

The Orthodox Church

ORTHODOX
CHURCH in
AMERICA



CHRIST IS BORN! GLORIFY HIM!

VOLUME 42 ■ 11/12 ■ NOV / DEC 2006 ■ THE ORTHODOX CHURCH IN AMERICA

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■ EPISCOPAL CHANGES

[FITZGERALD], Bishop Tikhon of San Francisco, Los Angeles, and the West is granted retirement by the Holy Synod of Bishops of the Orthodox Church in America on October 25, 2006. His retirement is effective November 14, 2006.

■ RECEPTIONS

GREENWOOD, The Rev. Kevin was canonically received into the ranks of clergy of the Orthodox Church in America by Vesting by Archbishop Job of Chicago and the Midwest at St. Gregory of Nyssa Church, Columbus, OH. He is under the omophorion of Archbishop Job of Chicago and attached to the Diocese of the Midwest/ May 13, 2006.

■ ORDINATIONS

CANTRELL, Deacon Matthew [Brice] was ordained to the Holy Priesthood by Metropolitan Herman at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Herman/ September 8, 2006.

GARKLAVS, Nicholas was ordained to the Holy Diaconate by Metropolitan Herman at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Herman/ September 8, 2006.

HOLSTE, Deacon Hermogen was ordained to the Holy Priesthood by Bishop Seraphim of Ottawa and Canada on behalf of Metropolitan Herman at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Herman/ October 15, 2006.

JOHNSTON, Leonty was ordained to the Holy Diaconate by Bishop Nikolai of Sitka, Anchorage, and Alaska at Holy Trinity Church, Kasigluk, AK. He is under the omophorion of Bishop Nikolai and attached to the Diocese of Alaska/ August 1, 2006.

JOHNSTON, Deacon Leonty was ordained to the Holy Priesthood by Bishop Nikolai of Sitka, Anchorage and Alaska at Holy Trinity Church, Kasigluk, AK. He is under the omophorion of Bishop Nikolai and attached to the Diocese of Alaska/ August 2, 2006.

KEITH, Thomas J. was ordained to the Holy Diaconate by Archbishop Job of Chicago and the Midwest at Holy Trinity Cathedral, Chicago, IL. He is under the omophorion of Archbishop Job and is attached to the Diocese of the Midwest/ August 6, 2006.

LICATA, Joseph was ordained to the Holy Diaconate by Metropolitan Herman at the Mother of God, Joy of All Who Sorrow Mission, Rocky Hill, NJ. He is under the omophorion of Metropolitan Herman and attached to the Diocese of Washington and New York/ October 28, 2006.

MATHEWS, Deacon Justin was ordained to the Holy Priesthood by Bishop Benjamin of Berkeley on behalf of Metropolitan Herman at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Herman/ October 22, 2006.

ROYER, Robert was ordained to the Holy Diaconate by Archbishop Kyrill of Pittsburgh and Western PA on behalf of Metropolitan Herman at St. Mary Magdalene Church, Fenton, MI. He is under the omophorion of Metropolitan Herman/ June 11, 2006.

SANTIAGO-VERA, Antonio was ordained to the Holy

Diaconate by Bishop Alejo of Mexico City on behalf of Archbishop Dmitri of Dallas and the South at Catedral de la Ascension del Senor, Mexico City. He is under the omophorion of Archbishop Dmitri and attached to the Exarchate of Mexico/ October 15, 2006.

YOUNG, Deacon Nicholas was ordained to the Holy Priesthood by Bishop Seraphim of Ottawa and Canada at Christ the Saviour Sobor, Toronto, ON, Canada. He is under the omophorion of Bishop Seraphim and attached to the Archdiocese of Canada/ October 1, 2006.

■ ASSIGNMENTS

BALMER, The Rev. David is released from duties at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA, and from the omophorion of Metropolitan Herman; transferred to the omophorion of Archbishop Dmitri of Dallas and the South; attached to the Diocese of the South; and appointed priest-in-charge of St. Raphael of Brooklyn Mission, Inverness, FL/ June 11, 2006.

CANTRELL, The Rev. Matthew [Brice] is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ September 8, 2006.

[CHMERKO], Priestmonk Innokenty is released from duties at St. Innocent Mission, Macon, GA, and from the omophorion of Archbishop Dmitri and from the Diocese of the South; transferred to the omophorion of Metropolitan Herman; and attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ April 1, 2006.

CHRIS, The Rev. Peter is released from duties at St. Innocent Cathedral, Anchorage, AK, and assigned assistant priest at St. Alexis Mission, Anchorage, AK/ October 1, 2006.

DEMKO, Deacon Michael is released from duties at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA and from the omophorion of Metropolitan Herman, and transferred to the omophorion of Bishop Tikhon of Philadelphia and Eastern PA, awaiting assignment/ September 19, 2006.

EPCHOOK, The Rev. Steven, who was on a leave of absence, is returned to active duty. He remains attached to St. Nicholas Church, Kwethluk, AK/ August 1, 2006.

FESTER, The V. Rev. Joseph, who was awaiting assignment, is appointed associate priest of St. Seraphim Cathedral, Dallas, TX/ August 15, 2006.

FETSKO, The Rev. Paul, who was awaiting assignment, is attached to the Elevation of the Holy Cross Church, Williamsport, PA/ August 14, 2006.

GARKLAVS, Deacon Nicholas is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ September 8, 2006.

GREENWOOD, The Rev. Kevin is attached to St. Gregory of Nyssa Church, Columbus, OH/ May 13, 2006.

HOLSTE, The Rev. Hermogen is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ October 15, 2006.

JOHNSTON, Deacon Leonty is attached to Holy Trinity Church, Kasigluk, AK/ August 1, 2006.

JOHNSTON, The Rev. Leonty is attached to Holy Trinity Church, Kasigluk, AK/ August 2, 2006.

KEITH, Deacon Thomas J. is assigned to Holy Trinity Cathedral, Chicago, IL/ August 6, 2006.

KONDRATICK, Protopresbyter Robert S. is re-

leased from duties at St. Sergius Chapel, Oyster Bay Cove, NY and from the omophorion of Metropolitan Herman, and transferred to the omophorion of Archbishop Dmitri of Dallas and the South/ September 19, 2006. He is appointed rector of Holy Spirit Church, Venice, FL/ October 15, 2006.

KUCHTA, The V. Rev. Waldemar is released from duties at Holy Trinity Church, Moose Jaw, SK, Canada and Holy Trinity Church, Kayville, SK, Canada/ June 30, 2006.

LEDFOURD, The Rev. Thomas [Brooks] is released from duties at St. Anthony the Great Church, San Antonio, TX, but remains attached to the same church/ January 29, 2006.

LICATA, Deacon Joseph is attached to the Mother of God, Joy of All Who Sorrow Mission, Rocky Hill, NJ/ October 28, 2006.

LIS, The Rev. David, who was acting rector, is appointed rector of Holy Assumption Church, Marblehead, OH/ October 9, 2006.

MATHEWS, The Rev. Justin is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ October 22, 2006.

RESSETAR, The V. Rev. Daniel D. is released from duties at Christ the Saviour Church, Harrisburg, PA and as dean of the Frackville Deanery/ September 30, 2006. He is granted retirement/ October 1, 2006.

RESSETAR, The V. Rev. Daniel D., who was awaiting attachment in retirement, is attached as pastor emeritus to Christ the Savior Church, Harrisburg, PA/ October 1, 2006.

RIGDEN-BRISCALL, The Rev. Christopher, in addition to duties at Holy Resurrection Sobor, Vancouver, BC, is responsible for St. Nina Mission Station, Vancouver, BC and for the Holy Cross University Chaplaincy at the University of British Columbia, which was reestablished in 2005/ April 13, 2006.

RIGGS, The V. Rev. Kyril, who is retired, is released from attachment at Holy Trinity Church, Elmira Heights, NY, and attached to St. Innocent Mission, Oneonta, NY/ August 1, 2006.

RIGGS, The V. Rev. Kyril, is released from his status as a retired priest, restored to active duty, and assigned acting rector of St. Innocent Mission, Oneonta, NY/ October 3, 2006.

ROYER, Deacon Robert is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ June 11, 2006.

SAMOILA, The Rev. Raymond is released from duties at St. Nicholas Church, Alliance, OH, and granted retirement/ September 1, 2006.

SANTIAGO VERA, Deacon Antonio is attached to Catedral de la Ascension del Senor, Mexico City/ October 15, 2006.

SCHMIDT, The Rev. John E. is released from duties at SS. Constantine and Helen Church, Indianapolis, IN, and appointed pastor of St. Elias the Prophet Church, Ellwood City, PA/ October 1, 2006.

SHERMAN, The V. Rev. Mark is released from duties as dean of the Northern Deanery. He remains rector of St. Jacob of Alaska Mission, Montpelier/Northfield Falls, VT/ October 10, 2006.

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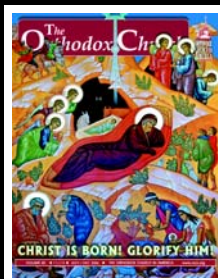
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Our Cover

Christ is born!
Glorify Him!
Christ comes from heaven,
welcome Him!
Christ is on earth, be
jubilant! Sing
unto the Lord,
the whole earth!



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Editorial

Father Leonid Kishkovsky

Pilgrimage and incarnation

The annual celebration of Christmas in our culture is most often experienced as a personal and family celebration. This celebration, for church-goers, certainly has a “church-going” dimension, but its real heart is in family gatherings, exchanges of gifts, and the delight of children.

Yet the heart of the Orthodox worship services for Christmas is found in the story of God’s love for the world and for humanity, a love which takes the initiative in overcoming the estrangement of the world from God and in overcoming the alienation of humanity from God. This story of salvation is both personal and cosmic. Each person, unique and precious in the eyes of God, is embraced in the love of God through the birth of Jesus Christ. One of the images in the Orthodox Christmas hymnology speaks of Jesus Christ renewing the image of God in us. The whole universe is reaffirmed and renewed by God through the birth of Jesus Christ.

Is the Church simply the place where the story of salvation is told, or is the Church part of the story of salvation?

When we reflect on the meaning of the birth of Christ, as this is offered to us in liturgy and theology, we see that the birth of Christ is understood as the “incarnation” – that is to say, the “taking on” by God of human flesh and the human reality, the “entry” of God into human flesh and human reality. It is often said that the Christian faith is “incarnational.” This means the Christian faith is concerned with holding together the material and spiritual dimensions of the reality of the world as created by God.

What follows from this is that the Church, as the Body of Christ, is herself “incarnational,” bearing witness to the love and presence of God, not only through her teaching but through her being, her existence through history, her existence here and now. The reality of the Church’s pilgrimage shows that the Church can also be wounded, that human weaknesses and faults can be fully present in her life.

We see this in the actual life our Church – in parishes, seminaries, and monasteries, as well as in dioceses, archdioceses, and patriarchates. We see both holiness and sin, both unity and division. The pilgrimage of the Church has as its gift and as its goal the “incarnation” of Christ’s presence and mission. Does our pilgrimage as the Orthodox Church in North America give evidence of this gift and this goal?

Not long ago, by an initiative of the Standing Conference of Canonical Bishops in the Americas, all Orthodox bishops in America were invited to a conference in Chicago. Nearly 30 hierarchs came together during four days. The agenda was not dramatic. You could even call the agenda ordinary. At the core of the conference were reports by the agencies, commissions, and other bodies working with SCOBA approval. What unfolded before the very eyes of the bishops was a narrative of united work and mission. It became clear that much more was accomplished by Orthodox Christians and Orthodox “jurisdictions” working together than many hierarchs had imagined. This common work has been undertaken “as though” the Orthodox churches and jurisdictions were, in fact, united in one Church.

If the question of “unity” were put on the agenda of the bishops as they met, there would be different approaches and perspectives, some of them contradicting one another. Yet the actual reality of the common work and mission revealed that the texture of unity is emerging and taking shape.

As we delight in the celebration of Christmas, we hold together in one vision and experience the presence of Christ in our hearts and lives and in our homes and families, and in the witness of the Church in all her being to the One Who “gave Himself up for the life of the world” [Liturgy of Saint John Chrysostom]. ■

WISDOM

from the Fathers

Saint Gregory Thaumaturgos

We behold now a great and wondrous mystery. Shepherds with cries of joy come forth as messengers to the sons of mankind, not on their hilly pastures with their flocks conversing, and not in the field with their sheep frolicking, but rather exclaiming spiritual songs in Bethlehem, the city of David. In the highest sing angels.... The heavenly cherubim and seraphim sing out praises to the glory of God: "Holy, Holy, Holy...." Together all celebrate this joyous feast, beholding God upon the earth, and mankind of earth amidst the heavens.

By divine providence the far distant are uplifted to the highest, and the highest, through the love of God for mankind, have bent down to the far distant, wherefore the Most High, through His humility, "is exalted through humility." On this day of great festivity Bethlehem has become like heaven. Angels sing praise amidst the glittering stars. And, taking the place of the visible sun, is the indefinable and immeasurable Sun of Truth, having made all things that do exist. But who would dare investigate so great a mystery? "Wherein God doth wish it, therein the order of nature is overturned", and laws cannot impede. And so, of that which was impossible for mankind to undertake, God did aspire and did descend, making for the salvation of mankind, since in the will of God this is life for all mankind. ■



That's the Spirit

Father Vladimir Berzonsky

To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the Mystery, which from the beginning of the ages has been hidden in God Who created all things through Jesus Christ. — *Ephesians 3:8*

I behold a strange, most glorious Mystery!

The mystery to which Saint Paul refers in Ephesians 3:8 is the incarnation of Jesus Christ, which was part of God's plan before creation. This mystery is deeper than the creation of the universe, since it involves the entry into time, space, and creation – in a word, into a human life – of Jesus Christ. And the reason for His coming to be one of us while remaining in all ways God is because of the Father and the Holy Spirit's love for us, as well as the love of the Son of God.

The apostle explains that it was given to him, not because he had so great an intellect that he worked it out rationally, nor because he did anything to merit that insight which totally changed his life. That's why he called himself "the least of all the saints." It was by grace alone, the free gift from the Holy Spirit, that enlightened him to the awareness of what God in Trinity has done for humanity. But he didn't covet that mystery and keep it to himself.

He spent the remaining time of his life with a single purpose: "To make all see what is the fellowship of the mystery." This is the meaning of evangelism. Here is the work of an apostle. He left it to others to spread the word of the Lord among the Jews, because that should have been the simplest task of the evangelist. They were the "chosen people," set apart for the purpose of setting an example of what the Lord Almighty expected from His people – first the Jews, then the Gentiles.

