

The Orthodox Church



**O Lord, how manifold are Thy works,
in wisdom hast Thou made them all!**

Official

No. 477 ■ APRIL 2007

■ RECEPTIONS

CLEENEWERCK, The Rev. Laurence, is canonically received into the ranks of clergy of the Orthodox Church in America by Metropolitan Herman from the Ukrainian Orthodox Church of the USA, transferred to the omophorion of Bishop Benjamin of San Francisco and the West, and attached to the Diocese of the West/ April 30, 2007.

■ ORDINATIONS

CHUTA, James was ordained to the Holy Diaconate by Bishop Tikhon of Philadelphia and Eastern PA at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA. He is under the omophorion of Bishop Tikhon and attached to the Diocese of Eastern PA/ April 21, 2007.

CHUTA, Deacon James was ordained to the Holy Priesthood by Bishop Tikhon of Philadelphia and Eastern PA at Elevation of the Holy Cross Church, Williamsport, PA. He is under the omophorion of Bishop Tikhon and attached to the Diocese of Eastern PA/ April 29, 2007.

DONOVAN, Brian P. was ordained to the Holy Diaconate by Bishop Nikon of Boston, New England, and the Albanian Archdiocese at Holy Trinity Church, Springfield, VT. He is under the omophorion of Bishop Nikon and attached to the Diocese of New England/ April 28, 2007.

FLOM, Deacon Richard was ordained to the Holy Priesthood by Metropolitan Herman at St. Tikhon of Zadonsk Monastery Church, St. Tikhon's Seminary, South Canaan, PA. He is under the omophorion of Metropolitan Herman/ March 3, 2007.

JORDAN, Kurt Edward was ordained to the Holy Diaconate by Archbishop Seraphim of Ottawa and Canada at St. Herman of Alaska Church, Langley, BC, Canada. He is under the omophorion of Archbishop Seraphim and attached to the Archdiocese of Canada/ April 1, 2007.

KONKLE, John W. was ordained to the Holy Diaconate by Bishop Nikon of Boston, New England and the Albanian Archdiocese at St. Jacob of Alaska Mission, Montpelier/Northfield Falls, VT. He is under the omophorion of Bishop Nikon and attached to the Diocese of New England/ April 29, 2007.

MATHEWSON, Daniel was ordained to the Holy Diaconate by Metropolitan Herman at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA. He is under the omophorion of Metropolitan Herman/ April 10, 2007.

[PANCHUK], Monk Samuel was ordained to the Holy Diaconate by Archbishop Seraphim of Ottawa and Canada at Entrance of the Theotokos Chapel, Holy Transfiguration Hermitage, Gibson's Landing, BC, Canada. He is under the omophorion of Archbishop Seraphim and attached to the Archdiocese of Canada/ March 31, 2007.

RASSAM, Joseph (Yousuf) was ordained to the Holy Diaconate by Bishop Benjamin of San Francisco and the West, at Holy Virgin Mary Cathedral, Los Angeles, CA. He is under the omophorion of Bishop Benjamin and attached to the Diocese of the West/ April 1, 2007.

SOUCEK, Deacon John was ordained to the Holy Priesthood by Metropolitan Herman at St. Tikhon of

Zadonsk Monastery Church, South Canaan, PA. He is under the omophorion of Metropolitan Herman/ April 21, 2007.

VERNAK, Deacon Stephen was ordained to the Holy Priesthood by Bishop Tikhon of Philadelphia and Eastern PA on behalf of Metropolitan Herman at Christ the Saviour Church, Paramus, NJ. He is under the omophorion of Metropolitan Herman/ April 28, 2007.

■ ASSIGNMENTS

CHUTA, Deacon James is attached to Elevation of the Holy Cross Church, Williamsport, PA/ April 21, 2007.

CHUTA, The Rev. James is attached to Elevation of the Holy Cross Church, Williamsport, PA/ April 29, 2007.

CLEENEWERCK, The Rev. Laurence awaits assignment/ April 30, 2007.

DONOVAN, Deacon Brian P. is attached to Holy Trinity Church, Springfield, VT/ April 28, 2007.

FLOM, The Rev. Richard is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ March 3, 2007.

JORDAN, Deacon Kurt Edward is assigned to St. Herman of Alaska Church, Langley, BC, Canada/ April 1, 2007.

KONKLE, Deacon John W. is attached to St. Jacob of Alaska Mission, Montpelier/Northfield Falls, VT/ April 29, 2007.

MATHEWSON, Deacon Daniel is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ April 19, 2007.

OLSEN, The V. Rev. Peter, who was acting rector, is appointed rector of St. Basil Church, Watervliet, NY/ April 11, 2007.

[PANCHUK], Hierodeacon Samuel is attached to Holy Transfiguration Hermitage, Gibson's Landing, BC, Canada/ March 31, 2007.

RASSAM, Deacon Joseph (Yousuf) is attached to Holy Virgin Mary Cathedral, Los Angeles, CA/ April 1, 2007.

SOUCEK, The Rev. John is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ April 21, 2007.

VERNAK, The Rev. Stephen is attached to St. Tikhon of Zadonsk Monastery Church, St. Tikhon's Seminary, South Canaan, PA/ April 28, 2007.

■ ON LOAN

[COOKE], Achimandrite Gabriel is released from St. Paul the Apostle Church, Las Vegas, NV to the omophorion of His Eminence, Metropolitan Gerasimos of San Francisco, and the Greek Orthodox Archdiocese of America. He is on loan for an indefinite period/ March 27, 2007.

■ SUSPENDED

KONDRATICK, Protopresbyter Robert S. is suspended from all priestly duties/ April 19, 2007.

No. 478 ■ MAY 2007

■ ORDINATIONS

ABETTI, Deacon Caleb was ordained to the Holy Priesthood by Bishop Nikon of Boston, New England, and the Albanian Archdiocese on behalf of Metropolitan Herman at St. Jacob of Alaska Mission, Montpelier/

Northfield Falls, VT. He is attached to the omophorion of Metropolitan Herman/ March 10, 2007.

CHARLES, Protodeacon Daniel was ordained to the Holy Priesthood by Bishop Nikolai of Sitka, Anchorage, and Alaska at St. Innocent Cathedral, Anchorage, AK. He is under the omophorion of Bishop Nikolai and attached to the Diocese of Alaska/ May 6, 2007.

COATS, Paul D. 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/ May 19, 2007.

FELDMAN, Theodore was ordained to the Holy Diaconate by Bishop Nikon of Boston, New England and the Albanian Archdiocese at Holy Trinity Cathedral, Boston, MA. He is under the omophorion of Bishop Nikon and attached to the Diocese of New England/ December 24, 2006.

JONES, Timothy was ordained to the Holy Diaconate by Archbishop Job of Chicago and the Midwest at SS. Cyril and Methodius Church, Milwaukee, WI. He is under the omophorion of Archbishop Job and attached to the Diocese of the Midwest/ September 12, 2006.

RIVERS, Paul 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/ January 30, 2007.

UHRIN, Gregory was ordained to the Holy Diaconate by Bishop Nikon of Boston, New England, and the Albanian Archdiocese at Holy Resurrection Church, Claremont, NY. He is under the omophorion of Bishop Nikon and attached to the Diocese of New England/ March 11, 2007.

URBANOWICZ, Maximus R. was ordained to the Holy Diaconate by Metropolitan Herman at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA. He is under the omophorion of Metropolitan Herman/ May 20, 2007.

WESTRATE, Christopher was ordained to the Holy Diaconate by Bishop Nikon of Boston, New England and the Albanian Archdiocese at Holy Trinity Cathedral, Boston, MA. He is under the omophorion of Bishop Nikon and attached to the Diocese of New England/ May 6, 2007.

■ ASSIGNMENTS

ABETTI, The Rev. Caleb is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ March 10, 2007. He is released from this assignment and from the omophorion of Metropolitan Herman, transferred to the omophorion of Bishop Nikon of Boston, New England, and the Albanian Archdiocese/ May 31, 2007. He is appointed rector of St. Jacob of Alaska Mission, Montpelier/Northfield Falls, VT/ June 1, 2007.

BRUNER, Deacon Gregory is released from duties at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY and from the omophorion of Metropolitan Herman, and transferred to the omophorion of Archbishop Job of Chicago and the Midwest. He awaits assignment/ May 31, 2007.

CANTRELL, The Rev. Matthew [Brice] is released from duties at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY and from the omophorion of Metropolitan Herman; transferred to the omophorion of

The Orthodox Church

The Orthodox Church [ISSN 0048-2269] is published bimonthly by the Orthodox Church in America, PO Box 675, Syosset, NY 11791-0675.

Periodical postage paid at Brentwood, NY and additional mailing offices.

POSTMASTER: Send address changes to PO Box 675, Syosset, NY 11791-0675.

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Archbishop of Washington and New York
Metropolitan of All America and Canada
Primate of the Orthodox Church in America

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SUBSCRIPTION/CIRCULATION OFFICE

Subscriptions: \$30.00/year US, \$40.00/year elsewhere. Subscription requests and changes of address should be sent by e-mail to lydia@oca.org, by calling 516.922.0550, by sending a fax to 516.922.0954, or by writing to the following address.

TOC Circulation Office
 PO Box 675, Syosset, NY 11791-0675

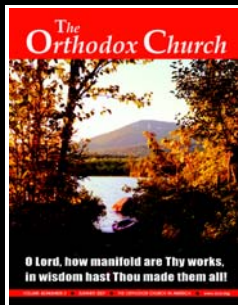
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Printed by TSO General Corporation, Brentwood, NY 11717.

Our Cover

"O Lord, how manifold are Thy works..."

SCOBA bishops renew challenge to display wise stewardship of God's creation/
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Cover photo/ Eric Meng, Chicago

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After 80-plus years, the Moscow Patriarchate and the Russian Orthodox Church Outside Russia reconcile

On May 17, 2007, the Act of Canonical Communion was signed at Moscow's Christ the Savior Cathedral by Patriarch Aleksy of Moscow and Metropolitan Laurus of the Russian Orthodox Church Outside of Russia [ROCOR], ending the 80-year division within Russian Orthodoxy. At this ceremony, Patriarch Aleksy and Metropolitan Laurus, as well as the President of the Russian Federation, Vladimir Putin, offered reflections on the significance of the day.

The celebration of the Divine Liturgy of the Feast of the Ascension followed the ceremony. Bishops, priests, and deacons of the Moscow Patriarchate and the Russian Orthodox Church Outside of Russia concelebrated with Patriarch Aleksy and Metropolitan Laurus, thus sharing in the eucharistic communion which is at the heart of canonical communion.

Several days earlier, Metropolitan Herman wrote to Patriarch Aleksy, expressing thanksgiving to God for the ecclesial reconciliation within the Russian Orthodox, and stating that this reconciliation "has also opened the way towards mutual understanding between the Russian Orthodox Church Outside of Russia and the Orthodox Church in America." The Primate of the OCA then observed that "we are already engaged in a mutual effort to strengthen our relationships here in the United States and Canada."

Finally, Metropolitan Herman wrote, "in order to give a sign that we will continue on this road in North America" he was sending me, as Director of External Affairs for the Orthodox Church in America, to be present at the divine services and the other events accompanying the historic canonical reconciliation within Russian Orthodoxy.

On May 17 at Christ the Savior Cathedral I was present at the signing of the Act of Canonical Communion and at the Divine Liturgy. It was a joy to receive Holy Communion, and thus to be not only a witness but also a participant in the restoration of eucharistic communion. Archimandrite Zacchaeus, the representative of the Orthodox Church in America in Moscow, after celebrating the Divine Liturgy of Ascension Day at our Saint Catherine's Church, by invitation of the Patriarch also participated in the banquet following the events at Christ the Savior Cathedral. The other Orthodox representatives residing in Moscow were invited to the banquet as well, and Bishop Nifon of the Patriarchate of Antioch offered greetings on behalf of the representation churches in Moscow.

On May, 19 both Archimandrite Zacchaeus and I were invited to participate in the concelebration of the Divine Liturgy at Butovo, joining Patriarch Aleksy and Metropolitan Laurus, as well as hierarchs and clergy of the Moscow Patriarchate and the ROCOR and several representatives of other Orthodox Churches. This joyful concelebration was quiet testimony to the restoration of eucharistic communion between the ROCOR and the whole family of Orthodox patriarchates and churches. We all participated in the fellowship of the banquet afterwards.

On May 20, I was invited to the Divine Liturgy in the Uspensky Cathedral in the Kremlin, where I received Holy Communion, and to the banquet which followed.

The customary order at each Liturgy was followed, with commemoration by name of the heads of all the Orthodox patriarchates and autocephalous churches, beginning with the Ecumenical Patriarch Bartholomew and ending with Metropolitan Herman of the Orthodox Church in America.

At each of the banquets, Patriarch Aleksy gave me his blessing to offer greetings on behalf of Metropolitan Herman. On each occasion, the greeting began with congratulations on behalf of the Primate and Holy Synod of

the Orthodox Church in America, as well as the clergy and faithful of our Church, and expressions of shared joy at the reconciliation.

During the three days, the greetings I offered included several additional themes.

1. The Orthodox Church in America is not and cannot be indifferent to the joys and sorrows of the Russian Orthodox Church.

2. The Orthodox Church in America is especially mindful of the Church of Russia's missionary work in North America, starting with the arrival of missionary monks from Valaamo [Karelia] on Kodiak Island [Alaska] in 1794, and continuing with Saint Innocent [priest and bishop and great missionary in Alaska and Siberia], Saint Tikhon [Archbishop in North America and Patriarch and Confessor of Moscow], and the Tomos of Autocephaly in 1970 [which affirmed both Orthodox mission and Orthodox unity].

3. The ecclesial reconciliation between the Moscow Patriarchate and the ROCOR opens the way to collaboration between the ROCOR and the OCA in Orthodox witness and mission in North America.

4. The consecration of three altars at the new church [Resurrection of Christ, New Martyrs, and Saint Tikhon] in Butovo brought to mind the relation of the Moscow Patriarchate, the Russian Orthodox Church Outside of Russia, and the Orthodox Church in America to the martyrs and confessors of Russia. The Church in Russia offered the martyrs themselves, while being prevented from publicly bearing witness to their sacrifice; the Russian Orthodox Church Outside of Russia, separated from the Moscow Patriarchate and living outside of Russia, publicly honored and glorified the martyrs; the Orthodox Church in America, in eucharistic communion with the Moscow Patriarchate after receiving autocephaly in 1970, never betrayed its duty of bearing public witness in the world to the martyrs and confessors.

5. The celebrations of the Divine Liturgy at the Uspensky Cathedral in the Kremlin – starting in the early 1990s – offer a sign of the return of the Russian Orthodox Church to its historic role of offering public testimony to the Orthodox faith in the midst of Russian society.

