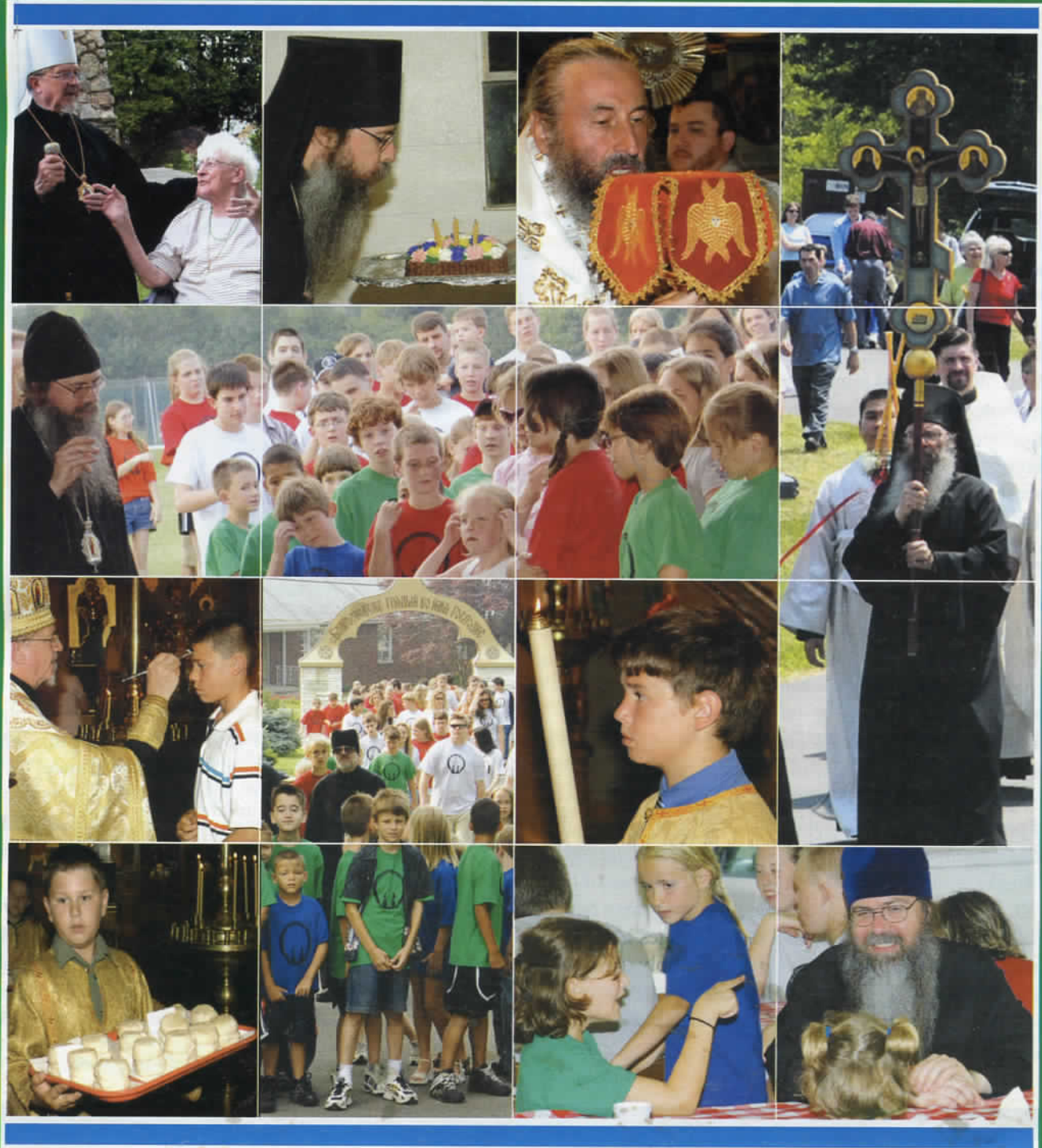


Your Diocese

Alive in Christ

The Magazine of the Diocese of Eastern Pennsylvania, Orthodox Church in America Volume XXII, No. 2 Summer, 2006



In the summer of 1906, St. Tikhon returned to St. Tikhon's Monastery, where he had only recently consecrated the monastery church, for a 40-day stay during which he tonsured into monasticism two men of very different age. The two had followed different paths in life, but their paths met when they both became monks within a day of each other. One of them had, many years before, been a young married priest who was then widowed and afterwards spent much of his life away from God. St. Tikhon reminded him, "You desired the world more than God, and found yourself outside of the priesthood. . . . I think that more than once you cried bitterly in front of the Lord and offered Him sighs of repentance . . . And then the merciful God, seeing your repentance, as a father who loves his child brings you near to Himself again." He did this by sending the recently glorified St. Seraphim of Sarov visit the man, then old in years and suffering a deadly illness. When St. Tikhon gave him a small icon of St. Seraphim, he saw in the icon the saint whom he had not previously known but who had healed him by his intercession, and who now became his patron saint in monasticism. The other man chose from a young age to follow the monastic path. To the newly tonsured monk Anthony, St. Tikhon said: "Some will condemn you for this and say that you have thrown your life away to no purpose, especially in these young years. But don't let your heart be disturbed by these words. The word of God says something else: Blessed is the man who carries his yoke from his youth. — *He who loves his life, says Christ, will lose it, while he who hates his life*

in this world will keep it for eternal life (John 12:25). And you in the same way have lost your life as regards this world and its attractions, but instead you have preserved it for life eternal and the kingdom of God, and in that rejoice!"

St. Tikhon's stay at the historic monastery he so loved, and which he himself had co-founded, reveals the gentleness and pastoral love of this wonderful saint, who by his labors built up the Churches of America and Russia. His saintliness is clearly reflected in the words of those who observed him during his visitation, so very soon before he and the Church of Russia would be called to the ascend the Cross of humiliation and glorification.

St. Tikhon's sermons at the two tonsurings may be read here, along with the reflections of the elderly monk Seraphim on his life and repentance. Also in these pages is more about St. Seraphim who rescued him, intervening in his life that he might conclude his days on earth in the holy cloister that the saints founded, and which they nurtured, that they might, in the words of St. Alexander Hotovitsky, "enhance the paths of the great spiritual deeds of this mission . . . 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. Tikhon, Gentle Shepherd, Founder of St. Tikhon's Monastery, Enlightener of North America, Future Patriarch of Moscow and All Russia, and Holy Confessor

A Message from our Diocesan Hierarchy

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



We have one baptism, brethren, for regeneration and divine birth, one hope, one God, who is above all and through all and in us all. In His love, He gathers us together to Himself and makes us members of one another and of Himself. But by the devil's cooperation hatred towards one another entered in, forcing out love, or rather it entered in not once but many times, breaking up the unity that was ours in our love for one another and for God.

(St. Gregory Palamas, *Homily 1,3*)

Dearly Beloved in the Lord:

In recent weeks, all of us were shocked and saddened by the tragic events that violently erupted in several schools of our nation. Once again, our communities have been brought face to face with the reality of the Fall and the pain and suffering that are its fruit. The enemy of mankind continues to sow brokenness and division through anger, hatred, violence and war, instilling fear in our hearts and the hearts of our children.

Although the darkness of the world and the fear it engenders may surround us on all sides and may seem overwhelming, we must remember that we are not powerless to overcome it. As the Lord Himself reminds us: *These things I have spoken to you that in Me you may have peace. In the world you will have tribulation, but be of good cheer, I have overcome the world* (John 16:33). Truly, by His Death and Resurrection, Christ has overcome the darkness of the world and has become our Hope in the midst of despair, our Peace in the face of anger and our Light in the midst of darkness.

Through our personal life of repentance and of prayer, each of us can become a bearer of this hope, of this peace and of this light. But if our personal efforts are joined to those of our brothers and sisters, then our offering to the world around us becomes even greater and even brighter. As Orthodox Christians, we have received a divine commandment to live and work together in a unity of love and when we sacrifice ourselves and our selfish desires towards this end, we are better able to offer hope and consolation to those who suffer in this world.

As we prepare for our Diocesan Assembly, let us remember that we are also coming together for this divine purpose of forging our unity in Christ. St. Gregory Palamas writes: "Turn back now to the way of Christ's Gospel and hold to it firmly, that your unity with one another may be ever flourishing and unbroken. Then the Lord will turn back to you and rest upon you in peace and the grace of the Divine Spirit" (*Homily 1,8*). May this peace and this grace be with us always so that we may more perfectly fulfill the will of God and offer the world a visible expression of divine love and compassion.

With love in Christ,

+ TIKHON
Bishop of Philadelphia and Eastern Pennsylvania

Your Diocese

Alive in Christ

Volume XXII Number 2 Summer 2006
The Official Magazine of the
Diocese of Eastern Pennsylvania
Orthodox Church in America

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Your Diocese Alive in Christ

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St. Tikhon's Monastery Celebrates Hundredth Anniversary of Consecration

This year on Memorial Day, St. Tikhon's Monastery, a habitation dedicated to the glory of God and having St. Tikhon of Zadonsk as its heavenly patron, celebrated the centennial of the consecration of the monastery church. The monastery, which is located in South Canaan, Pennsylvania, is the oldest and first monastery in North America. Originally the monastery church, dining hall, and dormitory were all contained in one building. That building, and particularly the church, were consecrated on Memorial Day in 1906 by Archbishop (Saint) Tikhon, known as the Enlightener of North America. Then the primate of the Orthodox Church in America, which at the time was a diocese of the Russian Orthodox Church, he later became Patriarch of all Russia and died under house arrest at the hands of the Bolsheviks, as a holy confessor of the Orthodox Church.

St. Tikhon consecrated the monastery temple on Memorial Day in 1906, and served the first Divine Liturgy in the newly consecrated church. This event, called the formal opening of the monastery, took place at the second annual Pilgrimage, but the first to take place on Memorial Day. Approximately one year earlier, on July 31, 1905, at the first pilgrimage, the grounds were blessed and dedicated by Bishop (Saint) Raphael of Brooklyn, and a Divine Liturgy was served in the open air on the site of the future monastery church. At the 1906 consecration, two holy icons, gifts from Mount Athos, were brought in procession to the monastery and put in place: an icon of the Most Holy Theotokos, called "She Who is Quick to Hear," and one of St. Panteleimon, great martyr and healer.

Ever since those first years, thousands of pilgrims have traveled to Wayne County in Pennsylvania to celebrate the Orthodox faith and offer their devotion and worship to almighty God at the oldest Orthodox monastery in North America, which is also the resting place of the holy relics of St. Alexis of Wilkes-Barre.

Notably, during the summer of 1906



St. Patriarch Tikhon stayed at the monastery, living with the monks and attending the services and thus sanctifying this holy place by his presence. A novice of the monastery wrote this short account of Monday, July 10/23, 1906, the day of the archbishop's arrival at the cloister:

Our wait was over at last. Today at 8:30 in the morning our Most Reverend, beloved Archpastor entered the church right before the liturgy. The proskomedia had already been completed. Vladika

arrived without any ceremonies, without any welcome ovations, without music, without any attendants and not even in a carriage, but in a two-seat buggy with Fr. Igumen Arseny. The brethren met him in the church with the orphan-children from the orphanage and the caretaker.

After kissing the holy Cross, Vladika took his place at the right of the altar. The iconostasis had not been constructed yet. In spite of being visibly tired, he prayed

Continued on the next page

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kneeling almost the entire half of the liturgy after the Cherubimic hymn.

After breakfast the Archpastor changed clothes and desired to inspect the monastery property. His first and foremost thought and care was to visit the orphan-children at the orphanage, where he directed his way.

Having blessed and comforted the orphans, Vladika accepted the invitation of the caretaker of the orphanage, Anna Andreyevna, for a cup of tea, but on condition that it would take place under the open sky in the fresh air. To drink tea under the open sky, to breathe and, so to speak, revel in clean, fresh air imbued with the smell of flowers or freshly cut hay — what a pleasure, what a delight, what a luxury! The inhabitants of large cities and wealthy people pay much money to enjoy similar pleasures for even a short time in the summer. Then Vladika wished to go see and inspect the monastery buildings.

After lunch, following a short break, all the brethren attended their duties. Their work was collecting hay and reaping rye. and to my amazement I see Vladika collecting hay with a metal pitchfork. Right away I left whatever I was doing and ran to give help to Vladika. Vladika Tikhon worked with a pitchfork, and he worked, not light but by the sweat of his brow until he got tired, so that when a refreshing swim in the monastery pond was suggested to him, he gladly agreed and came to vespers and dinner completely reinvigorated.

What a supreme example of humility and hard work for everyone without distinction, for a monk and a lay person! The Archpastor kneeling in front of the altar of the Lord! The highest official of the Church working with a metal pitchfork! Does it not clearly tell everyone — pray and work hard.

The above description gives us a glimpse into early life of St. Tikhon's Monastery Church, and how the presence of St. Patriarch Tikhon, and the other saints and holy people of God, truly sanctified our holy monastery.

At this year's major spiritual event, the centennial celebration of the consecration of St. Tikhon's Monastery Church, the monastery welcomed hierarchs and



monastics and hundreds of priests and thousands of faithful who were gathered for prayer to God and to give thanks in remembrance of his gifts and beneficence towards us, and particularly for the holy monastery. When we look back into the history of the holy habitation, we see the events that shaped and formed its history, and which have given us the spiritual legacy we have today.

The tonsuring of its first two novices were by St. Patriarch Tikhon. We share the following from August of 1906:

St. Tikhon's Monastery, having been blessed during the summer months with the sojourn there of a dear guest, its founder and most merciful patron Archbishop Tikhon, had seen quite a few bright days during that time. But truly its most joyful day was the 13th of August [1906], when, with great solemnity, it celebrated the day of its first patronal feast and prayed for its

beloved, Most Reverend guest of honor. This glorious celebration of the cloister was marked by an event which touched the heart — the service of the tonsuring of two of its first sons into monasticism — and thus it will be remembered for all times, as long as the cloister exists.

It is on this foundation we open wide the doors of our monastery and began our pilgrimage. On Friday, May 26 the pilgrimage formally opened at 4:00 p.m. with the services of vespers and matins celebrated in the monastery church. At 6:00 p.m. there was a procession around the monastery church and the akathist hymn to the heavenly patron of our monastery, St. Tikhon of Zadonsk (also the patron of the monastery's cofounder, St. Patriarch Tikhon), was chanted, followed by the veneration of his holy relics.

On Saturday, May 27, at 9:00 a.m. a hierarchical Divine Liturgy was held at the monastery church. The responses were sung by the Wyoming Valley Pan-Orthodox Choir under the direction of David Kessler. (This continued the tradi-



tion started at the very first pilgrimage, when the choirs at the annual pilgrimage were made up of singers from among the faithful people of the parishes of our Church.)

In 1938 St. Tikhon's Seminary (at first called a Pastoral School) opened its doors, that young men might be trained to serve as priests and laborers in the vineyard of Christ. Archbishop Arseny (who 33 years earlier, as Hieromonk Arseny, had been the cofounder of the monastery along with St. Tikhon) with God's help almost single-handedly carried out the preparations and arrangements necessary for the opening of the theological school. This year, the 64th annual commencement exercises of St. Tikhon's Orthodox Theological Seminary took place at 2:30 p.m. on Saturday, with the main commencement address given by Chaplain Col. John Stefero, USAF. At 4:00 p.m. the all-night vigil took place at the monastery church.

On Sunday morning, May 28, a hierarchical Divine Liturgy was held at St. Tikhon's Monastery Church, headed by our primate, His Beatitude, Metropolitan Herman, with Archbishop Job of Chicago,



Bishop Nikon of the Albanian Archdiocese and Bishop Tikhon of South Canaan concelebrating. The singing was provided by St. Tikhon's Seminary Choir.

On Memorial Day, Monday, May 29, a procession of hierarchs, clergy and pilgrims was greeted by Metropolitan
Continued on the next page

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Herman at 9:30 a.m. In addition to the bishops already mentioned, Metropolitan Onufrey of Ukraine, Bishop Ireneu of the Romanian Episcopate, and retired Bishop Mark joined the hierarchs for this historic hierarchical liturgy, which began at 10:00 a.m. at the pavilion church.

The choir of Stephen's Cathedral in Philadelphia under the direction of Christine Nass provided the singing for this prayerful service. The timely and inspiring homily was given by Archbishop Job of Chicago. As is customary every Memorial Day, a memorial service was offered at the grave of the late and beloved Metropolitan Leonty, for him and for all the departed spiritual leaders and faithful of the Orthodox Church in America.

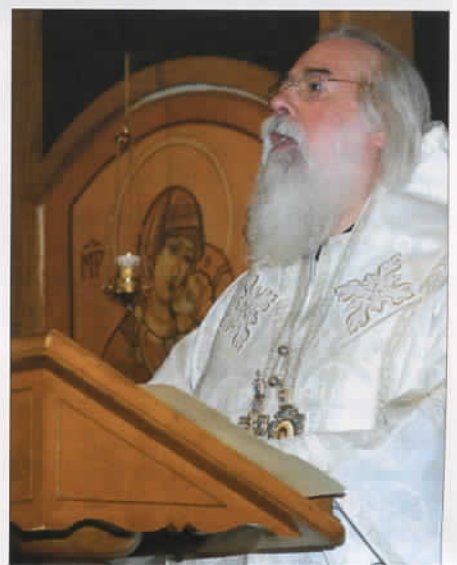
A service of intercession before the icon of the Most Holy Theotokos "She who is Quick to Hear" — which a century earlier had been brought to its present place in the monastery church — was



held at 2:00 p.m. The inspiring homily was given by Fr. Michael Dahulich.

Hundreds of pilgrims were anointed and returned to their homes afterwards with their soul and spirit renewed in the love of God and in the faith of holy Orthodoxy. Our beloved monastery truly has humble roots, today we also join chorus with the monastic who one hundred years ago spoke these words about St. Patriarch Tikhon:

"Many times we have felt Your kind-



ness and good will, which You offered to us humble monks, and today we are receiving it in abundance. It is not a magnificent cathedral temple, not a rich temple of some famous and renowned city of our mission that is receiving You on the most joyful day of Your Name, but the humble temple of our youthful, infant cloister, which has sprung up in the midst of thick forests . . ."

—Archpriest John Kowalczyk

When Healing Does Not Come

Sermon Given at the Anointing Service

Memorial Day Pilgrimage

St. Tikhon's Monastery, 2006

In previous years at this healing service, we have examined from Scripture or the lives of the saints those persons or events for whom or in which our Lord the Divine Physician bestowed health or life upon those in need. We left here with a sense of rejuvenation in the power of the Divine Physician and the gift of healing that He bestows.

But this is not always the case, and we do well today to consider those times when the Lord does not grant physical healing to a person — even though he may be a Christian of deep faith, someone who deeply loves God, an individual who has prayed with all his strength. Does God cause people to suffer; and if not, then why does He allow it?

The Old Testament has a seemingly simple and consistent answer to this question: If someone is good, he will be blessed; if someone is evil, he will be cursed. And the reverse was thought to be true: if someone were blessed, it was because he was good; and if someone had been cursed or suffered, it was because he had sinned.

On the surface, the logic of this thinking seems to be correct. But our experience tells us something different. Surely all of us know of good people who endure sickness and sorrow, pain and suffering. Why does our good God allow good people to suffer?

The Saints tell us that the key to this riddle, that human wisdom was unable to solve, was given by God to a faithful man of the Old Testament — Job. God reveals to him that these trials of suffering are not sent as a punishment for a sin or a fault, but in order to make manifest a person's righteousness. "Do not reject My righteous judgment," the Lord tells Job. "Do you think that I have dealt with you in any other way, than that you might appear to be righteous?" (Job 40:3).

Throughout the story of Job, there is the background setting of a contest. Job is the athlete of God, who battles a number of opponents, including the devil, his own wife, his friends, his losses, physical suffering, and even himself. In all of this, Job reveals himself as a forerunner of the New Testament, where St. Paul speaks of the imagery of an Olympic contest in



the stadium. Job is the great athlete of patience, the champion of God, Who allows the devil to fight against him, so that He

might reveal him to be all the more glorious.

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The lesson we learn here is that suffering is a testing of our faith. "Is not the life of man upon earth a state of trial?" (Job 7:1). We are tested as to the extent of our complete commitment to the will of God, as to the measure of our conditional love for Him — in the face of sickness and sorrow, pain and suffering, we are tested as to the measure of unconditional love for the Lord — Who allows these afflictions for the spiritual benefit of each of us believers, and Who also delivers us from them. Job himself serves as a model or prototype of those who are called to suffer for the sake of Christ.

For the ultimate example of suffering trials and tribulations is our Lord Himself — the Suffering Servant, the Man of Sorrows, that we find in the Book of Isaiah. He provides the example for those of us who have been called to take up their cross and follow Him. As St. Peter teaches us: "For to this you have been called, because Christ suffered for you, leaving you an example, so that you would follow in His steps" (1 Peter 2:21).

Indeed, the message of the New Testament is clear: to live in Christ is to follow Him — His self-sacrifice (Hebrews 9:14) and His intense suffering (Luke 17:25). Our Lord Himself said: "My soul is exceedingly sorrowful, even unto death" (Matthew 26:38). His suffering and death on the Cross, Christ took upon Himself voluntarily for our salvation. Such suffering is the ultimate example that the Christian is called to follow.

We are to deal with our personal suffering, fully conscious of Christ's sufferings and sorrows. We must say with St. Paul: "It is no longer I who live, but Christ Who lives in me, and the life that I live in the flesh, I live in the faith of the Son of God Who loved me and gave Himself up for me" (Galatians 2:20). St. Paul's simple formula is: "... we suffer with Him that we may be glorified in Him" (Romans 8:17). And St. Peter concurs: "Rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when His glory is revealed" (1 Peter 4:13).

The Saints tell us of the rewards of suffering. St. John Chrysostom explains that suffering leads to an increase in our



faith. Mark the Ascetic notes that suffering enables us to fear God and repent for our sins. St. Isaac the Syrian connects suffering with the purifying of our heart. And St. Symeon the New Theologian teaches

that suffering gives us a greater recognition of the compassion and mercy of God, helping us to turn our love towards Him.

Some of the Church Fathers have taught that through the trials of suffering,

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

Part VII

The first Memorial Day Pilgrimage in late May 1906 marked the formal opening of the monastery, during which the new monastery temple was consecrated and the first Divine Liturgy was served in it (see Part VI of the present series). The following month, the superior, Igumen Arseny, expressed the brothers' gratitude in an article published in the Amerikanskii Pravoslavnii Vestnik.¹ With it he included a number of letters from clergy and laity who wrote to offer their congratulations, prayers, financial, and moral support:

From the Brotherhood of St. Tikhon's Monastery, Thank You.

The brethren of St. Tikhon's Monastery consider it their holy duty to express their heartfelt gratitude to all of those who, by their participation and presence at the festivities of the blessing of the temple and building on the 17(30) of May, brought great joy and comfort not only to us humble monks, but to all of the Orthodox mission in America as well. We send a bow to the ground to our three hierarchs: the Most Reverend Archbishop Tikhon, the Right Reverend Innocent and the Right Reverend Raphael, who were at the head of the great celebration of Orthodoxy and edified us with the archpastoral word.

To the Frs. Archpriests — mitered priest Fr. A. Tovt and cathedral dean Fr.



1905-1906: The brotherhood of St. Tikhon's Monastery stands on the porch of the Orphan Home, site of the temporary chapel

A. Hotovitsky, and to the honorable Frs.: ecclesiarch Fr. I. Zotikov, Secretary of the Spiritual Board Fr. B. Turkevich, Steward of the Archiepiscopal residence Fr. Hieromonk Ioaniky, Fr. I. Klopotovskiy, Fr. L. Vladishevskiy, Fr. V. Rubinskiy, Fr. Y. Grigoriev, Fr. A. Boguslavskiy, the Serbian priest from McKeesport, Fr. Deacon A. Kalnev, and the manager of the diocesan warehouse, N.F. Grivskiy, we express our sincere gratitude for their labors which each one of them undertook in his position. You showed great love for us, fathers and brothers. Let the merciful Lord repay you with His love through providing great and abundant mercies! Your collective presence beautified our celebration and demonstrated the majesty of the Orthodox Church's worship. And may the merciful Lord adorn all of you with virtuous deeds in the places of your service, and may the majesty and solemnity characteristic of Orthodoxy remain with you forever!

Next to (our) fathers and brethren we

recall the image of the reverential man — adherent of Orthodoxy — His Excellency N.N. Ladizhenskiy.² Our bow to the ground to him, for his labors, generous gifts, love and attention to the holy habitation, to the orphanage and to us humble monks! Due to the multitude of people and abundance of events this honorable man did not have a chance to express his impressions and his thoughts right there, in the presence of everyone and therefore he accomplished that in a heartfelt letter addressed to Fr. Igumen of the monastery, which we consider our duty to print as one deserving much attention and a place in the history of our cloister. Here is its text.

“Deeply esteemed Fr. Arseny!

“I would like to express to you my deep apology that I left Your Holy Monastery hurriedly, without saying good-bye to You, and did not thank you for Your kind invitation to take part in the great celebra-

1. The *Vestnik* also had an English title, *Russian Orthodox American Messenger (ROAM)*. The article appeared in vol. 10, no. 12, 15-28 June 1906, p. 235. All documents have been translated by Alexander Maximov.

2. The Russian Consul-General. In another issue of the *Messenger* his name is given as Lodizhenskiy.

tion of Orthodoxy in this Western half of the Christian world. You have truly accomplished a miracle with the brethren, having established this first Russian spiritual community; and with God's help, may it be destined to become not only a harbor for souls seeking prayer and labor outside the vanity of the world, but also a beacon of the ancient, original Christian piety amidst the protestant majority of the local population. In this respect I wish, most of all, that a living, personal relationship would begin between your habitation and the local Episcopal monasteries (Holy Cross and others), whose existence Vladika Tikhon mentioned in his beautiful sermon after the liturgy.

"Wishing You and the brethren good health and complete success in your ascetic undertaking, with deep respect and sincere devotion

"Your Grace's most obedient servant
N. Ladizhensky"

Great love and attention has been shown us by the fathers who came in person to take part in the celebrations, and in this way they have had their names remembered in a special charter of the monastery. And other fathers did not deprive us of their attention, although they did not come personally but sent their congratulations and apologies in writing to the monastery superior. We consider it our duty to announce their names and also express our heartfelt gratitude for their kind feelings.

From Fr. Treasurer of the Spiritual Board Peter Popov, a telegram was received: "With all my heart I congratulate You on the good start of a great undertaking."

Fr. Archpriest John Kochurov (Chicago) sent a letter: "From the bottom of my heart I congratulate You on the successful completion of the first part of the difficult and holy undertaking you have begun. I would love to be with you on the day of the celebration of the blessing of your monastery's temple, but due to the great distance I can only limit myself to heartfelt greetings and sharing your joy."

Fr. Peter Kohanik (Charleroi) writes, "I sincerely regret that I cannot come to our common celebration since I have many important matters that cannot be postponed. I will try in the near future to

make up for this with a collection for the new monastery temple."

Fr. Hieromonk Ioanniky (Philipsburg) sends greetings: "I regret very much that I cannot come for the blessing of the monastery, since I have to travel far. I am sending you a donation for the monastery, a check for \$5. I request holy prayers and wish you good health."

Fr. Feofan Buketov (Ansonia) writes, "With all my heart I congratulate You on the celebration that gives joy to us and even more to you, of the blessing of the first monastery in America and the orphanage. Let God grant that with the help of kind people and under your energetic and wise guidance, it will ascend from one glory to another and justify the hopes our mission places in it, to be, in the future, its energetic assistant . . ."

Fr. Vladimir Aleksandrov (Allegheny) sent a generous donation consisting of \$50.00 and a salutary letter in which, by the way, he writes: "Glory to God who has blessed your labors and has conferred on all of us that are truly Orthodox in heart and soul, the great joy of seeing something that was considered almost impossible, become a reality — we indeed have in America an Orthodox monastery and [also] an orphanage there! Glory to God! Thanks be to God!"

From hieromonk Anthony (Marblehead), a brotherly salutation was received with a donation of \$10.00.

Besides these greetings from the fathers, our brethren, there were two heartfelt letters received from lay persons who are closely familiar with the circumstances of establishing the monastery, and who wholeheartedly supported this undertaking: one from G. Cherepnin, a former teacher in Mayfield, another from A. Lutnitsky, a former teacher in Old Forge.

G. Cherepnin writes: "A monastery — what does that mean for you, for the diocese, for the brethren, who have already gathered together, for priests, Russins, Uniates, etc.? I want to say the monastery will truly give comfort and consolation to all of the above parts of the missionary life. The monastery is a source of life, a renewal for the entire diocese, the entire mission, a powerful guarantee of future strength . . ."

A. Lutnitsky writes, "With great sorrow I regret that circumstances did not al-

low me to participate in the celebration of the blessing of the monastery, but on that day I was present there with my spirit, where the servants of the altar lit up the light of Christ's teaching. With my soul I was there, where from the rays of light, truth and kindness will illuminate the way for many people, from where every soul that thirsts for truth will hear, 'Come to Me, all who labor and are heavy laden, and I will comfort you.' May God help you, Father! Sow kindness for the sake of eternal goodness and you will receive heartfelt thanks!"

And we do not consider it superfluous to enclose a letter [written in English] of an American woman who is quite interested with the progress of our endeavor and who has contributed to it.

My Dear Father:

My best congratulations and wishes are yours. I am truly glad, with you, that this desire of your heart is satisfied. May God bless all your future efforts to help and uplift your people. I pray daily that you may be a great power for good. I shall be with you in thought tomorrow. Please drop this in the basket for me tomorrow.

For the Orphanage, the monks choose their condition. It is their joy and pride.

Sincerely your friend

L.E. Warren.

Expressing our most sincere heartfelt gratitude to all those who were present personally and those who sent greetings in writing, we would like to say in conclusion: It is evident that the undertaking that was started through the will of God and led under the wise guidance of our Archpastor, has been taken close to heart by all of the laborers of our mission. Therefore we hope for [their] continuing compassion and support, material as well as moral. This endeavor is great and holy, but it is still in its infancy. Material expenses are great but the monetary resources are absent. There are many troubles, trials and disappointments, but the forces to counter them are youthful and untried.

Brethren, coworkers and all kind people who care for the well-being and glory of the Orthodoxy! Help materially and morally, so that we can become

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Founding of St. Tikhon's Monastery, 1905-1906

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strong and lead this endeavor along the path outlined by the holiness of this vision! Recommend to the merciful, generous people to send their contributions, as feasible, for the blessed and holy undertaking!

Send those who truly seek salvation outside of the world to our habitation!

Your grateful intercessors in prayer,
Igumen Arseny with brethren.
Address: Rev. Arseny Chahovzov,
Mayfield, Pa.



St. Tikhon, monastery founder

In early June the monastery celebrated the all-night vigil service on the feast day of St. Arsenius of Konevits, who was the patron saint both of the small hermitage on the monastery grounds bearing his name, and of Father Arseny, the co-founder and superior of the new habitation. The St. Arsenius Skete was blessed and a speech honoring Fr. Arseny and St. Tikhon was given by a novice, who also seems to be the author of the description of the celebration which appeared in the Vestnik along with the speech:

A Voice from the Newly Established St. Tikhon's Cloister³

On the 12th [25th, a Monday] of June a great celebration, and joyful festivities, took place at the newly established St. Tikhon's Cloister. It was the Name Day⁴ of our God-pleasing Fr. Igumen Arseny. On the eve of this day, Fr. Igumen arrived from Mayfield and was given a sincere, heartfelt welcome by a handful of the brethren of the holy habitation, the children of the orphanage, and its caretaker.

Solemnly began the all-night vigil, with polyeleos and magnification. Fr. Igumen himself served, along with Fr. Deputy Superior and Fr. Steward. Honorable and worthy cantors⁵ arrived from the neighboring parishes and enhanced and beautified the service with their marvelous voices and singing. The all-night vigil ended after midnight, at 12:20 a.m. There were several farmer families present in the church.

On the 12th of June the Lord's service started at ten in the morning. It too was served by Fr. Igumen himself with the same party. Upon reading the gospel Fr. Igumen delivered a word, which lifted the brethren and all those who were present to the third heaven. After a moleben, Many Years was intoned to our blessed Vladika Angel-Archpastor, the builders and benefactors of the holy habitation, the brethren and all the faithful. The brothers presented Fr. Igumen with the holy icon of the Mother of God; one of the novice monks greeted him with a speech, provided below; the orphan-children from the orphanage, along with their caretaker, congratulated him and wished him many long years.

Then, with banners and holy icons, we went in a cross-procession to the small skete, which was blessed after a moleben. From there, in the same order, we went to the dining hall where a meal was blessed for the brethren and guests. The meal was so delicious and wholesome that it would be sinful for a monk to desire anything more.

Saying good-bye to the brethren, Fr. Igumen said a few words again; they will remain in our memory as a guide, a rule of life. And he departed to Mayfield after

3. ROAM, vol. 10, no. 13, 1-14 July 1906, p. 262.

4. Literally, Angel's Day, Day of the Angel.

5. psalomshchiki.

having been wished warm words.

II. Speech

Your Worthiness! Merciful Master and God-pleasing Father!

We, the small handful of brothers of this habitation, are present here before your bright countenance to greet you, God-pleasing father, on your name-day. This day is, and from now on will be, a special great holiday, as the one which is inseparably linked with the existence of this monastery.

This habitation owes its existence to the pious state of your exalted spirit, which, while soaring in the highest spheres and not able to find peace and stillness, reflecting upon the heavenly and not the earthly, abounding with faith and piety through the action of the Holy Spirit who sanctifies and fills everything and all, was imbued with the holy thought of the necessity and possibility of establishing a holy cloister to the glory of God, to help spread the Orthodox faith in this land, and for the salvation of all.

