzolek celebrated the 40th anniversary of his ordination to the priesthood on Dec. 19. The parish held a reception in his honor on Feb. 5 after the liturgy. Fr. David Mahaffey presented Fr. Ted with a Synodal gramota on behalf of His Beatitude, Metropolitan Herman and the entire Synod of the Orthodox Church in America. Fr. Ted was joined by his family and friends during the coffee hour.

The church school of St. Michael's enjoyed a special outing this winter when they were taken to enjoy the Duquesne University Tamburitans at the Mellow Theater in Scranton.



Parish officers present Fr. Theodore with a gift



Fr. Ted with his family at the reception

Philadelphia

St. Stephen's Cathedral

His Grace Bishop Tikhon made an archpastoral visit to St. Stephen's Cathedral in Philadelphia on the feast of the Holy Protomartyr Stephen. Among those celebrating with His Grace were the rector of the cathedral, Fr. Victor Gorodenchuk, Igumen Afanasy of St. Onuphrey's Monastery, Orthodox Church of Poland, and Fr. Michael Dahulich, dean of St. Tikhon's Seminary. Fr. Afanasy received a gift from the faithful of the cathedral to help build up his monastery.



Altar servers with His Grace, Bishop Tikhon and clergy



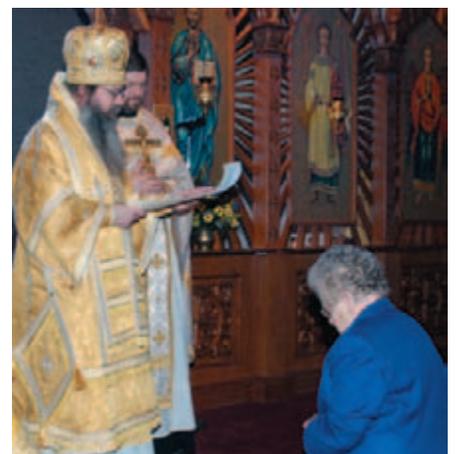
Joseph O'Brick and Olga Oprouseck received diocesan gramotas



Buffet at St. Stephen's social hall



Bishop Tikhon presents monetary gift



Shillington

St. Herman of Alaska Church

In December, the women of the sisterhood held an annual St. Nicholas Dinner, and the youth of the parish presented their nativity program. In January, on the eve of Theophany, about 25 parishioners gathered to participate in a parish holy supper lenten meal.

Baptism: Riley James, son of Kim & Keith Bergan.

Chrismation: Robert Rowe.



Fr. John prays for Robert Rowe and his sponsor, Fred Leer



Participants in nativity program at St. Herman's



St. Nicholas distributes "coins" in Shillington



Riley James Bergan & family

**Wilkes-Barre
Holy Trinity Church**

Work continued this year on the cupolas of Holy Trinity Church. A new coating of gold leaf and painting was added to enhance the look of the church.

Baptism: David Clark



Newly baptized David Clark with family members



Monastery church school awaiting a lesson



The group from St. Tikhon's with Fr. David



Restoration of cupolas at Holy Trinity Church

South Canaan

St. Tikhon's Monastery

In recent years the church school at the monastery has grown quite considerably due to the increased number of married students now attending the seminary. On an average Sunday there are over forty children of school age in attendance. It was decided to give them an opportunity to visit a local parish. They chose to visit St. Michael's parish in Old Forge on St. Mary of Egypt Sunday. Under the direction of Matushka Tamara Cowan (wife of seminarian Fr. Deacon David Cowan) and Mrs. Michelle Soucek (wife of Seminarian John Soucek), arrangements were made for them to spend a day in Old Forge. They arrived for Divine Liturgy shortly after 9:00 a.m., had a church school lesson from Fr. David Mahaffey, and then went to Augustine's Club 17 Restaurant, owned by St. Michael's parish president, Maria Augustine-Emily, where they made their own pizzas. The group of students and teachers from St. Tikhon's returned to their homes in the afternoon.