These themes are relevant not only to the events in Moscow. They are appropriate themes for further reflection as we build our common Orthodox witness in collaboration with all Orthodox Christians in North America, including the Russian Orthodox Church Outside of Russia.

As I recall the events in Moscow in mid-May, in midst of the many vivid memories, the service at Butovo has a special place. In the years 1937-1938, the place called Butovo – then in the countryside, now at the outskirts of Moscow – was a killing field. More than twenty thousand people were shot and buried there in mass graves by the NKVD. Approximately one thousand of the people killed at Butovo died for their Orthodox faith – hierarchs and clergy, monastics and laity, men and women. More than three hundred of these have been canonized as martyrs. Patriarch Aleksy, recalling the place of the crucifixion of Christ, has called the Butovo site one of the many Russian Golgothas. In the Butovo church's lower level [which is also a church], the prison photos of some of the victims are arranged in a very moving wall exhibit, and in several glass cases there are selections of the personal belongings of victims. The priest of this newly-built church is the grandson of one of the martyrs who died at Butovo.

May the memory and witness and prayers of the martyrs of the twentieth century give life and steadfastness to our own witness in the twenty-first century. ■

WISDOM

from the Fathers

Saint Clement of Rome

And so, after receiving their instructions and being fully assured through the resurrection of Our Lord Jesus Christ, as well as confirmed in faith by the Word of God, they [the apostles] went forth, equipped with the fullness of the Holy Spirit, to preach the Good News that the Kingdom of God was close at hand.

Saint John Chrysostom

And while the stones of His tomb were fastened upon the vault and the seals yet upon them, the dead One arose; the crucified One, pierced with nails, having filled His eleven disciples with His mighty power, sent them to men throughout all the world to be the common healers of their kind, to correct their way of living, to spread through every part of the earth the knowledge of their heavenly doctrines, to bring down the tyranny of devils, to teach those great and unspeakable blessings, to bring to us the Good News of the soul's immortality, and the eternal life of the body, and rewards which are beyond conception and shall never have an end.

Saint Cyril of Jerusalem

Just as those who are conscripting soldiers examine the age and physical condition of those being drafted, so also the Lord, in enlisting souls, examines their attitudes. If anyone harbors hypocrisy, even in secret, He rejects him as unfit for true service. But He readily gives His grace to whomever is found worthy. He does not give holy things to dogs; but where He perceives a good conscience, He gives the wondrous and saving seal. ■

That's the Spirit

Father Vladimir Berzonsky

Orthodoxy does not persuade or try to compel; it charms and attracts.
— Fr. Sergius Bulgakov

Evangelism by allurement

Odd but true. So many people I've known have found their way to Orthodox Christianity by

fascination. Bishop Kallistos Ware is one of the many who tell their tale of having visited an Orthodox church and been caught up in the rituals and ways of worship. It seems like a feminine method of garnering devotees, but the word for the Church is feminine, and maybe that's appropriate. Even the manner in which we go about presenting ourselves is feminine. The Old World adage —

"He chased her until she caught him" — applies. We don't really go on the prowl for converts; they come to us. It's not normal, it's not what the Lord demands in the passage that closes the Gospel of Saint Matthew [28:19]: "Go therefore and make disciples of all the nations, baptizing them, teaching them to observe all I have commanded you..."

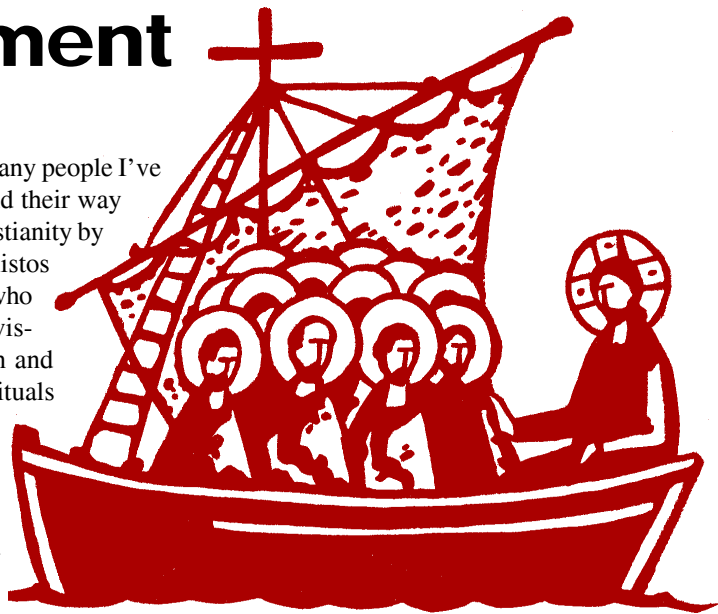
Evangelical Christians, Baptists, and others fulfill that order in ways more obvious than our people. And unfortunately they do quite well, incorporating many of those baptized in the Orthodox Christian faith. I often wonder why we don't go and do likewise. I have a few explanations, not one of them justifying our non-evangelical attitude.

1. Many of our clergy and people come from regions like the Balkans where they have been conquered, dominated, and oppressed by followers of Mohammed. They had imposed on them the warning not to seek converts, lest they pay with their lives. The Moslems instituted the *Millet* system, whereby one was born into a culture, ethos, and religion in which he was defined by his tradition. It's *kismet*. One doesn't question it.

2. Elsewhere, something similar was considered the "normal way things were." In a nation where nearly everyone was Orthodox except minorities and strangers, there was felt no real need to seek out converts.

3. Here in America, with the great immigration at the beginning of the last century and, more recently, the new immigrants set free to leave their homelands after the fall of communism, an anti-evangelical attitude set in. Those who come in search of the faith tradition they left behind in the Old World look for a church that is as close to their parish in the place from whence they came. English "polluted" the purity of the liturgical language with which they grew up, and ordinary Americans without the nationality and cultural upbringing can be tolerated at best, but they only dilute the purity of the ethnic traditions.

4. The spirit of complacency settles in a parish and smothers the vision of outreach to others. Priests, choirs, and laity feel their only task is to "enjoy" the beauty and spiritual



Archbishop Anastasios
of Tirana and All Albania

In the world, but not of the world

The “Kingdom of God” is already in the world but is not “of the world” [John 18:36]. As a rule, earthly Kingdoms are in contrast with the Kingdom of God. The “principalities” and the “powers... of this present darkness” [Ephesians 6:12] have been virtually dethroned by the redeeming work of Christ but have not yet been eliminated. In the historical process of humanity, they will continue stubbornly to launch their counterattacks even though they know that the battle has already been decided by the Cross and the Resurrection of Christ. The lot of the “sons of the Kingdom” is in conflict with these powers, and is a continuation of the work of Christ Who came “to destroy the works of the devil” [1 John 3:8].

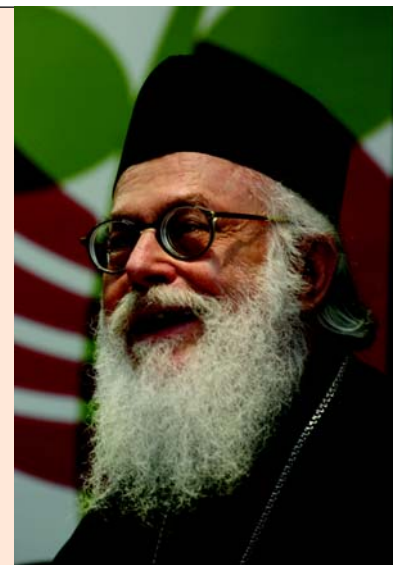
The mission of the Church prepares the final advent of the Kingdom of God; it does not shape it historically by its social and other activities. The faithful have to fight for “righteousness and peace and joy” [Romans 14:17], which are basic ingredients of the Kingdom, but it would be superficial on their part to identify the coming of the Kingdom with political or social struggles or with romantic messianic expectations in the immediate future. True, the dialogue with contemporary social movements and ideologies involves many elements we Christians must evaluate and use to our best advantage. But while remaining sensitive to present “political” issues, we must never lose sight of, and never cease to point to, the eternal and the eschatological.

Whoever lives in the light of the Kingdom and senses its importance, cannot fail to feel the “urgency” of its announcement. The phrase “Confessing Christ today,” which has been extensively used as a slogan in recent years, does not lead us to think only of present circumstances, but calls to mind the imperative duty to confess Christ,

The rich missionary experience of **Archbishop Anastasios of Tirana, Durres, and All Albania**, spans four decades and several continents. Sent to Albania for the first time in 1991, he led the devastated Church to an extraordinary renewal. In 1967, under communist rule, Albania’s 3.5 citizens were prohibited from any practice of religion. Archbishop Anastasios found 1,600 destroyed or closed churches and only 22 elderly priests still alive of the 440 who had served before communism. Since then, he has led the effort to revive Church life, baptizing thousands, and opening hundreds of places of worship, schools, youth centers, clinics, and monasteries.

From 1981 to 1990, Archbishop Anastasios was the acting archbishop of East Africa, where he organized and developed the Orthodox mission in the region. From 1983 to 1986, he also served as dean of the theological school at the University of Athens. A renowned theologian and missiologist, Archbishop Anastasios is professor emeritus of the National University of Athens and an honorary member of the Academy of Athens. He has received 15 honorary degrees from universities in Europe and the US. In 2006, he was elected as one of the presidents of the World Council of Churches.

This selection is excerpted from Archbishop Anastasios’ keynote address at the IX General Assembly of Syndesmos in July 1977. ■



to announce the Gospel of the Kingdom not tomorrow, but *today*. Men can – and must – enter the Kingdom today [Matthew 5:20; 18:3; 20:1-16]; the effort to live the principles and the spirit of the Kingdom must be made at every “present” moment. The devil relies heavily on the great resolutions of today which are postponed until tomorrow. And perhaps, being a modern devil, he may take satisfaction in the endless discussions in committees and assemblies in which action is often drowned.

Participation in the Kingdom implies “gladness” and “tribulations” as well. The parables of the treasure in the field, and of the pearl of great value [Matthew 13:44-45], refer to exceeding joy at the discovery and the acquisition of the great gift of God. “Peace and rejoicing in the Holy Spirit” is the atmosphere of the Kingdom; but at the same time, readiness for self-denial and sacrifice is demanded. Entry is through the “narrow gate.” The apostolic experience and the lives of the saints show that “...through many tribulations we must enter the Kingdom of God” [Acts 14:22].

To clear the way for the advent of the Kingdom in the hearts of men is by no

means a simple or easy task. There is a price to pay. Whoever wants to work effectively for the propagation of the Gospel must be prepared to accept pain and hardship. There is no Christianity without the Cross; nor is there Christian and missionary life without crucifixion with Christ. Those who look for comfort, for power, and for worldly riches and privileges cannot be true preachers and “sons” of the Kingdom. They only contribute to misconceptions and the misconstruing of its meaning. The ascetic tradition of the Orthodox Church is a continuous existentialist protest against an easy and comfortable Christianity, which pays lip-service to the Cross but in reality avoids or even hates it [Philippians 3:18].

“Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit...” It is with the glorification, and the invocation, of the Kingdom that the Church begins the celebration of her fundamental mysteries, the sacraments. It is with the Eucharistic invocation, its glorification, and its contemplation of the Kingdom, that our lives are transfigured – in the midst of our everyday living – into the mystery and into the “image” of the Kingdom. ■

The Standing Conference of Canonical Orthodox Bishops in the Americas

Global Climate Change

A moral and spiritual challenge

"For seasonable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord." At every Divine Liturgy, the Orthodox Church repeats this petition. And the Book of Needs contains numerous prayers for gardens, animals, crops, water and weather conditions. In her wisdom, then, the Church has always known that human beings are dependent upon the grace of God through the world around us to nurture and sustain civilized society.

Indeed, "God has worked our salvation through the material world" [Saint John Damascene, *On Divine Images* 1,16]. While God is the Source of all that we have, and His presence fills the entire world [see Acts 17:28], we humans share a God-given responsibility to care for His creation and offer it back to Him in thanksgiving for all that we have and are.

"Thine own of thine own, we offer unto Thee, in behalf of all and for all." The action of returning creation back to God in gratitude and praise summarizes the commands that God gave humanity in the first chapters of Genesis. These commandments are intended to guide us into a fullness of the spiritual and material goods that we need. God tells us to "have dominion over the earth" [Genesis 1:28], which means that we are to care for the earth as the Lord would care for it. In the original Hebrew, the word for *dominion* [*radah*] means "to rule in the place of the Lord." In the Greek Septuagint, the word for *full dominion* [*katakryieuo*] contains the root word *kyrios*, the same word that we use for Christ as Lord Ruler over all. From this, it follows that our responsibility as human beings is to enter into His will and to rule as the Lord would rule.

God also tells us that we are "to cultivate and keep the Garden of Eden" [Genesis 2:15, LXX]. The literal meaning of this pas-

sage is that humans are required to serve the earth as well as to protect it from desecration or exploitation. We are responsible to God for how we use and care for the earth in order that all people may have a sufficiency of all that is needful. It is through our proper use of the material and natural world that God is worshipped: "Through heaven and earth and sea, through wood and stone... through all of creation visible and invisible, we offer veneration and honor to the Creator" [Leontius of Cyprus, *Sermon 3 on Icons*].

What is further implied in the same commandment is thanksgiving to God for all that we have received through the physical world. Thus, each person has a "priestly" responsibility before God [1 Peter 2:5] to offer back to God that which belongs to Him. All this is implied in the Divine Liturgy, when the presbyter offers back to God what He has placed into human care. Indeed, the commandment "to cultivate and keep" the Garden also implies an expectation that we are to share the things of the world with those who are suffering, with those in need, and to have concern for the good of humanity and the entire creation. Even though our first parents fell away through disobedience, Our Lord restored this priestly responsibility to humanity through His life-giving Death and Resurrection.

Climate to 8

At their May 27 meeting, hosted by Metropolitan Herman at St. Vladimir's Seminary, SCOBA hierarchs issued a landmark statement on global climate change. "To persist in a path of excess and waste, at the expense of our neighbors and beyond the capability of the planet to support the lifestyle directly responsible for these changes, is not only folly," write the hierarchs. "It jeopardizes the survival of God's creation, the planet that we all share. In the end, not only is it sinful; it is no less than suicidal."

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Climate from 7

Global climate change

In our day, however, society has failed to remember these holy mandates about the right conduct of human beings. In our pride, gratitude has often been replaced with greed. As a people, we have forgotten God and foregone our mandated responsibilities. We no longer strive for sufficiency and moderation in all things. Too often, instead of receiving the gifts of God as He would bestow them, we heedlessly take from the earth and needlessly waste its resources, disregarding the impact our greed exerts upon the life of our neighbors and the life of the world. There is no doubt that the pollution and degradation of the world is directly related to the pollution and the degradation of our hearts. "Look within yourself," writes Saint Nilus of Ancyra, "and there you will see the entire world" [*Epistles 2,119*].