This holy thought, when presented to our most pious Vladika Archpastor who so wholeheartedly cares for his flock, was not at all declined, but was accepted with open heart and soul, was blessed, and received all necessary means to become reality.

I will not speak of the boundless efforts which you, God-pleasing father, made to realize this thought, how you sacrificed you health and your wealth to the point of complete poverty, how with your written invitations and appeals you turned people to helping this holy undertaking. Whatever it took, the holy thought became reality, the holy undertaking has been completed. In this newly organized monastery we glorify God, glorify and magnify our Vladika Archpastor, glorify and bow to you, God-loving father, who are its builder and Superior. We pray that the protection of the Lord, the Most Holy Virgin, the Abbot Tikhon and all the saints be over you and your holy undertaking.

—Novice F. Slavinsky

On July 10, 1906,⁶ Archbishop Tikhon began a 40-day visit to the newly-blessed St. Tikhon's Monastery. Then the primate of the Church in America, he would be

elected Patriarch of All Russia just twelve years later; at the Moscow Council held during the onset of Bolshevism. It would be Tikhon's cross and glory to guide the Church of Russia through that difficult time. At his glorification in 1990 he was titled "Enlightener of North America." St. Tikhon stayed at the holy habitation till August 18, sharing the life of the monks while also making parish visitations in the area and tending to other church business. His sojourn at the cloister and his activities during it would, as Fr. Arseny noted in his first report on the visit, published in August, 1906, clearly demonstrate the personal interest the primate of the American Church took in the new habitation and its success and welfare. A novice of the monastery wrote this short account⁷ of Monday, July 10/23, the day of the archbishop's arrival at the cloister whose name he shared:

The First Day of the Stay of the Most Reverend Vladika Tikhon, Archbishop of the Aleutians and North America, At St. Tikhon's Monastery

Our wait was over at last. Today at 8:30 in the morning our Most Reverend, beloved Archpastor entered the church right before the liturgy. The proskomedia had already been completed. Vladika arrived without any ceremonies, without any welcome ovations, without music, without any attendants and not even in a carriage, but in a two-seat buggy with Fr. Igumen Arseny. The brethren met him in the church with the orphan-children from the orphanage and the caretaker.

After kissing the holy Cross, Vladika took his place at the right of the altar. The iconostasis had not been constructed yet. In spite of being visibly tired, he prayed kneeling almost the entire half of the liturgy after the Cherubic hymn.

6. The date of St. Tikhon's arrival is furnished by Fr. Arseny's August 1906 article (see below) which was the first of several he wrote chronicling the visit of St. Tikhon. The dates of that visit were July 10-Aug. 18 according to the civil calendar, but July 23-Aug. 31 Old Style (O.S.), that is, according to the Julian Calendar. At the time, the Diocese of the Aleutians and North America was following the Julian Calendar for the determination of calendar dates and fixed feasts. The two calendars were 13 days apart at the time, as is still the case (the divergence increases by an additional day approximately every 150 years). Thus for instance, the Dormition of the Theotokos occurs on August 15, but this would be August 28 according to the civil calendar. Whenever a date is given in double form (for example July 10/23 or July 23/10) regardless of the order in which the two numbers appear, the earlier date is the Julian Calendar date, and the higher number is the civil calendar date.

7. ROAM, vol. 10, no. 14, 15-28 July 1906, p. 273.



St. Tikhon, primate of the Church in America

After the liturgy Vladika addressed the brethren, saying that he had arrived for quite an extended time, for rest as well as for official work which required quietness and uninterrupted attention. To this, Fr. Igumen responded by expressing the most sincere prayerful wish of the brethren that he [Vladika] not only stay with us for a time of rest and for quietness to study, but also that he acquire strength, health, and fortitude for life and work after this vacation time. Then Vladika was invited for breakfast to the monastery dining room where he enjoyed the brothers' lean⁸ meal — bread, butter, cheese, milk, tea or coffee — that is the monastery breakfast.

After breakfast the Archpastor changed clothes and desired to inspect the monastery property. His first and foremost thought and care was to visit the orphan-children at the orphanage, where he directed his way. On the way he wanted to stop at the apiary, where the writer of these words had the pleasure to meet him and show him around; but not being protected by a net, Vladika, for fear of being greeted by the bees, did not stay there long, and hurried to the orphan-children.

Having blessed and comforted the orphans, Vladika accepted the invitation of the caretaker of the orphanage, Anna Andreyevna, for a cup of tea, but on con-

8. *postnoi*. The word usually means "lenten" or "fasting" but also can mean "lean" or "meager." Its use here, describing a meal on a Monday that was not a fasting meal in the usual sense, apparently refers to the customary absence of meat from the monastic table.

dition that it would take place under the open sky in the fresh air. Nature itself accommodated: the old, immense, wide spreading apple tree served in place of a canopy, and there, under the green cover, appeared a table, samovar, tea, [and] homemade jam, American and Russian from abroad, made from peaches in Russia to treat the honorable guest. To drink tea under the open sky, to breathe and, so to speak, revel in clean, fresh air imbued with the smell of flowers or freshly cut hay — what a pleasure, what a delight, what a luxury! The inhabitants of large cities and wealthy people pay much money to enjoy similar pleasures for even a short time in the summer. Then Vladika wished to go see and inspect the monastery buildings.

About 2 o'clock in the afternoon, the monastery bell called us to lunch. Vladika honored the monastery lunch with his presence, blessing, and partaking. It was not rich, not luxurious, but wholesome and healthy — soup, cheese cakes and sago-rice puddings: that was the monastery's unsophisticated menu!

After lunch, following a short break, all the brethren attended their duties. Their work was collecting hay and reaping rye. Having spent a short time at the apiary, I headed back to the cell and I saw that amidst the brethren there was somebody working who did not look like any of the brethren at all, and to my amazement I see Vladika collecting hay with a metal pitchfork. Right away I left whatever I was doing and ran to give help to Vladika. But not so fast, Vladika himself wished to continue work and for me to take another pitchfork and do the same. There are not enough tools at the monastery yet, and therefore instead of the rake that the brethren worked with, Vladika worked with a pitchfork, and he worked, not lightly but by the sweat of his brow until he got tired, so that when a refreshing swim in the monastery pond was suggested to him, he gladly agreed and came to vespers and dinner completely reinvigorated.

What a supreme example of humility and hard work for everyone without distinction, for a monk and a lay person! The Archpastor kneeling in front of the altar of the Lord! The highest official of the

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Church working with a metal pitchfork! Does it not clearly tell everyone — pray and work hard!

—A novice of the monastery

In August the *Amerikanskii Pravoslavnii Vestnik* published the first of several articles by Fr. Arseny, chronicling Archbishop Tikhon's memorable stay at the monastery in South Canaan:⁹

The Stay of His Eminence, the Most Reverend Tikhon at St. Tikhon's Monastery, and His Visits to the Neighboring Parishes

On the 7th [20th, Friday] of July the Most Reverend Archbishop Tikhon left stifling New York, the place of his cathedra, and came for a summer vacation to St. Tikhon's Monastery. In truth even this summer vacation itself represents a whole number of Archpastoral activities in the cloister and the neighboring parishes.

At the cloister the Most Reverend Vladika, with the archpastoral simplicity that is distinctively his, shared and sometimes led the labors of the brethren in feats of prayer and in household affairs; he tried to understand, thoroughly, the particulars of the newly organized life of the first inhabitants [of the monastery]; he gave instructions whenever necessary, and in everything clearly demonstrated how precious to him the habitation he had organized is, and how the fire of the monastic calling is aflame within himself.

This sojourn of Vladika will comprise a memorable part of the brief history of our first, young cloister, and we suppose that it will put into the hearts of the worthy Archpastor's successors the desire to imitate and to continue to patronize and guide the holy habitation. At the cloister the Most Reverend Vladika is only a dear and honorable guest, but we will see how close to him are its needs and its ways, in general. Here his Archpastoral eye noticed that the amvon in the temple is too big and not very useful; instead of giving orders to the subordinates and yelling, typical of many in these situations, Vladika takes an ax, a hammer; and together with a novice,

he starts to remake the amvon, and almost [by] himself he sweeps up the shavings after the work is done, and, completely calm, goes on to his office work. In the field, in the woods, in the meadow, at the apiary one can often see Vladika working with brethren. Right here a monk is working on constructing the holy gates, and Vladika himself is guiding him and hands him the necessary boards. There the brothers are cutting the wheat in the field, and the Archpastor, in spite of high mid-day heat, is with them; and here, outside, the fruits of the first labors — beautiful green cucumbers — are collected with joy, and Vladika counts them and with his own hands brings them to the pile. And there the orphan-children, spread through the orchard, are picking apples and their father-benefactor is amidst them. A stroke of the bell calls the laborers to the modest lenten meal; and the Archpastor, without fail, goes to the common meal, he blesses it and shares it with everyone, not giving himself any exceptions. It is not for nothing that the holy habitation is called "Tikhonovskaya," since in everything and everywhere we can see St. Tikhon!¹⁰

And truly the Archpastor's cell is not meant for rest. There, from 5 and sometimes even 4 o'clock in the morning, the desk becomes covered with papers; late at night his pen is at work and brings to life the complex structure of the dispersed American mission; next to him, not sitting untouched are the *Otechnik*,¹¹ the *Works of St. Tikhon*, *Unseen Warfare*, and many other fruits from the gardens of ascetics. And in front of the holy image, with a lamp lit up at the beginning and the end of the day, there arises a cell-prayer for the flock, those in his care for everyone and everything . . .

This anchoritic-monastery life of Vladika is interrupted and diversified by trips to the neighboring parishes for Archpastoral services on Sundays. None of the neighbors is forgotten. All parishes — poor and well-to-do, populous and not — had the pleasure of receiving the exalted guest.

While still en route to the holy habitation, the Most Reverend Vladika stopped in Wilkes-Barre, where he was met by

the mitred archpriest Fr. Tovt and was received at his house with the hospitality that is typical for Russians. From Wilkes-Barre, Vladika went to Mayfield where on the 8th [21st, Saturday] of July on the day of the Kazan Mother of God, he was present in the temple and attended the liturgy.

On July 9 [22, Sunday] he served the liturgy at the Olyphant Orthodox Church together with Fr. Steward of St. Tikhon's Monastery Hieromonk Ipatii, and the local priest, Fr. A. Boguslavsky. There he admonished the small, assembled flock with an Archpastoral word, and taught them to adhere firmly to the Orthodox faith, in spite of their poor financial state and small numbers compared to the lost brethren, the Uniats, who have greater numbers and are apparently more well off. Having been bid farewell with heartfelt thanks by the small Orthodox family to which he had brought happiness, Vladika departed in a carriage to the railway station, and from there he went by train to Mayfield, to the home of the rector, Igumen Arseny, where he refreshed his strength by a prepared meal. At 4 o'clock the Most Reverend Vladika served vespers at the Mayfield temple and when he had finished, he read an akathist in front of the icon of the Athonite Mother of God, with many faithful being present. On Monday [July 10/23, 1906] Vladika, accompanied by Fr. Arseny, departed with the early train to St. Tikhon's cloister, where he arrived by 9 o'clock in the morning.¹²

Having settled at the monastery, he attended, unfailingly, all of the lengthy monastic services. Vladika himself sometimes served hierarchical services. Thus on July 15 [28, Saturday], on the day of the holy, right-believing prince Vladimir, Vladika served liturgy together with Fr. Superior Hieromonk Tikhon and Fr. Steward Hieromonk Ipatii, with Fr. Deacon A. Kalnev, and after the liturgy he served a moleben to St. Vladimir, with a beautiful edifying word addressed to the brethren of the monastery.

Hardly had the Archpastor settled down a bit from the commotion of the road

10. A reference, of course, to the (first) St. Tikhon, of Zadonsk, the monastery's patron saint.

11. A collection of lives of monastic saints and their spiritual counsels; *Paterikon*.

12. As noted earlier, this establishes Monday, July 10/23, 1906, as the date of the beginning of St. Tikhon's sojourn at the monastery. For this trip, Fr. Arseny and St. Tikhon followed the same route as that by which Fr. Arseny and pilgrims, with the holy icons, had come on May 29 and 30. They were not met at the train station in South Canaan (see the preceding account of their arrival by a monastery novice), for they arrived in a two-seat buggy; such conveyances could be rented in the vicinity of the train station in order to travel further.

and the labors of the trip, and he again had to leave the habitation with its eremitic stillness, and make an appearance in the world. Early on the 16th [29th, Sunday] of July the Most Reverend Vladika left for Simpson in a carriage, to serve the holy liturgy and to bless the cemetery. Having been met at the temple by the members of the brotherhood with church lamps, and inside the church by the priest with the choir under the direction of the teacher-regent N. Levitsky, Vladika, in his customary priestly vestments served the divine liturgy with Fr. Igumen Arseny and Fr. A. Boguslavsky. There were not that many people in attendance, nevertheless the entire flock was present and the members of the brotherhood stood with candles. The sermon on the gospel was said by Fr. A. Boguslavsky. Speaking Ukrainian quite well, he related the gospel story about the feeding of five thousand with five loaves of bread, and concluded persuasively, and with edification, about the need for prayer before and after a meal. During communion, Fr. Igumen Arseny addressed the Simpson flock with a word. His address had a special meaning: he said good-bye to the Simpson flock as the superior and president of the parish.¹³ . . .

In his farewell speech Igumen Arseny reminded the Simpson flock of the trials and obstacles that had to be overcome from the very moment the parish and the temple were established; he expressed his joy that all of them were endured successfully and that the strength of the young flock had increased enough to separate it into an independent parish. He also expressed sorrow on the occasion of the forthcoming separation and compared his feelings to those experienced by a mother when she gives her grown-up daughter into marriage.

At "Blessed be the Name" the Most Reverend Vladika taught about prayer.

After liturgy, a procession, with the Archbishop at the head and the holy treasures¹⁴ and brotherhood banner carried in front, started out to the new cemetery on a nearby mountain, which had been recently purchased by the Simpson parish. There, at the cross erected in the middle of the cemetery, the service of consecration was performed which included the

blessing of the entire cemetery with holy water. And at the end a litya was served, with memory eternal being said for the newly departed reader Ioann (Volk) and all who are fallen asleep here. After the service Vladika offered a holy cross for veneration, but since it started pouring, the event was concluded sooner; people left hastily, and Vladika, after quickly unvesting, departed in a carriage with the clergy to the home of the priest, where a generous meal was offered by a gracious hostess. After the meal Vladika received the representatives of the parish who came to thank him for his kind visit, and by evening he had safely returned by carriage to the monastery.

Igumen Arseny

In the second installment¹⁵ of Fr. Arseny's account of St. Tikhon's sojourn at the monastic habitation, he reported on events of August, 1906 N.S. Among those described was the feast of St. Panteleimon, which was celebrated July 27 / Aug. 9. On that day the icon of the saint (one of two icons that had been brought to the monastery from Mt. Athos at the time of the consecration in May) was moved to a permanent place in the orphan home (orphanage). This prepared the way for another event some two weeks later, described below. On the morning of the monastery's patronal feast day of St. Tikhon of Zadonsk, before the Divine Liturgy, there was a special cross-procession to the orphanage. There the icon of St. Panteleimon was brought out to the porch, where an akathist to the saint was served, followed by an address, in which St. Tikhon spoke of the saint's many miracles. The icon was then carried to the monastery for the day and placed on a stand for veneration. The transfer of the icon of St. Panteleimon at the orphan home, and all the activities connected with this saint, suggest that the icon may have been commissioned specifically with the orphan home and the children in mind. While the orphanage was not dedicated in the name of St. Panteleimon, his patronage as a special protector and intercessor for the institution was clearly sought.

On the 18th [31st, Tuesday] of July the

Most Reverend Vladika shares with the brethren joy on the occasion of the first anniversary of the habitation. Exactly one year ago on this very day a Cross was erected by the Right Reverend Bishop Raphael with a multitude of clergy serving with him, next to the place where the monastery building, which includes a temple with a dining hall, today stands in its beauty, where presently an all-night vigil was served on the eve and a liturgy was served on the day itself. Wishing to let the brethren themselves celebrate, Vladika gave the igumen of the monastery, together with the deputy-superior and the steward, a blessing to conduct the all-night vigil and the liturgy, and he himself prayed at the temple. The all-night vigil, served according to the rule, concluded only at 12 midnight.

On the day of the anniversary after the liturgy, Vladika together with the brethren of the holy habitation served a prayer service of thanksgiving to the Lord God under the open sky, by the cross where the first liturgy had been served a year before.¹⁶ After the prayer Igumen Arseny, in a short speech, expressed joy that the first anniversary was celebrated in the presence of the merciful Archpastor, who had not been able to be present at the festivities of the erection of the cross and blessing of the site. Fr. Arseny recalled that poor weather which had cast shadow on the celebration a year ago, and compared it to this day's weather, which was clear, warm, and calm to the point that the candles could burn in the open air. This favorable weather today, said Fr. Arseny, gives hope to the souls of those who reside in the holy monastery that their life in the coming year would flow under more favorable and fortunate conditions than in the past, and most importantly, that the light kindled in their souls with the aid of monastic struggle, will not be extinguished, in the blessed calmness of the cloister. This joyful day passed without any "great comforts" at the meal, and was concluded by a simple evening prayer . . .¹⁷

On the 27th of July [Aug. 9, Thursday], the feast of the Holy Great Martyr Panteleimon, after the liturgy,

13. *parafii*. Fr. Arseny adds further remarks (here omitted) about St. Basil's, its history, and the impending change in pastors.

14. *predneseniy sviatostei*, probably a reference to holy icons and/or relics.

15. *ROAM*, vol. 10, no. 17, 1-14 Sept. 1906, p. 337.

16. See the summer and winter 2004 *Alive in Christ* for St. Alexander's account of those events.

17. Then follows a lengthy section (here omitted) pertaining to St. John the Baptist parish in Mayfield.

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which was served by Igumen Arseny, Vladika along with the brethren of the habitation performed a cross-procession from the monastery to the orphanage with the icon of St. Panteleimon, and, there in the prayer room which had earlier served as a temporary temple, he set that icon in a permanent place at the orphanage and he read the akathist. After the akathist he had some tea with the brethren and the orphanage caretaker.

On the 29th of July [Aug. 11, Saturday]

9 in the morning, the Archpastor, who was bid farewell with best wishes and thanks by the Scranton and the Old Forge flocks, left for the railway station to the accompaniment of the ringing of the Old Forge temple bells. And from there, via Delaware Hudson line he departed to the holy cloister, where on the 1st [14th] of August he went to the monastery spring with a procession with the cross, and blessed the water.¹⁸

Fr. Arseny then described the monastery's patronal feast, the feast of St. Tikhon of Zadonsk, Aug. 13/26, 1906, a Sunday. This was the first patronal feast after the

The Patronal Feast at St. Tikhon's Cloister and His Eminence Archbishop Tikhon's Name Day

St. Tikhon's Monastery, having been blessed during the summer months with the sojourn there of a dear guest, its founder and most merciful patron Archbishop Tikhon, had seen quite a few bright days during that time. But truly its most joyful day was the 13th [26th, Sunday] of August, when, with great solemnity it celebrated the day of its first patronal feast and prayed for its beloved, Most Reverend guest of honor. This glorious celebration of the cloister was marked by an event which touched the heart — the service of the tonsuring of two of its first sons into monasticism — and thus it will be remembered for all times, as long as the cloister exists.

Wishing to attract more witnesses to the festivity and participants in prayer on this joyful day, the brethren announced in advance an "otpus" (holiday) on this day! The call proved to be effective, and did not remain unheard; it entered the hearts of the faithful children of the Orthodox American Church, and gathered more than two hundred of the faithful.

The festivities had begun already on the eve of the feast. At 7 p.m. the evening August 12 [25, Saturday], the peal of the monastery bell flew through the woods and mountains of Pennsylvania and proclaimed to all who lived in the neighborhood, those who belong to us and those who do not, that the hour had arrived to magnify St. Tikhon of Zadonsk, on the day of his repose and in the temple built in his name, and to offer prayers for the hierarch who carries his name, Archbishop Tikhon. This pealing spread far, far away, penetrating the depths of souls and engendering many thoughts, in accordance with the poet's word:

O evening bells, O evening bells!
How many reflections you bring
About the youthful days in my native
land . . .

And here in the temple — small, cozy, tidied up for the feast — the lamps provide a faint glimmer, bringing quiet reflections to the soul . . . And now the chandelier candles light up, the temple



Patronal feast of St. Tikhon's Monastery, August 26 (13 O.S.), 1906. The icon of St. Panteleimon can be seen at rear right. At St. Tikhon's right stands Fr. Arseny between two other priests. At St. Tikhon's left, beside the deacon with censer, are St. Alexis, St. Alexander holding gospel book, and another priest, perhaps holding the icon of Christ presented that day to St. Tikhon

the Most Reverend Vladika left the cloister for Scranton, where on the 30th [Aug. 12], on Sunday, he served a liturgy at an Orthodox church and consecrated a cemetery, where he walked in solemn procession accompanied by a multitude of people. The same day in the evening, Vladika served vespers in Old Forge together with the mitered archpriest Fr. A. Tovt, Igumen Arseny, the rector of the temple Fr. L. Vladishevsky, and Fr. A. Boguslavsky.

On Monday, July 31 [Aug. 13] at

formal opening and dedication of the monastery temple. It was also the name-day of Saint Tikhon himself, since both he and the monastery had St. Tikhon of Zadonsk as their patron saint. For this memorable and important occasion, chartered trains brought pilgrims from the surrounding area, as had happened some three months earlier at the pilgrimage and dedication.

¹⁸. August 1 is the feast of the Procession of the Honorable Wood of the Life-giving Cross.

has started to shine with lights, and a small group of cloistered ones has set out to meet their Archpastor, to bring him into the temple with glory and to sing, "From the rising of the sun to the setting, the name of the Lord is to be praised!" Come, O kind Archpastor, come with glory that did not come to you from men, but which has been woven into a beautiful wreath by your own good works, and glorify the name of the Lord!

The all-night vigil started around eight o'clock because, following the Archbishop's order, everybody waited for Igumen Arseny (who had left because of parish responsibilities) to arrive at the monastery. But, coming by foot, he managed to arrive only by 9 o'clock in the evening, and he saw the temple already brightly lit, and in its midst the majestic figure of the Archpastor, who had come out with the clergy to serve the litya. Also by that time, cathedral archpriest Fr. A. Hotovitsky had arrived from New York; thus by the time of magnification the group of clergy had grown, and included Fr. Igumen Arseny, Fr. A. Hotovitsky, deputy-superior Fr. Hieromonk Tikhon, steward Fr. Hieromonk Ipatii, and Fr. Leonty Vladishevsky, with the Archpastor at the head. The all-night vigil concluded at midnight, and after a brief talk with the Archpastor about the next day's arrangements everybody retired.

The brothers' rest did not last long. Everything came back to life early and summoned everyone to duty. Everybody was getting ready to meet the faithful who were expected to come, and who started arriving. Carriages overflowing with passengers started to show up, throngs of those coming on foot started to emerge from the forest, and soon it got busy everywhere in the cloister. It was possible to begin the processions. Confessions were offered in the temple for those wishing to confess; inside the gates a tent was being unfurled where small icons and books were sold.

At 9 o'clock a cross-procession took place to the orphanage, where the icon of the Holy Great Martyr Panteleimon was in place. Igumen Arseny, serving with two priests, carried the icon to the porch of the orphanage, blessed the assembled people, and right there under the open sky he read the akathist to the Great Martyr

Panteleimon. After the akathist he gave a speech in which he recounted some of the many miracles the holy Greatmartyr Panteleimon had lavished on the suffering. Very attentively everyone listened concerning the great works of mercy by the unmercenary wonderworker Panteleimon, and ardently prayed to him, for there were in the midst of this crowd of the faithful, without a doubt, those in need of the God-pleaser's help. There were mothers present grieving about their sick children, there were those suffering from various bodily infirmities, those weak in spirit; and all of them, as they listened about the miracles, were requesting them for themselves.

After the akathist, the icon was carried by the faithful to the monastery and there, under the shade of the trees, it was placed in a prepared setting, where a multitude of candles were lit by the zealous faithful.

At 10 o'clock the last of the expected trains on which the faithful had come from Wilkes-Barre, with Mitered Archpriest Fr. Tovt, arrived from Georgetown¹⁹ and the liturgy began soon after. The liturgy was served by the Most Reverend guest of honor along with Fr. Archpriest Tovt, Fr. Archpriest Hotovitsky and Deputy-Superior Fr. Hieromonk Tikhon. The rest of the clergy were busy confessing the faithful. At the Gospel Fr. Hotovitsky addressed the people with a word on the topic of one flock and one pastor. The celebratory liturgy ended with a cross-procession three times around the temple with banners being carried, while we sang "O most pure Virgin Mother." When we had entered the temple, a moleben to St. Tikhon was served, at whose conclusion the monastery Igumen, Arseny, presented the Most Reverend guest of honor the icon of the Savior from the brethren and the building committee, with the following word of salutation:

"Your Eminence, most Merciful Archpastor and Dear Guest of Honor!

"The brethren of St. Tikhon's Monastery, who have delighted in Your long stay with us, truly rejoice now. Today is our first patronal feast and Your name day. On this joyful and solemn day You are with

us. Many times we have felt Your kindness and good will, which You offered to us humble monks, and today we are receiving it in abundance. It is not a magnificent cathedral temple, not a rich temple of some famous and renowned city of our mission that is receiving You on the most joyful day of Your Name, but the humble temple of our youthful, infant cloister, which has sprung up in the midst of thick forests, is honored by Your choice. Thanks be to the Most Merciful God; and to You, our most kind Archpastor and Father, go our filial greetings for your Name Day, and from pure hearts, 'Many Years'! It may be that this joy and honor is the first and the last for us, since premonition foretells this, and there is also the will of Providence which cannot be changed, and so let it be! And so that You will have a visible pledge of our love and admiration, and remember us everywhere in the places of Your service, we have decided to present you on this day of our common joy this holy image of the Savior. Accept this gift from us: it is not so valuable in material terms, but it is infinitely precious on account of Him Who is depicted here. Let the Savior who is portrayed hereon, bless Your paths until the hour when He will say to you, 'O good and faithful servant, enter into the joy of your Lord!'" [Matt. 25:21,23].

The Most Reverend Vladika accepted the holy icon with reverence, kissed it, and said in response that he would always keep this holy gift as a memory of the days spent at the habitation, offering prayers before it for the brethren and for the monastery's well-being. After this, a little girl from the orphanage stepped out and greeted the Most Reverend guest of honor with best wishes on his Angelic day. The orphan's well-thought out and heartfelt speech moved everybody so much that those around the dear guest of honor, together with him, shed a tear.

After the singing of Many Years and the veneration of the cross by all who were present in the temple, Vladika removed his vestments and proceeded to the reception room where he received everyone who greeted him, and then, with the singing of 'With Glory' he went to the dining hall along with the brethren and the invited guests. The meal proceeded solemnly and quietly, with the reading

Continued on the next page

19. Georgetown (present-day Gravity) was south of the monastery. In May, the pilgrims had come by another train which reached South Canaan via Carbondale.

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of the lives of the saints, and at the end, right by the windows we heard the singing of faithful women who, while seated on the grass, sang their holiday songs and psalms. It was about 2 o'clock when the meal concluded. Since vespers had been announced for 4 o'clock, the whole of this two-hour interval was used for processions to the well, the hermitage, the orphanage, and the monastery cemetery. At the well, after the water had been blessed, at the hermitage after a moleben, and at the cemetery after a litya, sermons were addressed to the people in accordance with the place.

Igumen Arseny

On the evening of the same day, the patronal feast day, Sunday, August 13/26, one of the brothers of St. Tikhon's Habitation was tonsured as a monk, receiving the name Anthony, and another the next morning as Seraphim. These rites of profession, epitomizing in a way the character of the monastic endeavor, showed the life of the new cloister as proceeding in vigor and vitality. Adding to this sense was the fact that the two tonsures were of a young man and of a much older man, demonstrating monastic diversity and universality. Accompanied by St. Tikhon's wise exhortations, coming just three months after the blessing of the temple in May and on the heels of the patronal feast, the tonsures seemed to seal and crown the holy cloister's auspicious beginning.

In a speech at his tonsure, the monk Seraphim told how, not long before, he had received a visitation from St. Seraphim of Sarov, who three years earlier in 1903 had been glorified as a saint. The monk did not know the saint, who healed him from a deadly illness by his intercession. But afterwards, when St. Tikhon presented him with an icon of St. Seraphim, he recognized in it the saint who had saved him, and was given his name at tonsure.

The tonsure was described in the third and final installment of Fr. Arseny's account of St. Tikhon's visit.²⁰

The Stay of His Eminence, the Most Blessed Archbishop Tikhon . . .

(Conclusion)

Right at 4 o'clock, the bells called for vespers and people spread throughout the monastery estate quickly started gathering at the church. Everybody knew that a tonsure service was going to take place and everybody wanted to witness this service, which is touching to the heart. The church filled up with people. The Most Reverend Archbishop entered the temple, and having taken his place at the altar gave a blessing to the cathedral dean Archpriest A. Hotovitsky to start vespers. Everything was going according to order. Stikhera are sung on "Lord, I call . . ." with canonarch; we proceeded with the entrance, and the evening service continued as if nothing special was going to happen. But then at augmented litany, the deputy-superior of the monastery, Fr. Hieromonk Tikhon stepped into the middle of the temple leading behind him his "spiritual child," Brother Andrew. Having bowed three times before solea, likewise before the image of the Athonite Mother of God, before the icon of St. Tikhon, they entered the altar. Here, having prayed in front of the holy throne and bowed three times, the elder with his spiritual son approached Vladiko, did a prostration and asked a blessing. From Vladiko, the elder came to the Igumen, and having asked his blessing by way of a brotherly kiss, he led the new monastic to the solea, whence, after bowing to the people and brethren, he led him to the designated cell. Already this heart-touching scene had affected everyone's soul, and everyone's nerves became tensed in anticipation of something important.

What did the person who with that last bow to the people asked everybody's forgiveness and said good-bye to the world feel? It is known only to the Lord God and to those who have lived through this truly dread moment themselves, who would lay waste their bodies but save their souls (Cf. Matt. 10:28), those who scorned all the world but would not waste their soul! (Cf. Matt. 16:26.). All of your life quickly runs through your memory from the days of your youth; once again your mind's eye glances at the attractions of the world, once again the heart involun-

tarily becomes flooded with tender feelings for those who are close and related by nature . . . But the most sincere desire to accept the angelic order wins over and brushes aside all the things that have lost all attraction, by reason of long-suffered temptations.

And what did our blessed Archpastor, with his fellow clergy who established the holy habitation, feel while they were preparing to meet the first-born son of the monastery? A truly heavenly joy filled their souls at that happy moment, and there broke from the bottom of their deeply-moved hearts tear-filled prayers to the Lord: let this first-born be a worthy son of the young habitation!

The choir started singing the aposticha. All the brethren of the habitation lit up candles, and with the Igumen at their head, having done a metania, they went from the temple to the cell where the "preparant" was. After "Lord now lettest" the tropar was sung and at last the "Fatherly embrace" resounded.²¹ The brethren led out the brother covered with the hair shirt, and, protected from the eyes of the people by mantiyas, they went to the temple, to the solea, where the Archpastor, Vladiko was standing, who like a Father that loves his child was ready to receive him who was coming to him like the repentant prodigal son, and to put the raiment of the angelic rank on him, adorn his head with the helmet of salvation and place a shield of faith into the hands. — The questioning of him who lay prostrate started;²² the vows having been promised, it was pointed out that the narrow road that had been chosen voluntarily; and after that, the cutting of hair and then a new name, "Brother Anthony" sounded under the roof of the temple. The new patron, Anthony Pechersky [of the Caves] is called upon to help the monks engaged in their labor.

Thanks be to the Most Merciful God for the new patron and a new son of the habitation! Tears of gratitude rolled irrepressibly from the eyes of those who stood around the new brother asking, What is your name?

People who had never seen this service which so touches the heart, stood in a kind of trance, and along with deep

21. The hymn from the Sunday of the Prodigal Son, "Open to me the arms of thy fatherly embrace," is sung at the service of monastic tonsure.

22. The postulants make a prostration upon reaching the foot of the amvon but rises from the floor to answer the questions.

sighs one could hear sobs. This was when the faithful, who had grown emotional, bid the last farewell to their acquaintance who had died to this worldly life. At last Vladiko's heartfelt word to the newly tonsured was spoken; there is the blessing with the holy icon from the hands of the Archpastor, and the stirring service is finished. In front of the image of the Savior, Brother Anthony stood with all the weapons of the angelic rank for a five-day stay at the temple for contemplation of God during night prayers. And the next day, in the morning at the small entrance during the liturgy, in an atmosphere just as stirring, a new son was born for the habitation: the 80-year-old elder, Seraphim, former novice Theodore. This servant of God had been sailing the sea of life for almost a century, and having tested all the passing attractions of swiftly-passing life in many ranks and positions, he had at last found a quiet harbor at the new habitation and had decided to devote the last days of his life to the service of God in the rank of a monk and in unceasing tears, over many sins that had been born in service to the whims of this world, which he confessed in the following speech at his tonsure.

Your Eminence,
Most Reverend Vladiko,
the Most Merciful Archpastor and
Father!

The dreams of my youth — no, rather the vows, not the dreams of my youthful years — are becoming reality at the end of my life.