Saint Paul felt he was having little success among his own kind, so he determined, or better stated, the Holy Spirit led him to take that wonderful, baffling revelation to

the Gentiles. However, he didn't evangelize as an individual; he spread the gospel as a member of the Church. This truth is the crossroads where the Orthodox Church parts company with many cults and sects in America and elsewhere. Our nation, founded on rebellion and proclaiming its independence politically in a proud declaration, tends to glorify the individual, who stands alone against a community, and many among our citizens would understand Saint Paul as one such loner. Yet a careful reading of Acts and

Mystery to 10

Contemporary Christian Classics

Protopresbyter
Alexander Schmemmann

What is important and what is not

The following essay was originally published in Paris, France in December 1949. It was translated by Mr. Robert Parent and first published in English in Holy Trinity Cathedral Life, San Francisco, CA, in February 1994.

When controversies are ignited and flare up in the Church, which happens and has happened often, alas, we inevitably hear appeals from Church circles to cease these controversies in the name of peace and love. Now, this would be cause for great joy, if only in these appeals there were no unmistakably different overtones: “Your controversy is not important. It is of interest to no one: only ‘specialists’ and ‘scholars’ can understand it, so all this argument leads only to seduction and harm.”

And here we must point out to these accusers something very important which they have apparently forgotten. They have forgotten that peace and concord in the Church are inseparable from the Truth. An outsider who does not believe and is not part of the Church would smile and shrug his shoulders, “What is truth?” That is precisely Pilate’s question to the Savior Who stood before him. And the Savior did not respond, because an “outsider” does not believe in the possibility of Truth. For him, the truth is always relative and measured according to advantage, improvement, or expedience. But for us who know and believe that the Church is founded on the Truth made flesh, that all her life is in Him Who said, “I am the Way, the Truth, and the Life,” for us there is nothing in the Church which is unimportant, because everything is measured by this Truth and is subordinate to it.

Yes, there have been many controversies in the Church, and its earthly history is replete with them. They occurred not

Father Alexander Schmemmann was born to a family of Russian emigres in Estonia in 1921, but spent his youth in France, where he completed theological studies at the Orthodox Theological Institute of Saint Sergius in Paris, at that time the center of Russian Orthodox scholarship after the turmoil of the 1917 Revolution.

Ordained to the priesthood in 1946, he taught Church history at Saint Sergius until 1951, when he was invited to join the faculty of Saint Vladimir’s Orthodox Theological Seminary, New York, NY. He was quickly recognized as a leading exponent of liturgical theology.

Besides teaching at Saint Vladimir’s, Father Alexander was an adjunct professor at Columbia University, New York University, Union Seminary, and General Theological Seminary in New York, and was a popular guest lecturer at many universities. He also represented the Orthodox Church in the ecumenical movement, and held positions in the Youth Department and the Commission on Faith and Order of the World Council of Churches.

Dean of Saint Vladimir’s from 1962 until his repose in 1983, he was instrumental in educating a generation of priests. During his tenure, the seminary achieved wide recognition as a center of Orthodox theological studies.

In 1970, he was active in the establishment of the Orthodox Church in America, which at that time received autocephaly from the Russian Orthodox Church. While committed to the cause of an Orthodox Church that would be united and American, Father Alexander always remained concerned with the fate of believers in the Soviet Union. For 30 years, his sermons were broadcast on Radio Liberty, as a result of which he gained a broad following.

Father Alexander published over a dozen widely circulated books, including *For the Life of the World*; *Introduction to Liturgical Theology*; *Ultimate Questions*; *Church, World, Mission*; and numerous articles and tracts. He completed a major study on the Eucharist just weeks before his death. ■



only in times of trouble, like ours, but also when Church life flowered, in the golden ages of the Ecumenical Councils and the Fathers of the Church. Only then no one would have dared to acknowledge anything in the Church as unimportant. So for this cause they debated, and for this cause they were persecuted and exiled for one word, for one “iota” (an accurate assessment of the Arian controversy at the time of Saint Athanasius the Great), that above all on earth they placed the Truth and fidelity to the Truth. And in these controversies, there was more true love for the Church and her people, whom the Lord Himself through His incarnation deemed worthy of the knowledge of the Truth – more ardor, more faith than in the lukewarm “latitude” and “tolerance” of our time, when so much in the Church has become the portion of the clergy alone and the “specialists”. We should not be seduced by controversies about how to plan our Church life in accordance with the Truth, because in these controversies there

burns a living anguish for the Church and its destiny, but rather by the sea of indifference among the Church populace itself which surrounds these controversies and by the skepticism with which even religious people treat these “unimportant” matters.

Of course, in our controversies there is so much human passionateness, sinfulness, and narrowness. They should and must be enlightened by prayer, love, and patience. No one person embodies the Truth in its fullness, but each one is required to aspire to it, to call upon his spiritual intellect, his will, and his heart to come to “the knowledge of the Truth.” “Put everything to the test; hold fast what is good,” says Paul the Apostle. And if in humility we attempt always to obey the Truth, if we try unceasingly to overcome all which is sinful and narrow for the sake of the Truth, then our controversies, born of human weakness, may lead to the glory of the Church, “for the strength of Christ is made perfect in weakness.” ■

Father Stephen Kostoff

It is impossible not to be deeply saddened – and frankly, very sickened – by the recent shootings and killings on our school campuses around the country. These senseless tragedies force us to revisit the Columbine tragedy of a few years ago. The anguish of the parents, families, and the respective communities of the victims is beyond our deepest empathy.

The deaths of the Amish girls, together with the others who were left wounded and struggling for their lives, is bewildering in its randomness and sheer irrationality. And this is why one has the sinking conviction that it could not have been prevented by even the best metal detector system, or even the type of campus security system that an urban area could offer, let alone the tranquil isolation of a small Amish school house.

The “evil impulse” – to use the term of the ancient rabbis – that explodes in these acts of violence is unpredictable and impossible to analyze. The “experts” interviewed on the major news stations search for rational explanations – including motive, of course – but somehow one gets the feeling that they are not quite reaching that dark space within the mind and/or heart where evil resides and then surfaces so unexpectedly. “For what comes out of a man is what defiles a man,” we read in Mark 7:20-21. “For from within, out of the heart of man, come evil thoughts... murder....”

We know and experience evil through its actions and their

consequences. But our great theologians always remind us that it ultimately eludes any definition and remains mysterious and irrational. It is the antithesis of the inherent goodness of God’s creation. “Deliver us from the evil one” is our last plea to our heavenly Father in the Lord’s Prayer.

Yet, this tragedy revealed to the astonished world one of the greatest and most difficult of the Christian virtues to practice: forgiveness. The Amish, in their quiet dignity, openly but unostentatiously offered forgiveness to the killer and to his family. And some Amish ministered to the killer’s family. There was no talk of “seeking justice” or “revenge.” In today’s world, when even an insulting comment can provoke the most intense response and even violence, this is very sobering and hopeful indeed. As I heard the midwife who helped bring two of the victims into the world say, “an event so tragic will cause you to lose your faith and become bitter, or it will strengthen your faith and bring you closer to God.” She said that this was possible if you have Christ “within you.” Such dialogue was rather jarring to hear on one of our major news networks!

I must plead ignorance when it comes to knowledge of Amish theological beliefs, but their Christian spirit is deeply impressive within the parameters of this horrible event. Perhaps this quiet and withdrawn community is saying something of great significance to the world. Once the cameras and crews move on to the next story, will we remember it?

Shunning to 8

Shunning evil impulses

In today’s world, when even an insulting comment can provoke the most intense response and even violence, the Amish community’s example of forgiveness is sobering – and indeed, hopeful.



InSites

Shunning from 7

Some of the gruesome details of just what happened within the schoolhouse are still coming out. Thankfully, the girls were not sexually assaulted and tortured, as the authorities believe was the intention of the killer. I was deeply moved when I learned that one the oldest of the victims had pleaded, “shoot *me*, and leave the others alone.”

Realistically, we must bear in mind that the survivors and the other children who were released before the shooting began will carry deep scars for the rest of their lives. These children have been brutally deprived of their innocence. They will have the support of their community and their own growing faith in Christ to strengthen them. ■

Fr. Stephen is rector of Christ the Savior-Holy Spirit Church, Cincinnati, OH.

Katya Szalasznj

Big givers

Finding an example in the saints

From Saint John the Compassionate to Saint Tikhon of Zadonsk to Saint Maria Skobtsova of our own time, the saints have consistently been givers. They gave of their money, goods, time, advice, talents, ability to read, and their beds to the sick – whatever they had. They gave love in all of its practical forms. They gave in unseen ways, too, wearing their knees out in intercession or reading the Psalter perpetually for the departed. By corollary, we who are “called to be saints” are called also to give. “Freely you have received, freely give,” Our Lord tells us in Matthew 10:8. In the words of Saint John Chrysostom, any surplus we have should be stored in the bellies of the poor.

The saints not only *gave*, but they also *gave off*. Their lives exuded the sweet scent of holiness wherever they were, be it in pagan Rome, a Soviet-era prison camp, or criss-crossing the breadth of Canada during the Great Depression, as we see in the life of the blessed Archbishop Anthony [Chagovetz], meeting opposition with faith. “I have not fallen in spirit, and you don’t either,” he said to the faithful of the fledgling Saint Walburg parish in the early 1930s, when money was scarce and the Canadian diocese was hardly able to collect any funds to help the congregation. Patience, watchful love of others, consideration, and hope were given off by the saints, as they were far too God-centered to focus on themselves.

However, all of us know individuals whose mere presence lights up a room. The chandelier seems to shine brighter where they are; they seem to be able to sanctify the city when they are there. They are like sunshine to our souls. Such are the saints, but magnified even more. What they exuded (and exude) comes to us in the lines of their writings, for they do not talk about themselves. For example, in the writings of Saint John of Kronstadt, we read that we are to treat with gentleness and kindness persons who are irritable and stubborn. “Turn with calm, serene faith to God in prayer,” he writes. And so we can picture how Saint John would have done

precisely this – giving off gentleness, kindness, calm, and serenity in the face of agitation, in the spirit of Proverbs 15:1: “A soft answer turns away wrath.” How many saints prepared for death, carefully and solemnly, knowing their end was mere minutes away, while helping others to remain strong in the faith – a sweet breath of faith right to the end.

From the mad array of deodorants, anti-perspirants, foot and body sprays, colognes, and perfumes vying for our money, it is obvious that we, in the temporal sense, are preoccupied with what we give off. But what about our *spiritual scent*? Oddly, we are back to the subject of giving, for Saint Paul writes to the Phillipians, “I am full, having received from Epaphroditus the things that were sent by you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God” [4:18]. Our giving to one another through ungrudging good works – literally, those who labor and those who sing in the Church, those who respond to an inward nudge to give to a blessed cause, those who faithfully support their parish and diocese – these works are as incense, sweet and pleasing to God. The scent is carried to our brothers and sisters, too, a buoyant encouragement to keep going on our mutual journey of faith in Our Lord. The scent of our giving and labors is pleasing to God, uplifting to the faithful, and fully in line with our calling to be saints.

Finally, there is the promise of vast abundance to those who give. “Bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, says the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” [Malachi 3:10]. The saints reflect countless riches, each in his or her own way. Their souls become adorned with jewels of virtue. Largesse, physical and spiritual, took on many forms so that they could bless and uplift others – true life, in a circle of giving and receiving that embraced God and His People. ■

Katya Szalasznj is a member of Holy Resurrection Sobor, Saskatoon, SK, Canada.

NO GREATER
LOVE....

Saint Maria [Skobtsova] of Paris was a supreme example of giving – to the point of giving her life! On Great Friday 1945, she was put to death in the Ravensbrück concentration camp near Berlin. The “crime” of this Orthodox nun was her effort to rescue Jews and others pursued by the Nazis in her adopted city, Paris, where she had founded a house of hospitality in 1932.



Father Jonathan Tobias

Converts & conservatives

Fighting spiritual fatigue

One of the many reasons why I left the Protestant community for the Orthodox Church was the latter's conservatism. It wasn't the main reason, but it was certainly one of the important ones.

I suspect that the same goes for many of my fellow wayfarers – the clump of ex-Protestants that streamed into Orthodoxy from the mid-1980s to 2000. Then, Orthodoxy had that hothouse spritz of the nouveau and exotic. Now, one can detect – amongst the convert community – a sort of fatigue setting in, seemingly from disenchantment.

Nevertheless, we are still conservative, and we are still true. The real enchantment obtains, despite the disappointments of the flesh. Orthodox Christianity, for all the apparent faults of the present community, is the reality of the Body of Christ. It is the revelation, and practice, of the Apostolic Church.

This next thing I suggest will sound a bit garish, so I beg your pardon in advance. Let me preface the offense with an avant-propos. Since I was allowed in the door (and I mean no irony here, because I really wanted in, and I was – and remain – happy that permission was granted), I have wondered why the Lord has beset the Orthodox Church with so many of us former evangelicals. Truth be told, we are not easy to manage or to get along with. Some of us have transmuted our Protestant legalism into Orthodox legalism. Others of us have retained our congregationalism, and have attempted to import guitars and pastoral-search committees. Still others have complained loquaciously about ethnicity and a Balkanized jurisdictional Bayou, despite the fact that this very mess was what brought them the Gospel in the first place.

So I asked God, "Why do You punish them with us? Wherever we go, we cannot let things alone: in our wake, we spread commissions, projects, marketing strategies, growth campaigns, and even blog sites. We don't know the ways of the old country, and we bumble and stumble every time we try to trill our r's. Why have You inflicted us on them?"

Indeed, we have even cajoled some of the "cradle" Orthodox (whatever that means!) into thinking that we are a blessing. Some time ago, I read, with a heavy squint, a nice eastern European lady suggesting that the Orthodox community should jettison its old world ways and learn from the ex-Protestants – the sooner, the better. She extolled the converts' bent toward stewardship and community outreach and evangelistic programming.

How mightily we "converts" have talked our revivalist game, and have published our glossy pages, and have duplicated our cassettes and CDs, and have advertised the wondrous invention of this dispensation: the "workshop."

But there is something that the converts have brought to the Orthodox Church, like a dowry. Despite the WASP-y awkwardness and the ever-ready (and irritating) urge to smite custom into



"The Seal of the Gift of the Holy Spirit" In recent years, countless individuals – and in some instances entire congregations – have been received into the Orthodox Christian Church. There should be no artificial distinctions between "converts" and "cradle Orthodox," however, as all of God's People work out their salvation.

policies and agenda items, we do have our uses. We have come to be saved, first and foremost. Let us never lose sight of that brightness. But what can we bring, we poor bumpkins, to the Great House of the Ages?

We have come to help keep you conservative. For we are time travelers, arriving haggard from a possible, and sans-Tradition, liberal future. We saw what the liberalizing elite of a central administration can do to an entire denomination – no matter what the people in the pew want, or sing on a Sunday (after all, many Methodists still sing "Just as I am"). We know, first hand, what happens when a seminary (dressing up for the university) jerks theology out of headship, and shoves it under the tail of philosophy – whether the tail belongs to the Arian hegemony of Tübingen, or the pandering crowd-control of the Fuller Institute. And even though we don't like to admit it, we know what happens, inexorably, when the canons mandating chastity and male ordination are shelved. Ask any Episcopalian, former or not.