Our concern is service to Our Lord and Savior Jesus Christ, Whose Gospel of love teaches us that our response to the welfare of our neighbor and respect for the creation are expressions of our love for God. This means that we are all personally responsible to identify and adopt appropriate moral and ethical approaches to the changing conditions of the world.

Faithful to the responsibility that we have been given within God's good creation, it is prudent for us to listen to the world's scientific leaders as they describe changes occurring in the world's climate – changes that are already being experienced by many people throughout the world. Global climate change assumes many different shapes and appearances within our own country. In Alaska, for instance, the average temperature has risen by 7°F, causing glaciers to retreat and the Arctic Ocean to lose its summer ice. In Florida, Hawaii, and the islands of the Caribbean, coral reefs are dying. In ocean waters such as those off the coast of San Francisco, higher temperatures now result in lower concentrations of plankton, reducing a primary food source for fish and bird life, and ultimately, for humans. Across the western states, a modest increase in temperature has contributed to a six-fold increase in forest fires over the past two decades. In many parts of America, previously distant tropical diseases, such as West Nile virus and dengue fever, are appearing as a direct result of rising temperatures.

These are all clear signs of a rapidly changing climate. It cannot be predicted in precise detail how climate change is going to unfold, but the seriousness of this situation is widely accepted. And, while it is true that the world's climate has also undergone changes in past centuries, three crucial considerations make the current changes serious and unprecedented.

◆ The rapid extent of temperature increase is historically unparalleled. Past changes in climate occurred over extended periods of time and were considerably less severe.

◆ The human role in changing the climate is unique today. In earlier centuries, people did not have the technological capability to make such radical changes to the planet as are now taking place.

◆ The impact that climate change will exert upon society is great and diverse, inevitably including conditions which deeply disrupt the lives and livelihoods of people on an unprecedented

"A profoundly moral and spiritual problem"

Although the data regarding climate change is sometimes debated, the seriousness of the situation is generally accepted. Climate change affects everyone. Unless we take radical and immediate measures to reduce emissions stemming from unsustainable – in fact unjustifiable, if not simply unjust – excesses in the demands of our lifestyle, the impact will be both alarming and imminent.

Climate change is much more than an issue of environmental preservation. Insofar as it is human-induced, it is a profoundly moral and spiritual problem. To persist in the current path of ecological destruction is not only folly. It is no less than suicidal, jeopardizing the diversity of the earth that we enjoy and share.... We must serve our neighbor and preserve our world with both humanity and generosity, in a perspective of frugality and solidarity alike.

– *His All-Holiness, Ecumenical Patriarch Bartholomew*
August 12, 2005

scale.

Climatologists label these changes as the result of measurable increases of carbon dioxide and other so-called "greenhouse gases" in the atmosphere. These gases are produced primarily by the burning or combustion of gasoline, coal, and other fossil fuels. Among the many consequences, the atmosphere and the oceans are warming, wind and rainfall patterns are changing, and sea levels are rising. Forces of climate change also increase the acidity of the oceans. They raise the ferocity of storms, especially hurricanes. They cause droughts and heat waves to become more intense. And, in some areas, they disrupt normal agriculture. Furthermore, the changes are not occurring evenly. Some parts of the world experience drought and others greater rainfall, even flooding. Importantly, the conditions that we observe now are only the early alterations to our climate. Much larger and far more disruptive changes will result unless we reduce the forces causing climate change.

It should be clear to all of us that immediate measures must be taken to reduce the impact of these changes to the world's climate. If we fail to act now, the changes that are already underway will intensify and create catastrophic conditions. A contributing root cause of these changes to our climate is a lifestyle that contains unintended, nevertheless destructive side effects. It may be that no person intends to harm the environment, but the excessive use of fossil fuels is degrading and destroying the life of creation. Moreover, the impact of our thoughtless actions is felt disproportionately by the poorest and most vulnerable, those most likely to live in marginal areas. By our lack of awareness, then, we risk incurring the condemnation of those who "grind the face of the poor" [Isaiah 3:15]. It is our responsibility to speak to this condition inasmuch as it represents a grave moral and spiritual problem.

Therefore, we wish to emphasize the seriousness and the urgency of the situation. To persist in a path of excess and waste, at the expense of our neighbors and beyond the capability of the planet to support the lifestyle directly responsible for these

Climate to 26

A Nun of the Orthodox Church

"Do not fear; only believe"

In times of anxiety, we need to trust God, rather than ourselves

How often in our lives we are tempted by fear. In our daily routine, in our difficult contacts and relationships with other people, in our concerns about our health and our future, the temptation to worry or be afraid is always near the surface. What does Christ in Holy Scripture teach us about this temptation?

It is easy to identify with one striking story from the Gospel. Jesus is passing through a crowd and Jairus, a ruler of the synagogue, desperate for Jesus' help, approaches and begs Him to come to his house [Luke 8:40-56]. Jairus' daughter, 12 years of age, is dying. Yet, in this very tense moment when time seems of great importance, Jesus is then distracted by the need of another – a woman who had been sick for 12 years now gets His attention. When she is finally "taken care of," Jairus receives word that his daughter has died. Clearly, it seems too late for Jesus to be of any help. But on hearing the news, Jesus pronounces the rather curious words: "Do not fear; only believe, and she shall be well" [Luke 8:50b]. Jesus then goes to Jairus' house and raises the girl from the dead.

It is not hard to imagine that Jesus often asks the same kind of faith from us. Tragedy or illness can strike and we can feel unable to bear the stress, the worry, the grief, the pain. We may ask ourselves how we can ever cope. But remembering the story of Jairus and the words of Christ, "Do not fear; only believe," can begin to quiet our minds and comfort our hearts.

We can see similar episodes in the lives of the apostles. While crossing the sea with Jesus, a great storm arose, and waves were swamp-

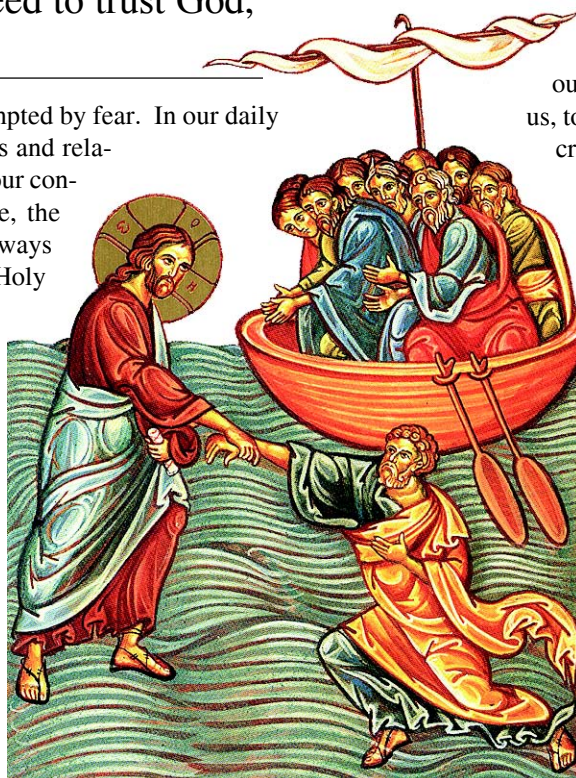
ing the boat. Jesus was asleep and the disciples had to wake Him. Is it any wonder that they felt He did not really care about them or the crisis they were facing? We can certainly identify with their feelings: "Teacher, do you not care if we perish?" [Mark 4:38b]. But Jesus went on to rebuke the wind and calm the sea. He then questioned the disciples: "Why are you afraid? Have you no faith?" [Mark 4:40].

From both of these stories, we see that Jesus does not intervene in our problems too quickly. He seems to test us, to try our faith. He lets us experience the crisis and to come to know that we really need His help – to realize that we cannot do it on our own. We certainly see this when, in another episode of the disciples crossing the sea during a storm, Jesus comes to them walking on the water. Peter leaves the boat and begins to walk on the water himself. However, when he "saw the wind, he was afraid; and beginning to sink he cried out, 'Lord, save me'" [Matthew 14:30]. Jesus reached out His hand, caught Peter, and said, "O man of little faith, why did you doubt?"

In the Sermon on the Mount, Jesus' teachings on anxiety are clear. He warns us not to "be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on" [Matthew 6:25]. He draws the disciples' attention to the example of the birds and the flowers and how God takes care of them. Christ tells us that our heavenly Father knows what we need. He calls us rather to "seek first His Kingdom and His righteousness, and all these things shall be yours as well" [6:33].

Learning to trust God, rather than ourselves, takes some experience and practice. But remembering these examples from scripture and knowing that, as Saint Paul clearly teaches, "in everything God works for good with those who love Him" [Romans 8:28], we can go through our daily lives, pass through our trials in peace, and hear Christ speaking clearly in our hearts, "Do not fear; only believe." ■

— *Life Transfigured, Monastery of the Transfiguration, Ellwood City, PA*



And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid." And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water." So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid, and beginning to sink, he cried out saying, "Lord, save me." And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?" And when they got into the boat, the wind ceased.

Father William Mills

"The poor will be with you always"

And they need a lot more than our words!

Poverty is certainly a devastating social problem here in North America and throughout the world. We often hear about starvation, famine, and homelessness on the African continent, especially in Sudan and Ethiopia, the cities and countryside of India, and in the barrios in Central and South America. Many people living in major cities simply cannot make a living with their current income and are considered "working poor" – those who work but, due to high levels of debt and expensive housing costs, simply cannot survive.

Poverty affects people from all walks of life and from all social, cultural, religious, and racial backgrounds. Poverty is not gender specific, since there are equal amounts of both men and women who are either homeless or barely getting by. While numerous government programs are available to help the impoverished, the need is so much greater. As Orthodox Christians, we cannot look the other way and allow our brothers and sisters to beg for food, clothing, and shelter. Thus, it is up to our missions and parishes to assist those in need. Our scripture readings, hymns, and rich theological tradition emphasize the love of the neighbor. If we pay attention to our own theological tradition, hopefully our eyes and hearts will be open to the world around us.

A scriptural understanding of love. According to scripture, loving God is intimately connected with loving our neighbor. The shortest scriptural definition of God is found in 1 John 4: "God is love." Later in the same epistle, we are told that God loved us before we loved Him, and that if we say we love God and hate our brother we are liars, "for he who does not love his brother whom he has seen, cannot love God whom he has not seen" [1 John 4:20]. The scriptures teach us that our love for the Lord is intimately connected with our neighbor, as we see in the

parable of the Good Samaritan. When a Samaritan traveler notices that there is a hurt man on the side of the road he puts the man on his own beast, brings him to a local inn, and pays for the room and whatever else the wounded man needed. In other words, the Samaritan used his own time, energy, effort, and money to help a fellow person in need.

However, God's ultimate love for His people is seen in Jesus' death on the cross. Jesus' death shows us that laying down one's life for another person is the most perfect act of love. This crucified love is seen throughout Jesus' earthly life as He healed and restored people to physical health and well-being, healed people from demonic possession, and fed and nourished people with the miracle of the loaves and fishes. Throughout his ministry, Jesus welcomed the stranger, the poor, the naked, and the outcast. Finally, before His death, Jesus stooped down and washed the feet of His disciples, telling them that if they want to be a part of Him they must wash one another's feet. The humble act of washing

feet is a wonderful symbol to keep in front of us if we want to fulfill our vocation as Christians.

Personal witness to poverty. Many of our prayers refer to Jesus as the *philanthropos* – the "Lover of mankind." [It is from this Greek word that the word "philanthropy" is derived.] In imitation of Our Savior, we are commanded to love and serve mankind – especially the poor, the hungry, and the sick and the suffering. In addition, we are given persons of faith who are well known for their love for the poor – Saint Nicholas of Myra, who distributed money to the needy; Saint Basil the Great, who established Church-sponsored hospitals and mental institutions; Saint John the Almsgiver, who was one of

the most charitable Ecumenical Patriarchs; Saint Joseph of Volokolamsk, who emphasized the ancient monastic tradition of hospitality and care for the poor; and many others. Other holy men and women, such as Father Paul Evdokimov and Mother Maria Skobtsova, established soup kitchens and houses of hospitality in World War II France. Each of these people in his or her own unique circumstances devoted his or her time, talents, treasures, and energy to serving the poor and the destitute.

Towards a solution. Clearly, poverty is a problem that will not go away. Our Lord Himself said that the poor will be with us always. And, while the war on poverty looms large, we have

Poverty to 22



"Walking the talk" Fr. Michael Anderson and the members of St. Christina of Tyre Church, Fremont, CA, aren't just talking about poverty – they're doing something about it! Recently, they led a 3.1 mile regional "Crop Walk" to raise funds to help stop hunger and provide life's basic necessities to the poor. Sponsored by Church World Service, an ecumenical ministry, crop walks are held annually in over 2,000 US communities. For info on holding a walk in your community, call toll-free 888/297-2767.

Alexis Liberovsky

110 years of missionary efforts in Canada

July 18, 2007, marks the 100th anniversary of the first Orthodox Divine Liturgy celebrated in Canada.

While there is some historical evidence that Orthodox services may have been celebrated among Syrian or Lebanese merchants who inhabited Lennoxville, Quebec, in the 1860s or 70s, little is known for certain. Thus, the documented historical roots of Orthodoxy in Canada can be traced with certainty to the late 1890s.

In 1896 and 1897, Bishop Nicholas [Ziorov] of the Aleutians and Alaska, who at the time served as the ruling bishop of the North American Orthodox Diocese with his see in San Francisco, CA, began to receive petitions from newly-arrived Slavic uniate immigrants in the rural farming communities of western Canada who desired to be received into Orthodoxy.

Unable to travel to Canada himself due to previously scheduled archpastoral visitations in Alaska, Bishop Nicholas sent the Rev. Dimitri Kamnev and Reader Vladimir Alexandrov of the Seattle, WA, mission parish to Alberta in June 1897. After a long and arduous train journey of more than a thousand miles through Vancouver in British Columbia and then Calgary, they reached Edmonton, Alberta, where the final 70 miles of their journey had to be completed by horse. Arriving at long last in a place called Limestone Lake (shortly thereafter renamed *Wostok*, which means "east"), Father Dimitri and Reader Vladimir were welcomed warmly by the numerous

Galician settlers who were dispersed for miles around and lived very simply in the primitive conditions and harsh climate of rural northwestern Canada. As they visited many of these settlers in the course of several days, it became clear that faith was central in their lives and that they ardently and sincerely desired to be reunited to the Orthodox faith of their forefathers.