For 60 years I have wandered along the roads of the spoiled world, wallowed in the depths of sin; for 60 years I have sinned, committed transgressions and iniquities in front of You, Great God, transgressing your holy commandments, and You did not shake me off the face of the earth for my injustices. O Great God! Where is Your holy Judgment, that has tolerated me among the living? Where is the fury of Your holy wrath? You opened the depths of the earth that consumed the multitude of those that sinned before You, You destroyed, with fire and brimstone, entire cities and settlements and entire peoples for their transgressions, and me — the lowliest of your creatures, the most despicable worm, the most villainous sinner who lived through four generations

— You have tolerated up to this day. And You not only tolerated me, but used every means for my salvation, moved heaven and earth to save one lost sheep, leaving the other 99. You sent me one of those who pleased You greatly, who, although I did not know him either personally or through depictions, appeared in front of me, and not in my dream but in person, and the mere calling of his name alone had saved me from the deathly illness.

It is clear that the blood of Your Son conquers Your righteous anger and turns it into grace and mercy.

**And our young
cloister rejoices,
since in you it has
acquired its first
monk, from among
its very own
inhabitants**

And was it not You, the Most Reverend Vladiko, whom the Lord has chosen to open my eyes to God's light, to open them and show who had appeared to me and saved me from [this] deathly illness? When, having called me on the day of the holy Easter, you desired to present me with a small icon of the Venerable Seraphim of Sarov, the Wonderworker — from which, to my unspeakable joy, I recognized him who had appeared to me and who had saved me? Who instructed You, Holy Vladiko, to do this? I was not close to You, I did not ask You for this mercy.

Was it not you, honorable Fr. Alexander, who brought and presented to me a small icon of the same Enlightener, which was blessed on his coffin, which I testify to be miraculous?

Was it not the extreme mercy of God that chose you, the Most Reverend Vladiko, not only to forgive all of my iniquities but to honor me with the angelic image, into which You, Vladiko, clothed me today?

What can I do, Lord, for all that You have done for me? (Psa. 115:12). I am a

beggar and I am wretched, I have a heart and a soul; create in me a clean heart, O God, and renew a right spirit in me and accept me as a sacrifice to You (Psa. 50:10).

What can I offer You, Holy Archpastor and Vladiko for all Your mercies — You see how beggarly and wretched I am; let my prayer arise day and night for Your well-being and long years.

Sermons²³ of His Eminence, the Most Reverend Tikhon, Archbishop of the Aleutians and North America, at the Tonsuring at St. Tikhon's Monastery, of Monk Anthony on the 13th of August and Monk Seraphim on August 14

I.

I congratulate you, beloved brother Anthony, at the start of monastic life. I rejoice for you, for today the desire of your heart has come true; it has been several years since you desired to become a monk, and with all your might you have strived to achieve this goal.

True, some will condemn you for this and say that you have thrown your life away to no purpose, especially in these young years. But don't let your heart be disturbed by these words. The word of God says something else: Blessed is the man who carries his yoke from his youth. — *He who loves his life, says Christ, will lose it, while he who hates his life in this world will keep it for eternal life* (John 12:25). And you in the same way have lost your life as regards this world and its attractions, but instead you have preserved it for life eternal and the kingdom of God, and in that rejoice!

And our young cloister rejoices, since in you it has acquired its first monk, from among its very own inhabitants, and we can say about you the same as Jacob said when he blessed his first son: *Reuben, you are my firstborn, my might, and the beginning of my children* (Gen. 49:3). And you, brother, are the firstborn of our habitation, and we trust that you will be the beginning of our sons, that others, following your steps and example, will follow after you. We pray and hope that you will be

23. ROAM, 10:16 15-28 Aug 1906, p. 312.

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our might and strength and joy if you follow what you have promised here today, and you should work hard at this last thing most of all. Today you have been included in the rank of monks, but do not think that with the tonsuring and with being called a monk you have indeed become a monk. No, with that this endeavor has only been started; today is the beginning of your salvation. In the exhortations read today you have heard what a person must do who wants to become a monk. If you want to be a monk, first of all cleanse yourself from every kind of impurity, acquire the wisdom of humility, obedience, abandon the impudence common to the world, do not complain, be patient in prayer, do not be lazy in service; through prayer and fasting you must entreat God. You see, brother, what a vast field you have to cross, and today you only make the first steps.

And so with God's help, with Christ giving you strength, walk the way you have chosen. *Forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus* (Philip. 3:13-14). And let your new patron, the Venerable Anthony of Pechera [the Caves] be an example for you. He, just like you, sought monastic life from youth and he, like you, was tonsured in a foreign country, far away from his homeland. With all of my heart and with all of my soul I wish that this resemblance between you and your patron will be not only in name but in deeds as well, and not only at the beginning of the struggle but also throughout it and to its glorious end. Let it indeed be! And as a blessing for this, accept from me the icon of the Mother of God, who holds monks dear and who helps them direct their lives to salvation.

II.

Beloved in the Lord Fr. Seraphim,

Yesterday your young brother Fr. Anthony was made a monk and today is your tonsure. Those who witnessed yesterday's and today's tonsure might notice a difference — not in the service, since it is the same for everyone — but in the feel-



(above:) Igumen Arseny, Superior of St. Tikhon's Habitation. (right:) Anthony Repella, first monk at St. Tikhon's; tonsured Aug. 14/27, 1906 by St. Tikhon (pictured later, as Archimandrite)



ings and impressions which accompanied both tonsures. Yesterday, perhaps, some regretted that a young man was going to become a monk, a man whom the worldly life could smile at; at the same time it was fitting to be concerned how this young monk would be able to bear the hardship, how he would be able to withstand temptations and seductions. But different things come to mind about you, beloved brother. You are already a very old man, who have lived in the world for a long time and have experienced its joys and sorrows. Even the self-willed world does not rebel against the tonsuring of a person of your age. And we treat your tonsure in a calmly, and we do not worry about your future. The world does not tempt you any more, since it has lost its luster in your eyes; you will not have to struggle with bodily lusts, since they have long died in you. And nevertheless, my brother, at your tonsure, those who know you are not less emotional than at yesterday's.

Forgive me if I also briefly mention your life, to show — not to you, since you know it already, but to the others — how profoundly true are the words that stand at the beginning of the service. God *de-*

sires all people to be saved (1 Tim. 2:4), but in the lives of some it is expressed particularly distinctly. And so it is with you. You used to be a priest once, you had a good position, with good connections, with family joys. Life apparently was smiling at you, but your happiness, just like that of many others, turned out to be short-lived. God sent you a trial. Your young wife died. This was a terrible blow, since a priest who has been widowed cannot be consoled with a second marriage. But you did not understand that trial then. Perhaps the Lord was calling you closer to himself at that hour, calling you to the monastic path, but you desired the world more than God, and found yourself outside of the priesthood.

Undoubtedly it did not take long after that, for you to regret what you had done, since you could no longer serve God's service and enter into the closest union with Christ. And then, even worse was in store for you: you left your motherland with its temples and holy places and found yourself in a country and cities without them. How hard it must have been to live through that for someone who had been a servant of the altar himself, who was used

to being close to the house of God. I think that more than once you cried bitterly in front of the Lord and offered Him sighs of repentance that you had broken the high vows of a priest.

And then the merciful God, seeing your repentance, as a father who loves his child brings you near to Himself again. First He gave you the consolation of seeing a temple in your town and attending church services in it, then He heals you from sickness through the intercession of the Venerable Seraphim of Sarov, whose name was given to you today. Not long ago, unexpectedly for you, He called your female companion to the next world and you become free again, yet not for the worldly life, of course, but for a different life. And just at that time a monastery is established, where you can abandon the world and enter a different path of life. And so today, something happened to you that could have happened 40-50 years ago. And once again you belong to a holy order. Once again you live in the courtyard of the Lord. Once again you participate in reading and singing. Once again you preach the word of God! Once again the Lord is close to you and you are close to Him. Here He comes to you in this image, which is presented to you as a blessing from my unworthiness.

Take Your Lord and from now on do not leave Him, and He will receive you and embrace you and protect you, falling asleep and waking up with you, comforting and bringing joy to your heart, making you worthy of the portion of those saints who forever have shone forth in monasticism forever. Amen.

*Fr. Arseny brings his chronicle to a close with St. Tikhon's departure from the monastery:*²⁴

The Last Days of the Most Reverend Vladiko's Stay at the Cloister and His Departure

Having brought joy to the holy monastery by his lengthy stay there, and having given it many happy moments, the Most Reverend Vladiko started to prepare to his departure. On August 15 [28], the day of the Dormition of the Mother of God, the last liturgy was celebrated, with

the Archpastor serving. Quite a few people gathered for the occasion; part of the Mayfield choir beautified the service with its singing. After the Gospel a word appropriate for the occasion was said. Prior to the liturgy an akathist for the Dormition of the Mother of God was read.

On August 16 [29] early in the morning Fr. A. Hotovitsky departed for New York, and around noon of the same day, a long expected and desired guest, a monk in spirit and life, Fr. Nemolovsky, the editor of *Sviet* newspaper arrived at the cloister. Having long desired to see the newly established cloister, he could not do so earlier because of an abundance of matters to attend to, and only now, postponing his unending labors, he undertook a pilgrimage. He was met with great love at the habitation, and after a brief conversation with the Archbishop he was introduced by Fr. Arseny to all facets of monastery and orphanage life, and, in the evening the same day and in the morning the next day, with the monastery services as well. After a short stay, and inviting Vladiko to serve at the parishes entrusted to him, this beloved guest departed to his destination taking with him, according to his own words, the best impressions from the habitation and the orphanage.

Friday, August 18 [31] arrived: it was the day of Vladiko's departure. The merciful Archpastor, like a caring father, for the last time inspected all the monastery property, visited the orphanage, talked to the brethren, and finally, at a prayer service to St. Tikhon in the temple, addressed the brethren with a farewell speech. In his farewell word Vladiko reminded the brethren, with examples from the lives of saints as proofs, that labor and prayer are the main foundations of the monastic life and the struggle with devil's designs; and therefore he called [us] to unceasing prayer mixed with work, to obedience to the elders and to reading of books containing ascetic instructions.

During his visit to the orphanage a farewell greeting was said by its caretaker, A. A. Khlebtsevitch:

"Your Eminence,

"The children of the orphanage have gathered together before You in order to express, with heartfelt words, the great sorrow of the forthcoming separation from our highly esteemed Guest. This day

will stay in our memories forever. I am confident that, not just for me but for them as well, it was always joyful, bright and comforting for the soul during the days of Your stay amidst us, in the presence of a merciful father, gently loving towards the orphans, one who cannot be replaced by anyone. That is why Your departure from here today is so painful. Our benefactor is leaving us, who has always kept the life of the orphanage close to his heart, who has always cared about us and for the sake of his own rest has always tried to maintain here a pious order and to give an example to us with his own actions. We assure You, Vladiko, that our children, while not exceedingly bright, yet with the instinct of their unspoiled hearts discern in You their close Protector, and they repay You with heartfelt attachment and gratitude.

"We know that we disappointed you many times, but with your archpastoral love you always looked past it, and did not mention our shortcomings. God's providence has put the life of our orphanage through trials, but Your beneficent hand and wise advice always supported us and inspired in us firm faith that You, Vladiko, even upon Your departure from here, will not expel us from Your caring fatherly heart, and will, even far away, pray for the orphans who are cared for here. And as, after the storm, the sun comes shining again, warming up the land, so we believe that after we are separated from You, a happy time will come when the Guest who is leaving us today will come back to us again, and a joyful cry will burst from the children's lips to welcome You, our benefactor!"

By 5 o'clock in the afternoon Vladiko left the habitation . . . A painful sorrow seized the hearts of the orphaned monks. It felt hard for them without dear Vladiko. The most grateful feelings pour like a stream from the bottom of thankful hearts and weave into these parting words:

Our dear Vladiko! Before, we knew You as our benefactor and an ardent supporter in the holy undertaking. And now we know you better. How many worries did we have, and even sleepless nights, while thinking about hosting You at the cloister for an extended period of time! How would You deal with our poverty, with our simple life? How should we

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24. ROAM, vol. 10, no. 18, 15-28 September, 1906, p. 358-359.

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furnish Your cell properly for its inhabitant — a bishop? What should we feed You with, how should we host You? But, to no purpose were we were bewildered. You are a monk, a simple person who is cloaked with the position of a Bishop. You are a merciful father, who cares for us and our needs more than we ourselves. Even more — You are a true, sincere friend of humble monks. With your simplicity You won over all of us; with your unexacting nature You humbled us, with Your prayers You comforted our hearts . . . And now You are no longer among us . . . There is nobody to tell our sorrows to, nobody to ask for advice . . . Your cell is empty,

only the image of the Savior that you have left looks at whoever walks in and causes deep sighs.

For all Your kindness, let Christ the True God save You and have mercy on You, dear Vladiko! Let the Queen of Heaven and the Guardian Angel protect Your paths! And we humble monks will preserve Your name forever and from one generation to another we will tell the sons of our monastery about You and Your kind deeds for our holy habitation.

Igumen Arseny

Greetings on Vladiko's Name Day, from the Orphan Home²⁵

We congratulate You with Your name day

And we wholeheartedly, sincerely wish

You
Happiness, health and many years!
Let the Lord preserve you from every
distress

May the Lord not leave
Your thoughts and wishes unattended to
And may Your success in all of Your
deeds
Be full of happiness and delight!

May You may not know grief and
worries,
Lead Your life without sorrows
Live Your life until old age:
These are our heartfelt greetings to You.

A. Khlebtsevich
To be continued.

25. *Ibid.*, p. 359.

Commentary on Psalm 23

By St. Maximus the Confessor



The text of each section of the holy Prophet and King David's Psalm (translated from the Septuagint version, where it is numbered 22) is given in italics, followed by St. Maximus' commentary contained in his Four Centuries on Love.¹

A Psalm of David

The Lord tends me as a shepherd, and I shall lack nothing. In a place of green grass, there he has made me dwell . . .

A place of green grass means the practice of virtue . . .

He has nourished me by the water of rest. He has restored my soul: he has guided me into the paths of righteousness, for his name's sake.

. . . and the water of rest means the spiritual knowledge of existing (or: created) things.

Yea, even if I should walk in the midst of the shadow of death, I will not be afraid of evils: for thou art with me . . .

The shadow of death is human life. Therefore if someone is with God and God is with him, that person can clearly say, Even though I walk in the midst of the shadow of death, I will not be afraid of evils, because thou art with me.

Thy rod and thy staff, these have comforted me.

The rod is said to signify God's judgment;

1. Cent. 2, par. 95, 96, 99; Cent. 3, par. 2.

and the staff, his providential care. Therefore he who has gained a share of the knowledge of these things can say, Thy rod and thy staff, these have comforted me.

Thou hast prepared a table before me in presence of those who afflict me:

Thou hast prepared a table before me and what follows it: The table, then, signifies active virtue (or: the practice of virtue); for this was prepared by Christ in opposition to those who afflict us.

Thou hast thoroughly anointed my head with oil . . .

. . . and the oil that anoints the intellect is the contemplation of existing (or: created) things.

. . . and thy cup cheers me like the best wine.

Now the cup of God, is the knowledge of God;

Thy mercy also shall follow me all the days of my life. . . .

. . . while his mercy is his Word and God. For through his incarnation he pursues us all the days until he lays hold of all those are to be saved, as he did Paul.²

. . . and my dwelling shall be in the house of the Lord for a very long time.

The house is the Kingdom, in which all the Saints are established; and a very long time is eternal life.

2. Cf. Philippians 3:12: ". . . I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me."

Confession

Heart of a Child, Understanding of an Adult

Imagine a day filled with sunshine, low humidity, prayer, fellowship and instruction. Eighty-seven women enjoyed all of this at 12th Annual Women's Retreat held on August 12, 2001, at Saint Tikhon's Orthodox Monastery South Canaan, Pa.

This year's speakers were Mother Christophora and Mother Barbara from Holy Transfiguration Orthodox Monastery in Ellwood City, Pa.

The topic for this year's retreat was decided on by last year's survey of retreat participants. The women wrote down topics they wanted for their retreat. The topic of Confession was selected for this year's retreat.

At registration, the women enjoyed a lovely continental breakfast and fellowship. His Grace, Bishop Tikhon opened the retreat with a molieben for the beginning of instruction.

Mother Christophora spoke about the sacrament of confession. She said, "We first learn about confession at age seven." She said that as we grow older, we learn ways of straying from God's path.

Mother Christophora said we should not want to stay at age seven. "We want to come up to a higher place as we grow physically, emotionally and spiritually."

Since the retreat was held six days after the great feast of the Transfiguration of our Lord, Mother Christophora spoke about the significance of the feast in our lives as adults. She said we are made in the image and likeness of God, therefore we have the ability to be like God. She also added that the Transfiguration shows our image, our potential; God call us to be light.

Confession asks for us to repent of our sins. Mother Christophora cited Saint John the Baptist when he said, "Repent, for the Kingdom of God is at hand." But

what is repentance, how do we better understand what Saint John tells us what to do? Mother Christophora explained that repentance is changing the way we do things — turning around, turning away. We have to find a different and better way of living our lives. Importantly she said we must not look back at past wrongs we did, instead we must look forward. It is a lifelong process and confession helps us to grow in the process.

When we prepare to go to confession, Mother Christophora says we must ask ourselves, "Do I go to confession because that is what my parents told me to do, in order to go to holy communion?" She pointed out that confession and holy communion are two separate sacraments.

Mother Christophora further asked, "How better not to go to confession?" We should not ask ourselves the questions that only require a "yes" or "no" answers. A mental list is of everything we have done wrong is artificial, she said. It does not tell us of our heartbreak; it does not show us how we have grown away from God. We

cannot be over-scrupulous about our sins, as by saying, "I swore eight times." Most of all, we should not be scared of going to confession. "We go to be healed," she said.

Yes, we are going to forget to confess things. Mother Christophora said, "Relax in the light of Christ." She said we must open ourselves to Christ's Light and His Love. We go to confession because we want to be healed; we want to change our attitude. Instead of fear, she advised us that we should come to confession not in fear, but rather for joy, when we feel separated from God, when we are forgetful and unfaithful to God, and when we want to be reconciled to God.

God does not expect immediate change; he will be there to support and love us, but he does want us to change, Mother Christophora said.

She explained that importance of the priest is not only for weddings, baptisms, and funerals, but for confession and holy communion. The Church has an order.

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Confession

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"We are all members of the Body of Christ and we all have different functions. The priest is a witness of God's Love."

Before going to lunch, Mother Christophora fielded questions participants submitted. One question in particular was: "How do we stop repeating the same sins in confession?" Her lighthearted and direct answer was, "Stop doing them."

After lunch, shopping, or a brief walk, a group picture was taken. The afternoon session "Anger, Gluttony, and Distraction" was hosted by Mother Barbara.

Mother Barbara has been at Holy Transfiguration Monastery for 10½ years. She showed the participants the icon of the Raising of Lazarus. Mother Barbara reflected on what Jesus said after He raised Lazarus from the dead: "Unbind him and

let him go." Lazarus listened when Jesus said for him to come forth; those who had loosed him had also listened to Jesus. Mother Barbara said we need to have help from others. We all need one another. God gave us one other so we may support and love one another.

Mother Barbara shared her own personal struggles with anger, misuse of food and harsh judgment of others. She said if we are going to change our lives, we have to take a personal inventory. To change, we have "to make a self-assessment, to look at ourselves and our habits, and listen to that painful interior voice," she said.

We have to want to be healed; we have to work with our faith, not through willpower. "In our world we want everything quick and tidy; if we have it in our everyday lives, we want it in our

spiritual [life]." Sin is not tidy; we have to look in the depths of our soul and we need other people to help us. Our priest can help us, and so can others, Mother Barbara said. We have to seek out who that is. It can be family, a good friend or through professional counseling.

The retreat was both successful and enjoyable. At the end of the day, the women filled the survey for next year's retreat ideas. A special thanks go to His Grace, Bishop Tikhon for his archpastoral love and support, Maria Proch and members of the Department of Christian Education, and the support of the faithful women who come to the Women's Retreat for spiritual refreshment. We pray that that refreshment sustain all of you while continuing on your earthly journey.

—Kathryn Kessler - D.C.E.



St. Tikhon's Seminary sponsored a Clergy Continuing Education Conference in June

“Are You Saved?” An Orthodox Christian Response

This lecture by Fr. John Oliver was the final lecture in the series “Back to Basics: Rediscovering Teachings of our Orthodox Faith,” given at St. Tikhon’s Seminary, October 11, 2005. Fr. John is now pastor at St. Elizabeth’s Church in Murfreesboro, Tenn.

Let’s begin in Macedonia. The year is 55 A.D., and the Apostle Paul, that most energetic of New Testament figures, is laboring in the midst of his third missionary journey. He receives a troubling report about the condition of his beloved Christian community in Corinth — they are confused, unsure of what to do with factions developing within their ranks, factions nurtured by questionable outsiders who have appeared in Corinth calling themselves “most eminent apostles.”¹ St. Paul feels that a second letter to Corinth is in order. He reminds them of his own apostolic authority, and reassures them that conflict can have a redemptive quality, for, as he writes, “just as the sufferings of Christ abound in us, so our consolation also abounds through Christ.”² Then, the letter includes this compelling reference, which is of special interest to us tonight: “. . . we should trust not in ourselves, but in God who raises the dead, and does deliver us; and in Whom we trust will deliver us again.”³

So, because we trust in God, we have been delivered . . . we are being delivered . . . we shall be delivered again. The deliverance of which St. Paul speaks is a past event, a present experience, and a future hope — this is how the Orthodox Christian might respond when asked, “Are You Saved?” — have been, are being, shall be. When he reads this verse from Paul’s

Second Letter to the Corinthians, St. John Chrysostom observes that “although the [general] resurrection is a thing of the future, Paul shows that it happens every day.”⁴

We are dealing, however, with the mystical arithmetic of the Church; each dimension of salvation as past event, present experience, and future hope does not somehow carry the soul one-third of the way to the Promised Land. Instead, each is in the fullness of its own time as well as emphatically in the present, each is now. The Christ of the historic cross and the Christ of the future *eschaton* is also the Christ of today, to whom we pray for the present grace to fight the present temptation in the present hour.

Salvation as a Past Event

There are those who believe that for the Christian story to have any transformative impact on culture, it must be “untied” from its historical moorings and allowed to drift entirely in the realm of the mythological. There, liberated from any particular time or place, it becomes timeless and everywhere. The story is scrubbed of any “distasteful” details — Our Lord’s exclusive claim as “the way, the truth, and the life,”⁵ for example, or His bodily resurrection. Christ becomes not the Son of God, but a Shaman or an Archetype. The story then takes its place alongside a host of other mythological stories about gods and men and the cosmos, and the spiritually curious among us can dip anywhere into that wide story pool and whatever comes out is sufficient for salvation. To all this we kindly respond, “Nonsense.”

There is *specificity* in Orthodoxy. A specific God became a specific Man who carried a specific Cross to accomplish a specific Reconciliation. The transforma-



Father John Oliver

tive power of the Gospel is found not in floating generality — after all, whose life is ever changed by vagueness? — but in rigorous, even scandalous, specificity. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life . . . that which we have seen and heard we proclaim also to you . . .”⁶ These are the first words of I John, and they are a resounding support to the specific union of divine nature and human nature that is Jesus Christ.

“That which was from the beginning,” “the word of life,” — St. Clement of Alexandria tells us that these are references to Christ’s *divine* nature; “. . . heard . . . seen with our eyes . . . touched with our hands” — these refer to Christ’s *human* nature. And that human nature is properly understood not merely as the nature of a human, but as the nature of humanity. We might recall that the reason the Cappadocian Fathers opposed Apollinaris of Laodicea is precisely because his faulty christology rendered the salvation of humanity impossible. If Christ came to save us, but, as Apollinaris taught, Christ had no human soul, then human souls in general fall outside the possibility of being saved. The Cappadocians *knew* that a loving God would become all that we are — except for sin — so that He might save all that we are. As St. Gregory the Theologian famously said, “What has

6. I John 1:1,3.

1. 2 Corinthians 11:5, 12:11.

2. 2 Corinthians 1:4.

3. 2 Corinthians 1:9-10.

4. *Homilies on Second Corinthians*, II.4.

5. John 14:6.

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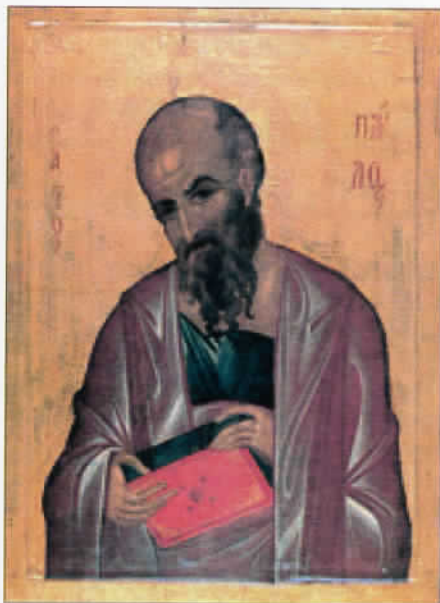
“Are You Saved?”

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not been assumed has not been healed.”⁷ The union of human and divine that is Christ, then, is the font — the *only* font — from which human nature itself can be cleansed of death and sin. So, we preach the historic Christ.

But, to paraphrase St. Paul, we also preach the historic Christ *crucified*.⁸ On the day before His crucifixion, Our Lord said: “Now is My soul troubled. And what shall I say? ‘Father, save Me from this hour?’ No, for this purpose I have come to this hour.”⁹ To rescue a fallen world from death and to reconcile a fallen world to the Father, this is the purpose of the Cross. The New Testament speaks to this rather clearly, from the Gospel of Matthew: “The Son of Man came . . . to give His life as a ransom for many,”¹⁰ to the Revelation of St. John: “Thou wast slain, and hast redeemed us to God by Thy blood.”¹¹ Reflecting on the power of the Cross, St. Gregory Palamas writes that “since Christ gave His blood, which was sinless and therefore guiltless, as a ransom for us who were liable to punishment because of our sins, He redeemed us from our guilt. He forgave our sins, tore up the record of them on the Cross, and delivered us from the devil’s tyranny.”¹² *That sounds like salvation to me.*

And of course, “if Christ is not risen, our faith is in vain, and we are still in our sins.”¹³ St. Paul continues: “For since by man came death [Adam, that is], so by Man [Christ] also came the resurrection of the dead.”¹⁴ At His death, Our Lord accomplished what we ourselves could not: He dissolved the airtight grip of sin on humanity. But, there was still one enemy left: death itself. We can almost hear the excitement in St. Peter’s voice when he addressed the crowd on the Day of Pentecost: “Men of Israel, hear these words: you have taken [Jesus of Nazareth] by lawless hands, have crucified [Him], and put [Him] to death; whom God raised up, having loosed the pains of death, because it was not possible that He



Holy Apostle Paul

should be held by it . . . His soul was not held in Hades, nor did His flesh see corruption.”¹⁵

With Our Lord’s birth, death, and resurrection, all the consequences of the Fall are overcome. St. Nicholas Cabasilas summarizes this wonderfully: “Christ broke down the three barriers that separated man from God: the barrier of nature by His incarnation, the barrier of sin by His death, and the barrier of death by His Resurrection.”¹⁶

And finally, if you are here tonight as an Orthodox Christian, then your personal salvation was appropriated by another past event: your baptism (or your chrismation, fulfilling and completing your previous Christian baptism). In baptism, we participate experientially into the death, burial, and resurrection of Our Lord Jesus. “Therefore,” says St. Paul, “we were buried with him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”¹⁷ Holy Scripture simply does not give us the choice of viewing baptism as only a public expression or an optional accessory to some previous decision to follow Christ. It is, in the most real way possible, the following itself.

So, in the glorious events of the historic Christ — recounted smoothly for us in the Divine Liturgy as “all those things

which have come to pass for us (notice, *come to pass*): the Cross, the Grave, the Resurrection on the Third Day, the Ascension into heaven, the Sitting at the Right Hand, and [the Liturgy includes] the Second and Glorious Coming” — in these glorious events of a specific and historic Christ, together with the grace of our baptism, we celebrate our salvation as, indeed, a past event. But we never stop there.

Salvation as a Present Experience

What about salvation as a present experience? What is required of us if we are to ever become by grace what God is by nature? Let us recall our opening verse from the first chapter of II Corinthians: “. . . we should trust not in ourselves, but in God who raises the dead, who delivered us from so great a death, and does deliver us; and in whom we trust will deliver us again.” We trust in God who *did*, and who *will*, but also who *does* deliver us.

Our Lord was traveling to Jerusalem, passing through the midst of Samaria and Galilee. As He entered a village, recounted in the 17th chapter of Luke, ten lepers saw Him approaching. Acutely aware not only of their condition, but also of the social stigma attached to it, they called to Christ from a distance: “Jesus, Master, have mercy on us!” “Go,” He replied, “and show yourselves to the priest.” Then, we read this in verse fourteen: “And so it was that as they went, they were cleansed.”

What does this tell us? Among other things, it tells us that healing is not just an event, but a process — a process that unfolds while in a spirit of obedience. The lepers were in the process of doing what they were told by Christ to do, and it was while in that state that they experienced deliverance. My grandmother used to say, “Life with Christ is an everyday walk.” Not sporadically, not occasionally, but everyday; not a sprint, not a crawl, but a walk. *Life in a steady obedient relationship* with Christ is an everyday walk.

Again, Christ is speaking: “Ask, and it will be given to you; seek, and you shall find; knock, and it will be opened unto you.”¹⁸ These strong verbs are known as “present progressives,” so an equivalent reading of Matthew 7:7 is: “*Be asking, be seeking, be knocking*, and it will be

18. Matthew 7:7.

7. Letter 101, To Cleodnius.

8. 1 Corinthians 1:23.

9. John 12:27.

10. Matthew 20:28.

11. Revelation 5:9.

12. *Homilies of St Gregory Palamas*, pp. 200-201.

13. 2 Corinthians 15:16-17.

14. 1 Corinthians 15:21.

15. Acts 2:23-24.

16. *The Life in Christ*, pp. 105-106.

17. Romans 6:4.

opened unto you.” Notice our cooperation with God? But when we speak of cooperation, we do not imagine that our initiative toward God precedes His initiative toward us. Not only is salvation a gift from God, but so is any inclination we have toward acquiring it. “For it is God who works in you,” St. Paul writes to the Philippian Christians, “both to will and to do for His good pleasure,”¹⁹ and he writes this just one verse after he challenges them to “work out their salvation with fear and trembling.”²⁰

Salvation as a present experience is a concern for the Orthodox Christian because he knows that, at any moment, he can stumble and fall from the Ladder of Divine Ascent. Yes, we are “children of God,” as the Apostle Paul writes to the Romans, “and if children, also heirs; heirs on the one hand of God, co-heirs on the other hand, with Christ.”²¹ But, St. Paul adds this thunderous condition: “we are children of God *if indeed* we suffer with [Christ], that we may also be glorified together.” Are there two words together in Holy Scripture more bland in tone but more explosive with meaning than the “if indeed” of Romans 8:17? We are children of God destined for glorification *if indeed* we strive under the weight of our cross just as Christ did under His. We understand, then, with fresh clarity what St. Paul means when he succinctly writes elsewhere: “I die daily.”²² If life with Christ in an everyday walk, it is also an everyday death.

It must be said here that these principles have been translated differently by different Christian traditions at different times. There are those who teach that salvation is a one-time, heart-stirring, spiritually convulsive transaction between the individual and his God, and once that transaction has taken place, it has taken place for good and can never be undone . . . “once saved, always saved.” Next, the individual becomes justified before God, with the guilt of his sins being transferred to the cross on which Christ had died in the sinner’s place. In this understanding, salvation is distinguished from justification, which is itself distinguished from sanctification, the ongoing realization of

19. Philippians 2:13.

20. Philippians 2:12.

21. Romans 8:17.

22. 1 Corinthians 15:31.



The Crucifixion

the salvation already secured and the justification already imputed.

The Orthodox, however, do not make the sharp systematic distinctions between salvation, sanctification, and justification that are customary of Western Christian confessions. Consider baptism, for example. One will notice a more holistic approach to salvation as the priest washes the chrism off the newly-illuminated, while quoting 1 Corinthians 6:11 — “Thou art justified, thou art illumined, thou art sanctified, thou art washed: in the Name of the Father and the Son and the Holy Spirit.”

The Orthodox understanding of salvation as “purification, illumination, deification” — becoming by grace what God is by nature — is precisely helpful here, because of its emphasis on salvation as a single flowing process that naturally includes any justification or sanctification that must be accomplished in the soul of the believer.

Salvation as a Future Hope

What about salvation as a future hope? Hollywood has produced movies about the beginning of the Bible — we think of the *Ten Commandments*, with Charlton Heston as Moses; the middle of the Bible — Mel Gibson’s *The Passion of the Christ*; and the end of the Bible — the *Left Behind* series, with a vision of the

end times that is designed to terrify viewers into repentance. But no film, ever, will capture even a fraction of the glory and the wonder of the future event that will complete our salvation. It is that event where “every knee shall bow, of those in heaven, and of those on earth, and of those under the earth, and where every tongue shall confess that Jesus Christ is Lord.”²³

Imagine . . . every tear dried, every sorrow relieved, every genuine hope fulfilled, every joy confirmed, every heresy silenced, every injustice righted, every labor rewarded, every question answered, every answer unnecessary, every eye, every heart, every being, in all places and in all times, all that is and ever was, gathered and gazing upon the Returning Christ of Glory.

It is possible, by the way, to rhapsodize and still be dogmatic. St. Symeon the New Theologian suggests as much when he writes that “the heavens will become incomparably more brilliant and bright than they appear now; the earth will receive a new, unutterable beauty; the whole world will become more perfect than any word can describe . . .”²⁴

Orthodox Christians tend to perceive

23. Philippians 2:10-11.

24. *First Created Man*, pp. 103-105.

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"Are You Saved?"

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all New Testament revelation about the Second Coming of Our Lord with confidence that it *will* happen, but also with caution over *when* and *how*. Perhaps the scriptural passages about the Second Coming of Christ are intended to stimulate not our speculation about it, but our preparation for it. We notice that the Nicene Creed is clear that "He will come again with glory to judge the living and the dead, whose kingdom shall have no end," but we also notice that that is *all* the Creed says about it.