We have witnessed the results of every heterodox departure, and we were blessed with big numbers at every liberalization of those stodgy rules. When tradition bound us, we paid obeisance to the bottom line: we adjusted, fudged, and dispensed with the old, and the bottom reared up, the people applauded, and we heralded ourselves as the anointed.

Sure, we had nice people, and a lot of our social needs were met. Sure, we had our thumb on the pulse of the market, we knew what people wanted (childcare, Starbucks in the Atrium, interest groups, no church on Christmas). Sure, we felt up-to-date and relevant. But we also felt devolved.

So here we are with our poor gift, but we often don't know what we have to give you – you who are blessed more than we in

Official from 2

SPAINHOWARD, The Rev. Michael T., in addition to duties at St. Nicholas Church, Juneau, AK, is appointed dean of the Sitka Deanery/ November 1, 2006.

STANCIU, The V. Rev. Panteleimon is released from duties at St. Elias the Prophet Church, Ellwood City, PA, and appointed pastor of St. Nicholas Church, Alliance, OH. He remains dean of the Ohio/Western Pennsylvania Deanery/ October 1, 2006.

TREGUBOV, The V. Rev. Andrew, in addition to duties at Holy Resurrection Church, Claremont, NH, is appointed dean of the Northern Deanery/ October 10, 2006.

WEY, The Rev. David T., who was attached, is appointed pastor of SS. Constantine and Helen Church, Indianapolis, IN/ September 1, 2006.

YERGER, The V. Rev. Paul is released from duties at Christ the Savior Mission, McComb, MS. He remains rector of Holy Resurrection Church, Clinton, MS/ October 19, 2006.

YOUNG, The Rev. Nicholas is attached to Christ the Saviour Sobor, Toronto, ON, Canada/ October 1, 2006.

■ RETIRED

[FITZGERALD], Bishop Tikhon of San Francisco, Los Angeles, and the West is granted retirement by the Holy Synod of Bishops of the Orthodox Church in America on October 25, 2006. His retirement is effective November 14, 2006. He bears the title of Former Bishop of San Francisco, Los Angeles, and the West.

RESSETAR, The V. Rev. Daniel D. is granted retirement/ October 1, 2006.

SAMOILA, The Rev. Raymond is granted retirement. He awaits attachment/ September 1, 2006.

■ DEATHS

TOFAN, The V. Rev. Constantin died in retirement on October 19, 2006. *May his memory be eternal.*

■ RELEASED

KLARR, The Rev. Josef von is released from duties at the Nativity of the Virgin Mary Church, Madison, IL, and the omophorion of Archbishop Job of Chicago and the Midwest; transferred to the omophorion of Metropolitan Herman; and granted a canonical release to the omophorion of Archbishop Maximos of the Greek

Orthodox Diocese of Pittsburgh/ October 5, 2006.

■ SUSPENDED

RODRIGUEZ-CALDERAS, Deacon German Francisco, who was attached to Catedral de la Ascension del Senor, Mexico City, is suspended from all diaconal functions/ February 11, 2006.

* **ZDROJEWSKI, The Rev. Eugeniusz**, who was assistant priest at the Bishop's Chapel of St. Silouan the Athonite, Johnstown, ON, Canada, is suspended from all priestly functions/ October 10, 2006.

■ DEPOSED

CICI, The Rev. Foti, who was suspended, is deposed from all sacred functions of the Holy Priesthood and his name is removed from the ranks of clergy of the Orthodox Church in America by the Holy Synod of Bishops of the Orthodox Church in America/ October 25, 2006.

RODRIGUEZ-CALDERAS, Deacon German Francisco, who was suspended, is deposed from all sacred functions of the Holy Diaconate and his name is removed from the ranks of clergy of the Orthodox Church in America, by the Holy Synod of Bishops of the Orthodox Church in America/ October 25, 2006.

■ PARISHES

ARCHDIOCESE OF CANADA/ New mission station. St. Nina Mission Station, Vancouver, BC, Canada; The Rev. Christopher Rigden-Briscall/ April 13, 2006.

ARCHDIOCESE OF CANADA/ New mission station. St. John of Shanghai Mission Station, Vancouver, BC, Canada; The Rev. Justin Hewlett/ August 15, 2005.

ARCHDIOCESE OF CANADA/ New name: All Saints Mission Station, Toronto, ON, Canada, is renamed St. Innocent of Alaska Mission Station/ October 1, 2006.

ARCHDIOCESE OF CANADA/ Status change. All Saints of North America Mission, Hamilton, ON, Canada, is granted parish status and is now known as All Saints of North America Church/ September 1, 2006.

ARCHDIOCESE OF CANADA/ Status change: St. Seraphim Mission, Toronto, ON, Canada, is granted parish status and is now known as St. Seraphim Church/ October 1, 2006.

* *Indicates non-OCA clergy.* ■

Updates on accountability issues

As noted in the September/ October issue, it is impossible to offer "up-to-the-minute" news in the pages of *The Orthodox Church*, given its bi-monthly publication schedule.

Hence, while *TOC* will continue to provide brief overviews of recent happenings with regard to issues of accountability affecting the Church, we encourage our readers to log on to the OCA web site at www.oca.org to keep abreast of news as it occurs.

Brief articles on the recent meetings of the Holy Synod of Bishops and the Metropolitan Council appear in this issue. However, to obtain detailed accounts of these meetings, together with other recent news, please log on to the following pages.

- ✓ **Lesser Synod of Bishops**
www.oca.org/news.asp?ID=1071&SID=19
- ✓ **Lesser Synod statements**
www.oca.org/news.asp?ID=1072&SID=19
- ✓ **Seminary appeal funds disbursed**
www.oca.org/news.asp?ID=1078&SID=19
- ✓ **2004-2006 mission appeal report**
www.oca.org/news.asp?ID=1089&SID=19
- ✓ **Loan secured, finalized**
www.oca.org/news.asp?ID=1080&SID=19
- ✓ **Diocesan assembly reports**
 - **New England**
www.oca.org/news.asp?ID=1107&SID=19
 - **Midwest**
www.oca.org/news.asp?ID=1096&SID=19
 - **Albanian Archdiocese**
www.oca.org/news.asp?ID=1094&SID=19
 - **Western PA**
www.oca.org/news.asp?ID=1092&SID=19
 - **West**
www.oca.org/news.asp?ID=1087&SID=19

Mystery from 5

A strange, most glorious Mystery

the writings of Saint Paul demonstrates his collaboration with the Church and their leaders, the apostles led by Saint Peter and the Lord's brother, James, in Jerusalem. The new reality that entered the world on the day of Pentecost is the Church, those who are called out of the conventional world [Greek: *ecclesia* means "called out"]. The Church is based on two Persons of the Holy Trinity, the Son of God and the Holy Spirit. They act as the arms of the heavenly Father, aiding and inspiring the members of the Church to unite with the Holy Trinity themselves, and to "go and make disciples of all the nations, baptizing them in the name of the Father, Son, and Holy Spirit, teaching them to observe all things I have commanded you" [Matthew 28:19].

What are those "unsearchable riches of Christ"? We receive only a foretaste, an aperitif of those riches, when we open ourselves to the glorious life in Christ. The joy that comes with the conquest of lust, anger, and greed with the help of the Holy Spirit, the awareness that "I can do all things in Christ Who strengthens me," the feeling of Christ's love and proof in His Cross, the "peace of God that passes all understanding," and the knowledge that death is not the end of my existence, only a transition into the glory of the Lord and the opportunity to behold the face of God for all eternity. ■

OCA News Notes Notices

Holy Synod reviews investigation, financial reports, loan; announces meeting with Metropolitan Council

His Beatitude, Metropolitan Herman, chaired the fall session of the Holy Synod of Bishops of the Orthodox Church in America at Saint Sergius Chapel at the Chancery here October 24-26, 2006.

In his opening address, Metropolitan Herman emphasized that, while allegations related to the financial matters of the Church continue to be investigated, the important work being done by the Church's departments and ministries should not be overlooked.

Metropolitan Herman acknowledged the dedicated efforts and effective ministry of the bishops, the clergy and laity, and of the entire OCA during this difficult period. He also asked for the prayerful patience of the bishops, since some aspects of the ongoing investigation have proven to be quite complex.

Significant time was devoted to the current financial situation of the Church. Specifically, the members of the Holy Synod

- heard a report on the an October 19, 2006 meeting with Proskauer Rose attorneys Sarah Gold and Celia Passaro, engaged in March 2006 by Metropolitan Herman, on behalf of the Orthodox Church in America to conduct the internal investigation of allegations relating to the finances of the Church.

- heard a report on the process that led to the closing on a \$1,700,000.00 loan transaction with the Honesdale National Bank, Honesdale, PA.

- heard the written report of the Lambrides, Lamos, Moulthrop LLP accounting firm, dated October 5, 2006, concerning its engagement to audit the OCA's financial statements for 2004 and 2005.

- heard a report on all seminary and mission appeal income, expenses, and disbursements from 2003 to the present.

- reviewed the six month financial report for 2006.

- heard a report on the status of the OCA pension fund, which has been independently audited and certified annually between 1999 through 2005.

- reviewed the "Best Practices" project authorized by the Metropolitan Council, the draft text of which it approved in September 2006, subject to review by appropriate legal sources.

- heard a report on the work of a task force appointed to review the present organizational structure and staffing of the OCA Central Administration and to make organizational recommendations for improving the efficiency and effectiveness of the Chancery staff.

IN DEPTH

✓ **READ** the full report on the Holy Synod fall session at www.oca.org/news.asp?ID=1100&SID=19.

www.oca.org

In other matters, the hierarchs decided

- to convene the 15th All-American Council in the fall of 2008.

- to hold a joint meeting with the Metropolitan Council December 12-13, 2006. The meeting will be held in place of the already scheduled November Metropolitan Council meeting.

- to appoint His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate, to chair the Statute Revision Commission. The Rev. Alexander Rentel, assistant professor of Canon Law and Byzantine Studies at Saint Vladimir's Seminary, will serve as the project manager. ■

The Holy Synod of Bishops met at the OCA Chancery October 24-26, 2006. Among those participating were [from left] Bishop Nikon of Boston, New England, and the Albanian Archdiocese; His Grace, Bishop Seraphim of Ottawa and Canada; His Eminence, Archbishop Job of Chicago and the Midwest; His Eminence, Archbishop Dmitri of Dallas and the South; His Beatitude, Metropolitan Herman; His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate; His Grace, Bishop Tikhon of San Francisco, Los Angeles, and the West; His Grace, Bishop Nikolai of Sitka, Anchorage, and Alaska; and His Grace, Bishop Benjamin of Berkeley.

John Mindala



Metropolitan Council concludes two-day session

An extraordinary two-day meeting of the Metropolitan Council was held at the Chancery of the Orthodox Church in America on Thursday and Friday, September 28-29, 2006.

After welcoming the Metropolitan Council members, Metropolitan Herman offered updates on the health of His Eminence, Archbishop Kyrill of Pittsburgh, Western Pennsylvania, and the Bulgarian Diocese, and His Eminence, Archbishop Peter, retired Archbishop of New York and New Jersey; the upcoming annual prayer service for the United Nations community; the Department of Christian Education's September skills conference; the recent visits of His Grace, Bishop Damaskinos of the Church of Greece and His Grace, Bishop Mercurius of the Moscow Patriarchate; and the October SCOBA-sponsored meeting of North American hierarchs.

Metropolitan Herman also spoke of the ongoing work of OCA's Church ministries, the increased enrollment at all three OCA seminaries, the current status of the rapprochement between the Russian Orthodox Church Outside Russia and the Moscow Patriarchate, and the interest on the part of sister Orthodox Churches to have representatives visit the Orthodox Church in America and/or to host formal visits by Metropolitan Herman to their Churches.

Among the agenda items reviewed by the members of the Metropolitan Council were the following.

- The minutes of the Metropolitan Council's June 2006 meeting were reviewed and corrected.
- Mr. Stephen Lamos of the accounting firm Lambrides, Lamos, and Moulthrop LLP, presented a report detailing income and expenses versus the approved 2006 budget. He noted that the report does not serve as a complete financial statement since it only represents the income and expenses for the period from January 1-June 30, 2006. He also stated that the report does not represent an audit or a review of the finances for the first six months of 2006.
- A number of issues related to the Chan-

IN DEPTH

✓ **READ** the full report on the September Metropolitan Council meeting at www.oca.org/news.asp?ID=1083&SID=19 and the clarification of the report to the Metropolitan Council at www.oca.org/news.asp?ID=1088&SID=19.

www.oca.org

cery's current information technology systems were discussed and resolved. It was decided to look into upgrading all systems and software in the near future.

- Attorney Michael Sahn provided Metropolitan Council members with a report on the loan received from the Honesdale National Bank.

- With regard to the possibility of subdividing the Chancery property, it was decided that the finance committee should look into the matter and make recommendations to the Metropolitan Council.

- Concerns with regard to the ongoing investigation by Proskauer Rose were shared, after which it was decided that representatives of the firm should offer a report at the next Metropolitan Council meeting. It was further decided that one clergy delegate and one lay delegate will be appointed by Metropolitan Herman to be involved in future conversations with Proskauer Rose.

- In response to Metropolitan Herman's comments, the members of the Metropolitan Council recommended that the 15th All-American Council should be held in 2008, rather than in 2010.

- Issues regarding the Mexican Exarchate, the personal liability of Metropolitan Council members, and items to be included on the agenda of the next meeting also were discussed. ■

Adopt a seminarian for the new year!

Interested in helping our seminarians and their families ease their financial burdens? Join forces with the Fellowship of Orthodox Christians in America [FOCA] through its "Adopt a Seminarian" program.

A parish may "adopt" a family by pledging a monthly amount. Donations are sent directly to the parish's adopted seminarian family.

At present, 20 seminarian families are on the FOCA's list.

"Words cannot express the gratitude of the families we assist," said Allison Steffaro, who heads the project. "For as little as \$50.00 per month, a parish can help a family meet its expenses."

Interested? Call Allison at 732/698-1952 or contact her by e-mail at michaelsteffaro@comcast.net. ■

New department to address needs of Orthodox Christian institutional chaplains

With the blessing of His Beatitude, Metropolitan Herman, the former Office of Institutional Chaplaincies was named a department recently.

"This is an exciting development, revealing that more Orthodox Christians – men and women, ordained and non-ordained – are pursuing ministries in hospitals, hospices, long-term care facilities, prisons, police and fire departments, and other institutions," said the Rev. Steven Voytovich, department director. "Ministry in these settings is conducted in a broader, even pluralistic context, as chaplains reach out to persons of a variety of faith traditions and to those who espouse no faith at all."

The department recently cosponsored a conference with the Department of Military Chaplaincies. [See related article on page 23.]

Institutional chaplains may contact Father Steven at svoytovich@srhs.org. ■

St. Vladimir's Seminary trustees elect new dean, provost

The Board of Trustees of Saint Vladimir's Seminary, Crestwood, NY, elected the Rev. John Behr and the Very Rev. Chad Hatfield to the positions of dean and provost, or chief executive officer, respectively.