On Saturday, July 5/17, 1907, a vigil service was celebrated. The next day, some 600 individuals were received into Orthodoxy prior to the celebration of what is considered the first Divine Liturgy ever served in Canada. As there was no suitable indoor location for this large gathering, the services were conducted outdoors, in a field on the farm of Theodore Nemirsky, a leader among these settlers. Following a community meeting, at which plans were formulated for the construction of a church, and after pastoral visitations to community members and house blessings over several days, Father Dimitri and Reader Vladimir journeyed back through Edmonton to another settlement called Rabbit Hill. There, on the following Sunday, at the farm of Theodore Fuhr, another 100 individuals were received into the Church and the Divine Liturgy was celebrated on Canadian soil for the second time.

The following year, Father Dimitri and Reader Vladimir, by then a deacon, made another missionary journey to Canada. Deacon Vladimir traveled to Canada again in 1899 and was responsible for the conversion of many souls to Orthodoxy. Other missionary visits by priests from the US soon followed. Before long, parish communities were established throughout the country and clergy were assigned to pastor them.

In 1901, Saint Tikhon [Belavin], then Bishop of North America and later Patriarch of Russia, became the first Orthodox hierarch to visit Canada. By the time he was transferred to a see in Russia in 1907, he had made several extensive archpastoral missionary journeys through the vast expanses of Canada. With a steady flow of Orthodox immigrants, and through the labors of valiant missionary priests in difficult conditions, Orthodoxy in Canada grew to some 50 churches by 1918.

In 1916, Bishop Alexander [Nemolovsky] was appointed as the first permanent archpastor of Canada. His episcopal ministry in Canada was brief as, due to circum-

stances caused by the 1917 revolution in Russia, he was soon called to lead the entire North American Diocese, first on a temporary basis, and later as its ruling archbishop.

Two notable hierarchs who later led the Canadian Church were Bishop Arseny [Chaovtsev] and Archbishop Sylvester [Haruns]. As a priest [1908-10] and, later as a hierarch [1926-37] in Canada, Bishop Arseny labored tirelessly as a missionary, especially among uniates and others who had strayed from the Church. He also established two monasteries in Canada. For his eloquent preaching, he was affectionately called "the Canadian Chrysostom." While serving in the US and with the blessing of Archbishop Tikhon of North America, he established in 1905 Saint Tikhon's Monastery and Orphanage in South Canaan, PA, and served as its first abbot. Decades later, in 1938, he returned

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Canadian missionary Archbishop Arseny's labors in Canada in the early 20th century continue to bear fruit.



IN DEPTH

✓ **FOR AN ON-LINE EXHIBIT** detailing the early history of the Archdiocese of Canada, visit www.archdiocese.ca/exhibit/index00.html.

www.o.ca.org

OCA News Notes Notices

Metropolitan Council supports investigative committee, approves "Best Practices"

Members of the Orthodox Church in America's Metropolitan Council moved forward in the reorganization of the OCA's central management structure and processes during their meeting at the Chancery here June 12-13, 2007.

During their meeting, which was chaired by His Beatitude, Metropolitan Herman, Metropolitan Council members responded to a number of issues.

Audits. For the first time in eight years, the OCA's financial records for 2006 were audited, according to Robert Taylor, CPA, and Valerie Jones, CPA, representatives of the accounting firm of Lambrides, Lamos, and Moulthrop, LLP, and the Very Rev. Paul Suda, OCA audit committee chair, who presented their audits of the Church's finances for 2006. Mr. Taylor and Ms. Jones presented a draft of a written report concluding that, except for significant issues related to the use of restricted funds through December 31, 2005, and ownership of Alaskan properties, financial statements produced by the OCA for 2006 offered a fair presentation, in all material respects, of the OCA's financial position as of December 31, 2006. It was also reported that the changes in the Church's net assets and cash flow for the year are in conformity with generally accepted US accounting principles.

Reorganization. A report from the OCA organizational task force noted that the Very Rev. Alexander Garklavs will assume the position of OCA chancellor on or about July 1, while the Rev. Andrew Jarmus will begin duties as Director of Ministries and Communications on or about August 1, 2007.

The task force's selection team presented the name of a highly qualified candidate for the position of OCA secretary. Council members endorsed the nominee, who will be recommended to members of

the Holy Synod of Bishops.

While task force members and the Lambrides, Lamos, and Moulthrop representative, in light of unsuccessful efforts to recruit a new treasurer from among the OCA's membership, recommended staffing the Chancery with a full-time accountant and a part-time treasurer, Metropolitan Council members requested that the task force renew its search for a full-time candidate. They also approved the hiring of an interim accountant.

The task force reported on the completion of several draft policy statements and presented plans for future policy development efforts.

Best Practices. Working together in full session, Metropolitan Council members completed their review of and unanimously approved *Best Practices, Principles and Policies for Financial Accountability*. The document, which had been the subject of considerable discussion and debate, contains general guiding principles for good management, as well as specific structures and processes concerning ethics, conflict of interest, whistleblowing, internal audits, donor rights, and document retention. Council members also laid out expectations for performance, as well as processes and penalties for non-compliance.

In a related action, a three-member ethics committee was established. Its responsibilities include investigating and making recommendations on any and all allegations concerning ethics and in dealing with questions concerning possible conflict of interest involving those who "govern" the Church: that is, members of the Holy Synod, the Metropolitan Council and its committees, the central administration management, and staff, both paid and unpaid. Elected to serve on the committee were the Very Rev. Mark Sherman from the Diocese of the New England, Mr. Gregory

Meeting held to plan 2008 All-American Council

On June 26, 2007, an initial meeting was held at the OCA Chancery to discuss preliminary plans for the 15th All-American Council in 2008. Details may be found on the OCA web site at www.oca.org/news.asp?ID=1273&SID=19. ■

Nescott from the Diocese of Western Pennsylvania, and Mr. L. William Peters from the Albanian Archdiocese.

Investigative committee. Council members adopted a resolution calling for the continuation of the special committee established to investigate financial malfeasance affecting the Church, including IRS implications. In approving the resolution, Council members cited the need to discern how the malfeasance occurred and how it can be prevented in the future. While acknowledging the Primate's authority to take action for the good of the Church, they spoke of the need for the faithful of the Church to know as much as possible about what went wrong systemically. Metropolitan Herman agreed with the need for further investigation, but cited confidential reasons for temporarily suspending the committee's operations.

The Council requested that Metropolitan Herman release to the public the preliminary report of the Special Investigative Committee. However, he determined that the dissemination of any documents related to the pending ecclesiastical court trial against the former chancellor, Protopresbyter Robert S. Kondratik, would be inappropriate at this time and could be construed by some as an attempt to compromise the independence of the court. Once the court has issued its judgment, the Metropolitan will consider the appropriateness of its release.

Closing on the Martin Drive property. Council members heard a report that the sale of the Martin Drive property is complete and that the net proceeds [\$537,000.00] were transferred directly to the Honesdale Bank, in partial repayment

of a \$1.7 million loan.

Charity disbursements. Council members unanimously authorized distribution of \$157,000.00 in charity funds. These funds had been collected or granted for specific purposes – for 9/11 victims and for Bibles to be distributed in Russia. This decision continues the process of correcting the effects of financial violations in which funds with specific purposes were diverted for unauthorized uses and for which a major portion of the \$1.7 million loan was needed.

The 15th All-American Council. The Very Rev. Myron Manzuk, who has been assigned to pursue preparatory research work for the forthcoming All-American Council in 2008, submitted a report to the Council. He will be visiting the Chancery for additional discussions with Met-

ropolitan Herman and his staff concerning site selection, dates, format, and agenda items. It is anticipated that a proposal will be ready for discussion at the next Metropolitan Council meeting in mid-October 2007.

It is expected that a Pre-Conciliar Commission will be nominated by the Metropolitan Council for appointment by the Holy Synod for the detail planning and preparation for the All-American Council. The mid-October meetings of the Metropolitan Council and Holy Synod will overlap, allowing for joint discussions on this and other items.

Prior to the closing prayer, the members of the Metropolitan Council were thanked for their work in strengthening and improving the administrative functioning of the Church. ■

103rd pilgrimage to St. Tikhon's Monastery



SOUTH CANAAN, PA – Faithful from across North America gathered at St. Tikhon's Monastery here the last weekend of May for the monastery's 103rd annual pilgrimage.

Pilgrims filled the pavillion chapel for the celebration of the Divine Liturgy [below] on Memorial Day. Later the same day, they gathered at the monastery belltower [left], where prayers for health were offered and the faithful were anointed.

St. Tikhon's Monastery is the oldest Orthodox Christian monastic community in North America. ■



- ✓ **READ** the income statement for the first quarter of 2007 at www.oca.org/news.asp?ID=1246&SID=19.
- ✓ **READ** the opening address of Metropolitan Herman at the Metropolitan Council meeting at www.oca.org/news.asp?ID=1258&SID=19.
- ✓ **READ** the text of "Best Practices, Principles and Policies for Financial Accountability" at www.oca.org/news.asp?ID=1262&SID=19.
- ✓ **READ** the report of the Reorganization Task Force to the Metropolitan Council at www.oca.org/News.asp?ID=1266&SID=19.
- ✓ **READ** about the OCA's new financial accounting software systems at www.oca.org/news.asp?ID=1221&SID=19.
- ✓ **READ** the report of the OCA acting treasurer on the Honesdale Bank loan at www.oca.org/News.asp?ID=1279&SID=19.
- ✓ **READ** the status report of the transition officer on OCA Chancery personnel at www.oca.org/News.asp?ID=1275&SID=19.
- ✓ **READ** the update on OCA finances issued June 29, 2007 by the acting treasurer at www.oca.org/news.asp?ID=1274&SID=19.
- ✓ **READ** the draft of the OCA's financial statements and independent auditor's report for the year ending December 31, 2006 at www.oca.org/news.asp?ID=1270&SID=19. For a PDF of the draft, log on to www.oca.org/PDF/financesdraftoca2006v0625.pdf.
- ✓ **READ** the list of OCA chancellors, secretaries, and treasurers from 1963 until the present at www.oca.org/news.asp?ID=1278&SID=19. ■

NOTES

from the Chancellor's desk

Father Alexander Garklavs

Moving – and moving on

These lines are written in the midst of moving, which is a trying and humbling experience. We have lived in one rectory for almost 20 years, and the amount of things that we have accumulated is nothing short of horrifying! A good part of these things are books, which now I painfully realize I will never read. But there are also boxes and boxes of other things: CDs, electronic equipment (including old computers which we cannot give away), photos (bravo for digital photography), clothes, athletic equipment, tools, countless document files, a piano, plants, etc. This does not include furniture, kitchenware, appliances, china, nor my wife's things.

Moving is more of an ordeal than a crisis. On the other hand, crisis comes from a Greek word that literally means "decision." A crisis is a significant moment in life apart from ordinary routines that confronts our thinking, behavior, and values. And a crisis necessarily requires us to question and perhaps change our thinking, behavior, and values. In other words, it means we have to make a decision, by evaluating how we arrived at that moment, and to formulate actions to proceed in a way that would avoid future crises. In that sense, moving is certainly a "mini-crisis."

Moving is also a spiritual crisis. This becomes evident as critical spiritual questions arise in the mind: Do I need these things to make me content? Does my spiritual well-being profit from my possessions? If yes or no, to what extent?

There are painless and painful ways to answer these questions, and we naturally consider the former one first. It is always easier to consider how spiritual problems are caused by something outside of myself, or by someone else other me. So, as I descend into our basement

with its boxes and boxes of things, I ponder how it is that we social creatures unconsciously develop bad habits, like this debilitating attachment to material things. Clearly there are reasons for this. Some of us are baby-boomers whose parents and grandparents survived wars, the depression, and periods of want, and perhaps because of that the need to possess things associated with success and happiness. Our social environment enhances this with subtle advertising, Christmas shopping seasons, birthday parties, etc., and this adds to our thinking that success and happiness is related to possession of material things.

However, the comfort I take in knowing that my acquisitions are part of a social dilemma quickly disappears as I start lugging boxes from one room to another. Here comes the painful realization that I have played a part in the creation of this dilemma. Society may have contributed, but I made choices, and I have consciously brought into my life an over-abundance of things that now are a physical and spiritual burden. Greed, self-indulgence, and complacency may be social ills, but when I am greedy, self-indulgent, and complacent, I create crises for which I alone am responsible. The other day I providentially came across a passage by Saint Gregory Palamas that had painful relevance:

tragedies, the unwanted illness, those misfortunes and accidents that are a wake-up call to renounce bad habits and embark on a new way of living. Crises are bound to happen, and they are testing grounds for our resolve, our integrity, our capacity for change, and for Christians, our faith. When accepted "as a cross" with humility and faithfulness, a crisis can lead to restoration and resurrection.

What about the crisis that afflicts the Orthodox Church in America at this time? This is not the place, nor do I presently have the time, to share with readers everything that I know and think about it. But something must be said. It is an unprecedented and immense crisis which has produced, in some quarters, tremendous spiritual and psychological anxiety. Many people are angry. Some are hurt. Others are vengeful. Many are confused. Some clergy and laity have become passionate crusaders for truth and righteousness sake. Some seem to relish the situation like onlookers at an accident. Others are indifferent. And many are trying to untangle an array of conflicting emotions. The extent of alleged misappropriations, the prestige of the people involved, the legal implications, the institutional permutations, the residual effects on inter-Church relations – all of this is of intimidating proportion.

Taken as a moment of decision, our present crisis forces us to ask serious, theological questions about the nature of Church order, governance, and accountability.

"You cannot pass through the strait and narrow gate that leads to life while carrying a load of self-glory, or an abundance of self-indulgence, or the burden of money and possessions."

Crises and ordeals are opportunities for learning and growth. So, as unpleasant as moving is, it can make me a better, and less obsessive, person. The experience can be transformational and liberating, and thus a gift from God. We normally expect God's gifts to be happy moments — the skies of a wedding day, the joy and promise of a baptism, the fulfillment of longed-for dreams, etc. God's gifts can also be the opposite – the unexpected

All aspects of my appointment as the OCA's new chancellor are tinged (or should I say singed) by the crisis: I fill a vacancy that is a product of the crisis, while the OCA chancery where I will work has become a mansion of intrigue and melancholy, and the operations of the Central Church Administration have experienced a meltdown. Taken as a moment of decision, our present crisis forces us to ask serious, theological questions about the nature of Church order, governance, and accountability. But as questions and more questions arise, the solutions are less obvious. Some are impos-

Chancellor to 30

Chancellor, ministries/ communications director, begin duties

The Very Rev. Alexander Garklavs, who was confirmed as chancellor of the Orthodox Church in America, began his duties at the Chancery on July 1, 2007.