God's judgment of this world is sketched in dramatic (though veiled) detail, however, in the Book of Revelation. And it is interesting to note that the very scheme we have followed this evening — salvation as a past event, a present experience, and a future hope — is itself used by St. John in his apocalyptic vision, especially in chapters 14 through 20. What is found there is a symbolic description of the victory of Christ and His Church over the forces of darkness — first, through the work of the incarnate Lamb of God, then in His ongoing work through the grace of the Holy Spirit and the Church, and finally through the work that is to be accomplished at His Second and Glorious Coming Again. In Revelation, all of this is perceived as a single process.

At the Second Coming of Christ, the forces that have raged against the Church through history will, at last, be silenced: the violence directed at her; the delusion of false religion; the confused overtures of some philosophies; the seduction of worldly power; the heretical threats to her dogma; a morality that mocks her own; a secular indifference to her truthfulness; and all the demonic temptations that have preyed upon the passions of her faithful. All these — and finally death, the last enemy²⁵ — will be incinerated forever in the glory of that moment. And when the smoke clears, where each of us stands will depend on how each of us lives now. Do we not have all the motivation we need to appropriate the discipline of St. John as our own: that "we shall see Him as He is, and everyone who has this hope in Him purifies himself, even as He is pure"?²⁶

Salvation is a past event — in the birth, death, and resurrection of Our Lord Jesus Christ and our own baptism into them. Salvation is a present experience — in the everyday walk with Christ and the everyday death of ourselves, each accomplished within the Church. And salvation is a future hope — when the groans of a fallen creation will at last be changed into shouts of joy at the Marriage Feast of Christ the Groom and the Church, His Bride.

Avoiding the Twin Temptations

As we reflect tonight on the question, "Are You Saved?" and as we consider one Orthodox perspective on the past, present, and future dimensions of salvation within the Church, we are also mindful that ". . . narrow is the gate and difficult is the way that leads to life, and few there are who find it."²⁷ The Christian walks the narrow road of salvation between two equal and opposite temptations: on one side, *presumption*, and on the other side, *despair*. Like all temptations, these are best resisted.

The average reader of the Bible may be unfamiliar with the narrative scope of the Old Testament, and more unfamiliar still with what are called the "minor" prophets. Within the book and figure of the prophet Amos, however, is a brilliant point that speaks to the temptation of presumption. His message was to an age of unprecedented postwar prosperity in the life of Israel. Assyrian invasions had ceased and Israel had enlarged her borders to their most extensive points. Amos's purpose as a prophet was to penetrate the veneer of self-satisfied complacency to which the social and religious life of Israel had fallen. Israelites were looking around at an era of emerging luxury and believing that it was proof of their favor in the eyes of God.

But favor, apparently, was not what God had in mind. "Therefore," we read in chapter 5, "this is what the Lord, the Lord God Almighty, says . . . I hate, I despise your religious feasts; I cannot stand your assemblies. Even though you bring me burnt offerings and grain offerings, I will not accept them. Away with the noise of your songs! I will not listen to the music

of your harps."²⁸ Then, the prophet Amos cuts to the core of the problem: "Woe to those who are ease in Zion . . ."²⁹ Or as it says in other translations of Scripture: "Woe to you who are complacent in Zion" (NIV); "Woe to those who are wealthy in Zion" (DRB); and from one *very* modern translation, "Woe to those in Zion who think they live on easy street" (The Message).

Perhaps Israel, in the imagery Our Lord uses in the Gospel of Matthew, had paid "tithe of mint and anise and cummin, but also had neglected the weightier matters of the law: justice and mercy and faith. These," Christ says, "you ought to have done, without leaving the others undone."³⁰ Presumption may be an especially subtle temptation for those who believe they "have seen the true light . . . have received the heavenly Spirit . . . have found the true faith." Our Lord has issued a serious warning to the Orthodox: ". . . to whom much is given, from him much will be required; and to whom much has been committed, of him will be asked all the more."³¹

If presumption is a temptation on one side, despair lurks on the other. Despair is especially grievous because it rejects the very force behind creation itself — love. A free God, without needing to create, created the world anyway so that the world might forever enjoy Him. Despair, in some way, suggests that I am outside love's reach. The creation of the world, the Incarnation, the Passion and Crucifixion of Christ, the Descent into Hades, the Resurrection, the Ascension, the establishing of God's Holy Church, divine mercy itself — all these are demonstrations of love, but the despairing soul behaves as if they are powerless to save him.

One can sense here why despair is an especially twisted form of pride, and we all know where pride lands us. One icon of the Last Judgment is especially sobering: it shows ten or so panels at the bottom that depict the eternal condition of those who did not repent on earth of such sins as lust, anger, gluttony, greed, etc. Each individual in each panel is shown consumed by fire up to his waist. But one panel in particular stands out because that

25. 1 Corinthians 15:26.

26. 1 John 3:3-4.

27. Matthew 7:14.

28. Amos 5:16,21-23.

29. Amos 6:1.

30. Matthew 23:23.

31. Luke 12:48.

individual is suffering an especially sad fate: he is the only one hanging upside down in the flames. The title of that panel is “despair.”

Vigilance, yes; despair, no. Sobriety, yes; despair, no. Wondering if one *will* be saved, certainly; despairing that one *cannot* be saved, never. How comforting should the words of St. John the Evangelist be for those tempted toward despair: “For if our heart condemns us, God is greater than our heart, and knows all things.”³²

And so, we avoid both presuming our salvation and despairing over it. Instead, with the grace of the Holy Spirit, through the sacraments of the Church, and with the help of a trusted spiritual elder, each of us strives to walk the narrow way that leads to life.

Asking the Old Question

It is a quintessential *modern* Christian question, “Are You Saved?” And it is a good one. When the dust of created history settles and we stand before the Dread Judgment Seat of Christ, “being saved” is precisely the matter with which we will be occupied. To the extent, then, that it moves us toward reflection on the condition of our souls, “Are You Saved?” is a good question.

Also, it is reasonable to say that those who pose the question often do so honestly, usually having no other agenda than securing the eternal honor of the soul of whom the question is being asked. Understand, those who ask that particular question — Protestant Christians, typically — are being true to the soteriology (or, that which pertains to salvation) which they inherited. That soteriology, the Orthodox might conclude from Scripture and history and patristics, may be impoverished, but the same cannot always be said about the motives of those who want to know, “Have you accepted Jesus Christ as your personal Lord and Savior?” “How is your walk with the Lord?” “How are you and God doing?” “Have you come to the place in your spiritual life where you know for certain that, if you were to die today, you would go to heaven?” “Do you have fire insurance?” These are not our questions, but they are *their* questions, and the Christian virtue of hospital-



Resurrection: the Empty Tomb

ity may require that we *not* clobber with a burning censer those who ask! They are being as true to their tradition as we strive to be toward ours.

But while we acknowledge that “Are You Saved?” is a good question, we wonder, is it the *right* question? And that means, for our purpose tonight, is it the *old* question? In his introduction to the classic work *On the Incarnation*, by St. Athanasius the Great, the twentieth-century Christian writer C. S. Lewis issues this provocative call: “read the old books.” “A new book is still on its trial,” he writes, “. . . it has to be tested against the great body of Christian thought down the ages.” “Every age has its own outlook,” he writes, “It is especially good at seeing certain truths and especially liable to make certain mistakes. We all, therefore, need the books that will correct the characteristic mistakes of our own period . . . The only [relief] is to keep the clean sea breeze of the centuries blowing through our minds, and this can be done only by reading the old books.”³³ And, as we implied earlier, it can be done only by asking the old questions.

The question, “Are You Saved?” — at least, popularly, in the form it is asked, with the assumptions it contains, and with the short list of responses it will accept — is not an old question. It is, on the whole of Christian history, a new question, with roots found probably in the

American religious phenomenon known as “The Second Great Awakening,” an influential revival of Protestant Christianity in America beginning around 1795 and culminating around 1810. The first Great Awakening — a set of loosely-connected revivals occurring in the 1730s and 40s — had set the stage for a more aggressively individualistic paradigm for understanding salvation. Professor Mark Noll’s assessment — the peerless historian of American Christianity — is that “by the 1730s, it was possible to discern three distinct religious patterns in the thirteen colonies: New England, with its heritage of Puritanism as a vital people’s religion, was the scene of some uneasiness about the decline of ecclesiastical influence. In the middle colonies, a Protestant pluralism was in place . . . [and] in the South . . . Noll goes on to write, tellingly, that “this alternative involved the popularization of emotional personal faith as opposed to formal ceremonial worship the most important effect of the revivals was to create an alternative to the Church of England.”³⁴ “It involved the popularization of new models of intimate Christian fellowship as opposed to external religious observances.”³⁵ So, it was the kind of atmosphere where an explosive preacher like George Whitefield or an intellectual apologist like Jonathan Edwards could tailor their messages not toward clerical committees but toward common citizens neglected by established churches, not toward self-satisfied beneficiaries of The Enlightenment, but toward “Sinners in the Hands of an Angry God.”

Can you see what is happening? A puritanical and rigid church structure that denounces emotion and emphasizes conformity (a 17th century Parent’s Manual for Training Children, published in New England, insisted that the single most important quality that parents must, at all costs, stamp out of their children is “exuberance”), that rigid church structure, coupled with the common hardships of colonial life, were the soil from which grew a more fiery, emotional, individualistic paradigm for understanding salvation. To put ourselves in this context, we can almost feel the shift from the cold con-

34. *The History of Christianity in America*, pp. 90,99.

35. *ibid.*, p. 99

33. *On the Incarnation*, Introduction by C.S. Lewis, pp. 4,5.

32. 1 John 3:20.

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formist consideration of "Are We Saved?" to the more urgent, confrontational, "Are You Saved?"

So, when the Second Great Awakening hit just fifty years later, an emphatic concern for *personal* salvation predominated. "Preachers in 1800 no less than in 1740 were telling whoever would listen what they had to do be saved."³⁶ But in all of this a distressing development occurred: the rise in emphasis on personal salvation included a corresponding fall in emphasis on the role of the historic church. The legacy of the Second Great Awakening was the creation of a mission-oriented Christianity in which lasting organizations were formed to evangelize and reform America, such as the "American Tract Society," the "American Education Society," the "American Society for the Promotion of Temperance," and the "American Home Missionary Society." Finally, Professor Noll observes that "this shift in perspective was related to larger political and intellectual developments, but it also arose from a widespread desire for a theology of action . . ."³⁷

Consider for a moment this statement by St. Cyril of Jerusalem: "The way to achieve godliness is through pious doctrines and virtuous practice."³⁸ We might applaud the desire of a George Whitefield or a Jonathan Edwards to see a surge in the virtuous practice of individual colonial citizens (temperance, patience, chastity), while at the same time regretting that the pious doctrines of the Orthodox Apostolic Tradition (often different from the doctrines of Martin Luther and John Calvin and John Wesley that took root in America instead) were, to the Protestant reformers of our nation, either unavailable or unconvincing.

What would the Fathers Ask?

18th and 19th century American Revivalism would ask a question like "Are You Saved?" So would a 20th century Billy Graham. God can work, has worked, and will work through a question like that. But a different question seemed to occupy the early Christians, and evoke the strenuous prayer and pure contempla-

36. p. 169.

37. pp. 169,170.

38. *Catechetical Lecture*, IV.2.

tion of St. John the Evangelist, then St. Irenaeus of Lyons, St. Athanasius the Great, the Cappadocian Fathers, St. John of Damascus, St. Maximus the Confessor, and the list goes on. That question was not "Are You Saved?" but rather it was Christ's question, "Who do you say that I am?"³⁹ And it may be that he or she who answers *that* question in its fullness, will have answered the other question, too.

And so, brothers and sisters and fa-



Holy Baptism

thers in Christ, what has been the root of all our inquiry tonight? One possibility is that we strive *not* to have a handy response when we are asked, "Are You Saved?" Rather, we strive to live in such a way so that our lives have answered the

39. Matthew 16:15.

question *before* it is ever asked. And that means that the answer our life gives is that "it is no longer I who live, but Christ who lives in me; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me."⁴⁰ Everything — from beginning to end — is only about Christ, the Sole Revealer of truth; no knowledge of God, no knowledge of man, is possible apart from Him.

If they see Christ in our bodies and hear Christ in our speech and perceive Christ in our love, then they will see and hear and know our salvation. If they behold in our lives what St. Patrick, the Enlightener of Ireland, so desired to behold in his own, then all will be well unto the ages of ages:

Christ beside me, Christ before me, Christ behind me, Christ within me.

Christ beneath me, Christ above me, Christ to the right of me, Christ to the left of me.

Christ in lying down, Christ in sitting, Christ in rising up.

Christ in quiet, Christ in danger, Christ in the mouth of friend and stranger:

Christ in every heart who thinks of me! Christ on every tongue that speaks to me!

Christ in every eye which looks on me!

Christ in every ear which hears me!

In Christ, the world is green again.

40. Galatians 2:20.



His Grace, Bishop TIKHON, in his continuing support of All Saints Church in Olyphant, Pennsylvania, made an archpastoral visitation to the parish for the patronal feast on the Sunday of All Saints.

Lost in the Wilderness

St. Tikhon's Summer

Youth Camp 2006

On the afternoon of July 9, cars and minivans drove down St. Tikhon's Road, toward St. Tikhon's Monastery in South Canaan, Pennsylvania, and turned into the driveway toward the dormitory that normally houses seminary students. Youngsters bounded out of the cars, and parents carried heavy suitcases into the dormitory to register their children for another week of camp. Children chattered happily in recognition of old friends and smiled (perhaps shyly) at new roommates. Fishing rods were placed in the appointed hallway, and suitcases were unpacked. Parents consulted with counselors, gave last-minute instructions, and said their good-byes. Campers headed for the sports fields or changed into swimwear and bolted for the pool. St. Tikhon's Summer Camp had sprung to life!

Under the direction of Mr. Martin Paluch, St. Tikhon's Summer Youth Camp hosted 138 children Ages 7-13 as well as a teen component for the week of July 9-15.

What began as a camp of the Diocese

of Eastern Pennsylvania has gained in popularity to include this year participants from all areas of Pennsylvania, New York, New Jersey, Ohio, Maryland, and Florida. St. Tikhon's Camp was started in 1970 with the initiative of the diocese's archbishop, now His Beatitude Metropolitan HERMAN.

Because campers have wanted to return year after year, even as teenagers, the camp provides a teen program separate from the activities of the younger children. As PCs (for persistent campers), the teens followed a program with a focus and theme different from the rest of the camp, although children and teens ate meals together and worshipped at morning and evening prayers, vespers, and Divine Liturgy.

"Lost in the Wilderness," this year's camp theme, focused on Moses and *The Ten Commandments* and was developed by Mrs. Anna Marie Black, program coordinator. The camp slogan referred to the Israelites who had found themselves in the wilderness after having been led by God through the Red Sea. While the



Israelites were camped at the foot of Mt. Zion in the wilderness, God gave Moses *The Ten Commandments* as the Law for God's Chosen People.

Each morning campers met in the pavilion for a fifteen-minute presentation on the day's theme. Then the campers met in

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Lost in the Wilderness

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rotating sessions according to their age groups for workshop, swimming, and sports and recreation. After lunch campers met for another rotation of activities, and then got ready for the trek down to the trapeza for supper. The evening activities varied each day.

Campers enjoyed the traditional barbecues on Sunday and Thursday evenings, a bonfire, talent show, and hayride. The washer-board competitions, soccer, fishing at Pickerel Pond and basketball tournaments rounded out the sports activities while paddle boating on the lake attracted keen interest among all the campers.

Tuesday's much-anticipated traditional hike to Flat Rock was rescheduled to Wednesday; but, unfortunately, it rained, making it necessary to cancel the hike. Martin managed to garner a wagon ride for what was dubbed "an excursion" to nearby areas.

Everyone expects camp to mean swimming, sports activities, and recreation. As a church camp, St. Tikhon's offers a component of daily living that includes prayer, worship, and religious instruction. Fr. Basil Stoyka returned as camp chaplain to lead morning and evening prayers. The gospel and epistle readings had been chosen to teach through God's Word what God taught His People with the Old Testament *Ten Commandments*. Children were responsible for serving as readers for the prayers and daily epistle. Responses were led by Mrs. Lory Nescott, choir director, who also rehearsed the campers for singing at vespers on Friday afternoon and at Divine Liturgy on Saturday morning. Campers sang the prayers before and



after meals and responded each time to Fr. Basil's "Glory to Jesus Christ!" with an enthusiastic "Glory forever!"

The camp was graced with a visit by His Holiness, Baselios Mar Thoma Didymus I, Catholicos of the Malankara Syrian Church in India. The Catholicos and his entourage were visiting St. Tikhon's Seminary and Monastery. Campers were permitted to receive a blessing from His Holiness.

Sharing a meal with the campers on Tuesday were six representatives from Antiochian Village, the official campsite of the Antiochian Orthodox Christian Archdiocese of North America. The young adult staffers and campers were visiting various sites that had connections to the history of their archdiocese. They came to St. Tikhon's Monastery because of St. Raphael of Brooklyn who had been an archpastor to the Arab-American



Orthodox for many years in the early 1900s. St. Raphael had been canonized a saint at St. Tikhon's Monastery, during the Memorial Day Pilgrimage in 2000; his relics are in the monastery church. As an archbishop, St. Raphael had labored with St. Patriarch TIKHON to spread the gospel in North America.

Matushka Myra Kovalak and her dorm staff made sure rules were followed, bedtimes observed, and property respected. Campers were grateful for the care by Nurse Cathy Yarosh, especially in view of



the rash of spider bites (no pun intended) that plagued some campers and counselors with their necessary trips to nearby Wayne Memorial Hospital.

Dorm life probably is the ultimate test of how any camper (or counselor) lived *The Ten Commandments* during the week. No one would steal, of course, but it might have been hard to overlook an unkind remark, not get angry, or to remember Christ's new commandment to "love one another as I have loved you" (John 13:34). For teens it might have been difficult not to swear, not to play video games, nor to pine for the girlfriend or



boyfriend back home or think longingly about someone else's iPod or new Gap jeans. But in the dorm, positive things do happen: firm friendships are formed; ideas are shared; campers realize rules can be obeyed and sometimes see the wisdom of getting a full night's sleep. Campers competed to win for the cleanest rooms each day. New counselors this year had been young campers through the years. Now, as counselors, they understood why their camp counselors had told them the things they did. How one's perspective changes with age!

Something else campers probably did in the dorm was to plan and rehearse their routines for the camp Talent Show. Each year after Thursday night's bon-



fire, children and teens perform for their peers. Winners are chosen by the amount of applause from the campers. Amanda Yarosh, age 13, who sang a song from *The Little Mermaid*, stole the show to win first place. Danika Yarosh, age 7, who also sang, took second place. Ranking third was a team of campers performing gymnastic routines.

The weather held on Thursday evening for the traditional bonfire. Campers mingled with one another before the blazing fire and had a chance to wind down from structured activity. The bonfire always is supervised by a member of a local fire company. Reader Greg Hatrak and the Mt. Ariel Fire Company, in which Greg holds the rank of Assistant Chief, provided one of its pumpers to supervise the bonfire.

Monday's Theme: I AM the Lord Thy God- Commandments I and II

Fr. Basil Stoyka, camp chaplain, introduced *The Ten Commandments* as the Law given to Moses on Mt. Sinai to the Israelites, God's Chosen People. Campers heard that the first four Commandments show us how to live in our relationship with God while the remaining six Commandments show us how to live in our relationship with one another.

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Tuesday's theme: God's Name is Holy - Commandments III and IV

His Grace, Bishop TIKHON, visited in the morning and spoke to campers about the holiness of God's Name as it was observed during Old Testament times and how God's holiness is ever-present for us as Christians today. He also spoke about how we are called to holiness in our Christian life. Bishop TIKHON spoke about *The Prayer of the Name*, which we commonly refer to as *The Jesus Prayer*:

*O Lord Jesus Christ, the Son of God,
Have mercy on me a sinner.*

His Grace answered the questions the children asked about holiness and about how he became a bishop. The children listened respectfully to their bishop well past the 15-minute time slot. As is customary in greeting a bishop, Emma Solak was chosen to present His Grace with a bouquet of wildflowers picked from monastery fields.

Wednesday's Theme: All Life is Sacred - Commandments V, VI, VII

The Very Rev. Michael Dahulich, Administrative Dean of St. Tikhon's Theological Seminary, tied together the various aspects of Commandments V, VI, and VII that refer to how we regard life, whether human or animal. Fr. Michael reminded the children that all life comes from God and because it comes from God, life is sacred. Commandments tell us to honor parents who care for us as children and to care for them as they grow older; murder is wrong; there is a distinction between killing animals for food versus harming or tormenting animals just for the fun of it; and sometimes circumstances make killing in war necessary. Fr. Michael referred to Commandment VII which requires us to be faithful in marriage. For the Orthodox Christian, marriage is between a man and a woman and things are done in the right order. Campers had numerous questions which Fr. Michael patiently answered, and again, the session went far beyond the time apportioned for the talk.



Thursday's Theme: Consequences: What I Need versus What I Want - Commandments VIII, IX, and X

Fr. Basil reviewed all *The Ten Commandments* in the morning session and but focused on the last three, Commandments VIII, IX, and X. He talked about having choices and the ways breaking one commandment can lead toward breaking another.

Friday's Theme: Christ Comes to Fulfill the Law

Among Christians, no discussion about *The Ten Commandments* is complete without speaking about Christ as fulfillment of the Old Testament Law. *I came not to destroy the Law, but to fulfill it* (Matthew 5:17). Fr. Basil tackled this



subject in his morning talk to the campers. The children were reminded about Christ's New Commandment that tells us to "love one another, even as I have loved you" (John 13:34). This year, as in the past, campers sang the hymn, "A New Commandment" (that you love each other . . .) during the veneration of the cross after morning and evening prayers each day.

This year, most of the workshops were held in the old bookstore, which provided a much cooler setting for the children. In workshops, the teaching staff always aimed to extend the learning of what the children had heard from the morning's



presenters and provide activities reflective of the campers' ages. The 7/8s, for example, heard the Bible account of how the Israelites worshipped the golden calf and of Moses's disappointment and anger that the Israelites had forgotten their one true God. The 7/8s acted out this Bible story and drew pictures to reflect their understanding of the wickedness of the Israelites who did not remember their one true God.

The 9/10s also acted out the golden

calf incident (a good rehearsal for the Friday night skit) and talked in small groups about what might detract them from worshipping God. Then they talked about how those distractions might become modern idols.

The teaching staff consistently emphasized that God's Name is holy and why using His Name in wrong ways (in vain) such as with cursing or swearing is unacceptable. It was noted that the words **I AM** are nearly always capitalized when referring to God. Even today for many Jewish people, God's name is so holy it cannot be written down. Campers were reminded that only humans possess speech, and Adam was charged with the task of naming the animals. The 7/8s were given the opportunity to sing (and learn) the Trisagion Hymn — "Holy God, Holy Mighty, Holy Immortal" — in the musical setting they would sing at Divine Liturgy at camp.

For Commandment V, all the 7/8s and

9/10s were asked to draw pictures depicting something they would do when they returned home to honor their mothers or fathers, such as an intention to listen better, or help out at home, or keep their rooms cleaner. They were instructed to show their pictures to their parents. Some children drew covers to their pictures that showed a present with a statement, "All Life is a Gift from God." The Very Rev. Stephen Kopestonsky was on hand for one of Wednesday's groups of the 9/10s and helped to answer some of the questions children raised about sanctity of life issues.

For work concerning the last three Commandments, the 7/8s role-played a scene where a boy steals cookies baked for his sister's party and lies about it. Then the children talked about the consequences of those actions.

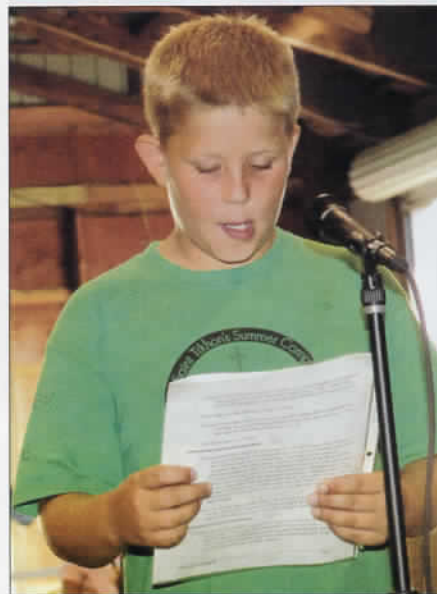
The 9/10s heard Matushka Sandy Kopestonsky tell the story of "The Feathers and the Woman Who Gossiped All Over Town."

As the story goes, the priest told the woman to place a feather at the doorstep of each person's house about whom she

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had gossiped (slandered). She did so. The priest told her to return and pick up each feather. The woman replied she could not do this because the wind had blown the feathers all over town. The priest reminded her — that's what happened to all your words of gossip.

The 9/10s each drew a feather and wrote a phrase on the back saying something unkind or untrue (lies) about another person. In small groups, the 9/10s acted out the story of the gossiping woman, having seen their feathers blown into the wind. The campers revealed the words on their feathers and talked about the effect those words would have if spread to others and the harm that could result.

On Friday, the younger campers examined an icon of the Transfiguration that depicts Christ's radiance as He stands transfigured between Moses (who represented of the Law) and Elijah (the Prophets) on Mt. Tabor. The campers were reminded that Christ came to make new what was given in the Law.

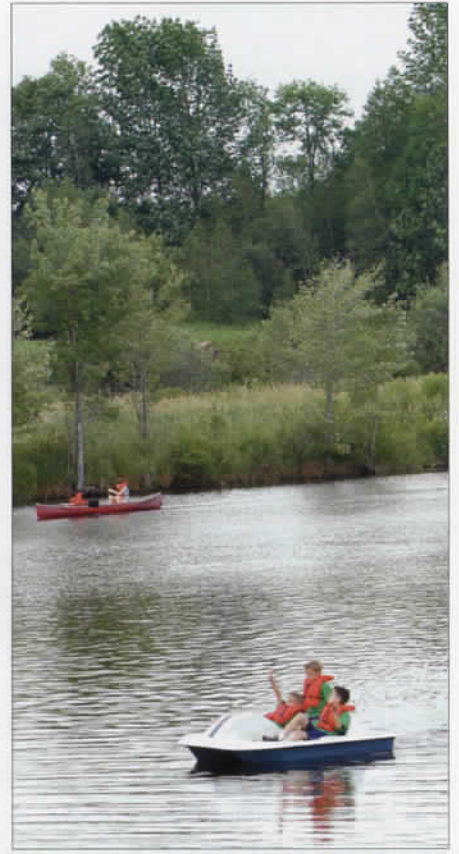
For their workshop study about *The*

Ten Commandments, the Age 11 campers followed an activity "A Path to Holiness" throughout the week. They prepared a game board on which they displayed each Commandment in sequence with information about it. Each day they discussed the meaning and application of the particular Commandment as they prepared their boards. In considering the last six Commandments that concern one's relationship with others, the 11s discussed scenarios pertaining to those Commandments and the resulting consequences, negative and positive. They had been challenged, as were the Ages 12/13, to consider a proper use of God's Name — as in addressing Him respectfully, praising and blessing Him, crying out to Him, and glorifying Him. In each case,

campers referred to phrases and texts from liturgical services that serve as examples of how we might call upon, praise, bless, cry out, and glorify God.

Campers Ages 12-13 were reminded that the first Commandment tells us God's Name, **I AM**. They, too, reviewed the Bible account of the worship of the golden calf as an idol. Then they identified and discussed what could become modern idols, such as TV or sports personalities, that could prevent them from worshipping the one true God who wants an exclusive relationship with His people.

Fr. Basil met with the 12/13s about more sensitive topics and the choices a young person might make. Father touched upon the topics of depression and self-murder that many people struggle against these days. Ages 11-13 had a breather from their workshop session on Wednesday. The traditional hike to Flat Rock had been



rescheduled for Wednesday but a severe rainstorm that afternoon prevented the campers from hiking. As a consolation, all campers could choose to go on an "excursion" via a wagon.

The Answer Box activity has become a staple of camp and gives each child a chance to test what he or she remembers from the workshop presentations. Questions for each age group are set up daily with points totaled toward prizes at the end of the week.

The winners for Ages 11-13 were Jacob Mandell, first place; Aislinn Alexander, second place; and Nikita Fedkin, third place. For Ages 9/10s, the first place winner was Ransom Berry. Masha Cameron and Antoniu Chirnoaga tied for second place. Ben Solak placed third. For Ages

7/8s Gwyneth Berry took first place; Clarissa Alexander placed second place; and Kaitlyn Kashuba came in third.

On Thursday, some campers opted to look at the nighttime sky through a telescope provided by staff. Others chose to join cake-decorating sessions given by Mrs. Lory Nescott. The cake decorators prepared cakes to honor Bishop TIKHON on his birthday and Fr. Vladimir (Poszewak) on his name day July 15 (St. Vladimir's Day). Fr. Vladimir is a monk attached to Sts. Peter and Paul Orthodox Church, Lorain, Ohio.

Campers tried their hands at cracking open the pinyata. Once it was broken open, they scrambled for candy and carried their stashes of candy with them. The candy store also was open with purchases

limited to \$1 per day.

Campers, Ages 7-13, were given an opportunity to produce three different craft projects that were devised by Fr. Vladimir. The first project was a cardstock Triptych that depicted Moses and the Burning Bush and *The Ten Commandments* with a short commentary on the meaning of the Commandments. The children affixed an icon of the Feast of Theophany to a small wooden bowl to make a bowl to hold holy water for house blessings. For the third project the campers affixed a prepared image of St. Euphrosynos the Cook (of Alexandria), the patron saint of cooks. On the back of the icon was placed commentary about the saint's life. All the craft projects were blessed by His Grace, Bishop TIKHON.

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As one might imagine, additional icons of St. Euphrosynos were prepared and presented to Fr. John Onofrey and all his kitchen staff who cooked at camp. From Sunday through Saturday noon, the kitchen staff prepared six breakfasts, five lunches, four suppers, and six nights of snacks. They prepared two barbecues in the pavilion. (How many hamburgers and hot dogs did they cook for 138 children?) The kitchen staff placed jugs of water at each station where campers met, and the water was replenished throughout each day and evening. The adult staff cooked, but campers were required to assist with set-up and cleanup. Each day, different dorm rooms were assigned to kitchen duty.

On Wednesday, Dr. David Ford, Associate Professor of Church History at St. Tikhon's Seminary, visited with campers, in particular the 7/8s, to talk with them about their patron saints.

During the camp week one doesn't know precisely how the talents, temperaments, and inspiration of staff and campers will combine to generate new ideas, produce new activity, or allow for growth and understanding. Traditionally on Friday evenings, the children present some type of program for parents, staff, and one another that reflects something of what they learned or worked on during the week. The program is a mix of what the children decide to do and what the staff suggests and usually includes skits about the theme of the week.

The first event of the evening was presented by the 7/8s. Earlier in the week, with help from the 9/10s, they had prepared oak tag placards, each one listing one of *The Ten Commandments*. At the



Friday night show, the 7/8s presented *The Ten Commandments* in sequence.

A group of girls sang along to "Day by Day" from *Jesus Christ Superstar*. Another group of girls, having remembered the Eighth Commandment, presented the familiar chant, "Who Stole the Cookie from the Cookie Jar."

It's rather amazing what enthusiasm children can generate with a box of old clothes and a jewelry box filled with bracelets, beads and brooches. Add a bunch of safety pins, two or three patient counselors, Jessica Drobot (age 12) as costume mistress, and the children could be magically transformed into Israelites and Egyptians with Moses and Pharaoh as their respective leaders.

A great many children dressed up in costumes this year and boisterously expressed their excitement in getting ready for the skits portraying *The Life of Moses*. The side alcove of the pavilion became

the (un)official dressing room. A clothes rack donated for an upcoming flea market stood ready and waiting for costumes. (It hadn't been removed in the rush to clear the pavilion after flooding on the seminary grounds prior to camp.) Who says God does not provide?

Several teens agreed to help create Mt. Sinai from boxes. With the help of Fr. Vladimir and several black trash bags, Mt. Sinai rose up from the floor. With little more than one or two hours of rehearsal and some necessary last-minute casting changes, the skits about *The Life*



of Moses were presented.

After the presentations, the children were especially excited, perhaps because they had been able to pull the whole thing off or perhaps it was because children simply like to “dress up” in costume. Next year, Martin tells us, he will provide more time in the schedule for preparing skits.

A Divine Liturgy was concelebrated the next morning by His Beatitude, Metropolitan HERMAN, camp chaplain Fr. Basil, and visiting priests. Campers



sang responses under the direction of Mrs. Lory Nescott. As always, the children’s presence in worship shows us the Living Church — the faith expressed in the Eucharist — each child receiving in turn the Body and Blood of Christ.

We talk about the Body of Christ — the church with Christ as its Head. The Body of Christ was made visible that morning with clergy and laity, elderly and young, parent and child. We were gathered together with the angels and saints, the monastics and those of us “in the world.”



After breakfast for campers and their families, the children returned to their dorm rooms, finished packing, and began loading their cars. The fishing rods were taken from their place in the hallway, the dorm signs taken down, rooms checked for belongings, and good-byes exchanged. The old bookstore and the pavilion were being cleaned. The pool was closed. One by one the cars departed for home, and an almost eerie quiet settled over the dormitory, the pavilion, and the old bookstore. The lake and the fields were empty. Camp was over for another year.