The election took place at the trustee's meeting during the third week of November 2006.

As dean, Father John will preside over the ecclesial and educational life of the seminary, while Father Chad will oversee the school's organizational operations.

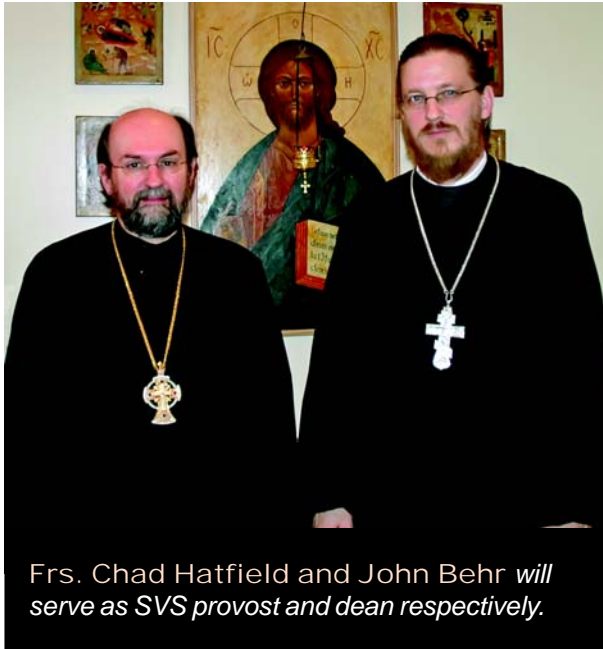
Both Fathers John and Chad will report to the Board of Trustees, presided over by the seminary's president, His Beatitude, Metropolitan Herman.

Father John, the current professor of Patristics at Saint Vladimir's and a prolific author, is widely regarded as one of the eminent theologians of our time.

Having studied under His Grace, Bishop Kallistos [Ware], Father John received his Doctor of Philosophy degree in Theology from Oxford University and his Master of Theology degree from Saint Vladimir's. His most recently published books include *The Mystery of Christ: Life in Death* [SVS Press, 2006] and *The Nicene Faith, Volume 2 of The Formation of Christian Theology* [SVS Press, 2004]. He also has published numerous articles and papers and has lectured on Orthodox theology throughout the world.

Father John is a member of the OCA Department of Pastoral Life and Ministry and serves as a consultant for the OCA Office of External Affairs and Inter-Church Relations.

Ordained to the priesthood in 2001, Father John is the editor of *Saint Vladimir's Theological Quarterly* and the *Popular Patristics Series* and serves as faculty supervisor for the Inter-Seminary Dialogue.



Frs. Chad Hatfield and John Behr will serve as SVS provost and dean respectively.

He and his wife Kate and their two sons and daughter live on the seminary campus.

Father Chad, who has served as dean of Saint Herman's Seminary, Kodiak, AK, since 2002, holds a Doctor of Ministry degree from Pittsburgh Theological Seminary. He received his Master of Divinity and Master of Sacred Theology degrees from Nashotah House Seminary in Wisconsin in 1978 and 1988 respectively.

Ordained to the priesthood by His Grace, Bishop Basil of the Antiochian Orthodox Christian Archdiocese of North America in 1994, Father Chad serves as vice-president of the board of the Orthodox Christian Mission Center, and co-chairman of the OCA's Department of Evangelization. He is a member of the OCA Board of Theological Education. He also serves on the editorial advisory board for *Christian Bioethics Journal* and a member of the Kodiak College Advisory Council.

Father Chad and his wife, Thekla, will relocate to Saint Vladimir's campus at the end of the current academic year at Saint Herman's.

A key objective for Fathers John and

Chad will be the implementation of the new faculty-developed, board-approved "Good Pastor" curriculum, which integrates academic seminars and course work with practical training, especially in homiletics and teaching.

The priests will assume their duties upon the completion of the term of the current dean, the Rev. John Erickson, in June 2007.

In announcing the appointments, Metropolitan Herman said, "To address the challenges of theological education today and to fulfill its mission in the fullest possible sense, we could not be more pleased to have two such shining stars of the Orthodox world, and brothers in Christ, leading Saint Vladimir's." ■

Seminary seeks chief advancement officer

Saint Vladimir's Seminary, Crestwood, NY, is seeking an experienced fundraising professional for the position of chief advancement officer [CAO].

The CAO is responsible for all facets of the seminary's fundraising initiatives.

The seminary is currently in the silent phase of a comprehensive capital campaign. The CAO will work with the dean and trustees to secure major gifts from individuals and foundations, as well as manage the advancement department and oversee annual fundraising activities.

A bachelor's degree and a thorough knowledge of major gift development practices and principles are required, as is 10 years of fundraising experience with a history of achieving goals and objectives. Knowledge of research tools and database management is essential. Familiarity with Orthodox Church life in America and excellent interpersonal skills with demonstrated written and verbal communications skills also are required.

The successful candidate must also possess knowledge of estate and planned giving and must be available to travel regularly.

Send resume with salary history to employment1106@svots.edu or to Saint Vladimir's Seminary, 575 Scarsdale Road, Crestwood, NY 10707. ■

InMemoriam

Editorial request: Please inform the TOC editorial office by phone [630/668-3071] or e-mail [jjm@oca.org] when a death occurs so announcements may be made on the OCA web site and in TOC in a timely manner.

The Very Rev. Constantin Tofan

DENVER, CO – The Very Rev. Constantin Tofan, 82, fell asleep in the Lord on October 19, 2006.

Born on February 14, 1924 in Galati, Moldavia, Romania, he completed six years of study at Saint Andrei Seminary before immigrating to the US in 1959. In 1963, he completed studies at Saint Vladimir's Seminary, New York, NY. He also studied computer programming.

In 1959 he married the former Suzanne Ruth Wells.

He was ordained to the holy priesthood by His Eminence, Archbishop Valerian [Trifa] in 1963, after which he was assigned pastor of Saint Nicholas Church, Regina, SK, Canada. In 1966, he was named pastor of Saint George Church, Canton, OH, where he also served as president of the Eastern Orthodox Council, chairman of the Ecumenical Confrontation Committee, and chaplain to the local police department. He served as dean of Saint George Cathedral, Southfield, MI from 1983 until his retirement in 1991. He also served as dean of the Michigan/Eastern Canada Deanery.

For many years, Father Constantin served as spiritual advisor for the American Romanian Orthodox Youth. After his retirement, he was named chairman of the Episcopate's Department of Missions and served as its representative on the OCA Department of Evangelization.

Father Constantin received numerous ecclesiastical awards. He was elevated to the rank of archpriest by His Eminence, Archbishop Nathaniel in 1991.

Preceded in death by his wife, Preoteasa Suzanne, Father Constantin is survived by two children, Marlene and Steven, and a number of grandchildren.

Funeral services were held at Saint George Cathedral, with interment at Vatra Romaneasca, Grass Lake, MI.

May Father Constantin's memory be eternal! ■

The Rev. George Calciu-Dumitreasa

ALEXANDRIA, VA – The Rev. George Calciu-Dumitreasa, 81, rector of Holy Cross Church here, fell asleep in the Lord on Tuesday, November 21, 2006, after a short but difficult illness.

Born in 1925 in Mahmudia, Tulcea, Romania, Father George studied at the Faculty of Medicine in Bucharest from 1946 until 1948, when he was imprisoned by the communist authorities for his Orthodox Christian morals and deep religious convictions. Sent for "reeducation" – a tactic used in an attempt to erase Christianity from Romania's youth – he remained in prison until 1964, when he was released as a result of a general amnesty.

After his release from prison, he studied at the Faculty of Literature and Philosophy, from which he received a degree in French, after which he began work on his doctorate. During this time, strengthened by his sufferings in prison, he also studied theology and was ordained to the priesthood in January 1973.

Father George remained vocal in his criticism of the atheistic government and its allies, preaching the true faith and Christian morals to all who would listen. Many young people were drawn

to his message. He taught French and New Testament studies at the Theological Seminary in Bucharest until he was abruptly dismissed in 1978 for speaking out in defense of religious freedom and human rights.

In 1979, Father George was again arrested and sentenced to 10 years in prison, where he was severely mistreated and isolated from his family. News of his imprisonment aroused protests from the West, which eventually resulted in his early release in 1984. Still living under persecution by state and cooperative Church authorities, he managed to emigrate to the US in 1985. He was accepted into the Romanian Orthodox Episcopate of America the following year. Since 1989, he has served the faithful of Holy Cross Church with love and dedication until his final breath.

Father George is known around the world for his sufferings and commitment to Christ in the face of persecution. He has written several books and articles and has delivered many lectures on the subject over the years. To this day, his example continues to motivate countless faithful, especially young people, toward a renewed commitment to Christ and the Orthodox Church.

Father George is survived by his wife of over 40 years, Preoteasa Adriana, and their son Andrei and family.

May Father George's memory be eternal! ■

Dr. Lydia Kesich

PORTLAND, ME – Dr. Lydia Weston Kesich, 78, wife of Dr. Veselin Kesich, professor emeritus at Saint Vladimir's Seminary, Crestwood, NY, fell asleep in the Lord at Maine Medical Center here on November 14, 2006.

A teacher of Russian language and culture, Dr. Kesich was a graduate of Vassar College, the Russian Institute, and Columbia University. She translated Tolstoy's last diaries and other works, but found professional satisfaction working with students at Vassar, Barnard, and Sarah Lawrence colleges during a teaching career that lasted more than 40 years. She also taught Russian at Saint Vladimir's Seminary for several years.

Dr. Kesich led one of the first student trips into the USSR in 1956. She returned to Russia three times, once on a fellowship to Moscow University in 1979, and again with a student group during the perestroika era in 1986. She visited post-communist Russia with her husband in 2003.

In 1957, she married Dr. Veselin Kesich, who shortly thereafter joined the faculty of Saint Vladimir's Seminary. Up until her death, Dr. Kesich worked alongside her husband, typing his handwritten manuscripts and helping shape his many works on New Testament theology. In 1985, the Kesiches co-authored *Treasures of the Holy Land*, based on their visits to early Christian sites in Israel, Greece, and Turkey.

In addition to her husband, Dr. Kesich is survived by a daughter, Carol; a son, Gregory, of Portland, ME, and his wife Gail; a son-in-law, Michael Blecker, and four grandchildren.

Funeral services were held at Holy Trinity Greek Orthodox Church, Portland, ME, with interment at Forest City Cemetery.

May Dr. Kesich's memory be eternal! ■

Converts from 9**Converts & conservatives**

the sheer fact that you are “cradle-born.” I look up to you who are infant-baptized, chrismated in your godmother’s arms, and taught the Sign of the Cross before you spoke. For you, Orthodoxy is second nature, if not the first, and don’t you ever tell me again that I, as a convert, am better off because I am not like you. But help me, and the rest of us, give you what we have. Turn off our PowerPoint projectors. Drag us from our workshops and our book-signing tables. Don’t listen to our nasal dismissals of all things ethnic. Overlook our boorishness.

But let us instead warn you of the days to come, and the Number of the Beast.

Let us tell stories of fractured faith and smorgasbord creeds.

Let us recount tales of intellects gone awry when wrenched from apostolicity.

Let us sing the dirges of reformations that spiral down into existential skepticism and fundamentalist ghetto.

Let us prove the impossibility of belief, apart from apostolicity, in the Holy Trinity.

Let us catalogue the many phases of degradation resulting from anthropology automatized and atomized, shadowed from the light of ecclesial doctrine.

Let us carefully distinguish the difference between the conservancy of Holy Tradition (which is us), and the politics of conservatism (which is not necessarily us).

Let us discern the non-conservative, consumptive character that inhabits the core of both national socialism and multinational capitalism.

Let us remind you why we came, pounding on Noah’s doors, as deluvian refugees.

And above all, let us, together, discover Orthodoxy as the stalwart redoubt of humanity against the approach of Leviathan. For it comes, its golden harbingers calling for license and leveling, and a negation of all custom and tradition, and an enthusiastic embrace instead of rational, totalitarian control. ■

Fr. Jonathan is pastor of St. John the Baptist Carpatho-Russian Orthodox Church, East Pittsburgh, PA and professor of pastoral theology at Christ the Saviour Seminary, Johnstown, PA.

Metropolitan Herman hosts ROCOR representatives at Chancery

Representatives of the Russian Orthodox Church Outside Russia [ROCOR] were hosted by His Beatitude, Metropolitan Herman, at the Chancery of the Orthodox Church in America, Syosset, NY on Monday, November 20, 2006.

The Very Rev. Alexander Lebedeff, secretary of the Commission on

Negotiations with the Moscow Patriarchate and rector of Holy Transfiguration Cathedral, Los Angeles, CA, and the Rev. Serafim Gan, personal secretary to His Eminence, Metropolitan Laurus and rector of Saint Seraphim Church, Sea Cliff, NY, discussed the reconciliation of ROCOR and the Russian Orthodox Church [Moscow Patriarchate].

Also participating in the meeting were His Grace, Bishop Nikon of Boston, New England, and the Albanian Archdiocese and His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania. ■



Welcomed guests Metropolitan Herman [center] with [from left] Fr. Serafim Gan, Fr. Alexander Lebedeff, Bishop Nikon, Bishop Tikhon, and Fr. Leonid Kishkovsky.

Pastoral newsletter resumes publication

The Department of Pastoral Life and Ministry recently announced that its popular quarterly newsletter, *Pastor to Pastor*, has resumed publication.

The Fall 2006 issue is available on-line at www.oca.org in .pdf format.

“This newsletter helps support the fellowship of those engaged in ministry by sharing our stories and highlighting useful resources,” said the Very Rev. Andrew Morbey, department chairman.

Other ongoing department projects include the development of a dedicated web site for sharing pastoral resources and conversation, the establishment of a speakers’ bureau, and the creation of various self-reflection tools to assist in pastoral development. ■

Jan/Feb liturgical music chatroom topics

The January/February 2007 schedule of topical discussions on the OCA’s Tuesday evening liturgical music chat room was announced recently by Prof. David Drillock, chairman of the Department of Liturgical Music and Translations and chat room moderator.

On January 9, Fr. Serge Halvorsen will offer a presentation on training readers, while Bishop Benjamin of Berkeley will lead a discussion titled “A Guide to the Hierarchical Liturgy” on January 23. Helen Breslich Erickson will offer **Conducting Tips for Beginners** on February 6, while a rare presentation on the **Music of the Old Believers** will be offered on February 20.

Enter the chat room at www.oca.org/MDchat.asp?SID=13. ■

Bishop Tikhon of San Francisco, Los Angeles, and the West retires

Abanquet honoring His Grace, Bishop Tikhon of San Francisco, Los Angeles, and the West upon his retirement was held on October 3, 2006, in conjunction with the diocese's annual assembly in Las Vegas, NV.