Christine Soucek starts the pizza-making line under Maria Emily's guidance

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

You are Cordially Invited to Attend the
St. Tikhon's Seminary Grand Banquet
in honor of the
64th Annual Academic Commencement
Sunday, May 28, 2006

5:00 p.m. Reception -- Cash Bar 6:00 p.m. Dinner
Beef Dinner

Genetti's Convention Center, 1505 S. Main St., Dickson City, PA
\$35.00 per ticket

For BANQUET RESERVATIONS, make your check payable to: **St. Tikhon's Seminary**

Please mail your check and reservations to:
Mary Sernak, Reservations Chairperson
700 Delaware St., Mayfield, PA 18433
Phone: (570) 876-5855

Checks must accompany all reservations

Name _____
Address _____
City _____ State _____ Zip _____

For table reservations we request that the following be seated at our table:
(Groups of 8 per table will be honored.)

- | | |
|----------|----------|
| 1. _____ | 5. _____ |
| 2. _____ | 6. _____ |
| 3. _____ | 7. _____ |
| 4. _____ | 8. _____ |

AREA HOTEL AND MOTEL ACCOMMODATIONS -- May 27 - May 29, 2006

The following list reflects availability of rooms as well as a special rate for pilgrims and guests.
Therefore, call please the hotel or motel as soon as possible. Please reserve your room in advance.

Scranton / Fairfield Inn, Dickson City, PA 800-288-2800 \$150 - Double: \$155
Sleep Inn, Scranton, PA 570-961-1116 \$75 Double
Oliver's Motel, Simpson, PA 570-222-3181 \$76 Double
Fife & Drum Motel, Honesdale, PA 570-253-1392 \$69 Double
Comfort Inn, Hamlin, PA 800-523-4426 25% discount - availability limited
Holiday Inn, Dunmore, PA 570-343-4771 \$149 - Double
Dunmore Inn, Dunmore PA 570-346-6511 \$55 Double



Michael and Arlene Pasonick make a presentation to His Beatitude, Metropolitan Herman, in the amount of \$67,350, from the St. Alexis Foundation. Throughout many years, Michael and Arlene Pasonick have presented thousands of dollars from the Foundation. May our Lord grant them many years for their stewardship and for their extreme generosity to Saint Tikhon's Seminary and to the Orthodox Church in America.

102nd Annual Pilgrimage
St. Tikhon of Zadonsk Orthodox Monastery
South Canaan, Pennsylvania
May 26–29, 2006

We, the Brotherhood of the Monastery of St. Tikhon of Zadonsk, North America's first Orthodox Monastery, located in the village of South Canaan, Pennsylvania in the beautiful Pocono Mountains, invite you to gather with our Venerable Hierarchs, Beloved Clergy, and faithful Orthodox Christians in the Centennial Year of the Consecration of the Monastery Church

Pilgrimage Schedule

Friday, May 26, 2006

- 4:00 p.m. Formal Opening of the Pilgrimage — Vespers and Matins — Monastery Church
- 6:00 p.m. Procession around the Monastery Church and Akathist to St. Tikhon of Zadonsk,
— followed by Veneration of his Relics

Saturday, May 27, 2006

- 9:00 a.m. Hierarchical Divine Liturgy
- 2:00 p.m. The 64th Annual Academic Commencement of St. Tikhon's Orthodox Theological Seminary
— Seminary Auditorium
- 4:00 p.m. All-Night Vigil — Monastery Church

Sunday, May 28, 2006

- 9:00 a.m. Hierarchical Divine Liturgy
- 4:00 p.m. Vespers and Matins — Monastery Church*

Monday, May 29, 2006

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

*Priests will be available for confessions at these times.



Memorial Day, May 30, 1906: Fr. Benedict Turkevich leads procession to the newly built monastery temple for the first Divine Liturgy there. The procession approaches from the north side; the view is from the former second floor monastery balcony

Plan now to organize a bus from your parish or group