St. Tikhon’s Camp provides our Orthodox Christian children and teens an extraordinary opportunity because the experience is not just “camp.” Of course, it’s swimming, sports, paddle-boating, and games. Yes, there are workshops on a particular theme in Christian education. But camp is also friendships formed among like-minded people of faith and a chance for our Orthodox youth *to be with other Orthodox youth*. In America’s pluralistic society, encounters with their Orthodox peers provide our youth some necessary experience in building their community of faith. They can worship without misunderstanding or ridicule from others. Our Orthodox youth can be *who they are*.

St. Tikhon’s Camp also is extraordinary
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nary because the camp is held on the St. Tikhon's Monastery grounds and campers see the monks at work on the grounds and as they enter and depart from the monastery church. The campers worship alongside the monks in the monastery church. The children have meals and conversation with their bishop, His Grace, Bishop TIKHON, and are visited and blessed by the primate of the Orthodox Church in America, His Beatitude, Metropolitan HERMAN.

All of us involved in camp appreciate His Beatitude for his continued support with camp. We thank Bishop TIKHON for his generosity in meeting with the children and teens. We thank all the monks for opening their hearts to us, for their prayers, and their willingness to allow the children on the monastery grounds. We thank the many clergy who help in various ways, notably Fr. Michael for his presentation, for Fr. Stephen for assisting with workshops, for Fr. John for heading the kitchen staff, and Fr. Basil for serving as chaplain (and as a counselor). We thank the counselors and teaching staff for working hard at camp. We thank the parents for their cooperation in preparing their children to attend and for providing transportation. We thank them for their trust in us. We thank God for innumerable blessings.

Those of us involved in the planning thank the volunteer staff who often give up vacations to attend. For the staff, the camp experience is exhilarating — sometimes exhausting — but always fulfilling and always a challenge. For staff, camp



also can be a school in humility.

Next year's theme is *An Attitude of Gratitude*, which will deal with Divine Liturgy. May God bless our year ahead and grant us the opportunity to be togeth-

er at camp again.

Glory to Jesus Christ! Glory forever!

—Anna Marie Black,
Program Coordinator,
St. Tikhon's Summer Youth Camp



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

Part XXIII
John 6:41-57

The Jews then complained about him, because he said, "I am the bread which came down from heaven."
(John 6:41)

Again, they who understand not a bit of the things spoken by Christ, are angry; and in this especially, may the uninstructed mind be seen. For, unable to grasp the ideas by which it was likely that they might be changed for the better, they end in an inopportune littleness of soul. For will we not find that what has been said, is true regarding the Jews themselves? For why are they angry? What reason called them to it? Why do they *complain*? although they should rather have applied a more diligent mind to what was said, and from the very deeds performed, considered the truth, and by the miraculousness of what had been accomplished, come to a most tested knowledge as to whether Christ would lie in calling himself *bread*, and bread which had come *down from heaven*, or whether he was truthful and it was really so. For in this way they might, by judging aright, be led easily to the discovery of what was profitable for them: but without any enquiry they are angry, although, in what had already passed, Christ had shown himself the true and genuine bread of life, contrasting himself with the manna which was given in type and shadow to their fathers in the wilderness. For *he who comes to me*, he says, *shall never hunger*; while those who eat of that manna obtained some slight and easily-lost fleshly enjoyment; but those who come to him by faith will not attain to an enjoyment like theirs, but rather, they will have a harvest of the lasting grace of the blessing.

The mind of the Jews therefore stumbles, looking only to earthly things; and it was this that was sung of them, *Let their eyes be darkened that they should not see; and bow down their back continually*,¹ so that never turning them to the knowledge

¹ Psa. 68(69):23 Lxx, as in Rom 11:10.



St. John the Theologian

of the divine mysteries, they, evil ones, may evilly perish on account of their own folly and their most unbridled unbelief. And as we call to mind what is in

the writings of Moses, we shall find that murmuring against the most excellent and good was inherent in the Jews as a sort

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St. Cyril's Commentary

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of patrimony; but its end is bitter: experience showed this both of old in the case of those, and now no less with these. For those murmured in the wilderness, and made unthankful outcry against God, but were *destroyed by serpents*,² as the wise Paul also testified; and these murmur against Christ, and insult their lawgiver and Redeemer by their so prolonged unbelief; but command shall be given to *the serpent, and he shall bite them*,³ as it is written; and they shall be set as a banquet before the all-devouring beast: for unbelief always, of necessity, terminates in a most grievous end.

And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he says, 'I have come down from heaven'?" (John 6:42)

O deep ignorance, and understanding darkened with unmixed strong drink: *For the heart of this people has become fat*⁴ as it is written. For indeed they perceive not a shred of those things which they ought to understand clearly, and they both think and speak things deserving of laughter. For they should rather have exercised themselves in the writing of the all-wise Moses and delighted themselves in the preachings of the holy prophets, and considered that Christ was expected to come to us not without flesh or bodily array, but it was foretold that he would appear in human form and that he would be found in this common garb of all. It is for this reason that the prophet's voice tells us that the holy *Virgin shall conceive, and bear a Son*,⁵ and the Lord is found to have *sworn in truth to blessed David*, which he promised he would *no wise turn from, that of the fruit of his body would he set upon his throne*,⁶ as it is written; it was foretold, too, that *there should come forth a rod out of the root of Jesse*.⁷ But running off into such great folly, they do not perceive this; for they suppose that since they knew the mother after the flesh of him who, it was announced beforehand, would come with flesh, they should therefore utterly disbelieve that he had *come down from heaven*.

For even though we do not find that this took place with regard to the body, yet the divine Word dwelt in his body from the Virgin, as in his own temple, having come to us from above from the Father, and for the salvation of all he laid hold on *the seed of Abraham that in all things he might he made like his brethren*,⁸ and might call the human nature to sonship with God, being brought forth alike God and man. But not understanding the economy with flesh of our Savior Christ, the Jews, from knowing his *mother and father* (though he was not his father) are not ashamed of being annoyed because Christ said he came *down from heaven*.

In this too, there arises an example that is of much profit to us; for with regard to ourselves, we learn from these things that it will do us much harm if we do not, with the spiritual eyes of the heart, consider the virtue that dwells in the saints, and look on the glory that is hidden in them, rather than holding what is great and precious before God to be of no value because of the frequent meanness of bodily appearance. Thus in the prophets God says of the saints, speaking of all in the person of one: *But blessed is the man who trusts in the Lord, and whose hope the Lord shall be. And he shall be as a thriving tree by the waters, and he put forth his root in moist place; he shall not fear in a year of drought, and he shall not fail to bear fruit. The heart is deep beyond all things, and there is a man, and who can know him? I the Lord try the hearts, and prove the reins*⁹ So when we ourselves, in our arrogance, belittle one who is known by God and is admirable for the above-mentioned virtues, looking only to the flesh that shows outwardly and is perishable, and making meanness of body an excuse for small-mindedness towards him, how will we not guilty of having a mind contrary to the king of all, and so incur no slight doom, sometimes calling what is high low, and *putting light for darkness, and sweet for bitter*?¹⁰

So we must keep to the saints the honor befitting them, and must look at them through their inward hidden glory rather than what they are in the flesh. Yet most of those who are among us cannot bear to think that one who is low in the world

is at all worthy of honor or of any glory, even though he be renowned in virtue; but looking only to the aggrandizement of riches, and beholding, not with very righteous eyes, the glory that perishes and is even now dying, they make no account of right judgment. The disciple of the Savior with great reason laughs such people to scorn, saying, *You hypocrites, if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes then (he says) you tell the rich man to sit in an honourable place, and to the poor man, "You stand there," or, "Sit here at my footstool," have you not shown partiality among yourselves?*¹¹ And indeed, from this it is fitting to observe how reasonable a censure those who admire people because of external surroundings, and not because of internal good qualities, come to deserve. For riches and the glory of riches, bring in, I suppose, some alien and spurious glory to their possessors; but the glory in the heart, and the renown of good works, will be a genuine and native wealth to those who hold them, not remaining with the flesh and decaying with it, but dwelling with the soul while it still remains in this life, and again on its departure, relocating with it to whatever place the ruler of all shall appoint. For with the *Father*, there are *many mansions*, as we heard.¹²

Therefore we must not unreservedly,¹³ or necessarily, honor one who is renowned for wealth and gilded over with the petty glories of earth as in a picture, but rather those to whom the splendor of their deeds begets unfading renown from God, and their inward beauty flashes on them, who are glorified with every form of good things.

Jesus therefore answered and said to them, Do not murmur among yourselves. No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. (John 6:43-44)

The Jews look down upon Jesus, ignorant that his Father is in heaven, and not in any way acknowledging that he is by nature Son of the Lord of all, but looking only to his earthly mother and Joseph. Therefore he replies more warmly to

2. 1 Cor. 10:9.

3. Amos 9:8.

4. Isa. 6:10 Lxx.

5. Isa. 7:14.

6. Psa. 131(132):11.

7. Isa. 11:1.

8. Heb. 2:16-17.

9. cf. Jer. 17:7-10 Lxx.

10. cf. Isa. 5:20.

11. James. 2:2-4.

12. John 14:2.

13. *pantws*.

them, and immediately, to their profit, springs back to his supremely divine rank, by which also he as God knows both their secret murmuring and that which has entered into their mind. Through these very things he gives them to understand that they have fallen from the truth, and have formed an extremely poor concept of him. For how was it not their duty rather, to crown now with the honor fit for God, him who throughly knows the hearts and tries the emotions that are in the mind, and who is ignorant of no intention that is in their souls; and to exalt him as far above the low estate of humankind as indeed God is higher than the earth? Therefore unveiling the thought buried in as yet unspoken ideas, and making manifest the secretly whispered murmuring in them, for the reason already indicated, he says, *Do not murmur among yourselves*; then showing that the mystery concerning himself was a God-taught good in men, and the knowledge of him a work of the grace from above, he says that they cannot attain to him unless drawn by the Father's admonitions. But this is the plan of one whose only aim is to persuade them to consider that they should, weeping and sorrowing for those things in which they had already grieved him, seek to be made free and to be drawn towards salvation through faith in him, through the counsel of the Father and the aid from above which, like a tool for smoothing stone, makes gentle for them the path which had become extremely rugged when they sinned. He profitably confirmed for them the promise that he would raise from the dead him who believes, and by this he again proves to the senseless ones that he is by nature God and true [God]. For that which is able to give life and to compel to return to life one who is overmastered by death, will rightly appertain to the nature of God only, and be ascribed to none of things that have a beginning. For giving life is a property of the living, and not of him who receives that grace from another.

It is written in the prophets, 'And they shall all be taught by God.' (John 6:45a)

Perceiving, as God, the folly existing in his hearers, he does not leave this his teaching without witness, but he shows that he was already, of old, announced be-



fore and proclaimed in advance through the holy prophets — both taking away beforehand any pretext from those who imagined that they ought to contradict him, and at the same time, no less, revealing the lack of learning that was in them, in that they were unable to see this, although being instructed by the law with regard to the understanding of things to come. He persuades them, then, to consent even against their wills; for it was not likely that they would withstand the declarations of the holy prophets, that the God and Father would, to those who were worthy, teach the mystery of himself, and would reveal his own Son, speaking to each ineffably, and implanting understanding of these things in a divine manner.

But having said above, *No one can come to me unless the Father who sent me draws him*,¹⁴ he shows that it is not a compulsory nor a forcible drawing, adding,

Therefore everyone who has heard and learned from the Father comes to me. (John 6:45b)

For where there is hearing and learning and the benefit of instruction, there is faith — by persuasion, that is, and not of necessity; and to those who are worthy, helpful understanding pertaining to Christ is given by the Father as from love, rather than from constraint. For the word of doctrine requires that free-will and free choice be preserved to the soul of man, in

¹⁴ John 6:44.

order that it may ask the just rewards of its good deeds, and so that if it falls from right, and because of heedlessness transgresses the will of the lawgiver, it may receive the punishment of its transgression which is most reasonable.

But we must know that even though the Father is said to instruct certain ones in the mystery of Christ, yet he will not work alone to this end, but will rather bring it about through his wisdom, that is, the Son. For it is appropriate to bear in mind that revelation to their understanding, will not be given to any from the Father, without wisdom. But the Son is the wisdom of the Father. It is through wisdom, therefore, that the Father will bring to pass the revelation of his own offspring in those who are worthy. And in fact to speak the whole truth and nothing else, one would not do wrong in saying that all the operations of the God and Father towards any, or his will toward them, are those of the whole holy Trinity; likewise too are those of the Son himself, and those of the Holy Spirit. It is for this reason, as I suppose, that when the God and Father is said to reveal his own Son and to call to him those who are more ready to believe, the Son himself is found doing this, and no less the Holy Spirit. For the Savior says to blessed Peter, who had most courageously made confession of faith in him, *Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.*¹⁵

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But in other instances he himself is seen doing this. And indeed, right well does Paul boast regarding himself, crying out concerning the mystery of Christ, *For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.*¹⁶ And you will see that the Holy Spirit no less reveals Christ to us. And in truth the most wise John writes, *But the anointing which you have received from him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things.*¹⁷ And the Savior himself says of the Paraclete, that is, the Spirit, *I still have many things to say to you, but you cannot bear them now. However, when he, the Spirit of truth, has come, he will guide you into all truth. For he will not speak from himself, but whatever he hears he will speak; and he will tell you things to come. He will glorify me, for he will take of what is mine and declare it to you.*¹⁸ For being the Spirit of truth, he will enlighten those in whom he is, and will lead them to the apprehension of the truth. And we say this not as severing, towards estrangement and making wholly separate, either the Father from the Son or the Son from the Father, nor yet the Holy Spirit from the Father and the Son, but since the Deity is truly one, and is so preached, being contemplated in the holy and co-essential¹⁹ Trinity, the acts belonging to each, and which seem to be attributed to them severally, are defined to be the will and operation²⁰ of the whole Deity. For the divine and undivided nature will be active through itself undividedly, so far as pertains to the one count of Deity, although each of Those which are spiritually apprehended has personal existence;²¹ for the Father is what he is, and the Son likewise, also the Holy Spirit. In addition, we must note too: that things which point to anything by [their] names, are recognized in either, and one may see the one pointed out in the other. Therefore the Son is necessarily revealed through the

Father, the Father again through the Son. For each is surely introduced with the other, and anyone who knows that God is by nature Father, will assuredly think of the Son who is begotten of him; and so too, the reverse. For he who confesses the Son will not deny the Father.

Therefore in that God is Father, and is so conceived of and proclaimed, he implants the knowledge of his own Son in his hearers; in that the Son is said to be, and in truth is, from him by nature, he

wisdom from above in its illuminations, but would out of great folly reject the very duty of seeing²⁴ the Father and of (so to speak) being instructed by the vision of God himself in person, which as they supposed was once the case with their fathers when the glory of God came down upon the mount Sinai — he first draws them back and turns them, as with a bridle, to the duty of not having a gross conception of God, and of not supposing that the invisible nature will ever be visible; for



proclaims the Father; therefore he says, as to him, *I have manifested your name to the men*²² For since the Son was known by those who believed, he says that the Father's name has been made manifest. But the God and Father will be conceived of as having implanted in us the knowledge of his own offspring not by a voice breaking forth from above and resounding round the earth like thunder, but by the divine illumination shining forth so to speak in us, to the understanding of the divinely-inspired Scripture; but in this you will again find the Son being active with regard to us; for it is written of the holy disciples, *And he opened their eyes, that they might understand, namely, the holy Scriptures.*²³

Not that anyone has seen the Father; except he who is from God; he has seen the Father. (John 6:46)

Having foreseen, as God, that they would not at all receive the revelation through the Spirit, nor would take in the

no one, he says, *has seen the Father* at any time. But he was probably making a subtle allusion to Moses, the expounder of sacred things.²⁵ For the Jews, thinking very foolishly in this also, supposed that on account of his entering *the thick darkness*,²⁶ he saw God's ineffable nature, and beheld with the bodily eyes that which by nature is the untainted beauty. But in order that he not seem, by saying anything more openly with regard to the all-wise Moses, to be urging them to their accustomed state of mind, he says indefinitely of all alike, as of him also, *Not that anyone has seen the Father.* He is saying, Do not demand what is above nature, nor be carried off in a senseless quest for that which is unattainable by all things that are made. For the divine and incomprehensible nature escapes notice, and is withdrawn not only from our bodily eyes, but also from those of the whole creation. For in the *No one* all things are included, and in declar-

15. Matt. 16:17.

16. Gal. 1:12.

17. 1 John 2:27.

18. John 16:12-14. The last sentence, "He will glorify . . . declare it to you" is in Pusey's translation but is absent in Migne's Greek text.

19. co-essential; or, consubstantial; of one essence.

20. or, activity; Gk. *energeia*.

21. exists hypostatically; exists in a hypostasis.

22. John 17:6.

23. Luke 24:45.

24. or, contemplating.

25. *hierophantes*, hierophant; one who instructs in sacred rites of sacrifice and worship; also, an expounder of mysteries, a teacher of sacred truths.

26. Exod. 20:21.

ing that he alone is from God and has seen the Father, he puts himself outside of all things to which the *No one* may be understood to refer. But since he is apart from all, and while none has seen the Father, he alone does not fail to see him, how will he not thenceforth be conceived of, not among all as one of them, but external to all, as above all? And if — all things being said to be from God, and no one sees the Father (for *all things are from God*,²⁷ as Paul says) — he alone sees *the Father*; because he is *from God*:²⁸ apprehending rightly, we will understand the *from God* in regard to him alone, who is from the essence of the Father. For if it were not so, why, as we said before, does only he attain to the vision of the one who begot him, because he is *from God*, since all things are said to be from God? Therefore it will be less accurately said of created things (for all things are from God by creation, in that they are brought into being by him); but of the Son, his being *from God* will be demonstrated in another and truer sense, as being *from him* by nature. Therefore he, not numbered among the *all*, but being external to all, and above all with the Father, will not share the infirmity of all, in that he is excepted from affinity with them, but ascending up to the nature of the one who begot him, he will surely see him from whom he is.

But how or in what manner he either beholds the Father or is seen by the Father, is not the task of our lips to say; nevertheless we must conceive of it in a manner befitting God.

Most assuredly, I say to you, he who believes in me has everlasting life. (John 6:47)

Belief,²⁹ then, is most assuredly the door and path to life and the ascent from perdition³⁰ to immortality.³¹ But in this, no less, is his handling³² a marvel to the learners. For when he observed that they understood nothing at all and saw that they did not think they ought to give any credence even to the words of the proph-

ets, he as far as possible cuts off their weakness regarding faith, as from human arguments, by an oath to its truth. For setting enviable prizes before those who believe, with their desires for these clearly as attractions, he all but compels them against their will and persuades them to come to what is proclaimed to them. For what would be more precious than *eternal life* to those to whom death and the sufferings from decay are bitter? And this too will befit a wise teacher, to re-educate with a view to the better, I say by every way that invites to life, those who have chosen to think foolishly. But he, being the eternal life, promises to give himself to those who believe; that is, that *Christ may dwell in our hearts by faith*.³³

CHAPTER I.

That the Holy Body of Christ is Lifegiving; In Which He Speaks of His Own Body as of Bread

I am the bread of life. Your fathers ate the manna in the wilderness, and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. (John 6:48-50)

One may see here, extremely clearly, that which was spoken previously by the Prophet Isaiah, *I was made manifest to those who do not seek me; I was found by those who did not ask for me. I said, Behold, I am, to a nation who did not call on my name. I have stretched forth my hands all day to a disobedient and gainsaying people.*³⁴ For, removing the whole shell from his speech, and having taken away, so to speak, all that cloaked it, he now reveals himself unveiled to the people of Israel, saying, *I am the bread of life*, that they may now learn that if they would be superior to corruption, and would put off the death which fell upon us because of transgression, they need to approach to the partaking of him who is able to make alive and who destroys corruption and abolishes death; for truly, this is a work proper and most fitting for that which is by nature life. But since they — affirming that the manna was given to their fathers in the wilderness — did not receive the bread which truly came down from heaven, that is, the Son, he makes a necessary

comparison between the type and the reality, that in this way they might know that that is not the bread which is from heaven, but he whom the trial shows to be so by nature. For, he says, your fathers and ancestors gave to bodily nature what it needed by eating the manna, gaining by this life for a season, and — by imparting to the flesh its daily sustenance therefrom — with difficulty brought about that it should not die at once. But the clearest proof of its not being the bread which is from heaven in a truer sense, will be, he says, that those who partook were in no way benefited by it towards incorruption. And again similarly, an indication that the Son is properly and truly the bread of life will be that those who have once partaken and been in a certain manner united with him through the communion with him, have been shown superior to the very bonds of death. For again, it has often been said by us that the manna is taken rather as an image or shadow of Christ, and was typifying the bread of life, but was not itself *the bread of life*; and the Psalmist supports us, crying out in the Spirit, *he gave them the bread of heaven. Man ate the bread of angels.*³⁵ For it seems to have been said by the Spirit-bearer³⁶ to the [people] of Israel, but in truth it is not so, but the aim of the words is directed rather to us. For is it not foolish and utterly senseless to suppose that the holy angels which are in heaven, should, although they have an incorporeal nature, partake of grosser food, and need such assistance in order to be preserved as regards life, as this body which is from the earth eagerly desires? But I think it is not something difficult, to understand that, since they are spirits, they would need like food: spiritual, I mean, and of wisdom. How, then, is angels' bread said to have been given to the ancestors of the Jews, if the prophet speaks truly in crying out to that effect? But since the typical³⁷ manna was an image of Christ who contains and upholds all things in being, who nourishes the angels and gives life to things on earth, it is plain — from the fact that the holy angels could not partake of the more earthly food — that the

27. 1 Cor. 11:12, 2 Cor. 5:18.

28. The words "because he is from God" are included in Pusey's translation but not in Migne's text, although they clearly derive from the Johannine text under consideration.

29. *pistis*: faith, belief.

30. *phthoras*, corruption, ruin, perdition, destruction.

31. *aphtharsian*, lit. incorruption; it also has the meaning *immortality*.

32. *oikonomian*, handling, ordering, disposition are the likely meanings in context. The word also means: economy, plan of salvation; it is often used as a virtual synonym for incarnation.

33. Eph. 3:17.

34. Isa. 65:1-2.

35. Psa. 77(78):24-25.

36. the Psalmist.

37. typical: expressing a type or figure; symbolical; Gr. *typikon*.

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prophet was calling that which is signified by the shadows, by the name of the reality, drawing his hearers away, even against their will, from any gross conception as regards the manna, and bringing them up to the spiritual meaning, that of Christ who is the food of the holy angels themselves also.

Accordingly, those who ate the manna, he says, are dead, since they clearly received from it no participation of life. For it was not truly life-giving, but rather taken as an aid against carnal hunger and in figure of the true; but those who receive in themselves the bread of life will have immortality as their prize, and having absolutely no thought of corruption and its consequent evils, will ascend to boundless and unending length of life in Christ. Nor will it in any way damage our words on this subject that those who have been made partakers of Christ, need to taste bodily death on account of what is due to nature; for even though, falling into this end, they undergo the lot of humanity, yet as Paul says, those who live, shall live to God.³⁸

I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever. (John 6:51a)

To say the same things to you, for me is not tedious, but for you it is safe³⁹ writes the divine Paul to certain persons, being instructed in this too, I think, by these very words of the Savior. For as those who are afflicted with wounds do not require the application of a single plaster, but various treatments, applied not once, but continually, to expel the pain — so, I believe, should many aids of teaching be prepared for the most rugged soul and withered mind, and come one after the other; for one softens it not by the first and solitary instruction, but through successive approaches to it, even if one approaches with the same words. Therefore indeed, the Savior, often repeating the same teaching to the Jews, sets it before them in various ways, sometimes darkly and clad in much obscurity, at other times freed, delivered and let loose from all double meaning, so that they, still dis-

believing, might lack nothing yet unto their condemnation, but being evil, might evilly be destroyed, themselves thrusting the sword of perdition against their own soul.⁴⁰

Therefore, no longer concealing anything, Christ says, *I am the living bread which came down from heaven*. That, he says, was a type and a shadow and an image. Hear him now, openly and no more veiled: *I am the living bread, if anyone eats of this bread, he will live forever*. Those who ate of that died, for it was not life-giving; he who eats of this bread, that is me, or my flesh, will live forever. We must then both beware of and reject hardening ourselves to the words of piety, since Christ persuades us not only once, but often. For there is no doubt that those who turn aside to the most extreme folly, and through boundless unbelief do not refrain from raging against the author of the most excellent things, will most assuredly be open to the severest charges. Therefore he says of the Jews, *If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin*.⁴¹ For those who have never received the word of salvation into their heart by hearing, will perhaps find the Judge milder, while they plead that they heard not at all, even though they shall especially give account for not having sought to learn; but those who are often instructed by the same admonitions and words towards the pursuit of what is profitable, yet senselessly conclude that they ought to deprive themselves of the most excellent good things, will undergo the most bitter punishment, and will meet with an offended judge, and will be unable to find an excuse for their folly that will convince him.

And the bread that I shall give is my flesh, which I shall give for the life of the world." (John 6:51b)

I die (he says) for all, that I may give life to all, by means of myself, and I made my flesh a ransom for the flesh of all. For death shall die in my death, and with me, he says, the fallen nature of man shall rise again. For because of this I became like you, that is, a human being, and of the seed of Abraham: that I might in all things be made like my brethren.⁴² The blessed Paul himself also, understanding well what

Christ just now said to us, says, *Inasmuch then as the children have partaken of flesh and blood, he himself likewise shared in the same, that through death he might destroy him who had the power of death, that is, the devil*.⁴³ For in no other way was it possible that he who had the power of death should be destroyed, and death itself also, had not Christ given himself a ransom for us. One for all, for he was in behalf of all. Therefore too he says in the Psalms, offering himself as a spotless sacrifice to the God and Father, *Sacrifice and offering you did not desire; but a body have you prepared for me: in whole burnt-offering and [sacrifice] for sin you took no pleasure. Then I said, Behold, I come: in the heading of the book it is written concerning me. To do your will, O God, was my desire*.⁴⁴ For since the *blood of bulls and of goats and the ashes*

40. If St. Cyril's words concerning the Jews, here and in other passages, seem severe at first reading, the reader should not make the mistake of thinking they are an expression hostility to the Jews, i.e. anti-semitism. That would be completely inconsistent with the many passages where Cyril draws attention to the patience, care, and love Jesus displays towards his own people, in the course of teaching them. Rather, his severity flows from several springs of theological conviction. First, the extremity of the error of rejecting Christ, the Messiah, of whom it is written, "For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life" (John 3:16). Second, the fact that the error is magnified all the more to the extent that a person, or persons, has had the advantage and benefit of much divine teaching, care, and solicitude and many divine favors, as was the case with Israel, the elect People of God. For not only did God send them the law and the prophets, but it was to them that the Son of Man came, and among them that he lived on earth; it was to them that he first preached his message, saying "I was not sent except to the lost sheep of the house of Israel" (Matt. 15:24). In another passage addressing in part the circumstance of the Jews, he taught that the "servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required" (Luke 12:47-48). Cyril's words about the Jews are not more harsh than these words of the Savior and future Judge of mankind, the incarnate God. Indeed, Christ states flatly that God's kingdom — his kingdom — would be taken away from the Jews because of their rejection of him (Matt. 21:42-43); yet St. Paul explains that this is only a temporary development, and in the end "all Israel will be saved" (Romans 11:25-32). In the meantime, the basis of the Lord's, and Cyril's, critiques of the Jews is not Jewishness, not the fact of one's membership in the people of the Jews, which belongs to the Lord himself, but rejection of Christ; therefore the critiques do not apply to any of the Jews who received Jesus and believed in him, and by the same token, non-Jews who reject Jesus will also be judged, and as with the Jews the judgment will be magnified to the degree that they possessed knowledge of Christ. Finally, as already noted, many passages in Cyril's commentary imply quite clearly that the Jews should be treated with love, kindness, and gentleness, by highlighting Jesus' love, gentleness, and patience shown towards them in his words and actions, and showing how he treated them as a wise and loving parent would a child. Thus the harshness contained in Christ's words towards the Jews (of whom he himself was one) and in Cyril's words, should never be taken as a sign that the Jews should be treated with anything other than love. For like the good Samaritan who was the type of Christ, we are to be good neighbors and to show mercy and love to all people, especially those who are in dire circumstances; but of the Jews in particular it is written that "concerning the election they are beloved for the sake of the fathers" (Rom 11:28).

41. John 15:22.

42. Heb. 2:17.

43. Heb. 2:14.

38. cf. Rom 6:10.
39. Phil. 3:1.

of a heifer⁴⁵ were insufficient to purge sin away, while not even the slaughter of brute beasts would have ever destroyed the power of death, Christ himself enters in, in a certain manner, to undergo punishment for all. For *by his bruise we were healed*,⁴⁶ as the prophet says, and he *himself bore our sins in his own body on the tree*,⁴⁷ and he was crucified for all and on account of all, that *if one died for all*,⁴⁸ all we might live in him. For it was not possible that he should be *held by death*,⁴⁹ neither could corruption prevail over that which is, by nature, life. But by his words also, we will know that Christ gave his own *flesh for the life of the world*, for he says, *holy Father, keep them*,⁵⁰ and again, *For their sakes I sanctify myself*.⁵¹ In these words he says that he sanctifies himself, not benefitting himself in regards to sanctification for the purification of the soul or spirit, as it is understood of us, nor yet for the participation of the Holy Spirit, for the Spirit was in him naturally, and he was and is holy always, and will ever be so. Here he is saying, *I sanctify myself*, for, I offer myself and present myself as a spotless sacrifice for an odor of a sweet fragrance. For that which is brought to the divine altar was sanctified, or called holy according to the law.

Christ therefore gave his own body for the life of all, and again, through it, he makes life dwell in us; and in what manner, I will say as I am able. For since the life-giving Word of God indwelt in the flesh, he transformed it into his own proper good, that is life, and by the unspeakable character of this union, coming wholly together with it, he rendered it life-giving, as he himself is by nature. Therefore the body of Christ gives life to all who partake of it. For it expels death when it comes to be in those who die, and it drives out corruption, laboring to give birth in itself to the Word that perfectly abolishes corruption.

But perhaps someone, fastening the eye of his mind on the resurrection of those who have fallen asleep, will say: "Those who did not receive the faith that is in Christ and were not partakers of him, will not live again at the time of the res-

urrection." What? Will not every created thing that has fallen into death, return again to life?

To this we will say: Yes, all flesh will live again; for the word of prophecy foretells that *the dead shall be raised*.⁵² For we consider that the mystery which is through Christ's resurrection, extends over the whole of human nature, and in him first, we believe that our whole nature has been released from corruption. For all shall rise, after the likeness of him who was raised for our sakes, and has all in himself, in that he was a human being. And as in the first-formed man we fell down into death, so again in him who is the first-born for our sakes, all will rise again from the dead: but *those who have done good, to the resurrection of life*, as it is written, *and those who have done evil, to the resurrection of condemnation*.⁵³ And I will grant that the resurrection to punishment and the receiving of life again to disgrace alone, is in no ordinary degree more bitter than death. In the truer sense then we must understand the life that is really so, to be the life in Christ, the life that is in holiness and bliss and unfailing delight. For the wise John, too, knows that this is truly life, saying, *He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God shall abide on him*.⁵⁴ For see, see, he says that he who is in unbelief, will not see life, although every creature looks to return again to life, and to rise again. It is then clear that the Savior with reason called "life" that which is prepared for the saints, I mean that in glory and in holiness,⁵⁵ which no right-minded person will doubt that we ought to pursue, by coming to the participation of the life-giving flesh.

But since the Savior called himself bread in many of the passages that have already been before us, let us next see whether he would not by this [image] also bring to our mind any of the things that were announced beforehand, and whether he is reminding us of the things in the holy Scriptures by which he was long ago signified under the form of bread. It is

written, then, in Numbers, *And the Lord spoke to Moses, saying, Speak to the sons of Israel, and you shall say to them, When you are entering into the land into which I bring you, then it will come to pass, when you shall eat of the bread of the land, you shall separate a choice offering, a special offering to the Lord, a cake, the first-fruit of your dough. You shall offer your bread, a choice offering; as a choice offering from the threshing-floor, so shall you separate it, even the first-fruits of your dough, and you shall give the Lord a choice offering throughout your generations*.⁵⁶ Enigmatically then, and heavily cloaked (so to speak) from the written character, did the law typify these things; yet it really did proclaim in advance the true bread which comes down from heaven, that is, Christ, and gives life to the world.⁵⁷ For observe how, having become human like us in regards to his likeness to us, he — as it is written, a certain first-fruits of our dough and *choice offering* — was offered up to the God and Father, being exhibited as the first-born from the dead and the first-fruits of the resurrection of all, ascending into heaven itself. For he was taken from among us; *He took hold of the seed of Abraham*,⁵⁸ as Paul says; he was offered up, as from all and in behalf of all, that he might give life to all, and might be offered to the God and Father as, so to speak, the first bundle from the threshing-floor. But since he, being in truth light, placed that grace upon his disciples — for he says, *You are the light of the world*⁵⁹ — so too, being the bread which is living and gives life to all things and sustains them in existence, he again, by a likeness and through the shadow of the law, was representing,⁶⁰ in the twelve loaves, the holy choir of the apostles.⁶¹ For he speaks thus in Leviticus: *And the Lord spoke to Moses, saying, Charge the children of Israel, and let them take for you pure olive oil beaten for the light, to burn a lamp continually, outside the veil in the tabernacle of witness*.⁶² And then he proceeds, *And you shall take fine flour; and*

56. Num. 15:17-21.

57. John 6:50,33.

58. Heb. 2:16.

59. Matt. 5:14.

60. or. typifying. Gr. *anatypon*.

61. This figure does not contradict, but rather extends, the image of bread as a figure of Christ's body, for the twelve become joined to Christ as members of his body.