Bishop Tikhon, who has served the Diocese of the West since 1987, formally retired on November 14, 2006. His Beatitude, Metropolitan Herman, is serving as *locum tenens* of the diocese, while His Grace, Bishop Benjamin of Berkeley, is serving as temporary administrator. Delegates to a special diocesan assembly, slated to be convened on Wednesday, January 31, 2007, will elect Bishop Tikhon's successor.

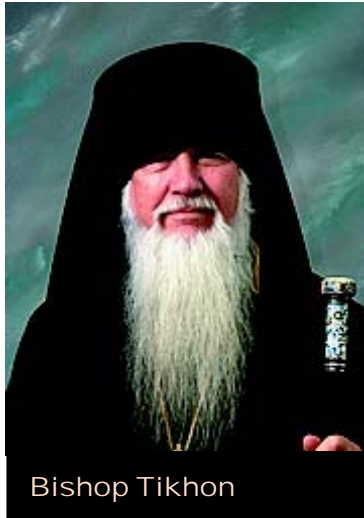
Born Stephen Fitzgerald in Detroit, MI on November 14, 1932, Bishop Tikhon attended Saint Olaf College from 1952 to 1954 and graduated from Wayne State University, Detroit, in 1958. He served in the US Army from 1954 to 1957.

He was received into the Orthodox Church through Chrismation at the Lackland Air Force Base Chapel by the Very Rev. Fr. Peter Zolnerovich in September 1960. He reenlisted in the US Air Force as a commissioned officer from 1960 to 1965, and again from 1966 to 1971. In 1965-1966, he studied at Saint Vladimir's Seminary.

He was ordained to the holy diaconate by His Grace, Bishop [now Archbishop] Dmitri at Saint Nicholas Cathedral, Washington, DC, in December 1971. The following year he was assigned to Holy Virgin Mary Cathedral, Los Angeles, CA, where he served as deacon and later protodeacon. In 1978, he was ordained to the priesthood by His Grace, Bishop [now Archbishop] Gregory of Alaska, and continued to serve the cathedral as second priest. The following year he was named rector of the cathedral, a position that he held until his election to the episcopacy.

On the diocesan level, he was a long-time member of the diocesan council, an alternate diocesan delegate to the Metropolitan Council, and a member of the dioc-

Retirement to 28



Bishop Tikhon

The Nativity Message of Metropolitan Herman

Christ is born! Glorify Him!

Make glad, O righteous! Greatly rejoice, O heavens! O mountains, dance for joy! Christ is born, and like the cherubim the Virgin makes a throne, carrying at her bosom the Word made flesh! Shepherds glorify the new-born Child! Magi offer the Master gifts! Angels sing praises, saying: "O Lord, beyond all understanding, glory to Thee!"

– Nativity Matins

Dearly beloved in Christ,

The beautiful liturgical hymns we sing in celebration of the birth of Our Savior, Jesus Christ, resound with a single theme: joy!

They proclaim the joy all creation shares as its Creator takes on the human flesh. They invite us to rejoice with the angelic hosts in praising the Word made flesh, dwelling amongst us. And they challenge us to look beyond the cares and concerns, the worries and woes of this world in anticipation of the new life the Savior offers us – a life that, while beyond all understanding, is already revealed to us and experienced by us in the life of His Body, the Church.

The era in which we live has little appreciation for mystery, less capacity for rejoicing in that which it cannot understand rationally. Mired as we are in global conflict, political and financial uncertainties, and the constant questioning of everything from the role of the family to planning for retirement, we often make little time to delve into the things that are not of this world. The dream of the "good life" eludes us. The threat of terrorism chills us. If we find little in God's creation in which to delight and rejoice, how can we possibly find joy in a mystery beyond all understanding, a mystery that points us to the Kingdom in which all will be fulfilled, perfected, and revealed?

Indeed, the birth of Our Savior is filled with great mystery. The virgin gives birth, yet she remains a virgin. God takes on our human nature, yet He remains that which He is from all eternity. The King of All reigns from a cave, rather than a sumptuous palace. The manger becomes His throne; simple shepherds, His court. The angels serve as His messengers; the powerful of the world, His enemies. The Messiah comes unto His own; despite centuries of anticipation, they fail to recognize Him as the Living Word the written word joyously reveals.

Beyond the externals, beyond the world's inability to grasp this mystery, lies a joyful reality beyond all understanding and earthly wisdom. The love God offers us through the incarnation of His Son transcends all understanding, yet it is real, freely offered as a gift to all who accept it and share it and delight in it. Through the eyes of faith alone do we discover that which is beyond all understanding and rejoice in the reality of God's love for us, sinful as we are.

With great joy I greet you on this glorious and radiant feast. May the understanding of the incarnation renew us and refresh us now, in the new year to come, and in every moment of our lives.

With love in the New-Born Savior,

+ Herman
+ HERMAN

Archbishop of Washington and New York
Metropolitan of All America and Canada



OCA CHARITY APPEAL

**Your support of the
OCA Charity Appeal
makes a difference in
the lives of many
who have nowhere
else to turn.**

Supporting the OCA Charity Appeal

is the most effective way to strengthen the Orthodox Church in America's labors to assist individuals in need of assistance.

Many people have been touched, not only by the tangible assistance your donations have made, but by the simple fact that someone remembered them – and cared enough to reach out to them in their time of need.

With an increase in the number of requests that the OCA receives every month, your generous response is critical.

Please take a moment to reflect on the blessings God has given you – and discern how you might return to God a portion of the blessings you have received.



**Thanks to your generous response to last year's
Charity Appeal, \$78,873.00 was raised to help
the OCA assist those in need.**

**Use the envelope in this issue to send your gift,
or make a secure on-line donation at
<http://www.oca.org/FOSContribute.asp?SID=10>**

Make a commitment

Our Lord, Jesus Christ, calls us to emulate the example of the Good Samaritan by offering compassion to those in need. We, like the Samaritan, are challenged to stop what we are doing, to make a personal sacrifice for the sake of another human being, and to help those in need in the name of Jesus Christ.

The Orthodox Church in America's Charity Appeal challenges us to put our faith into action, just as the Samaritan did. Your generous response offers a glimmer of "the hope that is within us" – the hope rooted in the love of Jesus Christ, Who by his incarnation showed compassion on us.

Please join me in making the commitment to emulate the Good Samaritan through your generous gift to the Charity Appeal.

– Metropolitan Herman



Despite the “world”

The blessing of seminary interns

Father Alexis Vinogradov

Sometimes older priests like myself kvetch about the loss of vision in the Church since the days of “giants” like Fathers Meyendorff and Schmemmann, and saintly bishops like Evlogy, John of Shanghai, or Leonty. Yet each year, in my small suburban parish, I am reminded that the work and inspiration of those churchmen still clearly permeates into the eager hearts and minds of young dedicated men and women who traverse with their young children across the cultural divides of America to pursue the “one thing needful.”

I am speaking of seminary intern families who bless my congregation and many others with their zeal, their energy, their wisdom, and their fresh vision of the present culture and its spiritual hunger – they embody this hunger! If the older guys like myself give in to kvetching about our institutional problems, it may be partly because the fervor and energy of these interns has sadly waned in us, or because we have let our youthful hope and zeal slip in the web of life’s earthly upheavals.

The weekly presence of these young men, their preaching, and their eagerness to learn, transport me each year to the glorious days in the mid-seventies when, like them, I moved from a stable environment with three kids and wife to spend three years in the somewhat chaotic but holy life of seminary. Those were heady years of faith, of believing and trusting that any obstacle could be overcome, because we had met such inspired leaders as Father Schmemmann,

who believed in us and in what we could bring to the Church’s mission and life.

This year in our parish, the cup of blessing simply overflows. Usually we have one, and sometimes two interns, but for the first time we are enjoying three seminary fami-



St. Gregory's interns Front row: Jennifer Cantrell, Fr. Matthew and Emil Cantrell; Gabrielle with Andrew and Christopher Royer, Elias and Asher Matthews. Back row: Fr. Bob Royer, Fr. Justin and Jodi Mathews, Krystal and Samuel Royer.

lies with eight small children among them! In our parish life we see them transition from layman to deacon to priest in a short time. Along with my associate, Father Michael Plekon, we form a “synod” of five clergy around the altar – what we lovingly like to call “Saint Vladimir’s North.” As young families who must rise in the darkness of Sunday pre-dawn to travel with small kids over an hour to vest and to perform Proskomedia by 8:00 a.m., then to serve, to preach, and stay to teach class, to return to a full schedule of work and study and raising a family at seminary – this is an incredible inspiration for our own regular

Interns to 30

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Can your parish sponsor an intern this summer?

With the blessing of His Beatitude, Metropolitan Herman, the OCA’s seminarian summer internship program will once again be conducted in 2007.

The program provides seminarians with an opportunity to undertake intensive, hands-on ministry in a parish setting under the mentorship of an experienced pastor.

The internships are funded by the OCA’s operating budget, the Fellowship of Orthodox Stewards, and those faithful who pledged to financially support the the program at the 14th All-American Council in Toronto, ON, in July 2005.

Thirty-nine seminarians participated in the program in past summers.

Parishes interested in hosting a seminarian are now being sought.

Each internship spans 10 weeks between June 4 and August 27, 2007. Assignments to parishes and mentors are made solely by Metropolitan Herman, based on the recommendation of the program committee and in consultation with the diocesan hierarchs.

Each intern will receive a monthly stipend of no less than \$1,500.00 per month. It is suggested that host parishes make every effort to provide additional funds, housing, or both.

Parish application forms are posted on the OCA web site or can be obtained by writing to the 2007 Seminarian Internship Program, The Orthodox Church in America, PO Box 675, Syosset, New York 11791-0675. ■

Five missions awarded 2007 OCA Church planting grants

Five mission communities will receive Church planting grants from the Orthodox Church in America in 2007.

Funding for the grants comes from donations to the OCA's annual Mission Appeal, according to the Very Rev. Eric George Tosi, chairman of the OCA's Department of Evangelization.

Four missions – Saint Herman of Alaska, Fairbanks, AK; Saint Christina of Tyre, Fremont, CA; Holy Apostles, Mechanicsburg, PA; and Christ the Savior, Stafford, VA – were approved to receive grants for the first year. A fifth mission, Holy Ascension, Mount Pleasant, SC, was approved to receive a grant for its third and final year.

"There were a large number of missions throughout North America that applied for the grants this year," according to Father Eric. "Planting grants are awarded to a limited number of missions that meet established requirements, which include the assignment of a permanent priest and the demonstrated desire for spiritual and numerical growth. The number of missions to which grants are awarded each year is limited to the amount of funds raised during the Mission Appeal."

Each mission will receive a \$15,000.00 annual grant, which must be matched by mission faithful. The combined amount must be used exclusively to provide for a full-time resident priest.

"Missions that have received grants have displayed remarkable and rapid growth, since the grants make it possible for mission priests to devote all of their energy and time to ministry and the growth of the Church instead of pursuing secular employment," Father Eric added. "In recent years, nearly 25 grants have been awarded to newly planted mission communities, the vast majority of which have achieved parish status within three years."

"We are already taking applications for 2008," Father Eric said. "The deadline for 2008 grant applications is August 31, 2007."

Additional information on the Church planting grant program and applications for future grants are available on the OCA web site at www.oca.org/DOdept.asp?SID=5&LID=5 or by contacting Father Eric at evangelization@oca.org or 702/898-4800. ■

MISSION possible!

Finding a place for the Lord!

FREMONT, CA – It's a problem every new mission faces: finding a place to call its own. And for the faithful of Saint Christina of Tyre Mission here, the search has been incredibly difficult.

Founded in the summer of 2004, the mission is located in the east bay of the San Francisco metropolitan area, where property values are among the nation's highest. This has made finding a permanent home difficult. And the city's stringent codes for churches have added to the angst.

"Finally, in January 2006, after 18 months of constant searching, a realtor called to say that he had a property he thought might be ideal," said Father Michael Anderson, who was assigned to Saint Christine's in September 2005. "Armed with a wealth of knowledge about city codes and the like, we quickly determined that the property would 'work' for us *and* the city. With a lot of hard work, patience, and not a few emergency parish council meetings, we signed a lease in mid-February 2006, and the city permit was granted.

"These kinds of major decisions are very challenging to a community," Father Michael added. "Emotions run high, and it can be easy to lose focus. We were blessed that this didn't happen as we struggled to communicate as best as we could to the entire community and remember that no property is more important than the unity of the Church. There was an incredible feeling that the Lord had set the time and the location!"

Now in its third year, Saint Christina's has experienced steady numeric growth as well.

"I remember how, when I first arrived at the mission, if we had 25 or 30 people at the Sunday Liturgy, we'd think it was a 'good Sunday,'" Father Michael recalled. "Now we are blessed with an average of 40 to 50 faithful. And we continue to take part in every local event we can to let people know that there is an Orthodox Christian community in Fremont and to invite everyone to 'come and see.'"

Father Michael is quick to add that the mission's home is still a temporary one as the building is slated to be demolished in a few years.

"Only the Lord knows what will be in store for us, but we have faith that if we keep our focus and continue to do our homework, it will ultimately be for our salvation and the Lord's glory," Father Michael said.

Visit the mission's web site at www.stchristinaorthodox.org for more information – and a generous amount of inspiration! ■

Bishop Benjamin with Fr. Michael and the faithful of Fremont's St. Christina of Tyre Mission.



Christian Education

What's in a name?

A simple game introduces the lives of the saints

Valerie Zahirsky

Names play an important role in our Orthodox faith. We commemorate the feasts of saints by name. We name our children after saints. And we celebrate our families' name days.

Here's a way of acquainting middle school students with saints whose lives may be new to them. Start by developing a list of celebrities. Ask the students to go through the list and to choose the ones whose first names are also saints' names.

For example, you might list Brendan Fraser, Chad Pennington, Lucy Lin, and Conan O'Brien. These celebrities' first names are the names of saints. You might have students choose a favorite celebrity from the list, and then assign them to find out what important things the saint who bears the same did. [Among the many on-line resources is the "Feasts and Saints" link on the OCA web site at www.oca.org. When the link is clicked, a new page will open. Click the link titled "The Lives of the Saints."]

Here's a way of acquainting middle school students with some saints whose stories may be new to them. Start by developing a list of celebrities. Ask the students to go through the list and to choose the ones whose first names are also the names of saints. When another new page opens, key in the name of the saint you wish to research in the box titled "Search for a feast or saint by name." When you click "enter," a listing of the saints with that name will appear.]

Another approach is to divide the class into groups, give the entire list to each group, and see which group can find the most interesting and informative data on each saint. (Obviously, it would be best to have the students complete this at home, unless a the internet can be accessed in the classroom.)

Here is some basic information on these saints.

- **Saint Brendan** was born in Ireland

in about 484 AD. He became a monk and founded several monasteries in his home country. But Brendan did not stay in his monastery; he felt called to travel to Scotland and Wales, both as a missionary and a pastor. Because of his travels, people affectionately called him "Brendan the Voyager." They also made sure that he had a seaworthy boat, since the first of his voy-

ages was made in a weak little craft, which caused his friends and family to worry.