The Rev. Andrew Jarmus, who holds the position of director of ministries and communications, will begin his duties on August 1, 2007.

Both priests were unanimously endorsed by the Metropolitan Council at its March 2007 meeting and confirmed by the Holy Synod of Bishops.

A candidate for the position of treasurer, Mr. Kevin Kovalycsik, also was recommended by the Metropolitan Council. In late April, he voluntarily withdrew as a candidate for the position. Consequently, the search for a new candidate remains open at the time of this writing.

At their June 2007 meeting, members of the Metropolitan Council recommended Mr. Paul Bodnar for the position of OCA secretary. With extensive experience in non-profit management, Mr. Bodnar possesses in extraordinary quantity and quality the skills required of the position. His Beatitude, Metropolitan Herman, has met with him, as have members of the OCA reorganization task force, to which he expressed his intention to accept the position. At the time of this writing, it is anticipated that Mr. Bodnar will be confirmed.

For many years, Father Alexander served as rector of Holy Trinity Church, East Meadow, NY. In a statement issued by the Metropolitan Council in March 2007, it was noted that he “has a proven record of pastoral care and concern for other pastors, a record of personal integrity, and the trust of clergy and faithful.”

Former priest-in-charge of the Theotokos the Life-Giving Spring Mission, Winnipeg, MB, Canada, Father Andrew for years served as communications director for the Ukrainian Orthodox Church of Canada. ■

Six seminarians participate in summer internship program

Six students from Saint Tikhon's Seminary, South Canaan, PA, and Saint Vladimir's Seminary, Crestwood, NY, are participating in this summer's Seminarian Internship Program.

The program, sponsored by the Orthodox Church in America's Department of Pastoral Life Ministry, provides an opportunity for seminarians to acquire a “hands-on” experience of parish life by working with experienced priest/mentors on the parish level.

Students from Saint Tikhon's Seminary participating in the program are John Murray, Kyril Williams, Igor Ksynyuk, John Deamantis, and Roger Eliot. Nathan Preston from Saint Vladimir's Seminary is also serving as an intern.

The seminarians began their internships on June 3, and will complete them on August 19. While serving at their respective parishes, they will be involved in all aspects of parish life.

“The program represents an investment in the lives of the future leaders of our Church,” said the Rev. Steven Voytovich, who oversees the program. “Established as a Church-wide initiative in 1999, the program is crucial in the formation of future pastors and full-time Church workers.”

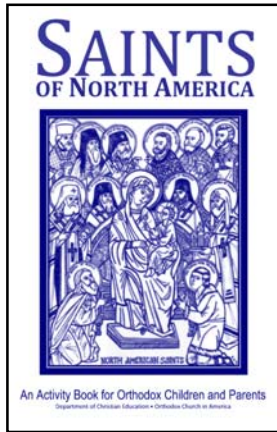
Recently, the internship program committee met with this summer's clergy/mentors, who represent six parishes in five different dioceses, for an orientation session. The Very Rev. Alexander Garklavs, former chair of the Department of Pastoral Life Ministry and incoming OCA chancellor, joined the group during the course of the day. ■

Internship committee, mentors Clergy from parishes that will be hosting seminarian interns this summer recently met with members of the Seminarian Internship Program committee. From left: Fr. Stephen Hrycyniak, St. Nicholas Church, Kenosha, WI; Fr. Steven Belonick, committee member; Fr. Alexander Garklavs, incoming OCA chancellor; Fr. Joseph Lickwar, SS. Peter and Paul Church, Jersey City, NJ; Fr. Raymond Browne, St. John the Baptist Church, Edwardsville, PA; Fr. Lawrence Margitich, Protection of the Holy Virgin Church, Santa Rosa, CA; Fr. John Kowalczyk, committee member; Fr. Andrew Morbey, chair of the Department of Pastoral Life and Ministry, and mentor, St. Mary Cathedral, Minneapolis, MN; Fr. Stephen Freeman, St. Anne Church, Oakville, TN; and Fr. Steven Voytovich, committee chair.



Department of Christian Education releases Saints of North America activity book

The Orthodox Church in America's Department of Christian Education released its latest on-line resource – an activity book introducing the saints of North America – in early July.



Available free of charge in downloadable PDF format at <http://dce.oca.org/Sections/Resources/american-saints.asp>, the 74-page book offers biographical information about 12 saints whose lives and witness built up the Church in America. In addition, it includes striking black and white drawings of each saint, based on their icons, and an array of puzzle activities that will offer students a challenging and enjoyable way to learn more about each saint.

A special feature of the book is a series of maps tracing the path of each saint's travels and witness.

"Teachers and educators are seeking materials that address multiple intelligences and learning styles," said Mrs. Alexandra Safchuk, department co-chair. "The activity book, with its variety of resources, answers that need."

The book also offers many ways for teachers to help students develop further study.

"For example, students might create puzzles based on those in the book, map the travels of other saints, or chart the climates and topography of areas of the world in which Orthodox saints have witnessed, to discover how they adapted to those varied conditions," added Mrs. Safchuk.

The activity book is a result of the creative cooperation of Christine Zebrun, Maria Proch, Kathryn Kessler, and other department members. ■

Got a question?
Send it to info@oca.org.



St. Tikhon's Seminary, South Canaan, PA Metropolitan Herman, Bishop Tikhon, and Bishop Mark were present as degrees were awarded at the 65th commencement ceremony on Saturday, May 26. Metropolitan Philip of the Antiochian Orthodox Christian Archdiocese delivered the commencement address and was awarded an honorary Doctor of Divinity degree.

Record number of students graduate from OCA seminaries

St. Vladimir's Seminary, Crestwood, NY A record 40 students graduated during commencement exercises on Saturday, May 19. Metropolitan Herman was joined by Antiochian Bishop Antoun of Miami and the Southeast and Archbishop Mor Tithus Yeldho of the Malankara Archdiocese of the Syrian Orthodox Church in North America as degrees were awarded. Fr. Thomas Hopko, dean emeritus, delivered the commencement address.



St. Herman's Seminary, Kodiak, AK Bishop Nikolai of Sitka, Anchorage, and Alaska presided at the 34th commencement exercises, at which Fr. Vasily Fisher, Deacon Evon Bereskin, Reader Aleksandar Bozinosky, and Stephanie Trefon were recognized as they completed their studies. Fr. Chad Hatfield, outgoing dean, delivered the commencement address. ■



Archbishop Kyrill of Pittsburgh, Western PA, and the Bulgarian Diocese falls asleep in the Lord

Funeral services for His Eminence, Archbishop Kyrill of Pittsburgh, Western Pennsylvania, and the Bulgarian Diocese of the Orthodox Church in America were held at Saint Alexander Nevsky Cathedral, Allison Park, PA, on Thursday and Friday, June 21-22, 2007.

His Beatitude, Metropolitan Herman, concelebrated the Rite of Burial for a Hierarch and the Divine Liturgy with other members of the Holy Synod of Bishops and clergy from the Western Pennsylvania and Bulgarian dioceses.

On Wednesday, June 20, a visitation and services also were held at Saint George Bulgarian Orthodox Cathedral, Rossford, OH.

Interment followed the Divine Liturgy at Holy Transfiguration Holy Transfiguration Monastery, Ellwood City, PA.

Archbishop Kyrill, who at the age of 87 had been in failing health for the past year, fell asleep in the Lord on Sunday morning, June 17. A few days earlier, he had been admitted to the hospital for treatment.

On the eve of his repose, clergy from the Western Pennsylvania and Bulgarian dioceses gathered at his bedside to celebrate the Sacrament of Holy Unction.

A life of service to the Church. Archbishop Kyrill was born Ilia

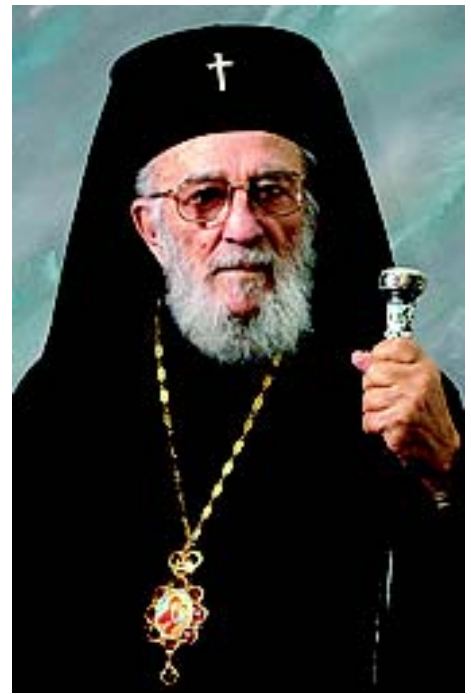
Yonchev, the son of Mancho and Anna Yonchev, on February 26, 1920 in the historic city of Panaguriste, Bulgaria. He graduated from the Saint John of Rila Theological Seminary in Sofia in 1940.

On January 19, 1941, he was tonsured to monastic orders and given the name Kyrill. The following day, he was ordained to the diaconate. In April 1943, he was ordained to the holy priesthood.

Father Kyrill graduated from the Saint Clement of Ochrid School of Theology in 1944, after which he was appointed instructor of theology in the seminary in Plovdiv, Bulgaria. In the same year, he was named abbot of the Bachkovo Monastery where, during World War II, he and other leading civic and religious leaders helped protect Bulgaria's Jewish population from extermination at the hands of the Nazi occupiers.

In 1946, Father Kyrill was sent to Bern, Switzerland, for advanced studies in theology and philosophy. In 1950, following the communist takeover of Bulgaria, he emigrated to the US. Shortly thereafter, he was assigned pastor of Saint George Bulgarian Orthodox Church, Toledo, OH.

On December 6, 1959, Father Kyrill was elevated to the rank of archimandrite, and in 1963, he was named administrator of the



Bulgarian Diocese in the US. On August 9, 1964, he was consecrated Bishop of Toledo and Toronto and the Bulgarian Diocese of the USA and Canada.

Entered the OCA in 1976. On December 20, 1976, Bishop Kyrill and the Bulgarian Diocese were received into the Autocephalous Orthodox Church in America. In October of the following year, he was appointed locum tenens of the Archdiocese of Pittsburgh and Western Pennsylvania, and in 1978, he was chosen as the archdiocese's ruling hierarch, a position he held for 29 years. He also continued to serve as the ruling hierarch of the OCA's Toledo-based Bulgarian Diocese. In 1992, he was elevated to the dignity of Archbishop by the Holy Synod of Bishops of the Orthodox Church in America.

Archbishop Kyrill was a member of the Lesser Synod of Bishops and served on numerous Church committees, including the Canonization Commission and the Board of Theological Education. He also served as a trustee of Saint Vladimir's Orthodox Theological Seminary, Crestwood, NY, and a member of the executive council of the Christian Associates of Southwestern Pennsylvania.

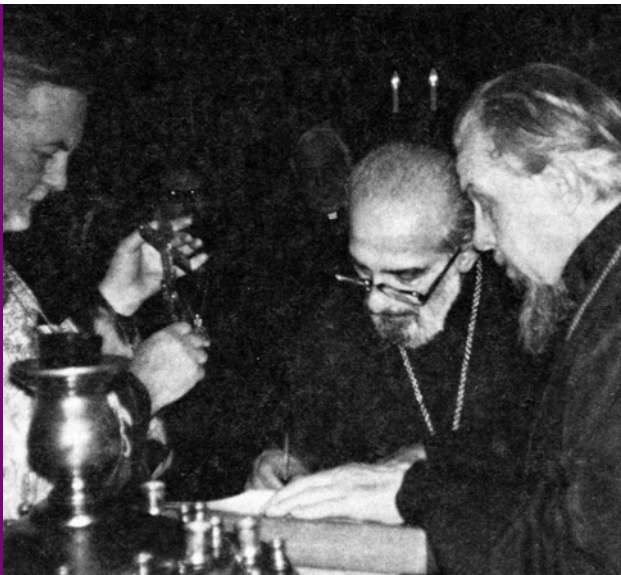
In addition to his exemplary ministry, Archbishop Kyrill also was widely known for his love of people.

Archbishop Kyrill, who was preceded in death by his parents and his brother, Stefan, is survived by a sister, Ophelia Dinkov, and two nephews, Kyrill Yonchev and Michael Dinkov.

Archbishop to 30

An historic moment

Archbishop Kyrill, with Fr. Alexander Schmemmann and Archbishop Kiprian, signs documents confirming the entrance of the Bulgarian Orthodox Diocese into the Orthodox Church in America in 1976. In addition to overseeing the diocese, he served as ruling bishop of Western PA.



InMemoriam

Editorial request: Please inform the TOC editorial office at 630/668-3071 or info@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. Daniel Donovan

JOHNSTOWN, PA – The Very Rev. Daniel Donovan, 76, fell asleep in the Lord at Allegheny Lutheran Home here on Wednesday, June 6, 2007.

Born on June 19, 1930, in Bronx, NY, the son of the late Dennis and Ellen [Gaughan] Donovan, he graduated from Christ the Savior Seminary, Johnstown, PA in 1955. Later the same year, he was married to the former Helen Stropko and ordained to the diaconate and priesthood by His Grace, Bishop Orestes of the American Carpatho-Russian Orthodox Greek Catholic Diocese.

After his reception in to the Metropolia [OCA] in December 1957, Father Daniel was assigned assistant rector of All Saints Church, Hartford, CT. The following year, he was assigned rector of Saint Michael Church, Old Forge, PA, while in 1964, he was assigned rector of Saints Peter and Paul Church, Lorain, OH. During his pastorate in Ohio, he served as publicity director and member of the publications committee of the Ohio Deanery and an auditor of Saint John Home for the Aged, Hiram, OH. He also served as spiritual advisor to Orthodox Christian students at Oberlin College and assisted in organizing the Orthodox Christian Fellowship's national college conference there in 1968.

Father Daniel served as rector of Saint John the Baptist Church, Passaic, NJ, from 1969 until 1980, after which he was assigned rector of Saint Basil Church, Watervliet, NY. In 1998, he was assigned rector of the Nativity of Saint John the Baptist Church, Philipsburg, PA. After his retirement in 2006, he was attached to Saint John the Baptist Church, Conemaugh, PA.

Father Daniel received numerous awards, including the right to wear a jewelled cross. He was also an avid collector of Orthodox publications.

Father Daniel was preceded in death by his wife in 2006. He is survived by three daughters, Faith Johnson, and husband, the Very Rev. George Johnson, rector of Saint John the Baptist Church, Conemaugh, PA; Elaine Hirschberg, and husband James, Port Washington, NY; and Catherine Donovan, Fairfax, VA; and grandchildren Benjamin and Marina Johnson, Christopher and Melanie Hirschberg, and Andrew and Aaron Dixon.