62. Lev. 24:1-3.

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45. Heb. 9:13.
46. Isa. 53:5.
47. 1 Pet. 2:24.
48. 2 Cor. 5:14.
49. Acts 2:24.
50. John 17:11.
51. John 17:19.

52. Cf. Isa. 26:19.

53. John 5:29.

54. Cf. John 3:36.

55. Cf. John 5:29, where Christ contrasts the "resurrection of life" with "resurrection of condemnation." Though all are raised again to life in a certain sense, only those who are raised to be with Christ are said to be partakers of the "resurrection of life," while others do not partake of life in this sense.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke through the prophets.

The second part of the Symbol of the Faith begins with the confession of our faith in the Holy Spirit as God. Before 381 A.D., when the Orthodox Catholic teaching was defined in the Symbol of the Faith, there were those teachers, notably Macedonius, who taught a false teaching about the Holy Spirit. In the eighth article the Orthodox teaching is defined lucidly, simply, and precisely in the words of Jesus Christ Himself as found in the Holy Scripture.

When Jesus was baptized by John the Baptist in the River Jordan, the Holy Spirit descended in the form of a dove. And when the Holy Spirit came down upon Apostles on the day of Pentecost, he appeared in the form of tongues of fire. They were then filled with the grace of God and were strengthened in their faith. The Apostles began to speak so that they could be understood by people knowing different languages. Their teaching was so powerful that on that very day 3,000 people became Christians.

“How can we come to an understanding of the Holy Spirit? What is the power of the Holy Spirit? On this subject, N.A. Motovilov, a learned believer, recorded a long discussion he had with St. Seraphim of Sarov, a Russian saint of the early 19th century. He asked Father Seraphim, “How can I know that I am in the grace of the Holy Spirit?” Then Father Seraphim took me very firmly by the shoulders and said, ‘We are both in the Spirit of God now, my son. Why don’t you look at me?’ I replied, ‘I cannot look, Father, because your eyes are flashing like lightning. Your face has become brighter than the sun, and my eyes ache with pain,’ Father Seraphim said, ‘Don’t be alarmed, now you yourself have become as bright as I am. You are now in the fullness of the Spirit of God yourself; otherwise you would not be able to see me as I am. Thank the Lord God for His indescribable mercy to us! But why, my son, do you not look me in the eyes? Just look, and don’t be afraid! The Lord is with us!’ After these words I

We Believe

The Symbol of the Faith—The Creed

Part IX Article VIII



St. Seraphim of Sarov

glanced his face, and I was overcome by an even greater reverent awe. Imagine in the center of the sun, in the dazzling light of its midday rays, the face of a man talking to you. You see the movement of his lips and the changing expression of his eyes. You hear his voice. You feel someone grasping your shoulders. Yet you do not see his hands. You do not even see yourself or his figure. You see only blinding light spreading far around for several yards and illuminating with its glaring sheen both the snow blanket which covers the forest glade and the snowflakes which besprinkle me and the great elder.

You can imagine the state I was in! ‘How do you feel now?’ Father Seraphim asked me. ‘Extraordinarily well,’ I said. ‘But in what way? How exactly do you feel well?’ I answered, ‘I feel such calmness and peace in my soul that no words can express it.’ ‘What else do you feel?’ ‘An extraordinary sweetness,’ I replied. ‘What else do you feel?’ ‘An extraordinary joy in all my heart.’ And Father Seraphim continued, ‘When the Spirit of God comes down to man and overshadows him with the fullness of His inspiration, then the human soul overflows with indescribable joy, for the Spirit of God fills with

joy whatever He touches. What else do you feel?" I answered, "An extraordinary warmth, such as there is in a bath house when the water is poured on the stone and the steam rises in clouds, and an incomparable fragrance." And Father Seraphim, smiling pleasantly, said, "This warmth is not in the air but in us. This Kingdom of God is now within us, and the grace of the Holy Spirit shines upon and warms us from without as well. It fills the surrounding air with many fragrant odors, sweetens our senses with heavenly delights and floods our hearts with indescribable joy. What God requires is true faith in Himself and His only-begotten Son. In return for that the grace of the Holy Spirit is granted abundantly from on high. The Lord seeks a heart filled to overflowing with love for God and our neighbors."¹

The Holy Spirit is the true God just as is God the Father and God the Son. Before His ascension, Jesus Christ promised His apostles that the Holy Spirit would descend upon them, and commanded them, "Go therefore and teach (make disciples of) all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit" (Matthew 28:19). These words show the Holy Spirit as equal to God the Father and God the Son. God the Holy Spirit is not born, as God the Son was born before the beginning of time. He is not created. There is no beginning and no end to His existence. He is eternal, almighty, all-knowing, and present everywhere. In all He is equal to God the Father and God the Son, the other two persons of the Holy Trinity. The Holy Spirit differs from the other persons of the Holy Trinity only in that He eternally proceeds from the Father as light proceeds from the sun. Jesus Christ Himself clearly speaks of this, "When the counselor (comforter) comes, whom I shall send to you from the Father, even the spirit of truth, who proceeds from the Father, he will bear witness to me" (John 15:26).

(The Roman Catholic Church has changed the text here adding the words, "and the Son," in Latin *filioque*. Thus, by stating that the Holy Spirit proceeds from the Father and the Son, the Roman Catholic Church has laid aside the defini-

tion given by Jesus Christ Himself. Thus, a new dogma replaces that of Christ as defined formally by the Second Ecumenical Council. The Protestant Church, evolving from Roman Catholicism, has kept the Roman Catholic text of the Symbol of the Faith.)

(The teaching about Article VIII of the Creed, concerning the Holy Spirit, will conclude in the next installment.)

Questions for Article VIII (first part)

1. What do we confess in the 8th

Article?

2. What occurred on the day of Pentecost?
3. Tell in your own words your understanding of the conversation on the Holy Spirit between St. Seraphim of Sarov and N.A. Motovilov?
4. In what way do we distinguish the Holy Spirit, the third Person of the Trinity, from the other two Persons?
5. What words are added to the Symbol of the Faith by the Roman Catholic Church in this article?

TIME AND PRAYER

Tommy, Can Ya Hear Me, or When is a Prayer Not a Prayer?

When we pray, we collect our thoughts or open our prayer book and we begin to speak to God. It is a verbalization of our life at that particular moment in time during which we communicate at a divine and holy level, transcending our limited time and space into the time-less and limit-less domain of God. We do this whether we are in our icon corner, or at work, or driving our car, or just sitting and watching television. The point is not *what* we are saying, or *where* we are when we are saying it, nor even *how* or *when* we are saying it. The point of prayer, as we are operating in a *specific* place and at a *specific* time, is that it is *we* who are doing the praying, an actual person, created by God in the image and likeness of that Creator, saying actual words or thoughts, in an *actual* space in an *actual* moment in time. It is an *unrepeatable* event (as so many of our time-space activities are) that we produce for a multitude of reasons.

Our concern here is not the particulars of the how or what or when of prayer — that is a topic for the more spiritual among us to elaborate and extrapolate. Suffice it to say that the more we are in tune with God, the more we desire to communicate with God, and the more attention we will pay to our location and to the dialogue itself. I am only concerned with answering the question I have posed

in the title, that is, when is a prayer not a prayer.

St. Paul wrote in his letter to the Colossians, "Conduct yourselves wisely toward outsiders, making the best use of the time" (Col. 4:5). The word in Greek that gets translated as "time" is *kairos*, meaning a critical moment or period in time. The same word for time appears in St. Paul's Epistle to the Ephesians, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time (*kairos*), because the days are evil" (Eph. 5:15-16). While this article is not an attempt to explain all the different ways that words for time are used in Holy Scripture, for the purpose of comparison here are two other understandings of how time can be used and understood. When the Wise Men spoke to Herod about the Nativity of our Lord in St. Matthew's Gospel, Herod seeks to find out when they thought Jesus' birth occurred; it is a mention of a specific point in time. The verse says, "Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared" (Matt. 2:7). In this case, the word for time in the Greek is *chronos*, referring to time in a general sense, as you might think of when someone asks you, "What time is it?" The final comparison comes from Matthew's account of when Jesus began His ministry

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1. See Life of St. Seraphim in *The Orthodox Church Through the Ages* by S. Koulomzin, Lesson 28, pages 203 through 209, or in *A Treasury of Russian Spirituality* by George Fedotov.

Time and Prayer

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after St. John the Baptist had been put into prison by Herod. St. Matthew reminds us, as he often does in his Gospel, of the fulfillment of an Old Testament prophecy, and then he states the following: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). In this case, the use of time refers to a beginning of something: specifically, the ministry of Jesus Christ. Here, the word for time is the Greek word, *tote*, a word sometimes translated *then*, as in, "Then was fulfilled that which was spoken by Jeremy the prophet, saying . . ." (Matt. 2:17).

Thus, we see that the writers of Holy Scripture had a very strong sense of the many ways we can think of time. Further, we see how careful they were to address the different concepts of times in a variety of ways, each one significant to its intended purpose. Now, going back to our original notion of the importance of time in relation to prayer, and considering St. Paul's admonitions concerning time (namely, that we should be using it wisely and redeeming it to overcome evil days), what we do with our time, and how we do it, should have even more significance for us.

When we decide to pray, we might be thinking of a particular blessing we have received and want to offer our personal thanks to God. We might desire some divine intervention for a significant event in our life, and we know that we cannot succeed in this event without God's help. We may be at a low point in our life, may have suffered a loss or been the recipient of something painful in a physical or psychological manner, and just want God's help to relieve the pain. Or it might just be a proper time for us to pray, for example, morning or evening, before or after meals, or at the beginning of a trip or work. Whatever the reason, we know we can do no more for our own benefit and the benefit of those around us than to involve a loving God.

What we are involved with, then, is a particular moment in time, in a particular location, with a specific purpose that compels us to involve God. We would not want to continue without His knowledge of what we think, feel, desire, need,

or seek. The moment itself gives rise to its own significance and we may think about it, or refer to it, or recall that we have done it on numerous occasions in the past, but the moment itself, in its own *kairos*, is now a moment full of Sacred Synergy that can only be produced by the cooperation between Creator and created, Being and believer, God and man. It is a moment based in time and projected out into the eternal forever, a part of that total life experience that is unique to each one of us.

Now, considering what we have said, how many of us would consider changing the way we enter into prayer? I am not referring to a change in position (standing vs. kneeling), or of tone (supplicatory, joyful, sorrowful, etc.) or of content (extemporaneous vs. organized), but rather a completely different *type* of praying, a change, as we say in philosophy, in its ontological makeup, a change in reality. Let's set up a particular scenario to help explain what we mean.

You have been working at your job for over five years without any significant increase in position or wages. You are growing tired of your boss not recommending you for either a raise or advancement, but he is very intimidating so you have always avoided discussing it with him; besides, you have seen how he reacted when other people in your department asked him for some type of job improvement and you would rather not face such an issue. Instead, every day for the last year, when you say your morning and evening prayers, you ask God for His help in dealing with this situation, hoping that God will open a door for you. Now, as we pointed out earlier, you have been earnest in your prayer and continue to be earnest, living your life in faith that God will eventually answer your prayer in a manner you desire. Now here comes the ontological change: would you consider taping your morning and evening prayers with the addition of your request for God's help in your employment situation, and playing it every morning and evening instead of making the effort yourself?

I am not trying to be ridiculous, just wanting to make a point, which by now I think you have already realized. If prayer is a form of Sacred Synergy between believer and believed, then no one would

think it sufficient to let a tape recorder do our speaking to God for us. Yet, this is exactly what happens on a daily, even hourly basis, among some very sincere Christians.

I am speaking here about the so-called televangelists who prey the airwaves for followers, even to the point of asking you to pray with me, now, the sinners prayer, when in fact you are only watching a recording. No one is, in reality, there with you. It's just your television set, or radio, using the laws of physics to produce a very good imitation of an actual prayer. We have all seen these ministers behaving in a very earnest and sincere manner. Sometimes they feel the power of God, *at that very moment!* healing someone, or turning their heart to the Lord, or overcoming an addiction, or any one of a plethora of issues on which to prey, not pray, on the general public.

And this is a necessary part of their so-called ministry, for without it, they would produce no followers. They are more manipulators of psyche than they are of souls (I am not trying to be coy here, for those who know Greek). They know that they need large infusions of fresh followers with new money to keep their organizations on the air. This is because the phenomena that produced such followers in the first place is also the one that lets them fall back into their old ways, for there is no one to catch them when they begin to slide into old habits. The cost of their television production alone would run in the millions of dollars annually before they help even one person. There is no sense of community or communion with which to relate, *in time*, their joys or sorrows or needs.

Now, I know they show you pictures of their successes. There are evangelistic crusades both here and abroad, there are centers in underdeveloped countries to help the needy, there are people who have been healed of various diseases, and so on. There are also stacks and stacks of letters from people who have written in to tell them how being a faithful listener to their broadcast has meant blessings from God, as in:

Here's a letter from a viewer in Way-out-back, Mississippi. She says "I only had (insert small amount of money, pre-

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Origen, the Denier of Human Freedom

Part IV

Origen and St. Gregory of Nyssa

We already mentioned Origen's influence on St. Gregory of Nyssa, in the last article as seen by St. Maximus the Confessor. Because St. Gregory is such an important figure, however, we continued our research which we would like to present now.¹ We have talked much about Origen and his idea of *apocatastasis*, or restoration, that is, that all will be saved at the end of the age. This was emphatically rejected by the fathers of the Fifth Ecumenical Council. But what does the Church teach in its place? We hope to present the ideas of the Romanian theologian Dumitru Staniloae, based on the Fathers, from material previously unpublished in English. In this present article we will be quoting mainly from Johannes Quasten's *Patrology*, from a review by Georges Barrois, and from a study by Fr. Georges Florovsky.

Let's give the floor first to Professor Quasten, then at the Catholic University in Washington, D.C.: He writes that Gregory of Nyssa was not an outstanding bishop or monk like Basil. Neither was he really a good homilist or poet like Gregory of Nazianzus. "But as a speculative theologian and mystic he is certainly the most gifted of the three great Cappadocians." He came into the world in 335 and was "educated chiefly by his elder brother, St. Basil, whom he often calls his teacher." Although he started out as a reader in the Church, he decided on a secular career

1. St. Maximus writes: "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, is this: the restoration again of the soul's powers, fallen under sin, to that (state) in which they were created." St. Maximus in the 13th of his *QD* (*Quaestiones et Dubia*).

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St. Gregory of Nyssa

Origen

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and married. However, through the influence of his friends, especially Gregory of Nazianzus, he became a monk in the monastery founded by his brother Basil.

In 371 he was consecrated as bishop of Nyssa, a small town in his brother's metropolis of Caesarea. He didn't want to be bishop, but he did accept it so ". . . he did not disappoint Basil as Gregory of Nazianzus did. He actually went to Nyssa and remained there, but failed to live up to the expectations of his brother and metropolitan, who criticized his lack of firmness in dealing with people and his unfitness for Church politics (Basil, *Ep.* 100, 58, 59, 60) not to mention financial matters . . . In 381 he took a prominent part in the Second Ecumenical Council at Constantinople side by side with Gregory of Nazianzus . . ."²

Quasten tells us that Gregory's *magnum opus* is his large *Catechetical Oration*. In it, according to Quasten, he rivals Origen in an attempt to present a systematic theology. "In general, Gregory shows significant dependence on Origen, however, as well as on Methodius. His universalist teaching on the Last Things especially betrays the influence of the great Alexandrian. Nevertheless, Gregory's manual of dogma was a great achievement, as its wide circulation in the Eastern Church proves."³

Gregory's book called the *Accurate Exposition of the Canticle of Canticles* is made up of fifteen homilies. "In the preface he defends against several ecclesiastical authors the necessity for, and the right to, a spiritual interpretation of Scripture, whether it might be called tropology or allegory. The foreword concludes with high praise of Origen, whose mystical exegesis has beyond any doubt had a powerful influence on Gregory. Nevertheless, Gregory is too deep and independent a thinker to follow slavishly the Alexandrian master."⁴

But Quasten relates that in his eschatology Gregory's Origenism shows through. "He does not share his ideas regarding the pre-existence and migration of souls and explicitly rejects the doctrine

that they are enclosed in material bodies as a punishment for sins committed in a preceding world (*The Soul and the Resurrection*, MG 46, 125), but he agrees with the Alexandrian in maintaining that the pains of hell are not eternal but temporary, because they are only medicinal. Although he speaks repeatedly of 'the inextinguishable fire' and the immortality of 'the worm', of an 'eternal sanction' (*Great Catechism* 40), although he threatens the sinner with eternal suffering and eternal punishment, he could not imagine an eternal estrangement from God of his intellectual creatures and explains elsewhere these expressions as referring only 'to long periods of time' (*ibid.* 26). He believes with Origen in the universal restoration at the end of time (*apokatastasis*), and in the complete victory of good over evil."⁵ Here Quasten points out an important difference between Gregory's system and Origen's. For the latter the "Apokatastasis was not the end of the world but a passing phase, only one of an unlimited succession of worlds in which apostasy from God and return to God follow each other again and again. Gregory sees in the Apokatastasis the magnificent and harmonious conclusion of the entire history of salvation, when every creature shall intone a chant of thanksgiving to the Savior and even 'the inventor of evil' shall be healed."⁶

"When after long periods of time, the evil of our nature, which is now mixed up with it and has grown with its growth, has been expelled, and when there has been a restoration of those who are now lying in sin to their primal state, a hymn of thanksgiving will arise from all creation, as well as from those who in the process of the purgation have suffered chastisement, as from those who needed not any purgation at all. These and the like benefits the great mystery of the Divine Incarnation bestows. For in those points in which He was mingled with humanity, passing as He did through all the accidents proper to human nature, such as birth, rearing, growing up, and advancing even to the taste of death, He accomplished all the results before mentioned, freeing both man from evil, and healing even the introducer

of evil himself."⁷

We will call on Georges Barrois next to present his views. In 1986 he wrote an article entitled "The Alleged Origenism of St. Gregory of Nyssa."⁸ At the time he was an adjunct professor of Old Testament at St. Vladimir's in New York. Mr. Barrois takes the first page to give us some information that is little known about St. Gregory, one of the Cappadocians. Cappadocia was a region that is now included in Eastern Turkey, then a part of the Roman Empire. He says that it was quite natural for Gregory to be aware of Origen's scriptural studies and methods of interpretation, because they were already commonly in use by his time. He tells us that "His grandmother, Macrina the elder, had learned the elements of Christian doctrine from the homilies and familiar instructions of Gregory the Wonderworker, bishop of Caesarea in Pontus, himself a direct pupil of Origen. St. Basil the Great [St. Gregory's brother] and his friend Gregory of Nazianzus had been sent by their parents to the school founded by Origen at Caesarea Maritima prior to completing their intellectual training in Athens . . ."⁹

In spite of the great literary accomplishments of St. Gregory of Nyssa, however, such as the *Life of Moses*, ". . . his theological opinions and his eschatology . . . were deemed highly questionable."¹⁰ They had overtones of Origenism. So before Mr. Barrois proceeds with his defense of St. Gregory, he feels the need for a two-page apology for Origen himself:

"In due fairness to the memory of Origen, two observations ought to be made, which tend to exonerate him from the charge of formal heresy. To begin with, the text of the *Peri archwn* (*First Principles*) in which he elaborated his theories came to us through the often ambiguous Latin version of Rufinus of Aquileia (d. 410) together with rare [Greek] fragments of doubtful reliability."¹¹

This might have been true at one time, but not today. Scholars of our day, in my experience, such as Fr. John Meyendorff, accept Koetschau's commentary and re-

7. *Great Catechism* 26 NPNF 5.496. Quoted in Quasten, *op. cit.*, p. 290.

8. *St. Vladimir's Theological Quarterly*, 30.1, 1986, pp. 7-16; hereafter referred to as Barrois.

9. Barrois, p. 7.

10. *Ibid.*, p. 8.

11. *Ibid.*

2. Quasten, *Patrology*, Westminster, MD, Christian Classics, 1984, 3.254-5.

3. *Ibid.*, p. 262.

4. *Ibid.*, p. 266.

5. *Ibid.*, p. 289-90.

6. *Ibid.*, p. 290. As we shall see later Fr. Florovsky will find an inconsistency at this point in Gregory's reasoning.

construction of the text of *First Principles*. We read in the introduction to the English translation: "The publication of Dr. Paul Koetschau's text of the *First Principles* in 1913 marked a new era. He placed in the body of the text all the material we possess which can justly claim to belong to Origen; and not only that, but he also quoted in footnotes many passages from Jerome and other writers which are indispensable for reference."¹²

"Secondly," Barrois continues, "Origen himself had insisted on his respect for the tradition of the Church, and had made express reservations with regard to the pre-existence of souls."¹³ I do agree, without getting into chapter and verse, that Origen often expresses himself with timidity. Still, we have to go by what he says: "Now, with regard to man, how could it be possible that the soul of him who 'supplanted his brother in the womb,' that is, Jacob, was formed at the same time as his body? Or how could the soul or formative principle of him who, while still lying in his mother's womb, was filled with the Holy Spirit, have been formed at the same time as his body? I mean John, who 'leaped in his mother's womb' and tossed himself about with great joy because the voice of Mary's salutation had sounded with great joy in the ears of his mother Elizabeth."¹⁴

Barrois makes a standard defense for the rehabilitation of Origen: "Considering the candid admissions of the great Alexandrian, I am almost tempted to ask — half in jest, half in earnest — was Origen an origenist? It remains to be seen whether the above reservation, taken at face-value (that is, insofar as we can rely on the Latin text), may constitute a full acquittal of Origen. The champions of his adventurous theology soon banded into a sectarian party that was repeatedly denounced in the councils and synods of Orthodoxy." The other side of the coin is that Origen continued to preach and teach and write long after he published his most famous and controversial book. In other words, he got in plenty of trouble in his own lifetime, without the help of the 'sectarian party,' which of course did develop

later.¹⁵ But our purpose here is to talk about Origen's influence on St. Gregory of Nyssa.

To set the stage for fourth century Origenism, and its influence on St. Gregory, Barrois says that "The eschatology of Origen and his doctrine of the *apokatastasis* or final restoration of the entire creation, were a hotly debated topic among Christian scholars." The theory that the punishments of hell could be finished at the end of the world "... did not seem to do justice to the biblical imagery of a perpetual Gehenna of fire that would never become extinct."¹⁶ "It should be noted here that I am not referring to the vexing problem of how a material fire could possibly affect spiritual creatures, namely disembodied human souls and fallen angels. The solutions proposed by St. Thomas Aquinas in the thirteenth century, adopted as the standard teaching of Roman Catholicism, are generally bypassed or ignored by less traditional scholars at their own risk."¹⁷

So our author goes back and forth between Jerome of Bethlehem and Augustine of Carthage — he quotes one and then the other — who were contemporaries of St. Gregory of Nyssa. The gist of Barrois' arguments is that both Jerome and Augustine softened their attitudes toward hell as time went on, just as Gregory of Nyssa would.

Finally, Barrois gets to the subject of his article: "The Alleged Origenism of St. Gregory of Nyssa." Can we accuse the saint of Origenism? "Certainly not with Origen's theory of the pre-existence of souls, nor with Origen's on-the-brink eschatology." He goes on to quote St. Gregory, both from his great catechism and his little book *On the Soul and the Resurrection* to show that the Cappadocian rejects the pre-existence of souls.

Mr. Barrois' explanation of Gregory's *apokatastasis* isn't Origenist at all, if you just understand it, he claims. He says that we look at *apokatastasis* askance because we are creatures of time, but time is going to be finished at the end of the world. "... [T]he concept of *apokatastasis* is con-

nected with the doctrine of the eternity of God, analyzed by Thomas Aquinas in the first part of the *Summa Theologiae*... The author of the Book of Revelation urges us to make ourselves ready to appear before the Judge, because the last day of the present age is dawning, and 'there will be no time any more.'... The restitution of all things belongs not in time, but in eternity."¹⁸ According to Barrois, Gregory, in differing from Origen, still leaves a place for the will: "For him the devils and the unrepentant sinners are 'frozen' in their own damnation — a bold image which Dante Alighieri uses in his description of the lower circles of hell." Secondly, the "restored condition of man through *apokatastasis* is not to be conceived as static." It can, however, lead to *theosis*.¹⁹

Mr. Barrois concludes his article in this way: "Gregory of Nyssa has sometimes been suspected of Origenism, a formal heresy! Some scholars say that he shared in the 'errors' of Origen. All things considered, the teaching of our saint, as I have tried to show, seems unimpeachable, and we must conclude that his orthodoxy is not to be questioned."²⁰

We now turn to Fr. Florovsky. He had had a long and distinguished academic career when he retired as professor in the Harvard divinity school and as an associate in the Harvard Slavic Department, teaching Russian literature.²¹ We find an account of the life and works of St. Gregory of Nyssa in Fr. Florovsky's collected works.²² We will start his analysis with the section, "**Death as a Moment of Becoming and Restoration.**"²³ Florovsky here is summarizing St. Gregory. Death is actually "a moment of becoming" or

18. *Ibid.*, p. 14.

19. *Ibid.*, p. 15.

20. *Ibid.*, p. 16.

21. See Georges Florovsky: *Russian Intellectual and Orthodox Churchman* (Crestwood, NY, 1993).

22. Vol. 7, *The Eastern Fathers of the Fourth Century*, pp. 146-220. It is unfortunate that this volume has no documentation of any kind. Fr. Florovsky was so careful to document everything, but for some reason it is missing here — perhaps because this work may have been transcribed from his lectures. However, it is obvious that he has taken most of the material for these thoughts on St. Gregory's eschatology from two works: his *Great Catechism* and his *On the Soul and the Resurrection*. So we have found the sources of many of his assertions in the originals to make further research by the reader easier. Where we use quotes from Origen or St. Gregory taken from Fr. Florovsky (but otherwise unreferenced, as just noted) we have marked them by placing them in single quotes, while Florovsky's own words are enclosed in double quotes.

23. *Ibid.*, p. 206.

12. Origen: *On First Principles, Being Koetschau's Text of the De Principiis Translated into English*, Gloucester, MA, 1973, p. xlvi.

13. Barrois, p. 8.

14. Origen: *On First Principles*, Book 1, ch. 7, p. 64.

15. According to a very detailed chronology, *The First Principles* was published in 229 or 230 in Alexandria, while Origen died in Caesarea in 251. See Pierre Nautin, *Origene, Sa vie et son oeuvre*, Paris, 1977, pp. 410-12.

16. Barrois, p. 10.

17. *Ibid.*

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a "moment of restoration." St. Gregory says that "The final goal of our nature is not the state of infancy nor the successive ages which follow after it and change our appearance with the passage of time, nor even the destruction of the body which occurs through death. All of these are only a part of the path which we are following. The ultimate goal of this movement is our restoration to our original state."²⁴ Death frees the body from passions and tendencies. It is set free from the necessities of earthly life and prepared and "recreated for another life." God is getting the body ready for the resurrection and final judgment.

The process, however, is not the same for everyone, because souls are different. "Just souls will be glorified but sinful souls will be punished. Some souls, however, will join neither the worthy nor the condemned but will withdraw to an intermediate place."²⁵ Here he is talking about people, for example, who were baptized just before death and had no chance to develop virtue. They must develop in some way before they are capable of taking part in the happiness of 'true life.'

The righteous will go up to heaven but the lost "will be cast down into hell." Florovsky says that Gregory talks of heaven and hell as places but he is really using the word 'place' metaphorically since 'a soul is incorporeal and has no need to be in a specific place.'²⁶ But heaven and hell are really modes of existence and need no place. "In keeping with his basic conception of man's life as a journey, Gregory describes the afterlife as a path which continues beyond the grave into eternity. He borrows this idea from Origen."

"The Fate of the Unworthy and the Unbaptized."²⁷ Some people aren't worthy to make the spiritual ascent. They are spiritually blind and will be deprived of true life and happiness perpetually. Florovsky writes, that according to Gregory, "They are driven off to the outer darkness and they carry with them the

stench of their flesh which they nourished by their constant surrender to sensual passions. This is the result only of sins which have not been effaced by repentance, but confession is potent only on earth, and in hell it is ineffectual. Gregory devotes particular attention to unbaptized souls which have not been sealed and which 'do not bear any mark of the Lord.'²⁸

According to Gregory, the sinner suffers because he is naked and hungry and has no hope of happiness. He is also being eaten by an undying fire, the 'furnace of hell' and the 'untiring worm.' This is the 'outer darkness.' These pictures are symbols "but they also express a certain spiritual reality, for they indicate the continuation of man's earthly path and the process of purification. Gregory considers the fire of hell as a fire of baptism and renewal."²⁹

"The Possibility of the Eventual Salvation of the Impure and Unrepentant."³⁰ Salvation can be achieved in the next life. The unremorseful can find relief and forgiveness from evil. No force is used because man is always free. "Repentance is awakened by the fire, and the soul, which had been held captive by material things, suddenly sees and . . . mourns and repents."

"'Evil is not so powerful,' Gregory writes, 'that it can overcome good. The foolishness of our nature is not higher or more enduring than the Divine Wisdom. Furthermore, it is impossible for that which is inconstant and changing to be better and more resistant than that which is immutable and has always been firmly established in good.'³¹

This is why ". . . the free movement of the will . . . is 'necessary.'" The fact that the will begins to shun evil makes purification possible. "The fire can burn out sin, 'impurities,' 'material tumors,' and 'the remainder of fleshly contamination.[]' Gregory compares this purification to the excision of a wart or callus, but even this image is insufficient. Purification is a separation which is ordered by God. God in His love irresistibly draws to Himself

everything which has been created in His image. Movement toward God is natural and easy only for the pure; impure souls must be forced to this movement, which is agonizing for them. The soul which has been ensnared by its passion for the material things of this earth 'suffers constantly and undergoes violent tension. God draws the soul to Himself because it is His own property. Whatever is foreign to the soul, whatever has grown into its substance, has to be scraped away by force and this causes the soul unendurable agony.'³²

The time and force of the torment is fixed by the 'quantity of healing' required for the length of cleansing. 'The agony will be measured by the amount of evil in each individual,' according to Gregory. Therefore this process has a certain duration because it depends on how much evil is in each person. "Sooner or later the fire will destroy every impurity and vice. This process of healing 'by fire and bitter medicines' may seem protracted and 'commensurate with eternity' but nevertheless its duration" cannot go on forever.³³

Gregory uses the words *aiwnios* (from *aiwn*) and *aidios* (from *aei*) differently. He doesn't use the second for torments and the first for everlasting happiness or the Divinity.³⁴ "[*Aei* designates that which is superior to time or outside of time. It cannot be measured by the ages and it does not move within time' . . . Creation, however, abides within time and 'can be measured by the passing of the centuries.' *Aiwn* designates temporality, that which occurs within time. This distinction in terminology is the explanation for an apparent contradiction in Gregory's thought. He demonstrates that the torment of fire is only temporary by citing passages from Scripture which describe it as 'eternal.' This refers to the eternity of time and the totality of the temporal state. However, this is not the same as the state which is superior to time. There is no foundation for considering that Gregory believed that the 'eternal' torment foretold in Scripture is limited to unrepentant sinners only. Gregory would not accept even this restricted conception of damnation because for him the finiteness of the process of pu-

24. Chapters 6, 7, Summary, *the Great Catechism*, NPNF 5.471-2. See also *The Soul and the Resurrection*, Argument, toward the end, NPNF 5.429.

25. Florovsky, p. 206.

26. *Ibid.* p. 207 *On the Soul and the Resurrection*, NPNF 5.428, at the beginning under Argument.

27. Florovsky, p. 207.

28. *Ibid.*, p. 207-208. Here we find a contradiction. Gregory says that in the next life there can be no repentance. Elsewhere, always borrowing heavily from Origen, he says that all will be saved.

29. Florovsky, p. 208.

30. *Ibid.*

31. *Ibid.*, p. 209.

32. *Ibid.* p. 209. See also *the Great Catechism* 8, NPNF 5.483, col. 2.

33. Florovsky, p. 209. See ch. 7, *On the Soul and Resurrection*, pp. 84-5. St. Vladimir's Press, Crestwood, 1993.

34. *The Great Catechism* 40, NPNF 5.509.

rification is a basic truth. It must end, no matter who is forced to undergo it."³⁵

"The End of Time and the Universal Resurrection."³⁶ Someday time will end. "When our race has completed in an orderly fashion the full cycle of time," Gregory writes, "this current streaming onward as generation, succession will cease." . . . "When the birth of men has ended, then time will end, and in this way the renewal of the universe will be accomplished." . . . This is fulfillment . . ."³⁷

The eighth day of creation begins, "the great day of the future age." The Lord will come again and the "universal resurrection" will take place. "That which awaits men in the afterlife is purification, the renewal and restoration of the body, and the resurrection of all. But for some souls the path to purification will have to continue even beyond this."³⁸

"Gregory's doctrine of Apocatastasis."³⁹ Here we find an inconsistency in Gregory's teaching, Florovsky believes. This is probably the consequence of his use of some teachings of Origenism and not of others. In Gregory's system the universal resurrection is a restoral, the 'restoration of the image of God to its original condition.' By this men are once more brought back to paradise. But impurity still exists. "It is only the mortality born of sin that has been brought to an end." The soul contains the image of God and still there are souls that haven't been purified. "In Gregory's system true *apocatastasis*, universal restoration," Florovsky comments, "is separated from the universal resurrection and delayed until some future time. This is both unexpected and contradictory, since according to this very system time has already ended and there can be no further succession or development. The whole of humanity has not yet been led into paradise . . . If the universal restoration is expected to take place at the end of time, this restoration cannot logically be separated into parts or stages, for this division would abrogate the integrity and completeness we would

expect in a mode of existence that is outside of time."⁴⁰

In Origen we find no such contradiction, because for him the 'resurrection of the dead' isn't the final restoration. For him the ages continue to flow. "For Origen the fate of the body is not resolved at the universal resurrection because the resurrection is followed by further stages of existence in future ages."⁴¹

But Gregory's eschatology is different, according to Florovsky. Time has ended and everything is done but — not really. Some people must be purified some more yet. One of two things can happen. If the final resurrection is really the restoring of the universe, or as Gregory puts it, "a catholic resurrection," then time has ended and nothing more can happen. Souls can no longer be purified but must be sentenced for eternity, the real eternity, which exceeds the limits of our kind of time. Maximus the Confessor took up this idea later. Origen developed the other possibility: The general resurrection isn't the last one. "The features of Origen's system which Gregory adapts are logically incompatible with his own premises. Furthermore, Origen's conception is contradictory and cannot be defended. Gregory's attempt to achieve a synthesis between Origen's system and the eschatology of Methodius of Olympus, from whom he borrows his doctrine of the resurrection, is unsuccessful."⁴²

Resurrection isn't just a return to the life which we once lived. Actually this would be a calamity and the soul would have no hope of a real resurrection, Florovsky continues. "Resurrection is the restoration of the entire man. It is a renewal and a transformation to something better and more complete." But it's the same body which makes this change. St. Gregory says, "The veil of the body, after it has been destroyed by death, will be recomposed and rewoven from the very same material elements, not into its previous coarse and imperfect state, but in such a way that the fibers of its being will be light and airy. It will be restored into the superior state of the great beauty which it had desired." There will no longer be any concepts of age, sex, disease — of anything connected with the former life.