In the ninth century, a Christian saga called *The Voyage of Brendan* made him the hero of journeys to the new world. While there's good evidence that Irish voyagers may indeed have come to America's shores in the eighth century, we are unsure whether Saint Brendan was among them.

He died a peaceful death in 577.

- **Saint Chad** was born in the 620's in northeastern England. He lived during a time in which Roman Christians and Celtic Christians were arguing about how things should be done in the Church. Therefore, when he was consecrated a bishop, ques-



"Equipping the Saints" was the theme of an educational skills-building conference at St. Tikhon's Seminary. Nearly 100 individuals attended the one-day gathering.

Conference attracts nearly 100 participants

Father Basil Zebrun

Nearly 100 Church school teachers, youth ministers, seminarians, and clergy gathered at Saint Tikhon's Seminary, South Canaan, PA on Saturday, September 30, 2006, for a skills building workshop sponsored by the OCA's Department of Christian Education.

His Beatitude, Metropolitan Herman and His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania welcomed the participants to the conference, which focused on the theme "Equipping the Saints."

In addition to numerous workshops on a variety of educational topics, several keynote speakers developed the theme.

Mrs. Valerie Zahirsky, DCE co-chair, spoke on the importance of building skills necessary to introduce children at an early age to the beauty of faith.

"The Christian Faith is full of paradoxes," she noted. "The Creator of all becoming man, without ceasing to be God, is a paradox. The immortal God, Who is Life Itself, submitting to death on a Cross is a paradox. Through the creative use of icons and simple Bible stories, the openness inherent in children to the wonders of creation can be enhanced and expanded to appreciate the idea of paradox in God's plan of salvation, reinforcing faith in a God Who can be known, yet defies explanation in an

DCE to 28

Visit the
Fellowship
of Orthodox
Stewards link

at www.oca.org
to learn how *you* and *your*
parish can help *supprt* and
expand the work of the
OCA's departments!



Chaplaincies

Chaplains representing the US military, VA, and institutions, spent three days meeting with Metropolitan Herman and sharing their experiences.



tions arose as to whether the procedure had been correct. Chad said to his ruling bishop, "If you know that I have not correctly received this office, I willingly resign it, for I never thought myself worthy of it. But though unworthy, in obedience I submitted to it." The ruling bishop was so impressed with this humility that he completed the consecration and urged Chad to travel, teach, and baptize – which he did until his death in 672.

- **Saint Lucy** was born in the third century in Sicily, at a time when Christians were being violently persecuted by the Roman Empire. She became a Christian after her mother was healed of an illness.

Lucy's pagan fiancé was furious when, after her conversion to Christianity, she broke off their engagement and gave away her great wealth. He denounced her to the governor, who was unable to force her to renounce her faith or offer sacrifices to the gods and decreed that she should be banished to a house of prostitution. But the guards, and even a yoke of oxen, were unable to drag her from the place where she stood. The governor accused her of witchcraft, to which she replied, "It is not witchcraft but the power of God. Bring 10,000 men or oxen; they will not be able to move me unless God wills it."

Finally Lucy was beheaded on the spot where she stood, immovable in her faith.

- **Saint Conan** lived in the seventh century. We know little about his life, except that he continued the work of Saint Patrick, preaching the Gospel in Scotland and baptizing those who accepted it.

If your students enjoy this activity, urge them to research other saints. ■

Valerie Zahirsky is co-chair of the Department of Christian Education.

A first for OCA chaplains

For the first time, Orthodox Christian military, veterans affairs, and institutional chaplains gathered for a conference at Saint Tikhon's Monastery and Seminary here November 2-4, 2006.

The Very Rev. Joseph Gallick, deputy dean and director of the military and VA chaplaincies and an Army Reserve component chaplain who served in Afghanistan, served as the coordinator for the conference, during which the chaplains met with His Beatitude, Metropolitan Herman, to discuss their ministries and concerns.

Metropolitan Herman, who serves as the endorser for OCA chaplains, opened the conference by introducing its theme, "Orthodox Chaplaincy: Ministry in a Pluralistic Context."

The first day of the conference included an overview of the OCA's military and VA medical center chaplaincies by the Very Rev. Theodore Boback dean and director of military and VA chaplaincies and chairman of the OCA Department of Military Chaplaincy, and an overview of institutional chaplaincies by the Rev. Steven Voytovich, chairman of the OCA Department of Institutional Chaplaincy. A panel of institutional chaplains spoke at length about their ministries.

The second day of the conference opened with a presentation by Father Steven titled "Images of Pastoral Care," which he based on Robert Dykstra's book, "Images of Pastoral Care Classic Readings." The Rev. Keith Ethridge, Deputy Director of the Veterans Affairs National Chaplain Center, spoke on personnel statistics, training opportunities, veterans who receive

service by the VA, the varied programs offered by the chaplaincy, and current developments within the VA chaplaincy.

The afternoon continued with a presentation by Father Joseph on Orthodox ministries in Afghanistan and the Middle East, with mini-briefs by the Very Rev. John Stefero [US Air Force] and the Very Rev. Alexander Webster [US Army], both of whom had served in the Middle East. The Very Rev. Mark Koczak [US Navy], who served on the USS COMFORT, a hospital ship, also shared his experiences.

The Rev. John DeVelder, vice-president of the Commission on Ministry in Specialized Settings, spoke on the commission and its cooperation with the ecclesiastical endorsing agencies, of which the Orthodox Church in America is represented.

"Military and health care chaplains shared several common themes: working in a secular and/or pluralistic environment, caring for fellow staff in crisis or times of stress, and ministering within an interdisciplinary team," said participant Sarah Byrne, a Massachusetts hospice chaplain. "In my work I often think about how one of our prayers – 'for a Christian ending to our life, painless, blameless and peaceful' – is exemplified in the hospice philosophy and practice. I find it to be a gift to accompany patients and families on their journeys, addressing their spiritual needs.

The conference closed on Saturday morning with the celebration of the Divine Liturgy by Metropolitan Herman; His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania; and a number of chaplains. ■

History & Archives



Tough times *The Seventh All-American Council in 1946 reaffirmed the Metropolia's autonomous status.*

Continuing the vision

Three Councils mark anniversaries in 2006

Alexis Liberovsky

The All-American Councils – a total of 27 since the first was convened in 1907 – have, in a multitude of ways, played a key role in setting the tone and direction of church life for the Orthodox Church in America.

Prior to the granting of autocephaly in 1970, the councils were called by their Russian name – *Sobor*. In order to differentiate between councils before and after autocephaly, those held between 1907 and 1970 are referred to as *Sobors*, while those held after that time are known by the equivalent term, *Council*. Hence, the 14th All-American Sobor in 1970 was also known as the First All-American Council.

Prior to the adoption of the Church's *Statute* at the Ninth All-American Sobor in 1955, they were convoked as needed to resolve issues or to respond to events affecting the life of the Church.

This year marks the anniversaries of three of these gatherings.

The Seventh Sobor, which marks its 60th anniversary in 2006, was held in Cleveland, OH November 26-29, 1946 – nine years after the Sixth Sobor due to World War II and various circumstances that had greatly changed the Church's situation around the world. The Sobor's

delegates determined that the 1935 “temporary arrangement” with the Russian Orthodox Church Outside of Russia [ROCOR], which had forged ecclesiastical synergy and peace, was no longer in effect. Expressing their desire to maintain communion with ROCOR and all other Orthodox Churches, delegates to this Sobor resolved to petition Patriarch Aleksey I [Simansky] of Moscow to accept the North American Metropolia under his spiritual leadership while maintaining full autonomous status. Subsequent negotiations

between the Metropolia and the Patriarchate brought no consensus, and the Metropolia continued her life as defined by the Fourth Sobor, estranged from the Church of Russia for another quarter of a century.

While the delegates clearly expressed their pain in the Metropolia's estrangement from the Russian Church and expressed their ardent wish to see this division healed, they also expressed their vision to continue the Church's unencumbered development as charted by earlier Sobors and the early North American missionaries.

The Second Council, which marks its 35th anniversary this year, was held at Saint Tikhon's Monastery October



History & Archives

19-21, 1971. Delegates to this council adopted the *Statute of the Orthodox Church in America* that, with revisions made at subsequent councils, still governs the structure and administration of the Orthodox Church in America today. A revised version of the *Statute* that had evolved gradually from the time of the First All-American Sobor in Mayfield, PA in 1907, the new document addressed the recently granted autocephalous status of the Church. While dissenting voices were heard from the council floor regarding some provisions, the new *Statute* passed by an overwhelming majority of votes. A key provision of the new *Statute*, was the mandate to convene the All-American Council every two years – changed to every three years at the Fifth Council in 1977.

Council delegates also joyfully welcomed the Albanian Orthodox Archdiocese, headed by Bishop Stephen [Lasko],

into the Orthodox Church in America. Just days before, he and the Archdiocese were officially received by the Holy Synod of Bishops. The Archdiocese was a direct descendant of the Albanian Mission headed by Father [later Metropolitan] Theophan [Noli] established in the early 1900s by the unified North American Orthodox Diocese headed by Archbishop Platon [Rozhdesvensky] and his successors.

The Eighth Council, which marks its 20th anniversary in 2006, gathered in Washington, DC August 17-22, 1986, focused on the theme of evangelization. A detailed study of theme was made through study papers, workshops, panel presentations, discussions, and a film. Building upon the Church growth theme of the Seventh Council three years earlier, delegates adopted numerous resolutions on evangelization and the ways it can be accomplished in North America. They stressed

the importance of the mass media and youth ministry. Because of the increased presence of youth at this council, it was decided that a parallel “youth council” would be held simultaneously with the Ninth All-American Council. Delegates also addressed a number of issues never before discussed, including the Alaskan seal harvest and native land claims, ministry to the handicapped, Orthodox parochial schools, and numerous human rights issues.

These three gatherings marked important steppingstones in the ongoing growth of the Orthodox Church in America.

Detailed information on all of the All-American Sobors and Councils may be found on the OCA website at www.oca.org/DOCindex-councils.asp?SID=12. ■

Alexis Liberovsky is the archivist of the Orthodox Church in America.

Christian Witness & Service

When I was in prison....

Putting Matthew 25 into action

Over two million individuals are being held in US federal, state, or local prisons. While this statistic shocks many of us, we often feel that prison ministry is better left to “professionals.”

But in Matthew 25:34-40, Christ reveals that ministering to the imprisoned is no less an expectation than feeding the hungry, giving drink to the thirsty, showing hospitality to the stranger, clothing the naked, and visiting the sick.

Christ identified with the hungry, the thirsty, strangers, the sick, and the imprisoned. Before His crucifixion, He Himself endured prison. He calls us to engage in ministries of caring, outreach, witness and justice. Thus, any so-called “prison ministry” is an expression of Christian love and compassion, not only to the imprisoned and their families, but also to the victims of their crimes and their families and the community at large.

Sadly, prisoners, once freed, often com-

mit more crimes, return to prison, and get stuck in the cycle of recidivism — the “revolving door” of crime, prison, and release. The solution to this problem is not to build more prisons, nor in the death penalty. The *real* solution is the Gospel of Jesus Christ and the redemptive and transforming power of God’s love. Its agents are those who are willing to proclaim it to those who, all too often, have never heard it!

Prison ministry does not necessarily require entering a prison. There are countless other ways to bring Christ to the imprisoned. A parish might sponsor an Orthodox correspondence course, a pen-pal project, a visitor program, after-care ministries, or outreach to inmates’ families. Those who are so called might visit prisons to lead worship or Bible studies. A few years ago, one OCA parish collected thousands of new books to upgrade a prison library, much to the delight of the inmates and staff alike.



Interested, but not sure where to start? Dennis Dunn, prison ministry consultant to the OCA Department of Christian Witness and Service, is available to conduct workshops for your parish, deanery, diocese, or organization. He will explain how individuals, communities, and groups can bring the Gospel to inmates and their families. Dennis also is available to offer assistance by e-mail or phone at ddunn@atlantaenterprisecenter.org or 770/922-0924. ■

Youth, Young Adult & Campus Ministry

Getting organized

Practical tips for starting a parish youth group

Jesus Christ changed the world in three years with only twelve young people. At the age of 30, He asked two young men, Andrew and Simeon, to follow Him. He taught them the faith, Who He was, and what their future mission was to be. In turn, they convinced their brothers and friends to follow Him. Then He inspired them to love God and serve others through the power of the Holy Spirit.

In a sense, Our Lord established the world's first youth group!

Starting a parish youth group is a great calling, filled with profound joys and sorrows, never-ending excitement and drama, and the occasional disappointment and fear. It demands the persistence of the starving woman in Saint Luke's Gospel and the patience of Saint Herman of Alaska. And it relies on total reliance upon the grace of the Holy Spirit, a "faith unshamed." With these things in your heart, how might you set out to establish a parish youth group?

Initial assessment. The first

step is to determine how many young people there are in your parish, and the age group you wish to address. [While this can vary from parish to parish, the typical "target group" would involve middle through high school students.] And while you can start a group with virtually any number of youth, five to 12 participants would be a good start.

The next step in your initial assessment involves determining who is going to do the leading. [If you are reading this article, then maybe it is *you!*] Discuss this with your priest, who will be happy to help determine the parameters and goals he has in mind for the youth of the parish and develop an appropriate plan.

Next, schedule a meeting with the parents. Present your plan and solicit their feedback and additional ideas. At this point, don't worry about specific details; just explain how the youth need to have a time and place to get together for fellowship, prayer, and play on a weekly basis.

Additional events and ideas will emerge during the regular meetings.

One word of caution: While many parishes attempt to start a group that meets only once or twice a month, or that only gathers for occasional "big events," the formats fall short in generating the relationships and cohesiveness young people crave. Regularity and consistency are crucial. And, contrary to popular belief, young people *like* routine and are more comfortable when they know what to expect. So make every attempt to create a "comfort zone," a place and time for solace in which they are known and can have friends they can count on.

Moving right along.... Once you have met with your priest and parents, solicit feedback from the young people themselves, as this will ultimately be their group. [You can't emphasize this point enough!] The leader, who must communicate well with young people, should ask for feedback from a representative "sample" of the parish's most active youth – those who attend regularly and are interested in socializing with other youth. Questions like "What do you think about the idea of starting a youth group at our parish" and "Would you like a place to hang out with friends, get to know new people, and do some really fun stuff?" are great for starters. Invariably, the response will be, "Like what kind of stuff, what will we do?"

Let's consider a sample agenda for a weekly youth gathering. You can use a summary of this basic plan to excite the youth and encourage them to participate.

The Sunday night gathering might follow this outline.

- 6:00 p.m. Gather at the church or at the home of a parishioner. Welcome everyone who shows up, and offer time for information conversation and interaction.
- 6:15–6:20 p.m. Gather for opening prayer. The Trisagion prayers or the Prayer for the Beginning of Any Work are appropriate.
- 6:20 p.m. Break the ice by playing a few games. Ask participants if they have any favorites; if they do, play them. [Have a few in your back pocket just in case!]
- 6:40 p.m. Initiate a brief talk and discussion. For example, ask if any of the participants can relate the meaning of the Gospel reading from the Sunday morning

less talk, more action!