Funeral services were celebrated at Saint John the Baptist Church, Conemaugh, PA, with interment at Saint Tikhon of Zadonsk Monastery Cemetery, South Canaan, PA.

May Father Daniel's memory be eternal! ■

The Rev. David Kirk

NEW YORK, NY – The Rev. David Kirk, 72, who was attached to Saint Sergius of Radonezh Chapel, Syosset, NY, fell asleep in the Lord of heart failure on May 23, 2007, at Emmaus House/Harlem, a community he formed in 1965 to feed the hungry and assist those in need.

Born in Louisville, MS in 1935, Father David was ordained to the diaconate and priesthood of the Melkite Catholic Church in 1963. On March 30, 2004, he was canonically received into the Orthodox Church in America and attached to Saint Sergius Chapel.

According to Dr. Albert J. Raboteau, a member of the Emmaus House Board, Father David had a life-long interest in interracial justice. As editor of his high school newspaper in Mobile, AL, he

spent several weeks attending the local black high school to investigate first hand the inequities of segregation. In 1956, his junior year at the University of Alabama, Arthurine Lucy's attempt to integrate the school was met with mob violence. He joined with several other students to shield her as she moved about campus. His correspondence with William Faulkner during that same year elicited a letter – later published – detailing the famous author's views on segregation.

Drawn to Catholicism, he joined the Melkite Catholic Church before graduation, after which he moved to New York City and began working with Dorothy Day at the Catholic Worker House. Feeling the call to the priesthood, he was admitted to Beda College, Rome, Italy. After ordination to the priesthood, he returned to Birmingham, where he joined the civil rights demonstrations, met and was jailed with Martin Luther King, Jr., and preached at Sixteenth Street Baptist Church one week before four little girls were killed by a bomb blast in the church basement.

Returning to New York City, Father David planned to start a house of hospitality on the lower east side, but was advised by Dorothy Day to go to Harlem. He decided that it was not enough to feed the poor; it was crucial to enable the poor with the skills to help themselves. Emmaus House, in his vision, was not a shelter, but a community of the poor living together and working together to help those in need. True empowerment of the poor, he realized, meant that Emmaus would be run by the poor. Emmaus eventually developed two guesthouses for hospitality, served full meals to others daily, and sent out vans to deliver food to the homeless on the streets.

Over the last few years, Father David's deteriorate due to kidney failure. As a result, Emmaus House became smaller, but it still serves the poor through its food pantry, hospitality, and day-to-day operations run by the poor and the formerly homeless themselves.

Father David is survived by two sisters, five nieces, and four nephews.

Funeral services were celebrated at Saint Nicholas Russian Orthodox Cathedral, New York City, on May 29.

May Father David's memory be eternal! ■

Archimandrite Laurence [Mancuso]

FRAMMINGHAM, MA – Archimandrite Laurence [Mancuso], 72, unexpectedly fell asleep in the Lord at Leonard Morse Hospital here on Sunday, June 10, 2007, as a result of injuries sustained in a fall.

Born Gabriel Richard Mancuso on June 30, 1934, the son of Joseph R. and Antoinette Basilio Mancuso, he was raised in the Catholic faith and attended seminaries in Rochester, NY and Ferndale, CT. In 1957, he took monastic vows in the Franciscan Order, in which he served as provincial councillor, director of students, and provincial executive secretary. He was ordained to the diaconate of the Byzantine Rite Catholic Church in 1959, and to the priesthood the following year.

Father Laurence was a founder of New Skete, Cambridge, NY. On February 23, 1979, he and the members of the New Skete communities, along with numerous lay persons who worshipped

In Memoriam to 31

A leap of faith

Taking stewardship beyond the 10% tithe

Mark Shuttleworth

The Psalmist reminds us that “the earth is the Lord’s and the fullness thereof.” Every time we bow our heads before a meal, we acknowledge that all that comes to us is ultimately from God’s providential blessing.

If all that we have is from the Lord, the issue then becomes not *how much shall we donate to the Church*, but rather just *how much are we still keeping for ourselves!*

God is kind and generous and asks only a portion from us. Our goal is to begin to see more and more how much we can give back to Him and to His Church.

It is recognized here that one’s personal stewardship may reach beyond one’s own parish community. Each individual may have special charities God has placed upon his or her heart. There may be additional ministries as well, such as a monastery or seminary, Orthodox Christian charitable outreaches, or the local soup kitchen or food pantry.

But our charitable giving and financial stewardship, if it doesn’t begin with the Church, should certainly include the Church. This is especially true during this time of escalating costs, which not only hit us personally, but hit our churches and our priests as well.

Finally, stewardship must be viewed as more than “paying the parish bills” and as more than meeting our “expenses.” Stewardship involves how we meet and support the witness and ministry of our parishes. Sure, there are utilities to pay and other very pragmatic bills. Yet the very presence of our church buildings and the continuation of our congregations bear witness to Orthodox Christianity in our communities. And the various outreach ministries pursued by our parish communities do so as well.

Our members and their relatives and friends are ministered to by our own members and by our pastors during times of grief and sorrow, during times of celebration and

joy, and during holidays and special functions of our churches. The Divine Liturgy is celebrated, shut-ins are visited, the sick are prayed for, confessions are heard, youth are taught the Faith. We pray, light candles, commemorate those who have gone before us, learn the Word of God, and engage in fellowship with one another through the life and ministry of the parishes of which we are a part.

With these things in mind, let us consider a number of ideas for improving our stewardship.

1. Tithing. In the Old Testament, believers were commanded to *tithe* – that is, to give 10% of their income to God’s work. In the New Testament era, we are under grace (rather than the law), but tithing still remains a goal for our giving.

2. Offerings. Again, in the Old Testament, only those gifts *above* 10% were considered “offerings.” If we were to consider our weekly contributions and pledges as our “tithe,” then we should also bring additional offerings to God as well.

3. The “widow’s mite.” In the Gospels, Our Lord pointed out that the widow who gave one small coin gave more than all the others, because she gave out of her poverty, whereas the others gave out of their prosperity. There should always be a *sacrificial dimension* to our giving.

4. “One meal out.” Perhaps a family or individual could give up one meal out at a restaurant per month and donate that amount as *additional giving* to the Church. Those who eat out more frequently might consider giving up two or more meals during a month.

5. Faith blessing pledge. A portion of any unexpected or additional income with which God blesses you could be donated to the Church as additional giving. Think of rebates, tax returns, gift money, even overtime (since it is often time-and-a-half), etc. Many who make such a commitment find that unusual additional income seems to just keep popping up!

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6. Special projects. Maybe you are talented in making crafts that could be sold on consignment, or interested in having an annual yard sale. Perhaps you could watch the neighbor’s kids one day a month. Donate a portion of this extra income to the Church as additional giving.

7. Youth and children should be encouraged to give a portion of their allowance or yard work/baby-sitting/after school job money to the Church. It is wise to introduce tithing and donating to the Church at an early age – before the child discovers monthly bills as an adult! As they grow older and their incomes increase, they will be in the habit of taking 10% “off the top” for the Lord’s work.

8. Economic “fast.” For a couple of days, or maybe for an entire week, live as frugally as possible and donate a portion or all of the money saved as additional giving to the Church. Or give something up for a week or other specified period of time and donate the money saved. One suggestion: do an “economic fast” at a different time than the regular fasts of the Church!

9. Coin bank. Every day, throw all of your spare change in a jar or piggy bank. When it’s full, donate it to the Church.

10. Pray for the finances of your parish. Pray for your parish clergy and parish council – for creativity and wisdom in utilizing the parish’s resources and developing stewardship strategies for your community. By keeping the finances of our churches in mind through prayer, we will not only be continually bringing this very practical matter before the Lord, but we will also be making our hearts more sensitive to God and how He might wish to lead us in this very sensitive area of our lives – financial stewardship. ■

Mark Shuttleworth is a member of the *Intercession of the Holy Virgin Church*, Carnegie, PA.

2: Seeing Christ in the Old Testament

Father Theodore Bobosh

In Luke 24:12-53, the risen Lord explains the Old Testament to His disciples. In so doing, He teaches us the way in which we are to read the Old Testament. His “hermeneutic” will become the normative way in which the rest of the New Testament writers and, later, the Patristic Fathers follow as they unlock the meaning of scripture.

In Luke 24:27 we find the following: “Then beginning with Moses and all the prophets, He [Jesus] interpreted to them the things about Himself in all the scriptures.” Jesus does not interpret all of the scriptures to His disciples; He specifically instructs them concerning “the things about Himself in all the scriptures.” In other words, the key to unlocking the rich treasures of the Old Testament are found in Christ Himself. Christ makes Himself essential to our understanding the Hebrew scripture. This simple fact can help us to understand Saint Paul’s words, “All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness” [2 Timothy 3:16]. Jesus does not in His own interpretation of scriptures argue that the Old Testament is to be read literally; He rather interprets scripture to speak “about Himself.” The Lord Jesus’ own hermeneutic and His key to understanding scripture is not *literalism*, but *Christocentrism* [“centered in Christ”]. The key to reading the Old Testament for Christians, then, is to understand how these Jewish scriptures speak about Him as Messiah. It is because the Old Testament speaks about Christ that Saint Paul saw all of scripture as being inspired. For once Saint Paul encountered the risen Lord, the Jewish scriptures were no longer mostly about the laws, rituals, and rules that were so important to him as a pharisee, because in the risen Lord Paul believed the time of the Law was passing away. Saint Paul came to see the Jewish scriptures as the text which reveals Christ and the text in which Christ is hidden. While he had not sat at Jesus’ feet and listened to His interpretation of the Torah, Saint Paul accepted the notion that Christ in fact was the key to understanding the Tanakh. Paul, like Jesus, understands that the Jewish scriptures were inspired by God, but were in need of the proper interpretation. This rightful interpretation requires and is centered in the Messiah Jesus. This is something Paul came to by revelation, since he did not meet Jesus Christ



while He was ministering on earth.

In Luke 24:44, Our Lord said, “These are my words that I spoke to you while I was still with you – that everything written about Me in the law of Moses, the prophets, and the psalms must be fulfilled.” Jesus does not say that everything in the Old Testament is about Him, but He does draw attention to the fact that those portions of the Old Testament scripture which are about Him can only be understood in reference to Him. Some of the passages in the Jewish scriptures

about the Messiah are obscured in prophecy, in typology, in symbol, in allegory, in foreshadowing, in poetry. It is only with the coming of Christ, and in Christ, that these passages become clear and understandable. One can through scholarship study the texts in their historical context, but they only come to life when understood in Christ.

Luke 24:45-47 continues: “Then He [Christ] opened their minds to understand the scriptures, and He said to them, ‘Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem.’” If we limit ourselves to an exact literal reading of the scriptures, we are going to encounter a problem with the way Jesus interprets the Old Testament. We will be hard pressed to find an exact biblical reference, word for word, which says what Jesus claims here. For here Jesus is not following a literalistic “hermeneutic” quoting a particular text of scripture; rather, He is using what is specifically a Christocentric interpretation of the scriptures. The Lord is reading the scriptures broadly and brings together a wide range of ideas, typologies, texts, allegories, symbols, shadows, poetic psalms, and prophecies to make the claim which He comes to. He is in fact treating the Old Testament like a treasury, and He is the key that opens the door to its rich treasures. In some sense the way the Lord uses scriptures is like having a mosaic made up of precious stones. In and of themselves, the stones are valuable, but only when they are pieced together properly does the “big picture” of the mosaic emerge. And the “big picture” is the Messiah, while all of the pieces are scripture verses that need to be put together properly for the full understanding of scripture to emerge. Without the big picture emerging, the texts of the Old Testament remain fragmentary – obscure, even if precious in their own right – and they remain the literal letter of the Law without the Spirit to enliven them. ■

Fr. Theodore Bobosh is rector of St. Paul the Apostle Church, Dayton, OH.

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Canadian missionary efforts

there to become the first rector of Saint Tikhon’s Pastoral School, which through his dedicated labors was soon upgraded to a seminary. He was raised to the rank of Archbishop in 1939 and died in 1945. His missionary legacy in Canada has been rediscovered in recent years and his veneration within the Canadian Archdiocese is growing steadily.

In his 18 years as ruling hierarch in Canada – 1963 to 1981 – Archbishop Sylvester provided a quiet stability and much spiritual wisdom. He was a staunch and eloquent advocate for the OCA’s autocephaly. In the mid-1970s, he also served as temporary administrator of the Orthodox Church in America for three-and-a-half years. For 20 years in retirement, he remained a respected elder for many in Canada and throughout the Church. He continued to serve in Montreal and nearby Rawdon until his death

in 2000, while he also continued to provide charitable aid to many in Russia and throughout the world.

Today, the Archdiocese of Canada, unique in a variety of ways from the rest of the OCA – due to the differing way of life in Canada and the particular characteristics of Canadian culture and people, numbers some 90 churches and monasteries with clergy and faithful of various ethnicities, including numerous converts, under the capable archpastoral leadership of Archbishop Seraphim [Storheim] of Ottawa and Canada, the first Canadian Orthodox hierarch who is a convert to Orthodoxy. In addition, there are in Canada some 30 parishes under the OCA’s Romanian and Bulgarian dioceses, as well as dioceses and parishes of other Orthodox Churches. In recent years, significant progress has been accomplished in diffusing ethnic tensions and other substantial dividing factors within Canadian Orthodoxy, which has considerably fostered and strengthened the bonds of fellowship and cooperation among all Orthodox Christians in Canada. ■

Repeat performances

Getting students to show up regularly

Valerie Zahirsky

It's important to all Church school teachers to keep their students coming back to class from week to week. Continuity is not only valuable, but essential in trying to impart a rich, complex faith to young people – and when we, as teachers, may be one of their strongest ties with that faith.

Of course, there are no perfect or sure-fire ways to get all of our students to come promptly and enthusiastically to every class meeting. But there are a number of tried-and-true methods that teachers have found effective.

1. Smile! Take pictures of class activities and mount them on a “picture wall” in your classroom, with colorful captions and borders. Change the pictures every few weeks. Looking at the pictures will remind students who attend regularly of the enjoyable things they have done together and encourage those who come infrequently to start attending more often, so that they can be part of the action.

2. Open up. Invite parishioners, especially parents of prospective students, to visit your classroom outside of class time. Seeing their children's pictures will be a source of pride to the parents of regu-

lar attendees, while offering a glimpse what you're doing each week. Parents of prospective students will get a better idea of what happens in your classroom and may want their children to benefit from it by coming to class.

3. Lighten up. Consider doing away with attendance charts and awards. Teachers tell us that these can actually reduce attendance, as they may be a source of embarrassment or discouragement to those who attend sporadically and a source of boastfulness for regular attendees.