40. *Ibid.* p. 211-12.

41. *Ibid.* p. 212.

42. *Ibid.*

Everything will be Divine.⁴³

Gregory's view of the apocatastasis, Florovsky goes on, differs from Origen's because the former didn't believe in the pre-existence of the soul. For Gregory the apocatastasis isn't a coming back to what once existed but the bringing about of what never was, the fulfillment of what remained to be fulfilled. "It is completion, not oblivion. This is especially true for the body."⁴⁴ In Gregory's conception the body is not replaced but is transformed and in this way it truly fulfills its function as the mirror of the soul."⁴⁵

The Last Judgment follows the resurrection. The Son of God comes once more and the Father judges the entire universe through Him. The Son is the one to judge because of his experience on earth as man. In a sense men will judge themselves because they will remember all their deeds, good and bad. The devil and his angels will appear too, because he started it all: Gregory writes: "Then the instigator of the rebellion, who dreamed of usurping the dignity of the Lord, will appear before the eyes of all as a beaten slave, and he will be dragged to punishment by the angels. All of his servants and the accomplices of his malice will be subjected to the punishment which is fitting for them."⁴⁶

Gregory talks about his teaching of 'universal restoration.' 'Participation in bliss awaits everyone,' he believes. Some gain this by their lives on earth, but others have to go through a fire of purification. Finally, however, 'after many ages evil will disappear and nothing will remain except good. This will be the completion of the return of all intellectual creatures to the original state in which they were first created, when there was as yet no evil.'⁴⁷ "Moreover [the great and universal feast] will encompass even evil spirits and the 'inventor of evil' himself will finally be joined to the triumphant gathering. He also will be saved because during the three days of his death the Lord healed all three vessels of evil: demonic natures, the female sex, and the male sex. Evil will fi-

43. *Ibid.* p. 213-14. See *On the Soul and Resurrection*, NPNF 5.465.

44. For Gregory's theory of the resurrection body see *On the Soul and the Resurrection*, NPNF 5.446; also p. 453.

45. Florovsky, p. 215.

46. *Ibid.*

47. *Ibid.*, p. 216. *On the Soul and the Resurrection*, NPNF 5.468; *The Great Catechism*, chapter 26, NPNF 5.496.

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35. Florovsky, p. 209-210.

36. *Ibid.*, p. 210.

37. *Ibid.* *On the Soul and the Resurrection*, NPNF 5.429, Argument, also p. 459 col. 2, p. 460, col. 1.

38. Florovsky, p. 210-211. See *the Great Catechism*, 35, NPNF 5.304, col. 1.

39. *Ibid.* p. 211.

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nally be driven out 'even from the race of the snake, in which the nature of evil first found a source for itself.'⁴⁸

According to Florovsky, Gregory's teaching of the necessary motion of the free will is an effort to unite freedom and necessity. This is what his eschatology is all about. "The will is subordinate to the law of the basic goodness of all nature and the eschatological process is defined as the gradual elimination of the consequences of evil. This is the significance of the fire of purification," Florovsky says.⁴⁹

"Gregory's Doctrine of Apocatastasis and Later Church Theologians."⁵⁰

The theologians of his time didn't respond to Gregory's views, Florovsky tells us. Barsanuphius (+550) was the first to evaluate his eschatology. He took Gregory as a simple follower of Origen. In turn Maximus the Confessor studied his theology, especially the teaching of the universal restoration. "It is fitting that just as all nature will, at the appointed time, be made incorruptible through the resurrection of the flesh, so also will the damaged faculties of the soul efface the flawed images contained within it in the course of the ages. The soul will reach the boundary of the ages without having found peace, and it will finally come to God, Who is without limit. Thus it will recognize the Good but not yet participate in it. It will return to itself all of its faculties and it will be restored to its original state. It will then become clear that the Creator is not the author of sin.' Maximus distinguished between *epignosis*, the knowledge of Divine truth, and *methexis*, participation in the Divinity, which requires a definite movement of the will. Gregory's conception differs from this because Gregory makes no distinction between the consciousness of Good and the inclination of the will towards it."

The people of Maximus' generation weren't satisfied with his interpretation. Somewhat later Patriarch Herman surmised that the Origenism in Gregory was interpolated. This is hardly acceptable, Florovsky believes, "because of the organ-

ic integrity of Gregory's system," incorporating obvious elements of Origenism. Nevertheless Patriarch Photius went along with this view. "The reticence of Justinian in his epistle on Gregory to Mennas, Patriarch of Constantinople, as well as the silence of the fathers of the Fifth Ecumenical Council, can be explained by the circumstances in which they were writing. They were primarily concerned with refuting those Origenist doctrines which stemmed from Origen's premises of the pre-existence of souls and the originally pure spiritual nature of all creatures, which were rejected by Gregory. It is with this in mind that the fathers of the council pronounced their anathema on 'those who accept the pre-existence of the soul and the *apocatastasis* that is connected with it.' Because of Gregory's generally accepted authority and sanctity, the sixth century opponents of Origenism were disposed to remain silent about those of his views which were, if not coincident with, at least reminiscent of the 'impious, impure, and criminal teachings of Origen.' However, Gregory's Origenism was not entirely without effect on his authority, and he was read and cited less frequently than the other 'chosen fathers.'⁵¹

We have now completed our fourth article on Origen (ca. 185-254). The series has been entitled "Origen, Denier of Human Freedom," because in his system, where all will be saved, man has no right to say 'no' to God, and thus he loses his freedom. The first told of his life as an Egyptian teacher and controversial writer. The Fifth Ecumenical Council which met in 553 condemned him and his teachings. The second article was a letter by St. Jerome (347-420) written in his best polemical style warning people that if they read the Alexandrian sage they had better do so with caution: "This being the nature of Origen's book, [*First Principles*] is it anything short of madness to change a few blasphemous passages regarding the Son and the Holy Spirit and then to publish the rest unchanged with an unprincipled eulogy when the parts altered flow from the same fountain head of gross impiety? . . . 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 . . ."⁵²

In the third article, we outlined what one of Orthodoxy's greatest saints and philosophers, St. Maximus the Confessor (580-662), had to say about Origen. We were guided in our thoughts by a former professor at Rome, Polycarp Sherwood, an American Benedictine who did much to revive the study of St. Maximus in the 20th century. Unfortunately, he was killed in a car accident while still a young man. He shows how Maximus does teach a final restoration of all men, but that it differs from Origen's and Gregory of Nyssa's: "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."⁵³

In this installment we have tried to complete our coverage of the somewhat enigmatic St. Gregory of Nyssa, one of the Cappadocians and a brother of St. Basil the Great. The question remains: Why didn't the Fifth Council condemn him when he espoused some of the ideas of Origen? Fr. Georges Florovsky has attempted to answer that question for us in this article. Personally, I think that he escaped condemnation because he rejected some of the worse ideas of Origen, he was otherwise a great Orthodox writer, and he came from a whole family of saints. Nevertheless, in addition, his teaching about a fiery period of cleansing after death for some sinners, for example, sounds much like purgatory, which Orthodoxy also rejects.

Anyway, a researcher like myself, who sets out to solve problems, sometimes ends up with as many questions as he started with. I had hoped to get to the bottom of the St. Gregory of Nyssa enigma but I didn't.

To be continued.

—Archimandrite Jerome

48. Florovsky, p. 217.

49. *Ibid.*, pp. 218-19.

50. *Ibid.*, p. 219-20.

51. *Ibid.*

52. From the *Letter to Avitus*. The letter is especially valuable today because of the extensive quotations from Origen which have been lost over time and so exist nowhere else.

53. *Questiones et Dubia* 13-796, Sherwood, *The Earlier Ambigua of St. Maximus the Confessor and His refutation of Origenism*, Rome, 1955, p. 215.

St. Cyril's Commentary

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make of it twelve loaves; each loaf shall be of two tenth parts. And you shall put them in two rows, six loaves in each row, on the pure table before the Lord. And you shall put on [each] row pure frankincense and salt; and they will be for loaves for a memorial, set forth before the Lord.⁶³

So, the lamp in the holy tabernacle and giving light outside the veil, we have said in the above, was the blessed John,⁶⁴ nourished with the purest oil, that is, the illumination through the Spirit; outside the veil, because his doctrine was catechetical; for he says *Prepare the way of the Lord, make straight the paths of our God.*⁶⁵ But of the things within the veil, that is, the hidden mystery of Christ, he declares not much. For he says, *I indeed baptize you with water unto repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.*⁶⁶ Do you see then how he himself shines, calling to repentance in a simpler language, so to speak, but the things within the veil, he entrusts to him who baptizes with fire and the Spirit to uncover? And we have discussed these matters more extensively, when we put before us the words at the beginning of the book, *He was the burning and shining lamp.*⁶⁷ Yet we have touched on them now in passing, since it was necessary to show that after John's passing away, the public preaching of the holy apostles was near and immediately present.

For it is for this reason, I suppose, that the Scripture, having first signified him by the lamp, puts before us the consideration of the twelve loaves. *You shall make, it says, twelve loaves; each loaf shall be of two tenth parts.* It is always the custom of divine Scripture to accept the number ten as perfect and to acknowledge it as the fullest, since the series and order of the consecutive numbers, receiving a kind of revolution and multiplication of the same into the same, advances and is extended as far as one wishes. He commands then that each loaf be of two tenth parts, that you may see perfection in the disciples,

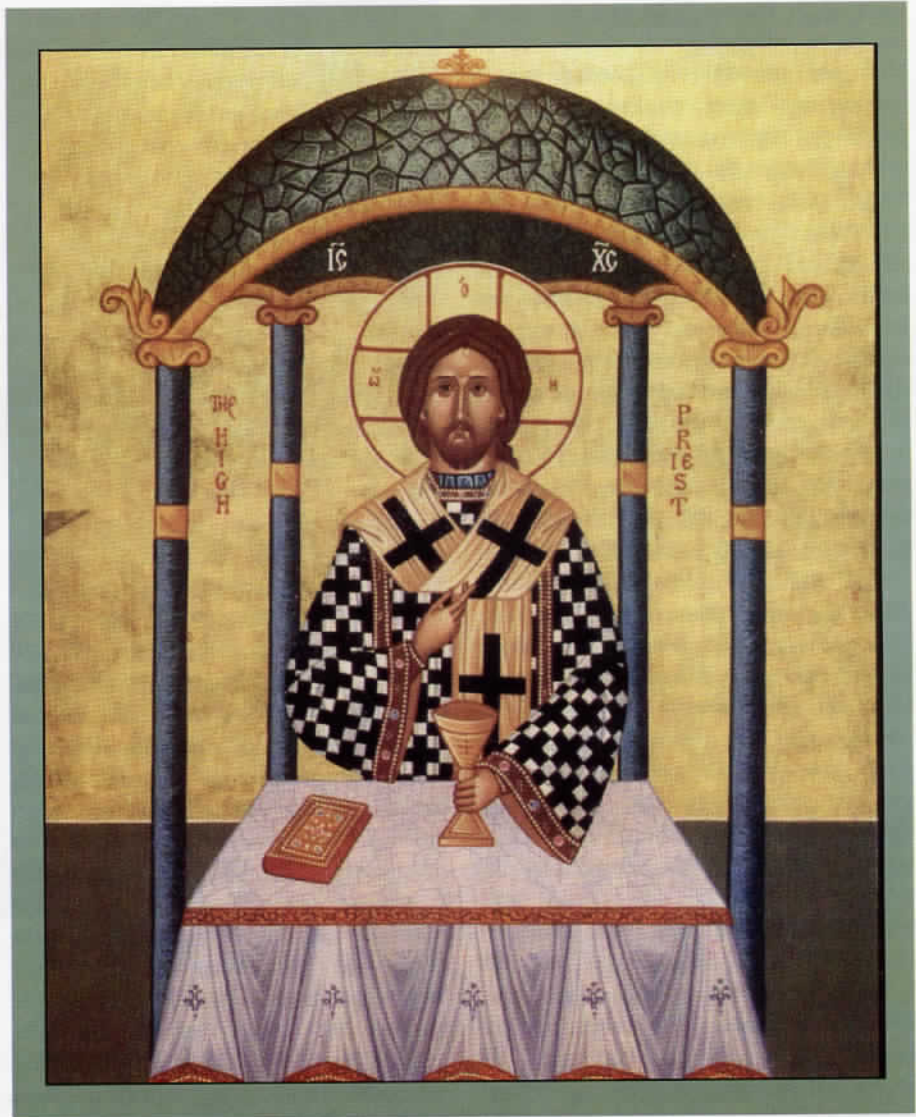
63. Lev. 24:5-7.

64. (the Forerunner and Baptist).

65. Isa. 40:3.

66. Matt. 3:11.

67. John 5:35.



in the even pair, I mean both the active⁶⁸ virtue and the contemplative.⁶⁹ He commands that *two rows* be made, all but indicating the very position which it was probably their custom to take, always receiving the Lord in the midst of them, and always being accustomed to surround him as their leader and teacher.⁷⁰ And so that we may know that, as Paul says, *they are to God the Father the sweet fragrance of Christ,*⁷¹ he commands frankincense to be put on the loaves, and that they be sprinkled also with salt. For it is said to them, *You are the salt of the earth.*⁷² Yes, and with reason he commands that it be offered on the Sabbath day, for they were

68. or, practical. Gr. *pragmatike*.

69. or, that which is according to spiritual vision, Gr. *kata thewrian*. The pairing of active and contemplative virtue corresponds to the dichotomy, in Orthodox spirituality, between *praxis* (activity, doing) and *theoria* (spiritual vision, or contemplation).

70. Gk. *kathetegeten*.

71. 2 Cor. 2:15.

made manifest in the last times of the world; and the last day of the week is the Sabbath. And not only that, but because at the time of our Savior's coming we held a Sabbath spiritually; for we rested from sins. Then too it happened that the holy apostles were made manifest to us, by whose divine writings also, we, being nourished, attain to the life in holiness. Therefore on the Sabbath day especially he commands that the loaves be set out upon the holy table, that is, in the Church; for the whole is often signified by a part. But what is holier than the holy table of Christ? The Savior, then, was prefigured as bread by the law; the Apostles again as loaves, by their likeness to him. For all things were in actual fact, in Christ; but by likeness to him, they belong to us too through his grace.

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St. Cyril's Commentary

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The Jews therefore quarreled among themselves, saying, "How can this man give us his flesh to eat?" Then Jesus said to them (John 6:52-53a)

All things are evident to those that understand, and right to those who find knowledge,⁷³ as it is written, but to the foolish even that which is extremely easy is obscure. For the truly wise hearer encloses the more obvious teaching in the treasury of his understanding, not admitting any delay in this; but with regard to things whose meaning is difficult, he goes about with his inquiries, and does not cease asking about them; and he seems to me to profitably press on, to do much the same as they say the swiftest hunting dogs do — who, possessing from nature great keenness of scent, keep running around the lairs of that for which they seek. And does not the wise and prophetic oracle summon to a certain like tenacity: *Seeking, seek and dwell with me?*⁷⁴ For the seeker must seek, that is, must bring a most unflinching zeal to it, and not go astray after empty speculations, but to the degree that anything is more rugged in its difficulty, he must apply himself with so much the more vigorous a mind, and take by seige, with a more intensive assault of his thoughts, that which is concealed. But the unpracticed and obstinate mind in its disobedience, raging at whatever appears before it [and] rejecting the notion of winning as spurious, rises up from undisciplined temerity to the ultimate degree of arrogance. For how can that which wishes to yield to none, and thinks nothing is greater than itself, not finally be what we have just said?

And we will find, when we see clearly the nature of the matter, that the Jews too fell into this disorder. For when they ought to have accepted the Savior's words unhesitatingly (having already, during the course of many things, marvelled at his power suited to God, and his incontestable authority over all) and to have inquired curiously about what was difficult to grasp, and rather to have besought instruction concerning that with which they were perplexed, they senselessly repeat *How* to God, as though they did

not know that it is a word replete with all blasphemy. For the power of accomplishing all things effortlessly belongs to God; but they — being *unspiritual*, as blessed Paul says — did not receive the things of the Spirit of God, and thus the intelligible mystery seems *folly* to them.⁷⁵

Assuredly therefore, we should derive profit from this and, reestablishing our own life by others' falls, hold without question our faith in the teaching of the divine mysteries and not apply the *How* to anything that is told us; for the saying is Judaic, and therefore deserving of the most extreme punishment.⁷⁶ When, too, the ruler of the synagogue of the Jews, Nicodemus by name, said on hearing the divine words, *How can these things be?*⁷⁷ he was justly ridiculed, hearing, *Are you the teacher of Israel, and do not know these things?*⁷⁸ Let us, then, be found more skillful in seeking after what is profitable, even by others' folly; let us beware of saying *How* with regard to things that God accomplishes; but let us, rather, take care to attribute to him the knowledge of the track⁷⁹ of his own works. For as no one knows what God is by nature, but he is justified who *believes that he is, and that he is a rewarder of those who diligently seek him,*⁸⁰ in this way too will one be ignorant of the method of each of his several acts, but by committing the issue to faith, and by confessing the almighty power of God who is over all, one will receive the not ignoble reward of so good a decision. For even the very Lord of all, desiring us to be so disposed, says by the prophet Isaiah, *For my counsels are not as your counsels, nor are my ways as your ways, says the Lord. But as the heaven is distant from the earth, so is my way distant from your ways, and your thoughts from my mind.*⁸¹ But how will he who so greatly surpasses us in wisdom and might, not also work wonderfully, and surpass what we can comprehend?

I would like to introduce still another argument, one not without merit, as it appears to me. For those who in this life take up the discipline of mechanics, as it is called, often announce that they are go-

ing to achieve some great thing, and the means of doing it is hidden from the mind of the hearers until they have seen it accomplished; but they, looking fixedly at the skill that is in them, accept it on faith even before the trial itself, yet not venturing to gainsay. How then, one may say, will those who do not refrain from saying *How* regarding to those things which he accomplishes (although they acknowledge him to be the giver of all wisdom, and are taught by the whole divine Scripture that he can do all things) not in fairness be liable to serious accusations for daring, by their disobedience, to dishonor God, the master artificer of all things? But if you persist, O Jew, in saying *How*, I too will, for your sake, imitate your ignorance and say to you, *How* did you come out of Egypt? *How*, tell me, was the rod of Moses changed into a serpent? *How* did the hand become leprous, and be restored again, as it is written? *How* did the water pass into the nature of blood? *How* did you pass through the Red Sea, as by dry land?⁸² *How* by means of a tree was the bitter water of Mara changed into sweet? *How* too was water supplied to you from the breasts of the rocks? *How* was the manna brought down to you? *How*, again did Jordan stand in its place? Or *how*, through a shout alone, was Jericho's impregnable wall shattered? And that *how* will never fail you while you speak it. For there are many mighty works which you were previously amazed at, which, if you apply the *how* to them, you will be caught wholly disbelieving all of divine Scripture, and you will overthrow all the words of the holy prophets and, above all, the holy writings of your own Moses himself. Therefore it would be far more fitting that, believing in Christ and assenting unhesitatingly to his words, you should be zealous to learn the means of the blessing, and not to thoughtlessly behave as though drunk, saying, *How can this man give us his flesh to eat?* And in this way as well, they say "*this man*" in disdain, for again, their arrogant speech hints at some such meaning.

"Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. (John 6:53)

82. Heb. 11:29, Exod. 15:25.

75. 1 Cor. 2:14.

76. See the earlier note on St. Cyril's criticism of the Jews.

77. John 3:9.

78. John 3:10.

79. or, method, path, pathway; Gk. *odos*.

80. Heb. 11:6.

81. Isa. 55:8-9.

73. Prov. 8:9.

74. Isa. 21:12 Lxx.

Truly long-suffering and of great mercy⁸³ is Christ, as one may see from the words now before us. For, not reprov- ing in any way the small-mindedness of the unbelievers, he again lavishes the life- giving knowledge of the mystery upon them, and having overcome, as God, the arrogance of those who grieved him, he tells them the things by which they will, he says, ascend up to endless life. And he does not as yet tell them how he will give them his flesh to eat, for he knew that they were in darkness, and would not from any side be able to discern that which is inef- fable; but he shows, to their profit, how great a good would result from the eat- ing, in order perhaps that arousing them to a desire to live in greater prepared- ness for unfading pleasures, he may teach them to believe. For to those who have now believed, there also follows suitably the ability to learn; for so says the prophet Isaiah: *If you do not believe, neither will you at all understand.*⁸⁴ Therefore it was right that, faith having been rooted in them first, an understanding of the things of which they are ignorant should next be introduced, in order too that the investiga- tion should not be seen as taking preced- ence over faith.

It was because of that, I think, that the Lord in all probability refrained from telling them how he would give them his flesh to eat; and he calls them to the duty of believing before seeking. Because for those who already believed, he *broke bread, and gave to them, saying, "Take, eat; this is my body."*⁸⁵ Similarly, when he hands the cup around to them all, he says, *"Drink from it, all of you. For this is my blood of the new covenant, which is shed for many for the remission of sins."*⁸⁶ Do you see how he does not explain the manner of the mystery to those who were still senseless, and who unquestioningly reject belief; but he is found to be declar- ing it very clearly to those who had already believed? So let those who, because of folly, have not yet received the faith in Christ, listen: *Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.* For those who do not, through the mystical blessing,⁸⁷



receive Jesus, remain utterly destitute of all sharing and tasting of that life which is in sanctification and bliss. For he is life by nature, inasmuch as he was begotten of a living Father; no less life-giving is his holy body also, being in some man- ner brought together and ineffably united with the all-quickening Word. Therefore it is accounted his and is conceived of as one with him. For after the incarnation it is inseparable; aside from the knowledge that the Word which came from God the Father, and the temple from the Virgin, are not the same in nature (for the body is not of one essence with the Word from God), yet, they are one by reason of that coming-together and ineffable concu- rrence. And since the flesh of the Savior has become life-giving (as being united to that which is by nature life, the Word, of course, from God), when we taste it, then have we life in ourselves, we too be- ing united to it, as it is to the indwelling Word. For this reason too, when he raised the dead the Savior is found to have acted not by word only, or by commands appropri- ate to God, but he laid a stress on em- ploying his holy flesh as a sort of co-oper- ator in this, that he might show that it had the power to give life, and was already made one with him; for it was in truth his own body, and not another's. And truly, when he was raising the little daughter of the chief of the synagogue, saying, *Little girl, arise,*⁸⁸ he held her by the hand, as it is written; giving life as God by his all-powerful command, and, otherwise,

giving life through the touch of his holy flesh, he shows that there was one related operation through both. And indeed when he went into the city called Nain, and one was being carried out dead, *the only son of his mother*; again he *touch[ed] the bier*, say- ing, *Young man, I say to you, Arise.*⁸⁹ And he not only gives to his speech the activ- ity of raising the dead to life, but in order that he might show that his own body was life-giving (as I have said already), he touches the dead, by this also infusing life into those already decayed. And if by the touch alone of his holy flesh he gives life to that which is decayed, how will we not profit yet more richly by the life-giving blessing, when we also taste it? For it will surely transform into its own good, that is, immortality, those who partake of it.

And do not wonder at this, nor ask yourself in Judaic manner, *How?* But have rather in mind that water is cold by nature, but when it is poured into a kettle and brought to the fire, then it very nearly forgets its own nature, and goes away to- wards the activity of that which has mas- tered it. In the same way then, we too, even though we are corruptible through the na- ture of our flesh, yet letting go our own weakness by the immingling of life, we are transformed to the nature of it,⁹⁰ that is, life. For it needed, it needed that not only the soul should be re-created through the Holy Spirit into newness of life, but also that this gross and earthly body should, by the grosser and kindred participation, be sanctified and called to incorruption. But let not the Jew, sluggish to understand, suppose in any way that a manner of newer mysteries has been discovered by us. For he will see it in the older books, I mean those of Moses, already depicted before- hand and bearing the force of the truth, when it was accomplished, too, in simple, naked⁹¹ forms. For what, tell me, shamed the destroyer? What provided that their forefathers also should not perish along with the Egyptians, when death, the con- queror of all, was arming himself against the firstborn? Is it not manifest to all that when in obedience to the divine law they sacrificed the lamb, and after tasting of its flesh anointed the doorposts with the blood, death was compelled to pass them

83. Psa. 102:8.

84. Isa. 7:9 Lxx.

85. Matt. 26:26.

86. Matt. 26:27-28.

87. mystical blessing: the blessing of the mystery (sacrament) of Christ's body and blood.

88. Luke 8:54.

89. Luke 7:12,14.

90. eis to ekeines idion . . . tout' esti ten zwen.

Continued on the next page

St. Cyril's Commentary

Continued from page 59

by, as sanctified? For the destroyer, that is, the death of the body, was arrayed against the whole of human nature on account of the transgression of the first-formed man. For then did we first hear: *Earth you are and to earth you shall return.*⁹² But since Christ was destined to overthrow the tyrant who was so terrible, by existing in us as life through his holy flesh, the mystery was prefigured to them of old, and they tasted of the flesh of the lamb, and were sanctified and preserved by its blood, while he who by God's counsel was appointed to destroy, passed by those who were partakers of the lamb. Why then are you angry, O Jew, at being now called from the types to the truth, when Christ says, *Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you,* although you ought to come with more confidence to the comprehending of the mystery, having been instructed in advance by Moses' books and led by the most ancient figures most undoubtedly to the duty of faith.

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. (John 6:54)

In this too we should especially admire the holy evangelist who openly cried out, *And the Word became flesh.*⁹³ For he was not reluctant to say, not that he became in flesh, but that he became flesh, that he might show the union. And we do not say either that God the Word, from the Father, was transformed into the nature of the flesh, or that the flesh passed into the Word (for each remains that which it is by nature, and Christ is one, from both); but in a manner that is unutterable and surpasses human understanding, the Word is united to his own flesh, and having, so to speak, transformed it all into himself (according to the operation which lies in his power of make alive things that lack life) he expelled the corruption of our nature, but also dislodged death, which of old had prevailed on account of sin. Therefore *he who eats* the holy flesh of Christ, *has eternal life:* for the flesh has in itself the Word which is by nature life. Therefore he says, *I will raise him up at*

*the last day.*⁹⁴ Instead of saying, My body shall raise him up, that is, [raise up] him who eats it, he has put *I myself.*⁹⁵ not as though he were other than his own flesh, and not at all [flesh] by nature; for after the union he cannot at all be severed into a pair of sons. I myself, therefore (he says) — who have come to be in him through my own flesh, that is — will *raise up* him who eats [thereof], *at the last day.* For indeed it was impossible that he who is by nature life should not surely overcome decay and master death. Therefore even though death, which by the transgression rushed upon us, compelled the human body toward the debt of decay, yet since Christ is in us through his own flesh, we shall surely rise. For it would have been incredible, indeed rather impossible, that life should not make alive those in whom it is. For as if one took a spark and buried it amid much stubble, in order that the seed of fire preserved might take hold, so too in us, our Lord Jesus Christ hides life through his own flesh, and inserts it as a seed of immortality, obliterating the entire corruption that is in us.

For my flesh is true food, and my blood is true drink. (John 6:55)

Again he contrasts the mystical blessing⁹⁶ with the supply of manna, and the knowledge of the cup with the springs from rocky hollows. And what he said before in other words, he again says here, weaving the same message in a different way. For he does not advise them to be amazed excessively at the manna, but rather to receive him, as bread from heaven and the giver of eternal life. For *Your fathers,* he says, *ate the manna in the wilderness and are dead. This is the bread which comes down from heaven, that one may eat of it and not die.*⁹⁷ or, he says, the food of manna, having for a very little time sported with the need of the body and driven away the hurt of want, was again weak and did not engraft eternal life in those who had eaten of it. This then was not the *true food* and bread from heaven, that is; but the holy body of Christ, which

94. John 6:55.

95. I myself: the "I" in the Greek is stressed here, as is also true in the case of many other of Jesus' statements beginning with "I," for example "I am the way . . ." "I am the good shepherd. . ." etc. Hence the "I myself" in the commentary. But in the text John 6:54 as in many such sayings, the stress is lost in translation.

96. mystical blessing: the blessing of the mystery (sacrament) of Christ's body and blood.

97. John 6:50.

nourishes to immortality and life everlasting, is in fact the *true food.* 'Yes, and they drank water also from the rock.' 'And what then,' he is saying, 'or what the profit to those who drank? For they have died.' This too then was not *true drink;* but *true drink,* in truth is found to be the precious blood of Christ, which uproots from the foundation all corruption, and dislodges death which had made its dwelling in the flesh of man. For it is not the blood of any chance man, but of the very life which is [life] by nature. Therefore we are called both the body and the members of Christ, since we receive, through the blessing, the Son himself in ourselves.

He who eats my flesh and drinks my blood abides in me, and I in him. (John 6:56)

In different ways, through these words Christ instructs us in the mystery, and since his discourse is difficult to grasp for those who are less well instructed (asking for itself the understanding of faith, rather than investigation) he makes it easy in various ways, returning again and again over the same ground; and from every angle he illuminates what is useful in it, fixing as a kind of foundation and groundwork the most excellent desire for it.⁹⁸ For *He who eats my flesh* (he says) *and drinks my blood abides in me, and I in him.* For, just as if one were to join wax with some other wax, one would surely see, I think, the one in the other; in a similar manner, I believe that he who receives *the flesh* of our Savior Christ and *drinks his precious blood,* as he says, is found one with him, commingled, so to speak, and intermixed with him through participation, so that he is found in Christ, Christ again in him. Thus was Christ teaching us in the Gospel according to Matthew when he said, *The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened.*⁹⁹ Who then the woman is, what the three measures of meal were, or what the measure at all, shall be spoken of in its proper place; for the present we will speak only of the leaven. Therefore, as Paul says that *a little leaven leavens the whole lump,*¹⁰⁰ so the least portion of the blessing blends our whole body with itself, and fills it with its own energy, and in this way Christ comes to be

98. for it: or, for him.

99. Matt. 13:33.

100. 1 Cor. 5:6.

91. *psilais* = simple, naked, uncovered.

92. Gen. 3:19 Lxx.

93. John 1:14.

in us, and again we in him. For one may truly say that the leaven is in the whole lump, and the lump, by like reasoning, is in the whole leaven; you have, in brief, the sense of the words. And if we long for eternal life, if we pray to have the giver of immortality in ourselves, let us not, like some of the more heedless, refuse to be blessed, nor let the devil who is deep in wickedness lay for us a trap and snare, a piety that is liable to punishment.

For yes, it is written (he¹⁰¹ says): *For he who eats of the bread and drinks of the cup in an unworthy manner eats and drinks judgment to himself*,¹⁰² and I, hav-

ing examined myself, see that I am not worthy.

So when will you be worthy, he who speaks in this way will hear from us; when will you present yourself to Christ? For if you are always going to be scared away by your lapses, you will never cease from falling (for *Who can understand [his] transgressions?*¹⁰³ as the holy Psalmist says) and you will be found entirely without participation of that sanctification which saves¹⁰⁴ completely, eternally. Decide then to lead a holier life, in harmony with the law, and so receive the blessing, believing that it has power to

expel not only death, but the diseases in us. For Christ, coming to be in us, lulls to sleep the law that rages in our fleshly members, and kindles piety towards God, and slays our passions, not imputing to us the transgressions in which we are, but rather, healing us as those sick. For he binds up that which was crushed, he raises what had fallen, as a Good Shepherd and having laid down his life for his sheep.

To be continued.

101. he: i.e. someone.

102. 1 Cor. 11:29.

103. Psa. 18:13.

104. or: preserves, keeps alive.

Time and Prayers *Continued from page 49*

erably less than twenty) *dollars to my name when I was watching your program and the call for money to help those poor children in* (insert favorite heartstring country). *I knew I was really helping God because you told me so, so I sent in my only remaining money and, Glory to God, the very next week I received* (insert a very large unbelievable amount of money) *from nowhere! Thanks, Pastor Tom* (or Dick, or Harry) *for giving me back my faith in God.* Signed, a new and wealthier Christian.

A "You, too, can be the next winner in God's lottery type of appeal, if you only have faith," usually follows this. Now, if this pastor was truly sincere in his preaching, what should be his next remark, aside from the obvious elation at the power of God? I believe he should be issuing a caution on many levels. One, he should warn her not to think this is the norm for divine assistance. Two, he should remind her that it is her local church which is best able to help those in need. Three, he should follow this with an appeal for her to find a local church in which to be an active Christian, if this miraculous event has not already led her to do so. Four, he should warn anyone else with this idea, to not let it guide their spiritual giving, but to follow the Biblical imperatives on giving, which is to say, the first, the best, the tenth, the joyful and the secret. Sadly, anything other than this is little more than carnival huckstering at its finest.