There's more to a youth group than bake sales!

While **fellowship is essential** to any youth group, there's one element that makes a Christian youth group unique: **service and ministry to others!**

The **Department of Youth, Young Adult, and Campus Ministry** wants to **challenge all of our parish youth groups** to mount a **national ministry – collecting unused paper icon prints to help Bishop Alejo of Mexico City and his missionary priests** in proclaiming the Gospel across their land.

Fr. Antonio Perdomo of McAllen, TX, on the Mexican border – he's pictured at left with Bishop Alejo – will make sure **your icons go to the right people!** Just get the word out to everyone in your parish, asking them bring their unused icons to church by **March 15, 2007**. Then pack them up and send them to **Fr. Antonio at 704 W. Sam Houston, PO Box 667, Pharr, TX 78577-0667**.

And be sure to **send photos of your youth group** undertaking this ministry so we can publish them in a future issue of **TOC**. Send photos to **yyadept@oca.org** or **info@oca.org**.



Divine Liturgy. Then read it and discuss how it can be applied to our daily lives today. Don't lecture or sermonize; let the youth talk. Prompt them by asking questions that will generate discussion. Ask for their opinions. Always direct the discussion back to the Gospel and what it means for us *now*. Close the discussion with a brief prayer.

- *7:00 p.m.* Let the youth know that the rest of the evening is for refreshments and "chilling" – that is, free time! Vary the activities according to their interests. For example, one week they could engage in playing board games, while the next week they could pursue a group art project. If a gym is available, schedule a volleyball game or some other activity. Occasionally, just let them hang out with no particular structured activity. The 11 to 14-year-olds are particularly active, so be ready for anything! Above all, know your group. Let them enjoy each other in their own way. Supply simple snacks chips, ice cream, soft drinks, pizza, etc. But give the youth some space, allowing the time to be less structured. And be sure you have enough leaders.

- *8:00 p.m.* Closing the evening with a final prayer, make closing announcements – including the next meeting date and location – and encourage the participants to invite others who may not have attended. Be flexible with the closing time, as sometimes things do run a little late.

While the "basic meeting" that follows a schedule similar to this sample constitutes the most foundational part of the group's mechanics, and while regularly and consistency are crucial, the Church's feasts and fasts always take precedence. A youth group is simply a means to an end. And the "end" is to make disciples. Consequently, a youth group should function *within* the life of the Church, not *apart* from it. It never takes the place of the services; rather, it must enhance and encourage more involvement in the parish while providing an opportunity for your youth to invite non-Orthodox Christian friends. For example, there is no reason why a youth group couldn't meet before Saturday Vespers or Vigil, with the youth participating in the service by singing, reading, and serving.

Other elements of a youth group include

defending the faith

Do not be deceived; evil company corrupts good habit.

— 1 Cor. 15:33

Faithful friends are sturdy shelter; whoever finds one has found a treasure.

— Sirach 6:14

Friendship in faith

Father David Subu

One way we defend the faith is by defending ourselves spiritually. But we also need to have friends in the faith, those who support us, correct us, listen to us, and encourage us. It's been said for many reasons that a Christian alone is no Christian at all. But certainly, being a Christian without a true brother or sister in Christ that we can call a spiritual friend is a difficult and dreary road to travel.

We often hear teens and young adults remark how the friends they made at church camp and other youth ministry programs are closer to them than many, if not most, of their friends and peers from school. This is natural, since such friendships are rooted in the shared experience of the Church's life and, shall we say, *peculiarities*. Church friends doesn't ask why we celebrate Easter on a different day, or why we don't eat cheeseburgers on certain days, or what's with the "odd wooden Virgin Mary picture" on our wall. There's something refreshing about being with someone to whom we never have to explain ourselves.

Faith friendships are also special because they can be deeper than others. Together we may have mutually struggled to understand the faith, shared the same unanswered questions, and talked late into the night about the mysteries of life, the universe, and everything else. Friends who are educated in the faith become great resources as we go through life because we know that they are walking the same spiritual road as us, and that they can help us in times of doubt, uncertainty, and temptation. Besides our parish priest, and sometimes before him, our faith friends are the ones we will call first when something is weighing heavily on our hearts.

We can try to go it alone, struggling with isolation and despair, but why should we? If we wish to preserve our faith, we will find that it is much more joyful to live "where two or three are gathered together" in Christ's name. Defending the faith is not meant to be done alone, without any help; rather, it is rooted in the sturdy shelter of our friendship with other Christians. And without such help, who could stand? ■

food for thought...

- 1 What friendships do I have in the Church? Do I know any faithful Orthodox Christians outside my family or parish?
- 2 To whom or where do I go when I have a question of faith? What type of "help" am I getting? How does this impact my faith?
- 3 What am I "missing" in my fellowship with other Christians? Have I been a good spiritual friend to others myself? If not, how can I change this?

outings and opportunities to minister to others. These are your "big sellers," so to speak, helping to generate interest, especially among young people "on the fringes." But when starting a group, it is important to explain that the primary reason for gathering is to get to know and experience other youth in the parish.

These initial ideas demonstrate that organizing a youth group is not the daunting task one might think. And it is often

the case that *starting* the group is the most difficult hurdle to overcome. The key is to keep things simple, relaxed, and calm – yet assertive. Ultimately, hold your first meeting, have fun, and you'll be surprised to see what develops! ■

Daniel Mathewson, a student at St. Tikhon's Seminary, South Canaan, PA, spent 25 years as a youth minister before his conversion to Orthodox Christianity.

NorthAmerica

For the third time since '94, NA's hierarchs meet face-to-face

His Beatitude, Metropolitan Herman was among some 30 North American hierarchs who attended the third conference of bishops sponsored by the Standing Conference of Canonical Orthodox Bishops in the Americas [SCOBA] convened in Chicago, IL October 3-6, 2006.

Similar meetings were held in Ligonier, PA in 1994 and Washington, DC in 2000.

SCOBA chairman, His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America, opened the gathering with welcoming remarks, in which he challenged the participants to work toward full cooperation among all Orthodox Christians in an effort to expand programs, cooperation, and social interaction.

The hierarchs engaged in an extensive discussion of the work of International Orthodox Christian Charities, which is currently offering assistance in Ethiopia, the West Bank, and other venues, as well as offering ongoing assistance to Hurricane Katrina victims. The work of the Orthodox Christian Mission Center, the Orthodox Christian Fellowship, and the recently

IN DEPTH

✓ READ the SCOBA hierarchs' **communiqué** at www.oca.org/news.asp?ID=1081&SID=19. ■

www.oca.org

organized Orthodox Christian Prison Ministry was also reviewed in detail. The hierarchs participated in workshops on the coordination and establishment of new parishes, the issue of sexual misconduct, and youth ministry. They also heard presentations and updates on the work of a number of pan-Orthodox initiatives, including ZOE for Life; the Orthodox Peace Fellowship; Project Mexico; the Orthodox Christian Association of Medicine, Psychology and Religion; and the Fellowship of the Transfiguration.

The conference concluded with the celebration of the Divine Liturgy at Holy Resurrection Serbian Orthodox Cathedral and a press conference, during which an official communiqué was released.

Other OCA hierarchs attending the conference were His Eminence, Archbishop Nathaniel of Detroit and the Romanian Archdiocese; His Eminence, Archbishop Job of Chicago and the Midwest; His Grace, Bishop Seraphim of Ottawa and Canada; and His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania. ■



Seminarians pause in front of St. Herman Seminary's All Saints of North America Chapel, Kodiak, AK.

OISM holds first-ever meeting in Alaska

For the first time in history, members of the Orthodox Inter-Seminary Movement [OISM] met in Alaska, hosted by the faculty and students of Saint Herman's Seminary October 14-18, 2006.

Eleven students from Saint Tikhon's Seminary, South Canaan, PA; Saint Vladimir's Seminary, Crestwood, NY; Holy Cross Greek Orthodox School of Theology, Brookline, MA; and Holy Trinity Seminary, Jordanville, NY, joined their peers from Saint Herman's to share their hopes and aspirations for serving the Church while visiting Orthodox sites in Anchorage and Kodiak.

His Grace, Bishop Nikolai of Sitka, Anchorage, and Alaska welcomed the seminarians in Anchorage, where they visited the diocese's Russian Orthodox Museum, worshipped at Saint Innocent Cathedral, and enjoyed a luncheon hosted by the cathedral ladies' society.

After a brief flight to Kodiak, they attended services and enjoyed fellowship with the faithful of Holy Resurrection Cathedral. The Very Rev. Chad Hatfield, dean of Saint Herman's Seminary, welcomed the students. In his introductory remarks, he noted that over the years, many people doubted that an OISM meeting could ever take place in Kodiak, but that through the intercessions of Saint Herman and by grace of God, the gather-

North America's hierarchs met for the third time in Chicago in October.



NorthAmerica

ing had become a reality.

After touring the seminary campus, the seminarians enjoyed a performance of traditional Y'upik dances.

The seminarians were especially grateful to visit Spruce Island, where Saint Herman spent many years of his life and where he initially was buried. [His relics, before which the seminarians prayed, were subsequently enshrined in Kodiak's Holy Resurrection Cathedral.] They celebrated the Akathistos Hymn in honor of Saint Herman in the island's Saints Sergius and Herman of Valaam Chapel.

After ending their meetings at the seminary, the students returned to Anchorage, where they enjoyed a dinner with Bishop Nikolai and other diocesan representatives.

"The hospitality we experienced provided us with a model of how we should treat our fellow Orthodox Christians, as well as the society of which we are a part," said Deacon Stephen Vernak, a student at Saint Tikhon's Seminary. "Much time, sacrifice, and love were offered abundantly by the Diocese of Alaska and Saint Herman's Seminary in preparation for our visit. We are especially thankful to all our benefactors; to our respective seminary administrators; to Father Chad and the community of SHS for their hospitality, event coordination, and friendship; and to Bishop Nikolai for his blessing to travel in the Diocese and for his hospitality." ■

2007 inter-Orthodox camp conference January 25-27

The fifth annual inter-Orthodox camping conference will be held in Phoenix, AZ, January 25-27, 2007.

Sponsored by the Orthodox Christian Camping Association and hosted by the Greek Orthodox Archdiocese of America's Office of Camping Ministries, the conference will focus on the theme "Creating a Mission-Minded Camp."

The Rev. Kevin Scherer, newly appointed executive director of Orthodox Christian Fellowship and creator and executive director of Orthodox Youth Outreach, a short term mission outreach pro-



John Mindala

NYC site of UN Orthodox prayer service

His Beatitude, Metropolitan Herman, was among several hierarchs attending the sixth annual Orthodox Prayer Service for United Nations community held at Saint Vartan Armenian Cathedral, New York, NY, on October 10, 2006.

The annual service is sponsored by the Joint Commission of the Standing Conference of the Canonical Orthodox Bishops in the Americas [SCOBA] and the Standing Conference of Oriental Orthodox Churches in America [SCOOC].

Hundreds of NY-area faithful joined members of the UN community for the service, which was celebrated according to the Coptic tradition. After the service, special prayers of supplication for world peace were offered.

Mr. Edward Mortimer, UN director of communications, read a statement on behalf of the UN's two-term secretary general, H. E. Mr. Kofi Annan, who was unable to participate in the service. Mr. Mortimer accepted a certificate of recognition from the SCOBA and SCOOC hierarchs on behalf of Mr. Annan. ■

gram for teenagers, will deliver the keynote presentations. He will share his insights and experience in helping young people understand Christ's commission to share the Gospel.

The conference is open to all Orthodox Christian camp directors, counselors, chaplains, and personnel.

Registration forms and other conference information may be found on-line at www.youth.goarch.org. ■

SCOBA hierarchs issue statement on school violence

Hierarchs attending the Bishops' Conference convened by the Standing Conference of Canonical Orthodox Bishops in the Americas in Chicago October 3-6, 2006, issued the following statement concerning recent incidents involving violence in schools.

"We express our sincere concern over the ever-increasing acts of violence that have been perpetrated in the schools of this nation," the statement begins. "We call upon all civil and religious leaders to address this evil that has caused these tragic incidents. We especially bemoan the loss of innocence of the youth of this nation who have been the target of this violence."

"We express our heartfelt sympathy to the victims and to their families and offer our prayers to the Almighty God for those involved," the statement concludes. "Finally, we pray for the eternal rest of those who lost their lives in these tragic acts of senseless violence."

His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America chaired the meeting. Among the hierarchs representing the Orthodox Church in America was His Beatitude, Metropolitan Herman. [See related story on page 26.] ■

Retirement from 16

Bishop Tikhon retires

esan court. He served as dean of the Pacific Southwest Deanery from 1981 to 1984, after which he was appointed diocesan chancellor.

At an extraordinary diocesan assembly held in San Francisco on March 12, 1987, he was elected Bishop of San Francisco. The following week, he was elected to the see by the members of the Holy Synod of Bishops. On the eve of the Great Feast of the Annunciation 1987, he was tonsured to monastic rank with the name Tikhon at Saint Tikhon's Monastery, South Canaan, PA, after which he was elevated to the rank of archimandrite at Christ the Savior Church, San Francisco, CA, by His Grace, Bishop [now Archbishop] Job, then temporary administrator of the Diocese of the West. On May 30, 1987, he was consecrated to the episcopacy at Holy Trinity Cathedral, San Francisco.

Bishop Tikhon's tenure has been characterized by a significant increase in the number of missions and new parishes in the Diocese of the West, the expansion of the diocese's deaneries and departments, the establishment of a deanery to meet the needs of recent immigrants, and numerous charitable endeavors.

At the Holy Synod of Bishops' fall 2006 session, Metropolitan Herman expressed gratitude for Bishop Tikhon's ministry and asked that the Lord grant him many years as he enters retirement. ■

DCE from 20

DCE conference

ultimate sense.

The Very Rev. David Mahaffey, rector of Saint Michael Church, Old Forge, PA, emphasized the need to provide enjoyable classes for older teens and adults. To illustrate his points, he presented a sample education session based on the popular TV program, "Who Wants to be a Millionaire?"

Deacon Joseph Matusiak, director of the OCA Department of Youth, Young Adult, and Campus Ministry, presented a variety of challenging insights on the faith development of teens. While emphasizing that there are no "tricks" for keeping teens active in the Church, he noted that it is imperative for parents, clergy, teachers, and youth ministers to provide a loving and open environment to "get teens involved."

A final presentation by Mrs. Jewel Ann Stefanar focused on parish-wide education.

The Very Rev. John Matusiak introduced the theme by stressing the importance of the Church's four "ships" – worship, fellowship, stewardship, and discipleship – by which our fundamental relationship with God, others, and ourselves is experienced and shared.