4. Think creatively. Continuing projects are a good incentive for students to return. If they have begun something interesting in class and know that it will go on for a few more weeks, they have a special reason to attend regularly.

5. Keep in touch. Send mail or e-mail home! Create fliers or e-mail announcements informing parents about plans for class activities and topics. (You can find appealing activities in your curriculum text for upcoming weeks.) Parish councils should be willing to underwrite the cost of postage, since this can be an outreach to families whose children don't attend as well as an extra enticement to those who do bring their children.

6. Points of contact. Don't hesi-

Popular “Orthodox Handbook” series to be revised, expanded

The OCA Department of Christian Education recently announced plans to revise the four-volume *Elementary Handbook of the Orthodox Church*, originally published in the 1970s.

The popular series was written by Protopresbyter Thomas Hopko, reviewed and edited by Bishop [now Archbishop] Dmitri of Dallas and the South, and officially endorsed by the OCA Holy Synod of Bishops. Over the years, the series has undergone numerous reprintings and has been translated, fully or in part, into 16 languages.

Revisions and corrections will be made to the volumes on *Doctrine*, *Worship*, and *Spirituality*. The volume on *Bible and Church History* will be expanded into two separate volumes. A sixth volume on Jesus Christ, which will

Handbook to 26

tate to send mail or e-mail directly to students and prospective students. Use puzzles, coded messages, or fill-in-the-blank activities having to do with the coming week's lesson. Invite them to bring the completed activity to class. Another method is to have, over a few weeks, a series of “mystery clues” that lead up to a “solution.” On a stated Sunday, you can let students reveal the solution or, if necessary, reveal it yourself.

7. Write it down. For pre-teen and teen students, keeping a journal in which they write about the day's lesson is a good way to remember it. At the end of the year, each student will have a record of what the class did. And the journal becomes a great resource to use in reviewing what has been taught.

8. Be flexible. If consistent attendance is really an intractable problem, consider using some of the short-term study units available from the OCA Department of Christian Education instead of a full-year curriculum. These units are intended to be used for a period of a few weeks and are written for a variety of age levels. You can find them on the OCA website at <http://dce.oca.org>. ■

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

Lighten up! A teacher opens a lesson on the Nativity of Our Lord by asking students whether Rudolph the Red-Nosed Reindeer factors into the story!



Facing poverty

many opportunities to better assist those in need. Orthodox Christianity has a rich theological tradition that demonstrates quite clearly that our vocation is one of service and love, one in which we go into the world and actually do something!

Hence, I offer the following four points to focus our collective attention on poverty. These are not “quick fixes” to a very complex problem, but they are starting points in a life-long battle with poverty.

1. Listen to the prayers and hymns. Our rich liturgical heritage provides us with many reminders to assist the poor and needy. Our prayers, hymns, scripture lessons, and the cycle of fasts and feasts – especially Great Lent – clearly challenge us to engage the world around us.

2. Read scripture daily. If we are reading and praying the scriptures daily, we will be constantly mindful of our common vocation to serving and loving others. The scriptures, together with the prayers of the Church, provide us with a “school of theology” that, in its basic teaching, reveals God’s love for us. In turn, we share this love with the world. There are numerous resources for personal and group Bible study available on the internet as well as in parish bookstores.

3. Take action. Every parish, whether large or small, must reach out and embrace the broader community in addressing poverty in its own back yard. And there’s a great deal parishes can do to make an impact, from collecting essentials for local food banks to assisting homeless shelters to volunteering at substance abuse facilities. Action is required if we are serious about our faith.

4. Remember the poor. It is not uncommon to find parishes that are so involved in their own, “in-house” concerns that they forget the poor. Parishes need to be constantly reminded about their vocation to serve the poor and needy, and not just their “members in good standing.”

These are just four of the many ways by which we can assist our brothers and sisters, regardless of the type of community we live. ■

Fr. William Mills is rector of the Nativity of the Holy Virgin Church, Charlotte, NC.

defending the faith

And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.

– Ephesians 6:17-18

The best defense: Prayer!

Father David Subu

Prayer is necessary in keeping our faith alive and well. Without prayer, the first and last work of love, our faith is dead. Saint Paul tells us to pray always “in the Spirit” – that is, not only in our own hearts and minds, but in unity with the Holy Spirit, having the very breath of God actively conjoined with our own. A day without prayer is indeed like a day without breath, without life, without hope.

We have considered how to defend our faith by being educated in the faith, studying the Bible, and keeping good friends who support us in faith. But all of those things fail and are meaningless if we don’t pray. Prayer is faith in action, because the moment we pray, we put our faith to the test. This is why what we pray and what we believe are so dependent on each other. Throughout Orthodox Christian history, it has been understood that what you pray reflects what you truly believe. Thus, when the early Church had to come together in council to answer the great theological questions of the day, they always appealed to the prayer life of the Church as it had always been. To whom to do we pray? What do we say about them in prayer? In time, the effect also worked in reverse by the development of embellished hymnography that expresses the complexity and depth of our belief. In fact it has been said that one who is trained in the Church as a cantor receives the equal of a seminary education, since the words of the hymns reflect the Church’s theology and teaching.

All of this has immediate and important effects on our personal prayer lives. Through the prayers of the saints who have gone before us, and the rich services of the Church which are composed primarily of psalms and scriptures, God has given us all the best tools to pray to Him in such a way that we will also be taught and transformed by the prayers themselves. God hears each and every one of our prayers, no matter how simple or complex, how theologically correct or misguided. But how and what we pray can change us, for good or ill. We need to look outside ourselves for some perspective and guidance. The Bible teaches us how to approach God in prayer, and the saints have provided us with an “application of supplication” tested by time, wisdom, and experience that can bring us closer to God, from the humble prayer of Jesus to the majesty of the Divine Liturgy.

Some folks react to the prayers of the saints differently. Some accept them naturally, having grown up with them and intuitively sensing the spirit of reverence in them. Others have a harder time, because they feel like they are not praying their own words. I imagine the saints went through the same process too. After all, they did not start out as saints but had to get there somehow. In time, each of us can make those prayers our own because each of us will be breathing those prayers in the same Spirit, if we allow God’s grace to dwell in us. The key is to start, and once started, to keep praying, and if we stop, to start again! Watch what happens! ■

food for thought...

- 1 Do I pray consistently? In what ways can I improve my prayer life?
- 2 What prayers do I or can I pray “with the saints” from the Church? What is it like to pray with the words of the saints and the scriptures? What does it teach me about myself and my own soul?
- 3 How do my prayers strengthen my faith? My understanding of God and His expectations of me?

Youth & Young Adults

"On my honor..."

Over 50 years of Orthodox scouting ministry

One of the great joys for Orthodox Christian parents is to witness their children applying the virtues of their faith to their lives. Scouting programs encourage and offer a safe environment for our youth to put their faith into action!

For over 50 years, scouting has been embraced by the Orthodox Church in North America. In 1955, the hierarchs of several jurisdictions approached the National Scouting Council to seek recognition for Orthodox youth participating in scouting programs. Five years later, the Standing Conference of Canonical Orthodox Bishops in the Americas established the Eastern Orthodox Committee on Scouting [EOCS] to "conduct the mission of Our Lord and His Church via the Boy Scouts of America and the Girl Scouts USA programs on a national level." Shortly thereafter, EOCS's flagship Alpha-Omega award program was introduced. Over the years, thousands of scouts have undertaken a variety of community service projects in pursuit of this award.

IN DEPTH

✓ **CHECK OUT** the many resources available from the Eastern Orthodox Committee on Scouting at www.eocs.org.

www.ooca.org

Other awards, each focusing on a different aspect of Christian life, have been added to the badges available for boys and girls who participate in national scouting programs. The Saint George award focuses on Christ's love and the Church, while the Chi-Rho award emphasizes service to the parish. The Prophet Elias award recognizes outstanding service by adult scouts.

Besides its award programs, EOCS offers a number of scholarships. It also conducts periodic retreats and provides a presence at national scouting events.

EOCS is also available to offer advice on establishing scouting programs in parishes. Parish scouting programs offer an additional means for boys and girls to interact, serve their parish, and build lasting friendships. Neighboring parishes might join forces to cosponsor a troop or program. And opening such programs to the wider community also can provide a "first point of contact" with the Orthodox Church for those who otherwise may not have an opportunity to explore the faith. ■

See yourself in print! Send us your camp pictures and stories!

We want to feature photos and stories highlighting your experience at one of the Orthodox Church in America's summer camps in a future issue of *The Orthodox Church*.

Can the OCA Department of Youth, Young Adult, and Campus Ministry count on you?

Just e-mail photos and articles about your camp experience to info@oca.org and we'll run them in an upcoming issue. We're especially interested in photos that show a variety of camp activities, including sports, chapel services, crafts, etc. ■

Can't go to camp? Organize a back-to-school "urban camp!"

While the Orthodox Church in America sponsors over two-dozen camps across the US and Canada, work, summer school, football practice, and other factors can prevent one from participating.

Lest anyone be left out, why not consider organizing an "urban camp" right in the back yard of your parish church?

Present the idea to your pastor and parish youth leaders, and ask them to help provide a two or three-day program of activities. After you receive the go-ahead, pick a date – perhaps Friday through Sunday – get the word out. Line up chaperones. Invite everyone to bring tents, sleeping bags, snacks, Bibles, sports equipment, and comfortable clothing. Pitch tents on the parish property. Ask parents and other parishioners to provide meals – and, if possible, arrange to cook hot dogs or hamburgers and marshmallows around the "urban campfire" – a grill!

If there are any agencies that help the needy or homeless in the neighborhood, spend a half-day volunteering your services. Or help spruce up the parish property.

Urban camp is cheap, easy, and fun – right before hitting the books again! ■

Focus on faith The OCA's Fr. John Bacon with scouts at an EOCS-sponsored retreat.



Evangelization

"Guess who's here?!"

What to do when the visitors return, Part 2

Father Eric Tosi

In the last issue of *The Orthodox Church*, we explored five things that are essential to an effective enquirers' class and one-on-one meetings. In this issue we'll take a look at five more important points.

6 Invite them to worship. As we all know, an important part of being an Orthodox Christian is worship. "How we pray is what we believe" definitely comes into play here. Enquirers need to see the services, learn the beauty of the Liturgy, and discover the truth of the theology celebrated therein. While the Church's liturgical services will speak to them, they can seem overwhelming and a bit "exotic" at first. It is only by attending them that they will begin to speak to their hearts and start them on the road to becoming faithful members of the parish. While Vespers is a great introduction, the Divine Liturgy eventually will become the center of their lives. And invite them to come to feast day and lenten and paschal services, during which the Church expresses her faith fully.

7 Essential reading. Serious enquirers also will need to begin a program of reading. The great gift that we have in the Church today is the plethora of books available in English. And many of these books address exactly the questions that the enquirers ask. Keep the readings simple and directed. Have them come to understand the fullness of the Faith and basic elements of what we believe. Stay away from controversial or heavy theological books that might lead to anger or frustration. Rather, have the reading reinforce what the person is learning, understanding, and experiencing in worship.

8 Prayer, fasting, almsgiving. Integral to the life of any Orthodox Christian is a cycle of prayer, fasting, and

almsgiving. This is well developed in Church life, but many people are coming to the parish with little if any experience of it. Do not overwhelm them. Rather, give them a measured rule that will allow them to grow personally as they grow in the Faith. I often tell people that we cannot expect them to run a marathon when they have yet to master the 100 yard dash. So be balanced. Talk with them about what they have done in the past, and integrate the Church's life into their own. Many of them will be delighted to finally get direction in what may have become a stagnant spiritual life.

9 Communicate. A mailing list is absolutely essential. Inquirers may want to take their time as they explore their options. But by sending them the monthly parish newsletter, a personal note from the priest or a parishioner – or even just a phone call thanking them for coming by to talk with you – builds bridges. It is not unusual for someone to visit a parish, come to an enquirer's class, and then disappear for a while. They are simply processing what they have heard and seen. They often return to their original community for a period of time as a comparison. And when they are ready, they will return to learn more. So, during this time, the lines of communication must be kept open. Do not badger them, but do let them know that you are always available to them.

10 Be patient. Finally, do not force or rush enquirers to become catechumens. Once they have gone through this initial level of enquiry, they need time to integrate and prepare themselves to make a commitment. But to ask

them, "Think you're ready to convert?" is quite premature. Conversion is a process, and different people will be at different points on their journeys. Let them know when classes will begin – often a general announcement from the ambo or in the newsletter will suffice. And let them know that they are welcome to attend. But respect their "timing" as they begin their journeys to the Faith.

A final point. Dedicate a session to "show and tell." Bring enquirers into the church building. Explain why it is set up the way it is, defining the main parts of the church. Explain what and who the icons represent, why different parts of the services take place where they do, and how the building enhances this. Express to them the theology of the architecture, the proper way to enter and leave the church, and the various liturgical items that, while so familiar to us may seem exotic or unusual to enquirers. This is clearly the most popular part of any program designed to answer enquirers' questions. And it puts enquirers at ease in the church, since they see people doing all sorts of things that can appear to be quite alien to them. But by "walking them through" the church and its appointments, enquirers begin to see how all of the theology, liturgy and liturgical arts, and spirituality fit together into a whole, into a beautiful mosaic.

The key to connecting with enquirers is availability and approachability. Be personable without getting personal. Let enquirers know that you not only welcome them, but expect them. Don't overwhelm them, giving the impression that you are trying to "close the deal" by the end of their first or second visit. The harvest they represent will take place in God's time, not our own. Plant, water, and nurture the seeds of faith, and as scripture reveals, God will bring about the growth! ■

Fr. Eric Tosi is chairman of the OCA Department of Evangelization.

Visit the Fellowship of Orthodox Stewards link at www.oca.org to learn how *you* and *your parish* can support and *expand* the work of the OCA's departments!

NorthAmerica

IOCC launches initiative to train native Alaskan clergy as certified substance abuse counselors

Clergy in the Orthodox Church in America's Diocese of Alaska are being trained as certified substance abuse counselors through a new program initiated by International Orthodox Christian Charities [IOCC].

The state ranks number one in the US for alcohol and drug abuse.

The three-week training program allows seven diocesan clergy to acquire certification as level 1 substance abuse counselor technicians.

Most of Alaska's native population lives in remote villages where unemployment runs as high as 90%. People survive on a subsistence life of hunting, fishing, and berry-picking. Alaskan Orthodox clergy, many of whom must travel to serve remote villages, say they encounter individuals with substance abuse problems on a daily basis.

"The suicide rates are three times anywhere else in America, but it is all related to substance abuse," says His Grace, Bishop Nikolai of Sitka, Anchorage, and Alaska. "When Orthodoxy began in Alaska, the

Church became the center of social service. We need to regain that. Training our clergy to be counselors gives them the opportunity to return to their villages and serve Orthodox and non-Orthodox alike."