Now, let us return to our question and pursue the issue. Prayer can only be truly called prayer when it is active prayer, when it is placed within a specific *kairos*,

with the awareness of the uniqueness of that moment, and is an address from the created to the Creator. Whether we are alone in our own thoughts, or gathered together as a church, without our real and active participation and at a real period of *kairos*, no one is communicating anything to God without the involvement of their actual person (self, soul, mind and body). Remember that passage from Scripture, "The dead do not praise the Lord"? (Psalm 115:17) Could it not apply here in a different context? Prayer in this manner — namely, a recording — is no more a prayer than a home movie of our departed grandfather is really our grandfather, or the recording of our daughter at age five is still our daughter when she graduates from high school, both the grandfather and the daughter have changed ontologically at that point. It is a captured memory that we can reproduce and enjoy, but it is not, in any ontological sense, a real person; and no prayer, when it is simply a recording, should be considered a real prayer.

How important can our time in prayer be? What might be the outcomes of what we say, or fail to say? In his oration, *On Prayer*, Tertullian summed up very well what prayer has become for us as members of Christ. After a thorough interpretation of the Lord's Prayer, Tertullian reminds us of the proper place, time, position, and reasons for our prayer. He concludes by reminding us that all of creation prays to God in its own place, and in its own *kairos*:

"But Christ has willed that it be operative for no evil: He had conferred on

it all its virtue in the cause of good. And so it knows nothing save how to recall the souls of the departed from the very path of death, to transform the weak, to restore the sick, to purge the possessed, to open prison-bars, to loose the bonds of the innocent. Likewise it washes away faults, repels temptations, extinguishes persecutions, consoles the faint-spirited, cheers the high-spirited, escorts travelers, appeases waves, makes robbers stand aghast, nourishes the poor, governs the rich, upraises the fallen, arrests the falling, confirms the standing. Prayer is the wall of faith: her arms and missiles against the foe who keeps watch over us on all sides. And so never walk we unarmed. By day, be we mindful of Station; by night, of vigil. Under the arms of prayer, guard we the standard of our General; await we in prayer the angel's trump. The angels, likewise, all pray; every creature prays; cattle and wild beasts pray and bend their knees; and when they issue from their layers and lairs, they look up heavenward with no idle mouth, making their breath vibrate after their own manner. Nay, the birds too, rising out of the nest, upraise themselves heavenward, and, instead of hands, expand the cross of their wings, and say somewhat to seem like prayer. What more then, touching the office of prayer? Even the Lord Himself prayed; to whom be honor and virtue unto the ages of the ages!"¹

— Archpriest David Mahaffey

1. On Prayer, Chap. 29 "Of the Power of Prayer," *Ante-Nicene Fathers*, vol. 3, p. 691.

Daily Devotions

SEPTEMBER

- | | | |
|-----|-----------------------|---|
| 1. | 1 Tim. 2:1-7 | Luke 4:16-22 (New Year) |
| 2. | 1 Cor. 1:26-29 | Matt. 20:29-34 |
| 3. | 1 Cor. 15:1-11 | Matt. 19:16-26 |
| 4. | 2 Cor. 7:10-16,8:7-15 | Mark 2:18-22 |
| 5. | 2 Cor. 8:16-9:5 | Mark 3:6-19 |
| 6. | 2 Cor. 9:12-10:18 | Mark 3:20-35 |
| 7. | 2 Cor. 11:5-21 | Mark 4:1-9 |
| 8. | Phil. 2:5-11 | Luke 10:38-42; 11:27-28 (Theot.) |
| 9. | 1 Cor. 2:6-9 | Matt 10:37-11:1, 22:15-22 (Sat. bef. Cross) |
| 10. | Gal. 6:11-18 | John 3:13-17 (Sun. bef. Cross) |
| | 1 Cor. 16:13-24 | Matt. 21:33-42 |
| 11. | 2 Cor. 12:10-19 | Mark 4:10-23 |
| 12. | 2 Cor. 12:20-13:2 | Mark 4:24-34 |
| 13. | 2 Cor. 13:3-13 | Mark 4:35-5:20 |
| 14. | 1 Cor. 1:18-24 | John 19:6-11,13-20,25-28,30-35 |
| 15. | Gal. 1:1-10,20-2:10 | Mark 5:22-24,35-6:1 |
| 16. | 1 Cor. 1:26-29 | John 8:21-30 (Sat. after Cross) |
| | 1 Cor. 4:1-5 | Matt. 23:1-12 |
| 17. | Gal. 2:16-20 | Mark 8:34-9:1 (Sun. after Cross) |
| | 1 Cor. 1:21-2:4 | Matt. 22:1-14 |
| 18. | Gal. 2:11-16 | Luke 3:19-22 |
| 19. | Gal. 2:21-3:7 | Luke 3:23-4:1 |
| 20. | Gal. 3:15-22 | Luke 4:1-15 |
| 21. | Gal. 3:23-4:5 | Luke 4:16-22 |
| 22. | Gal. 4:8-21 | Luke 4:22-30 |
| 23. | 1 Cor. 4:17-5:5 | Luke 4:31-36 |
| 24. | 2 Cor. 4:6-15 | Luke 5:1-11 |
| 25. | Gal. 4:28-5:10 | Luke 4:37-44 |
| 26. | Gal. 5:11-21 | Luke 5:12-16 |
| 27. | Gal. 6:2-10 | Luke 5:33-39 |
| 28. | Eph. 1:1-9 | Luke 6:12-19 |
| 29. | Eph. 1:7-17 | Luke 6:17-23 |
| 30. | 1 Cor. 10:23-28 | Luke 5:17-26 |

OCTOBER

- | | | |
|-----|---------------------|----------------------------------|
| 1. | 2 Cor. 6:1-10 | Luke 6:31-36 |
| | Heb. 9:1-7 (Theot.) | Luke 10:38-42; 11:27-28 (Theot.) |
| 2. | Eph. 1:22-2:3 | Luke 6:24-30 |
| 3. | Eph. 2:19-3:7 | Luke 6:37-45 |
| 4. | Eph. 3:8-21 | Luke 6:46-7:1 |
| 5. | Eph. 4:14-19 | Luke 7:17-30 |
| 6. | Eph. 4:17-25 | Luke 7:31-35 |
| 7. | 1 Cor. 14:20-25 | Luke 5:27-32 |
| 8. | 2 Cor. 6:16-7:1 | Luke 7:11-16 |
| 9. | Eph. 4:25-32 | Luke 7:36-50 |
| 10. | Eph. 5:20-26 | Luke 8:1-3 |
| 11. | Eph. 5:25-33 | Luke 8:22-25 |
| 12. | Eph. 5:33-6:9 | Luke 9:7-11 |
| 13. | Eph. 6:18-24 | Luke 9:12-18 |
| 14. | 1 Cor. 15:39-45 | Luke 6:1-10 |
| 15. | 2 Cor. 9:6-11 | Luke 8:5-15 |
| 16. | Phil. 1:1-7 | Luke 9:18-22 |
| 17. | Phil. 1:8-14 | Luke 9:23-27 |
| 18. | Phil. 1:12-20 | Luke 9:44-50 |
| 19. | Phil. 1:20-27 | Luke 9:49-56 |
| 20. | Phil. 1:27-2:4 | Luke 10:1-15 |
| 21. | 1 Cor. 15:58-16:3 | Luke 7:1-10 |
| 22. | 2 Cor. 11:31-12:9 | Luke 16:19-31 |
| 23. | Phil. 2:12-16 | Luke 10:22-24 |
| 24. | Phil. 2:17-23 | Luke 11:1-10 |
| 25. | Phil. 2:24-30 | Luke 11:9-13 |
| 26. | Phil. 3:1-8 | Luke 11:14-23 |
| 27. | Phil. 3:8-19 | Luke 11:23-26 |
| 28. | 2 Cor. 1:8-11 | Luke 8:16-21 |
| 29. | Gal. 1:11-19 | Luke 8:26-39 |
| 30. | Phil. 4:10-23 | Luke 11:29-33 |
| 31. | Col. 1:1-2,7-11 | Luke 11:34-41 |

NOVEMBER

- | | | |
|-----|-----------------------|----------------------------------|
| 1. | Col. 1:18-23 | Luke 11:42-46 |
| 2. | Col. 1:24-29 | Luke 11:47-12:1 |
| 3. | Col. 2:1-7 | Luke 12:2-12 |
| 4. | 2 Cor. 3:12-18 | Luke 9:1-6 |
| 5. | Gal. 2:16-20 | Luke 8:41-56 |
| 6. | Col. 2:13-20 | Luke 12:13-15,22-31 |
| 7. | Col. 2:20-3:3 | Luke 12:42-59 |
| 8. | Heb. 2:2-10 (Angels) | Luke 10:16-21 (Angels) |
| 9. | Col. 3:17-4:9 | Luke 13:1-9 |
| 10. | Col. 4:10-18 | Luke 13:31-35 |
| 11. | 2 Cor. 5:1-10 | Luke 9:37-43 |
| 12. | Gal. 6:11-18 | Luke 10:25-37 |
| 13. | 1 Thess. 1:1-5 | Luke 14:12-15 |
| 14. | 1 Thess. 1:6-10 | Luke 14:25-35 |
| 15. | 1 Thess. 2:1-8 | Luke 15:1-10 |
| 16. | 1 Thess. 2:9-14 | Luke 16:1-9 |
| 17. | 1 Thess. 2:14-19 | Luke 16:15-18; 17:1-4 |
| 18. | 2 Cor. 8:1-5 | Luke 9:57-62 |
| 19. | Eph. 2:4-10 | Luke 12:16-21 |
| 20. | 1 Thess. 2:20-3:13 | Luke 17:20-37 |
| 21. | Heb. 9:1-7 (Theot.) | Luke 10:38-42; 11:27-28 (Theot.) |
| 22. | 1 Thess. 4:1-12 | Luke 18:15-17,26-30 |
| 23. | 1 Thess. 5:1-8 | Luke 18:31-34 |
| 24. | 1 Thess. 5:9-13,24-28 | Luke 19:12-28 |
| 25. | 2 Cor. 11:1-6 | Luke 10:19-21 |
| 26. | Eph. 2:14-22 | Luke 13:10-17 |
| 27. | 2 Thess. 1:1-10 | Luke 19:37-44 |
| 28. | 2 Thess. 1:10-2:2 | Luke 19:45-48 |
| 29. | 2 Thess. 2:1-12 | Luke 20:1-8 |
| 30. | 2 Thess. 2:13-3:5 | Luke 20:9-18 |

DECEMBER

- | | | |
|-----|---------------------------|-------------------------------|
| 1. | 2 Thess. 3:6-18 | Luke 20:19-26 |
| 2. | Gal. 1:3-10 | Luke 12:32-40 |
| 3. | Eph. 4:1-6 | Luke 18:18-27 |
| 4. | 1 Tim. 1:1-7 | Luke 20:27-44 |
| 5. | 1 Tim. 1:8-14,18-20 | Luke 21:5-7,10-24 |
| 6. | Heb. 13:17-21 (Saint) | Luke 6:17-23 (Saint) |
| 7. | 1 Tim. 2:8-3:13 | Luke 21:28-33 |
| 8. | 1 Tim. 4:4-8,16 | Luke 21:37-22:8 |
| 9. | Gal. 3:8-12 | Luke 13:18-29 |
| 10. | Eph. 5:9-19 | Luke 17:12-19 |
| 11. | 1 Tim. 5:1-10 | Mark 8:11-21 |
| 12. | 1 Tim. 5:11-21 | Mark 8:22-26 |
| 13. | 1 Tim. 5:22-6:11 | Mark 8:30-34 |
| 14. | 1 Tim 6:17-21 | Mark 9:10-16 |
| 15. | 2 Tim. 1:1-2,8-18 | Mark 9:33-41 |
| 16. | Gal. 5:22-6:2 | Luke 14:1-11 |
| 17. | Col. 3:4-11 | Luke 14:16-24 (Forefathers) |
| 18. | 2 Tim. 2:20-26 | Mark 9:42-10:1 |
| 19. | 2 Tim. 3:16-4:4 | Mark 10:2-12 |
| 20. | 2 Tim. 4:9-22 | Mark 10:11-16 |
| 21. | Titus 1:5-2:1 | Mark 10:17-27 |
| 22. | Heb. 1:1-2,10-2:3,2:11-18 | Matt. 1:18-2:23 |
| 23. | Gal. 3:8-12 | Luke 13:18-29 (Sat bef. Nat.) |
| 24. | Heb. 11:9-10,17-23,32-40 | Matt. 1:1-25 (Sun. bef. Nat.) |
| | Gal. 3:15-22 | Luke 2:1-20 (Eve of Nat.) |
| 25. | Gal. 4:4-7 | Matt. 2:1-12 (Nat. of Christ) |
| 26. | Heb. 2:11-18 (Theot.) | Matt. 2:13-23 (Theot.) |
| 27. | Heb. 5:11-6:8 | Mark 11:23-26 |
| 28. | Heb. 7:1-6 | Mark 11:27-33 |
| 29. | Heb. 7:18-25 | Mark 12:1-12 |
| 30. | 1 Tim. 6:11-16 | Matt. 12:15-21 (Sat aft.) |
| 31. | Gal. 1:11-19 | Matt. 2:13-23 (Sun aft.) |

We Salute Our 2006 Graduates



Yelena Abartsumian
Harrisburg Academy
Christ the Savior Church
Harrisburg, Pa.



Sarah Aed
Marywood University
Holy Trinity Church
Wilkes-Barre, Pa.



Christopher Andrews
Washington Twp. High School
Holy Assumption Church
Philadelphia, Pa.



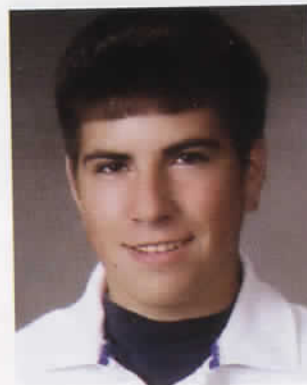
Saba Awale
John Harris High School
Christ the Savior Church
Harrisburg, Pa.



Andrew Baldan
North Pocono HS
St. Michael's Church
Jermyn, Pa.



Christie Blondek
North Pocono High School
St. Nicholas Church
Olyphant, Pa.



William J. Brennan
James M. Coughlin High School
Holy Trinity Church
Wilkes-Barre, Pa.



Jessica Bricker
Ursinus College
Christ the Savior Church
Harrisburg, Pa.



Alexis Marie Brzuchalski
Valley View High School
All Saints Church
Olyphant, Pa.



Nicole Chwastiak
Tamaqua High School
Holy Ascension Church
Frackville, Pa.

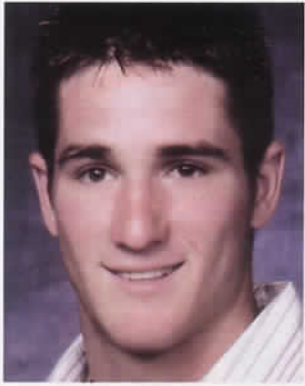


Rebecka M. Donovan
Mid-Valley High School
St. Nicholas Church
Olyphant, Pa.



Tomas J. Donovan
Lock Haven University
St. Nicholas Church
Olyphant, Pa.

We Salute Our 2006 Graduates



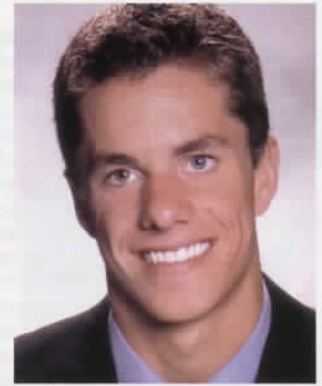
Christopher Ervin
Berwick Senior High School
Holy Annunciation
Berwick, Pa.



Habton Gebremichael
Temple University
Christ the Savior Church
Harrisburg, Pa.



Paul James Grabania
Archbishop Wood High School
St. Stephen's Cathedral
Philadelphia, Pa.



Randy Hines
Delaware Military Academy
St. Michael's Church
Wilmington, Del.



Catherine Nicole Hoskins
James M. Coughlin High School
Holy Resurrection Cathedral
Wilkes-Barre, Pa.



Michael J. Jagodzinski
James M. Coughlin High School
Holy Trinity Church
Wilkes-Barre, Pa.



Stacie Kratovich
Mt. Carmel Area High School
St. Michael's Church
Mt. Carmel, Pa.



Michael Ryan Kurtz
Tamaqua Area High School
Holy Trinity Church
McAdoo, Pa.



Peter Lezinsky
Liberty High School
St. Nicholas Church
Bethlehem, Pa.



Kyra Ann Mahaffey
Old Forge High School
St. Michael's Church
Old Forge



David Michael Mastroberte
Keuka College
Holy Trinity Church
Stroudsburg, Pa.



Jessica Matsick
Wilson High School
St. Herman of Alaska Church
Shillington, Pa.

We Salute Our 2006 Graduates



Lisa Matsick
Marist College
St. Herman of Alaska Church
Shillington, Pa.



Christopher Metz
Emmaus High School
St. Nicholas Church
Bethlehem, Pa.



Kimberly Nicole Metz
Kutztown University
St. Nicholas Church
Bethlehem, Pa.



Kristin Marie Mihaly
Berwick High School
Holy Annunciation Church
Berwick, Pa.



Kyra Elizabeth Monarek
Parkland High School
St. Nicholas Church
Bethlehem, Pa.



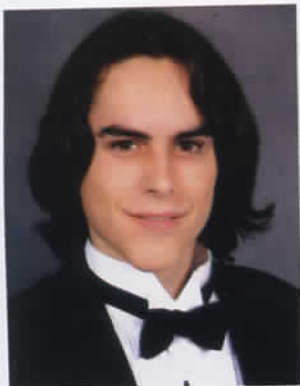
Nathan Muchal
Lakeland High School
St. Michael's Church
Jermyn, Pa.



Andrea Novatnack
Liberty High School
St. Nicholas Church
Bethlehem, Pa.



David Michael Peck
University of Delaware
St. Michael's Church
Wilmington, Del.



Daniel James Peck
Mount Sophia Academy
St. Michael's Church
Wilmington, Del.



Krista Podlusky
Easton Area High School
St. Nicholas Church
Bethlehem, Pa.

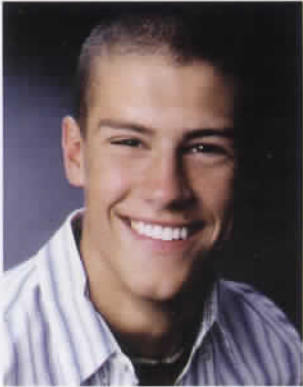


Stephanie Podlusky
Easton Area High School
St. Nicholas Church
Bethlehem, Pa.



Larissa Pron
Penn State University
St. Stephen's Cathedral
Philadelphia, Pa.

We Salute Our 2006 Graduates



Ryan C. Rebar
Mid-Valley High School
St. Nicholas Church
Olyphant, Pa.



Natasha Rezanka
Delaware Valley College
All Saints Church
Olyphant, Pa.



Kristin Roberts
Padua High School
St. Michael's Church
Wilmington, Del.



Nicholas Alexander Schilling
Central Dauphin High School
Christ the Savior Church
Harrisburg, Pa.



Joshua M. Scochin
Bishop O'Hara High School
All Saints Church
Olyphant, Pa.



Eric M. Slivka
University of Pittsburgh
St. Nicholas Church
Bethlehem, Pa.



Eric Matthew Souder
Devon Preparatory School
St. Nicholas Church
Philadelphia, Pa.



Elizabeth Ann Spaseff
Shikellemy High School
Christ the Savior Church
Harrisburg, Pa.



Bill Svokos
Bishop Shanahan High School
St. Nicholas Church
Coatesville, Pa.



Michael J. Tapykoff
Notre Dame High School
St. Stephen's Cathedral
Philadelphia, Pa.



Matthew Toth
Coatesville Area High School
St. Nicholas Church
Coatesville, Pa.



Piper Ann Treece
George Washington University
Christ the Savior Church
Harrisburg, Pa.

We Salute Our 2006 Graduates



Maura A. Wagner
West Chester University
St. Stephen's Cathedral
Philadelphia, Pa.



Laura Wanenchak
Garden Spot High School
St. Herman of Alaska Church
Shillington, Pa.



Jessica L. Yackimowicz
Greater Nanticoke Area High School
St. John the Baptist Church
Nanticoke, Pa.



Nicholas Michael Zuro
Red Lands High School
Christ the Savior Church
Harrisburg, Pa.



Daniel Dougherty
Eastern Kentucky University
St. Herman of Alaska Church
Shillington, Pa.



Timothy Sichak
Penn State University
St. Herman of Alaska Church
Shillington, Pa.



St. Tikhon's Seminary 9th Annual Golf Tournament



Eighty-three golfers joined in on Saturday, August 19, 2006 to enjoy a round of golf and good fellowship and, most important, to raise money for St. Tikhon's Seminary. The day was great weather-wise, and all had an enjoyable day on the course.

The winners of the Championship flight were the team of Greg, Jerry Sr., Jerry Jr. and Kevin Stankiewicz with a score of 59. 1st Flight winners were the team of Michael McCartney, Dan Herbert, Larry Eblink and Scott Eblink with a score of 64 on a match of cards. 2nd Flight winners were the team of Nicholas Sichak, Edward Yordick, Mike Auman and Joseph Anderson with a score of 68 on a match of cards. 3rd Flight winners were the team of John Milanchok, Nick Tusteko, Pat Kleman and Serge Kress with a score of 70.

Skill contests were won by the following: closest to pin, No. 4 Joe Anderson,

No. 8 Pete Rezanka, No. 12 Pat Kleman. Longest drive, Mike McCartney; most accurate drive, John Zavada.

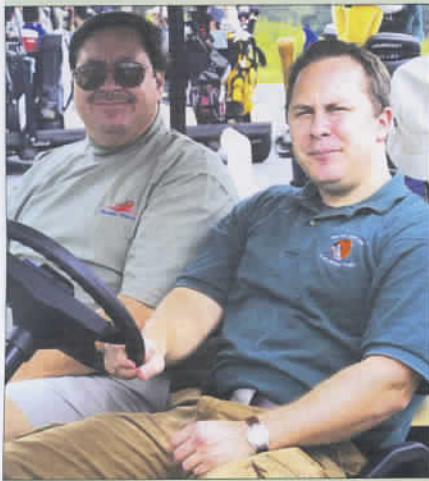
We were honored to have in attendance at the awards banquet Fr. Michael Dahulich, dean of the seminary, who gave the blessing and thanked the golfers for their continued support of the seminary.

A special thanks to Michael Pasonick Jr. who supplied the golf balls and Al Wanas for providing lunch at registration.

The gold committee consisting of Fr. David Shewczyk, Fr. Michael Dahulich, Fr. John Kowalczyk, Al Wanas, Ted Sovyrda, Peter Rezanka, and Bernard Golubiewski presented the proceeds which totaled \$ 4,000.00 to the seminary dean, Fr. Michael Dahulich.

Next year's scheduled date is August 18, 2007. Mark your calendars.





St. Michael's Church in Jermyn continues to aid her sister church, St. Mary's Orthodox Church in Dubranich, western Ukraine. This summer, on behalf of the parish and its rector, the Very Rev. John Kowalczyk, Protodeacon Gabriel Petorak presented another gift of \$2,000 which will go towards a new iconostasis. Thus far nearly \$8,000 has been given. A few years ago, a new heating system and new windows were installed. The outreach ministry continues, to the children of the parish as well as to a nearby orphanage that we have begun supporting. We are grateful to the generosity of our parish as well as to friends. This summer Protodeacon Gabriel will be making another trip. If you would like to help support this missionary outreach, please send contributions to St. Michael's Church in Jermyn, (Sister Parish Outreach), 305 Walnut St., Jermyn, Pa. 18433.

Diocesan Parish Aids Sister Parish in Ukraine



Protodeacon Gabriel Petorak serving Divine Liturgy



New heating system installed



New windows installed



Protodeacon Gabriel presents gift of \$2,000 to rector, Fr. Vasily Pop



Protodeacon Gabriel with children and parishioners

All in the Diocesan Family

Dundaff

St. John the Baptist Church

On Mother's Day, May 14, 2006, His Grace, Bishop Tikhon made an archpastoral visit to St. John's parish. He presented the rector, Archpriest Dennis Swencki, with a jeweled cross. Parishioners Henry & Louise Gosh celebrated their 50th wedding anniversary with the faithful of St. Johns, who held a reception in their church hall in their honor.



Fr. Dennis with Mr. & Mrs. Gosh on their anniversary

Frackville

Holy Ascension Church

Parishioners Peter & Anna Swoboda recently celebrated their 70th wedding anniversary.

Baptisms: Sophia Witting; Matthew Fravel, son of Fr. Barnabas & Matushka Daria Fravel.



Mr. & Mrs. Peter Swoboda

Bethlehem - St. Nicholas Church



Russian Days at St. Nicholas' Church, Bethlehem draws thousands of people



Fr. Barnabas immerses Sophia Witting in holy baptism.



Fr. Eugene Pianovich with Matthew Fravel and his godparents.

*Teach me to Thy will,
for Thou art my God;
for with Thee is the fountain of life;
and in Thy light shall we see light.*

*Thine hands have made
me and fashioned me;
give me understanding
and I will learn Thy
commandments.*

All in the Diocesan Family

Harrisburg

Christ the Savior Church

The National FOCA Basketball Tourney was held this past spring in Cleveland, Ohio. Fr. Daniel and his team were there to participate. The team consists of Nicholas Zuro, Nicholas Schilling, Samuel Awale, Matthew Linnehan, Levi Jekel, and Dimitri Ressetar, from Christ the Savior Church, and Gregory Jannakos from Grand Blanc, Michigan who was assigned to the team last year. Also accompanying them were John and Nadzia Schilling and Nicholas Ressetar, editor of the FOCA Journal. The expenses for the trip were raised by personal donations to the old cell phone recycling program and a spaghetti lunch held at the hall and prepared by Ron Hancher, Sr.

The men's softball team, managed by Carl Hisiro, won the league championship for the second straight year, and for the sixth time in the last 12 years on Thursday, July 20. Congratulations to the team on their continued success.

Weddings: John M. Coles and Joanne E. Book, Aug. 27, 2006.

Baptisms: Linda Eugenia Kalenevitch, April 22. Kyle Lee Paul, son of Amy Elizabeth (Hernley) and Jonathan Minarich, June 24. Eadora Mary, daughter of Raman and Nancy (Shamonzadeh) Moradkhan, June 24. Kamden Paul, son of Scott and Elena (Chernogorskaya) MacDonald, Aug. 20.



Harrisburg softball champions



Parish scholarship award recipients



Capt. Ron Hancher returns home from Iraq

Jermyn

St. Michael's Church

A chicken barbecue was held on Saturday, July 2nd and again on Saturday, Oct. 7. Nearly 900 dinners were served on these two dates. A special thank you to Protodeacon Gabriel Petorak and all those who worked with him.



Newly baptized Gillian and Linda, with sponsors and celebrants

Jermyn, St. Michael's Church



Scholarship recipients Nathan Muchal and Andrew Baldan



Fr. Timothy blessing the "chariots" on St. Elias' Day



Justine Orlando receives diocesan gramota on her 100th birthday

**Mechanicsburg
Holy Apostles Mission**

On April 15 Lazarus Saturday, Christopher and Alexios Givler were baptized and chrismated at our mission. Gillian Mary Laughlin was baptized and chrismated at Christ the Saviour Church, Harrisburg when our mission parish joined Christ the Saviour on April 22 for the celebration of Holy Saturday.

On Thursday, June 15, our parish participated in Mechanicsburg's "Jubilee Day," the largest one-day street fair in the Northeast. We had crafts, food, and a



New banner for Holy Apostles Mission

church display, with much of the parish taking turns at the booth all day. It was reported that 60,000 people saw our booth!

On Sunday, July 23, in honor of the feast of St. Elijah, we had a procession and a special blessing of vehicles following the Divine Liturgy at "Mission Central." We advertised it in the local media, and had several guests who visited to participate. Luke and Elizabeth Wasinen were united in holy matrimony at Christ the Saviour Church on Sunday, July 2. Fr. Joshua Mosher of Meriden, Conn., and Fr. Timothy served.

Baptisms: Christopher & Alexios Givler, April 15; Mary Laughlin, April 22.



Baptism of Christopher & Alexios Givler

All in the Diocesan Family

McAdoo

Holy Trinity Church

Baptisms: Tracy Babarsky and children Christina Elizabeth and Jason Samuel, Nov. 26, 2005; Dorothy Palmer, July 8, 2006.

Mount Carmel

St. Michael's Church

On Sunday, June 11, Mr. & Mrs. Stanley Zbicki celebrated their 50th wedding anniversary. A party was held at Knoebel's Grove with family and friends after church.

This past July, Alexandra Rebuck, daughter of James & Deborah Rebuck and granddaughter of Fr. Claude Vinyard, competed in the Miss Teen of America Scholarship and Recognition Program. Alexandra attended the Junior National Student Leadership Conference in 2004 in Washington, D.C., during which event students interact with various political dignitaries. She has consistently achieved the honor roll and is a member of the Junior Honor Society. Currently she is enrolled in English Honors Program and competes on the Danville Forensics Team. Alexandra assists local hospitals in Danville with the Basti's Boredom Box Project, and she holds a red belt in Tae Kwon Do.

On Thursday, April 6, the geography department of SUNY Geneseo visited St. Michael's parish to learn about the anthracite coal region's history and culture and the Orthodox Faith. Fr. Michael made a presentation to the group and Kristin Dell made an introduction. The purpose of the trip was to fulfill a requirement called field experience. Joining the 10 students were professors from the college Darrell Norris, David Robertson and Jim Kernan.



Alexandra Rebuck and Fr. Michael



The Zbickis with Fr. Michael



Visitors from SUNY Geneseo visit St. Michael's

*Assembling today, O faithful, let us bless the all-immaculate Queen of all, the most pure Virgin, the Mother of Christ God. For she mercifully stretches out her hand forever to her Son. And the most wondrous Andrew beheld her in the air, protecting the people with her precious veil, and to her we sing with tenderness of heart:
Rejoice, O protection and help and salvation of our souls!*

—Feast of the Precious Veil of the Most Holy Theotokos, October 1

Nanticoke

St. John the Baptist Church

During the summer St. John's parish held three rummage sales. The parish helped the Orthodox Church of Ukraine by collecting retired liturgical items and sending them to needy parishes there. The youth of St. John's participated this summer in the DCE swim party, held at the Abington Heights School in Clarks Summit, and the vacation Bible school held at Holy Trinity Church in Wilkes-Barre.

The faithful of St. John's joined the Ukrainian Catholic Church in the Hanover section of Nanticoke to present the Arts on the Edge Festival. Artists and craftsmen presented their unique creations, along with music, song and dance held on their picnic grounds. Raymond Mastroberte, with Fr. John, made a presentation on icons.



Fr. John with the Arts on the Edge participants

Old Forge

St. Michael's Church

Baptism: Michael Edward Peregrim, III, son of Michael & Tara Peregrim, July 30.

Shillington

St. Herman of Alaska Church

The Sisterhood of St. Herman's held the annual covered dish picnic on the Feast of Saints Peter & Paul. The annual parish Family Night Out was held on July 18 at Applebee's Restaurant. This annual
Continued on the next page



Swimmers at the DCE swim party in Clarks Summit

Wilkes-Barre

Holy Trinity Church



Holy Trinity parish welcomed Fr. Deacon David and Matushka Tamara Cowan for the Summer Internship program of St. Tikhon's Seminary

Wilkes-Barre — Holy Trinity Church



Parish held the 40th Annual Bazaar in July. Pictured are some of the participants

All in the Diocesan Family

event helps raise money for the parish. The parish sponsored its annual baseball date with the Reading Phillies on August 31, with over 70 in attendance.

Williamsport Holy Cross Church

When the Little League World Series comes to Williamsport, the team from Russia now comes to Holy Cross Church for a visit. The Brateevo Little League from Moscow, Russia, was given a picnic by our parish. The boys were also given pizza, chips and soda and played games with the parishioners. Being so far away from home, the young ball players have found new friends in the families of Holy Cross Church.

A vacation Bible school was held August 7-11 on the parish grounds and was well attended by many of the parish youth.

Baptisms: Alexis Canellos, daughter of Nick and Debra Canellos, June 17; Gabriel Forker, son of Sean and Laura Forker, July 2.



*The Cross is lifted up,
and the demons driven
out; the thief therefore
opens the gates of Eden;
death is put to death,
and now has appeared
as empty; Christ is
magnified. Therefore all
those born on earth are
made glad, and the curse
is annulled.*

—Afterfeast of the
Exaltation of
the Precious Cross



Brateevo Little League Team at Holy Cross



Vacation Bible school participants at Williamsport



Newly illumined Gabriel with family



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Thirteenth Annual

ST. TIKHON'S CENTURY ASSOCIATION

Winter Festival

Dinner -- Music -- Dancing

Sunday, January 28, 2007

GENETTI MANOR
1505 SOUTH MAIN AVENUE
DICKSON CITY, PENNSYLVANIA

3:00 PM - HORS D'OEUVRES & CASH BAR
4:00 PM - DINNER & DANCING

****Theme Baskets****

ENTRÉE CHOICE: CHICKEN KIEV OR BAKED HADDOCK PROVINCIAL
CHILDREN'S ENTRÉE: CHICKEN FINGERS & FRIES

ADULTS \$35.00 & CHILDREN (UNDER 10) \$12.00

RESERVATIONS MUST BE MADE BY FRIDAY, JANUARY 19, 2007

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