Among those conducting workshops were Mrs. Myra Kovalak and Mrs. Daria Petrykowski, who shared valuable insights into the elements of lesson planning; Mrs. Christine Zebrun and Mrs. Tamara Cowan, who stressed the importance of providing a welcoming atmosphere in the classroom; Deacon Joseph Matusiak, who shared practical ideas for ministering to and with teens; and Mrs. Victoria Jones and Mrs. Veronica Bilas, who joined Mrs. Zahirsky in sharing insights into what constitutes "good teaching." A special workshop on parish ministry, attended by over 60 seminarians, also was conducted by Father John Matusiak.

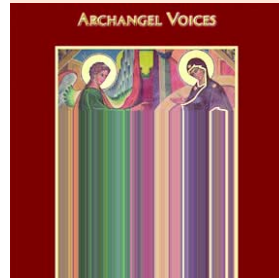
Much credit is due to Mrs. Alexandra Safchuk, DCE co-chair, and Ms. Maria Proch, education director for the Diocese of Eastern Pennsylvania, in organizing the conference and for laying the foundation for similar regional conferences slated to be held in the coming year. ■

Fr. Basil Zerbrun is rector of St. Barbara Church, Ft. Worth, TX.

RESOURCES

Sounds and images

✓ Archangel Voices, a 12-voice ensemble under the direction of **Dr. Vladimir Morosan**,



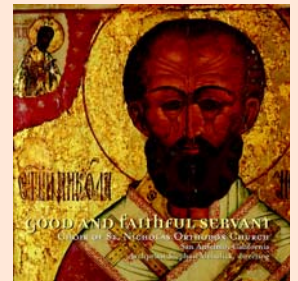
just released an impressive new CD – **Christ is Born! Give Glory!** – featuring a selection of hymns and carols for the Feast of the Nativity. The recording offers compositions and arrangements by

some of North America's leading composers and arrangers.

Order for \$16.98 plus postage on-line at www.archangelvoices.com/Christ_is_born.htm, by phone at 800/326-3132, or by writing to **Archangel Voices, 7925 Silverton Ave., Ste. 501, San Diego, CA 92126.** ■

✓ Join the choir of **St. Nicholas Church, San Anselmo, CA** in celebrating their

parish's 50th anniversary by ordering **Good and Faithful Servant**, a unique CD featuring hymns from the liturgical year. Under the direction of **Fr. Stephen Meholick**, rector, the



choir offers a selection of rarely-heard melodies rooted in southwestern Rus, along with the works of contemporary composers and cantors.

Order on-line for \$17.00 at

www.stnicholasmarin.org/cd.html. ■

✓ A delight for the eyes! A new 405-page book, **Miracle on the Monastery Mountain**, features 600 stunning photos and text by **Dr. Douglas Lytle**, profes-

sor emeritus at the Rochester Institute of Technology's School of Photographic Arts and Sciences, that trace the miraculous history and spirituality of Mt. Athos.

Visit www.athosmonasteries.com to order this magnificent volume. ■

SERBIA

Differences between Orthodox, Catholics revealed at meeting

An international gathering of Orthodox and Roman Catholic leaders in Belgrade has offered signs of stabilizing relations between the two traditions but also intra-Orthodox tension between Moscow and Constantinople, participants at the gathering say.

The Orthodox and Catholic leaders gathered in Serbia from September 18–25, 2006, to restart a dialogue that broke off in 2000 because of post-communist tensions in Eastern Europe over “uniatism,” or the role of Greek Catholic churches that are faithful to Rome but which practice the Byzantine liturgy.

While no major breakthroughs were reported, the 30 leaders from each side discussed a document on the nature of the Church dating back to 1990, which was “carefully examined in a shared spirit of genuine commitment to the search for unity,” a joint statement on the web site of the Serbian Orthodox Church noted.

A committee was set up to bring a revised text back to another meeting in 2007.

The joint commission was established in 1979 when Pope John Paul II visited Istanbul, once the Byzantine Christian capital of Constantinople, and which is the seat of the Ecumenical Patriarchate. But after the collapse of communism, meetings of the commission were marked by tensions between Orthodox and Catholics in Eastern Europe and the former Soviet Union.

Those conflicts are said to have eased markedly under Pope Benedict XVI, and the Vatican and the Moscow Patriarchate, which oversees the world's largest Orthodox population, now emphasize common goals.

Still, the meeting was marked by tension between the Orthodox patriarchates of Moscow and Constantinople, which are in an increasing tug-of-war for dominance in the post-Soviet Orthodox world.

WorldBriefs

CYPRUS

Church of Cyprus elects Primate

The lengthy process to elect a new Primate for the autocephalous Orthodox Church of Cyprus drew to an end with the enthronement of His Beatitude, Archbishop Chrysostomos II in Nicosia's 17th century Cathedral of Saint John on November 12, 2006.

One week earlier, Archbishop Chrysostomos, who had served as Bishop of Paphos since 1978, was elected to succeed the 79-year-old Archbishop Chrysostomos I, who has been unable to carry out his ministry for several years due to Alzheimer's disease.

Born in 1941, Archbishop Chrysostomos entered monastic life at Saint Neofytos Monastery in Paphos. After his 1972 graduation from the Theological School of the University of Athens, he returned to Paphos, where he was elected abbot of the monastery.

The Church of Cyprus traces its origins to the apostle Barnabas, who tradition holds evangelized the island in 45 AD.

The Church, which was declared self-governing at the third Ecumenical Council in Ephesus in 431 AD, claims

Archbishop Chrysostomos II

some 700,000 faithful and plays a strong role in political issues.

In his enthronement address, Archbishop Chrysostomos said that the Church would continue to have a say in issues affecting the island nation, which is divided between the Greek Cypriot south, whose government is recognized internationally, and the Turkish Cypriot north, which in 1974 was invaded by Turkey. ■

CONSTANTINOPLE

Ecumenical Patriarch reacts to Pope's comments

His All-Holiness, Ecumenical Patriarch Bartholomew I, expressed deep concern over remarks made by Pope Benedict XVI in a speech he delivered to an academic audience at the University of Regensburg on September 12, 2006.

Quoting a Byzantine emperor's views on Islam, the Pope's speech generated in

Russian Orthodox Bishop Hilarion of Vienna and Austria lodged an official complaint to Cardinal Walter Kasper, the Vatican's top official for Church unity who is the commission's Catholic co-president, the Interfax news agency reported.

Bishop Hilarion had objected to the document's definition of the status of Rome and that of Constantinople. He also rejected an amended text that had been suggested to try and take account of his objections.

But when Cardinal Kasper proposed that an amended text be put to the vote, most Orthodox Churches sided against Moscow and voted for the amendment. ■

Source: Ecumenical News International/ *Sophia Kishkovsky*

Patriarch to 30

Scouts enjoy annual EOCS retreat

GARRISON, NY – Nearly 200 Orthodox Christian boy and girl scouts gathered at St. Basil Academy here recently for the 46th annual retreat sponsored by the Eastern Orthodox Commission on Scouting [EOCS].

Among the clergy facilitating the retreat was Fr. John Bacon, Bridgewater, MA, pictured below [back row, left].

Founded by SCOBA in 1960, EOCS provides programs for Orthodox scouts. Visit its web site at www.eocs.org. ■

Interns from 18

Despite the “world”

young working parish families who live only 15 minutes away.

Their sacrifices witness to the possibilities inherent in faith. Their example proves to us that “with God all things are possible.” And despite the fragile and tattered external “robes” of the Church, despite the institutional failures, the perennial jurisdictional divisions and territorial competitions – these young souls have penetrated into something much deeper and life-giving within the Church. From their own diverse parishes, from other Christian traditions, they have touched the essence of Orthodoxy, and have allowed their own lives to be reshaped – literally converted – by this unquenchable gift of God’s Kingdom, by the Light of Christ, which the darkness of the world is powerless to overcome.

Pray for and support these young souls, for it is concretely in them, and not in any abstract programs, that the future hope of the Church resides. ■

Fr. Alexis Vinogradov is rector of St. Gregory the Theologian Church, Wappingers Falls, NY.

Patriarch from 29

Ecumenical Patriarch reacts

tense concern throughout the world.

“Today, dialogue is more useful and necessary in relation to the past,” said Patriarch Bartholomew. “For this reason, our only course should be toward sincere dialogue based on tolerance.”

Defining his position as one of mutual love and respect, the Ecumenical Patriarch suggested that, “while there are so many possibilities for cooperation and common values, particularly among the three monotheistic religions, it is necessary to avoid situations which can offend each others beliefs.” ■

A “bird’s eye view” of the new dome on Minneapolis’ St. Mary Cathedral.

Historic Minneapolis cathedral undertakes major renovation

MINNEAPOLIS, MN – St. Mary Cathedral here has been a city landmark since St. Tikhon, during his tenure as archbishop of North America, blessed its cornerstone in 1905.

Replacing a wooden church built in the 1880s, shortly before St. Alexis Toth brought the community back to the Orthodox faith, the cathedral’s massive central copper dome and four cupolas weathered 100 years of snow, rain, and hail before the need to replace them became evident a few years ago.

In 2005, the faithful initiated an ambitious \$6.7 million capital campaign to renovate the historic brick structure. The first phase involved the replacement of the copper surfaces of the domes. Future plans call for the renovation of the cathedral’s interior and the parish center, which stands on the site of North America’s first theological seminary.

Remarkable photos of the renovation of the domes may be viewed on-line at www.stmarysoca.org.

With tons of new copper in place, the question was raised as to what to do with the old copper, according to Fr. Andrew Morbey, dean. Through the effort of several creative volunteers, crosses in a variety of sizes were stamped out of the copper, creating unique “relics” of the venerable cathedral. The crosses are available for sale, and they already have generated significant funds from the cathedral’s faithful and friends throughout North America.

The unique mementos may be purchased by contacting the cathedral office at 612/781-7667 or by sending an e-mail to Lynn Bjornnes at lynn@tcinternet.net. ■

Communities

Send photos and news to TOC Communities, One Wheaton Center 912, Wheaton, IL 60187 or to info@oca.org.

Illinois brothers receive Alpha-Omega, Eagle Scout awards

ROYALTON, IL – Arthur and Michael Capps, members of the Protection of the Virgin Mary Church here, were awarded the Eastern Orthodox Committee on Scouting's Alpha-Omega award during a recent visit of Archbishop Job of Chicago and the Midwest.

The brothers also received Eagle Scout certificates from Leonard Cook, EOCS outreach coordinator.

Among the projects undertaken by the 17-year-old scouts was the cleaning of the large chandelier that graces the 90-year-old church.

"Each crystal was removed individually cleaned with a toothbrush and special solution," said Michael.

"The project allowed us to give back something to our church," Arthur added. "This is the only Orthodox church in the area, and it's always been beautiful; now, it's a little brighter!"

Fr. George Gulin is rector of the parish. ■

Archbishop Job presents scouting awards to Arthur and Michael Capps.

Kenosha, WI parish launches spiritual life center

KENOSHA, WI – The faithful of St. Nicholas Church here recently embarked on a new ministry of hospitality and healing through its newly established Spiritual Life Center.

Housed in the parish's refurbished former rectory, the center provides an inviting gathering space for classes, lectures, coffee houses, and other public events, according to Fr. Stephen Hrycyniak, rector.

"We wanted to create an environment where people would feel free to drop in for a cup of tea and talk about whatever is on their mind," said Fr. Stephen. "The center helps people make those connections."

The center also serves as an internship site for Loyola

University's Institute of Pastoral Studies, where student interns can practice their skills while ministering to the needs of parish members and the community at large.

Parish council president, Dr. Mary Nunchuck, a psychiatrist and certified addictionologist, is the center's clinical director, while three registered nurses from the parish staff the nursing ministry.

More information on the center may be found on the parish web site at www.stnicholaskenosha.org. ■

Fr. Stephen Hrycyniak blesses St. Nicholas spiritual life center.

Fr. Ressetar honored

HARRISBURG, PA – Metropolitan Herman and Bishop Tikhon of Philadelphia and Eastern PA presided at the Divine Liturgy marking the retirement of Fr. Daniel Ressetar at Christ the Saviour Church here on Sunday, September 24, 2006.

Fr. Daniel and his wife Theodora have served Christ the Saviour since the 1960s, when the parish was a fledgling mission. Among his many accomplishments, Fr. Daniel spearheaded the building of the parish's new church.

At a festive banquet that followed the Liturgy, faithful and friends enjoyed a video tracing the Ressetars' ministry in and to the growing parish. ■

Fr. Daniel and Theodora Ressetar [far left] with Metropolitan Herman, Bishop Tikhon, and clergy concelebrating at the Divine Liturgy marking Fr. Daniel's retirement.

Communities

Parishes remember 9/11 victims

BAYONNE, NY – On the fifth anniversary of the 9/11 attacks, Fr. Joseph Lickwar, chancellor of the Diocese of Washington and New York, and Fr. Arkadi Mironko, rector of SS. Peter and Paul Church here, participated in the dedication of a new memorial signifying the struggle against world terrorism.

Designed by a Russian artist of Georgian birth, Zurab Tsereteli, the 100-foot monument is a gift to the US by Russian President Vladimir Putin and the Russian people. It stands at Bayonne's Military Ocean Terminal, overlooking lower Manhattan's skyline and the Statue of Liberty.

A jagged vertical opening, in which a 40-foot silver tear-drop is suspended, divides the monument. "The tear symbolizes sadness over the grief that will become the tear of happiness in the future, when terrorism is defeated," the artist said.

The names of those who died on September 11, 2001, and in the 1993 attack on the World Trade Center are etched in the monument's granite base.

Fr. Arkadi Mironko

Among those attending the ceremony were former US President Bill Clinton; Sergey Mironov, chairman of the Council of the Russian Parliament, who represented President Putin; US Homeland Security secretary Michael Chertoff, who represented US President George W. Bush; and numerous New Jersey officials.

"The monument will serve as a symbol of Russian-American unity against world terrorism," said Bayonne mayor and state senator Joseph V. Doria, Jr., in his remarks. ■

Helping Moscow's needy Archimandrite Zacchaeus [right] and Sergei Alikov, warden of St. Catherine the Great Martyr Church, distribute clothing, non-prescription medicine, and other necessities to Moscow's needy and homeless.

OCA representation church reaches out to Moscow's needy

MOSCOW, RUSSIA – Members of St. Catherine the Great Martyr Church, the Representation of the Orthodox Church in America here, recently distributed warm winter clothes, backpacks, non-prescription medicine, and school supplies to the city's needy.

"The parish humanitarian aid and charities coordinator, Mr. Namerud Negash, located several families, including those living under poverty level, as well as the homeless, that were in need of assistance, and invited them to participate in the Sunday Divine Liturgy," said Archimandrite Zacchaeus, dean. "The items, which were donated by 'Warm the Children,' an organized group of Orthodox Christians from parishes throughout New York and New Jersey who work together under the direction of Mrs. Barbara Nafranowicz, were distributed."

The faithful of St. Catherine's have been working closely with "Warm the Children" for several years in helping distribute donated items with love and prayers to the needy of Moscow. ■