While priests are well placed to help those in need, they are often lacking the necessary training to deal effectively with parishioners who have substance abuse issues. And since most Orthodox clergy in Alaska are not salaried, the training will give them the potential to make an income as counselors, and to continue their ministries as priests.

"Because Alaska is the place where Orthodoxy first entered North America in the 18th century, I believe all American Orthodox ought to feel invested in a program that will benefit these remote communities that face the great challenge of substance abuse," says Pascalis Papouras, IOCC's US program coordinator. "When a community knows that its priest is a trained professional, its members are more likely to go to that person with their problems."

After obtaining certification, counselors must fulfill 40 hours of continuing education and take additional courses in ethics and confidentiality. These requirements must be renewed every two years to maintain certification.

IOCC's initiative, organized in partnership with the Diocese of Alaska and its charitable arm, Outreach Alaska, is being administered by the Regional Alcohol and Drug Abuse Counselor Training.

IOCC was founded in 1992 as the official humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in the Americas. It has implemented over \$250 million in relief and development programs in 33 countries. IOCC is a member of Action by Churches Together International. ■

Detroit boasts first local St. Moses Brotherhood chapter

The first regional chapter of the Brotherhood of Saint Moses the Black, a national organization of African-American Orthodox Christians, was established in metropolitan Detroit recently.

The brotherhood's mission is to bring the faith of Orthodox Christianity to African-Americans and others of African descent. The national organization held its 13th annual conference in Detroit last year.

Sponsor of the chapter is the Council of Orthodox Christian Churches of Metropolitan Detroit, of which the Very Rev. Roman Star, rector of Saint Innocent of Irkutsk Church [MP], Redford, MI, and spiritual advisor of the brotherhood, is president.

Other officers of the new chapter include Subdeacon Robert Mitchell, Saint Raphael of Brooklyn Church [OCA], Detroit, chairman; Sharon Gomulka, Holy Transfiguration Church [OCA], Livonia, MI, secretary; and David Adrian, Holy Trinity Church [OCA], Detroit, public relations advisor.

For further information about the Brotherhood of Saint Moses the Black and the Metropolitan Detroit Chapter, contact Subdeacon Robert at 313/601-8499 or rmitc02@ameritech.net, or Sharon Gomulka at 248/477-6411 or tgomulka@flash.net. ■

Alaskan clergy wives enjoy retreat

In May 2007, Alaska's clergy wives joined Bishop Nikolai for a retreat at St. Innocent Cathedral, Anchorage, AK. The three-day gathering offered an opportunity to reflect on the growing demands of parish and village ministry.



NorthAmerica

Climate from 8

Global climate change

changes, is not only folly; it jeopardizes the survival of God's creation, the planet that we all share. In the end, not only is it sinful; it is no less than suicidal.

But there is hope. Society can alter its behavior and avoid the more serious consequences of climate change. To do this, however, we must work together to reduce the way that we have exploited the earth's resources, especially its fossil fuels. As Americans, we comprise barely 4% of the world's people; yet we consume over 25% of its resources and energy. Justice and charity for our neighbors demand a more frugal, simple way of living in order to conserve the fruits of creation.

In order to make the required changes, we are called to pray first and foremost for a change in our personal attitudes and habits, in spite of any accompanying inconvenience. Such is the depth of metanoia or repentance. The issue is not merely our response to climate change, but our failure to obey God. We must live in a manner that is consistent with what we believe and how we pray. Our heart must be "merciful, burning with love for the whole of creation" [Abba Isaac the Syrian, *Mystic Treatises, Homily 48*]. At minimum, this means caring about the effect of our lives upon our neighbors, respecting the natural environment, and demonstrating a willingness to live within the means of our planet. Such a change will invariably require reduction in our consumption of fossil fuels as well as acceptance of alternative energy sources such as solar or wind power, and other such methods that minimize our impact upon the world. We can do these things, but it will require intentional effort from each of us.

Nevertheless, we cannot stop there. We must also learn all that we can about the emerging situation of climate change. We must set an example in the way that we choose to live, reaching out and informing others about this threat. We must discuss with fellow parishioners, and – since climate change is not only an issue for Orthodox Christians – we must raise the issue before public officials and elected repre-

SCOBA hierarchs issue statements on suicide, global climate change

At their May 23, 2007 meeting, hosted by His Beatitude, Metropolitan Herman, at Saint Vladimir's Seminary, Crestwood, NY, the hierarchs of the Standing Conference of Canonical Orthodox Bishops in the Americas [SCOBA] adopted two statements – "A Pastoral Letter on Suicide" and "Global Climate Change: A Moral and Spiritual Challenge."

Both documents were presented by the Rev. John Chrysavgis and Dr. Albert Rossi of the SCOBA Social and Moral Issues Commission.

In other business, the hierarchs considered a proposal from the Rev. Nicholas Triantafilou, president of Hellenic College and Holy Cross Greek Orthodox School of Theology, Brookline, MA, to establish a North American pan-Orthodox Clergy Fellowship. They also heard a proposal from the Rev. Kevin Scherer, director of the Orthodox Christian Fellowship, on embracing the Antiochian Archdiocese's youth outreach program as a SCOBA agency. The hierarchs requested additional information of both of these proposals.

The hierarchs also endorsed the work of "Saint Catherine's Vision," an association of female Orthodox seminary graduates.

Following the meeting, which was

chaired by His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America, the SCOBA hierarchs met with the members of the Standing Conference of Oriental Orthodox Churches [SCOOC] to discuss issues of mutual interest and concern. ■

IN DEPTH

✓ READ SCOBA's *Pastoral Letter on Suicide* at www.scoba.us/news/newsdetail.asp?id=341.

✓ READ SCOBA's statement on global climate change on page 7 of this issue.

www.o.c.a.org

Handbook from 21

"Orthodox Handbook"

explain how the Lord's biblical titles are understood and lived in Orthodox doctrine, liturgical worship, and spiritual life, will be added to the series.

The expanded series also will include discussion questions.

Suggestions for improving the series are welcome, and may be sent to Father Thomas at thopko@svots.edu. ■

sentatives at the city, state, and national levels. We are all responsible for this situation, and each one of us can do something to address the problem. In each generation, God sends some great tests that challenge the life and future of society. One of the tests for our time is whether we will be obedient to the commands that God has given to us by exercising self-restraint in our use of energy, or whether we will ignore those commands and continue to seek the comforts and excesses that over-reliance on fossil fuels involves.

At every Divine Liturgy, we pray for seasonable weather. Let us enter into this prayer and amend our lives in whatever ways may be necessary to meet the divine command that we care for the earth as the Lord's. If we can do this, if we can render

our lives as a blessing rather than a curse for our neighbors and for the whole creation, then, God willing, we may live and flourish. This is not an optional matter. We will be judged by the choices we make. The Scriptures bluntly tell us that if we destroy the earth, then God will destroy us [see Revelation 11:18].

Let us all recall the commands of God regarding our use of the earth. Let us respond to the divine commandments so that the blessings of God may be abundantly upon us. And let us responsibly discern the right, holy, and proper way to live in this time of change and challenge. Then we shall "perceive everything in the light of the Creator God" [Saint John Climacus, *Ladder of Divine Ascent*, Step 4,58]. ■

Lebanese village thanks IOCC

Shawki Youssef, mayor of Hebbariyeh in southern Lebanon, presents an award to International Orthodox Christian Charities [IOCC] board chairman Alex Machaskee [second from right] to express his community's appreciation for the continuous assistance provided by IOCC since last summer's Israel-Hizbullah conflict. Through a grant US government grant, IOCC is repairing schools, building water systems, assisting farmers, and providing food, fuel, and counseling to the elderly, the handicapped, and those who have lost family members in 65 southern Lebanese communities. IOCC has been active in Lebanon since 2001, when it implemented a school feeding and nutrition education program. Pictured from left are IOCC regional director George Antoun, IOCC executive director and CEO Constantine M. Triantafilou, Mayor Youssef, Mr. Machaskee, and Metropolitan Elias of Sidon and Tyre.



SCOBA hierarchs commend IOCC on 15th anniversary

His Beatitude, Metropolitan Herman, was among the hierarchs who signed a letter commending International Orthodox Christian Charities on the occasion of the agency's 15th anniversary in early June 2007.

The text of the letter reads as follows.

"The history of IOCC is a history of compassionate love for all people. As this SCOBA agency celebrates its 15th anniversary, we congratulate IOCC, the faithful steward who multiplied the talents given by our Lord Jesus Christ.

IOCC first received the SCOBA blessing and mandate in 1992. In the name of Christ and in the spirit of Orthodoxy IOCC has gone forth to 33 countries and delivered more than \$250 million in emergency aid and development programs. Like the Good Samaritan who brought the wounded man to the inn, IOCC delivers the blankets, the food, the hygiene, and other materials needed in emergency situations, and then returns to provide the assistance that will enable the poor and the dispossessed to become truly self-sufficient.

"Responding to the call of the Gospel, IOCC manifested the love of God to all peoples suffering from civil war during the tragically violent dissolution of Yugoslavia. The refugees and displaced peoples of Bosnia who received blankets and food from IOCC, now receive micro-financing loans for small businesses. IOCC has brought home construction and repair assistance, youth education and training pro-

grams, and civil society development so that they might regain their self-sufficiency.

"With God's help and the support of Orthodox faithful, IOCC built on this record of faithful service by its response to the 2004 tsunami, delivering millions of dollars in emergency aid to Indonesia. It assisted islanders off the coast of Sumatra to rebuild their destroyed villages. It provided for the reconstruction of homes, a water supply system, trauma counseling, nutrition programs, and livelihood recovery assistance. In our own country, following the devastation of Hurricane Katrina that ravaged the Gulf Coast region, IOCC provided emergency assistance, and continues to send work teams to help rebuild homes.

"In Russia and Georgia, IOCC has manifested God's mercy by providing loans for small businesses, tractors and seeds for farmers, empowering communities in partnership with local organizations. In the Holy Land, Lebanon, Iraq, and Jordan, IOCC continues to provide job skills training and job creation, school building and repair, child nutrition programs, and educational training, while not neglecting the needs caused by the recent wave of violence. In Romania and Ethiopia, IOCC is engaged in extensive HIV/AIDS awareness and prevention programs in cooperation with the local Orthodox Church that are reaching millions of people.

"Over the past 15 years, IOCC has ful-

filled the yearning of the Orthodox Churches in America to manifest the spiritual power of the Gospel and the compassion of Christ by bringing God's deliverance to all peoples suffering from disasters, whether made by nature or made by man. In this 15th anniversary year, we bestow our hierarchical blessings upon IOCC and encourage all those under our episcopal care, clergy and lay alike, to support this unified and critically important humanitarian ministry of our Orthodox Churches in the Americas."

Also signing the letter were His Eminence, Archbishop Demetrios, Greek Orthodox Archdiocese of America, SCOBA chairman; His Eminence, Metropolitan Philip, Antiochian Orthodox Christian Archdiocese of North America, SCOBA vice chairman; His Eminence, Metropolitan Christopher, Serbian Orthodox Church in the USA and Canada, SCOBA secretary; His Eminence, Metropolitan Nicholas of Amissos, American Carpatho-Russian Orthodox Diocese in the USA, SCOBA treasurer; His Eminence, Archbishop Nicolae, Romanian Orthodox Archdiocese in America and Canada; His Eminence, Metropolitan Joseph, Bulgarian Eastern Orthodox Church; His Eminence, Metropolitan Constantine, Ukrainian Orthodox Church of the USA; and His Grace, Bishop Ilia of Philomelion, Albanian Orthodox Diocese of America. ■

IN DEPTH
✓ LEARN MORE about IOCC's world-wide ministries at www.iocc.org.
www.o.c.a.org

NorthAmerica

Orthodox Theological Society explores bioethics

Saint Vladimir's Seminary, Crestwood, NY, hosted the annual meeting of the Orthodox Theological Society in America [OTSA] June 12-14, 2007.

The focus of this year's meeting was bioethics, a theme explored in greater detail during a concurrent medical bioethics colloquium, "An Orthodox Consensus on Embryonic Stem Cell Research and In Vitro Fertilization," sponsored by the Orthodox Church in America's Department of Christian Witness and Service.

Over 30 OTSA members representing several jurisdictions participated in the meeting and colloquium.

The seminary's Florovsky Memorial Lecture was also held during the three-day gathering. His Eminence, Metropolitan Nicholas of Mesogaia and Lavreotiki, founder of the Bioethics Institute in Athens, Greece, delivered the lecture, the theme of which was "Orthodox Bioethics: From an Ethics of Dilemmas to a Theology of Transcendence." He highlighted the importance of protecting the sacredness of the human person and fielded a variety of questions during the animated discussion that followed.

Among those who attended the lecture was His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America.

The Florovsky Memorial Lecture honors the late Very Rev. Georges Florovsky, who was a theologian, historian, Slavic scholar, and dean of Saint Vladimir's Seminary from 1949-1955. ■

IN DEPTH

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Official from 2

Bishop Tikhon of Philadelphia and Eastern PA/ May 31, 2007. He is appointed acting rector of Holy Ascension Church, Frackville, PA/ June 1, 2007.

CHARLES, The Rev. Daniel is assigned to St. Sophia Church, Bethel, AK/ May 6, 2007.

CLEENEWERCK, The Rev. Laurence, who was awaiting assignment, is appointed acting rector of St. Innocent Mission, Eureka, CA/ May 4, 2007.

COATS, Deacon Paul D. is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ May 19, 2007.

COWAN, The Rev. David Scott 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/ May 31, 2007. He is appointed acting rector of All Saints Church, Olyphant, PA/ June 1, 2007.

[ERICKSON], Hierodeacon Panteleimon is released from duties at St. Innocent Cathedral, Anchorage, AK and assigned to St. Nicholas Skete, Eklutna Village, AK/ May 22, 2007.

FELDMAN, Deacon Theodore is attached to Holy Trinity Cathedral, Boston, MA/ December 24, 2006.

HOLSTE, The Rev. Hermogen is released from duties at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY and from the omophorion of Metropolitan Herman, and transferred to the omophorion of Bishop Benjamin of San Francisco and the West/ May 31, 2007. He is appointed acting rector of Nativity of the Holy Virgin Church, Menlo Park, CA/ June 1, 2007.

JONES, Deacon Timothy is attached to SS. Cyril and Methodius Church, Milwaukee, WI/ September 12, 2006.

LESKO, The Rev. Andrew, who was assistant priest, is appointed pastor of St. Anne Church, Pomona, CA/ June 1, 2007.

MATHEWS, The Rev. Justin is released from duties at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY and from the omophorion of Metropolitan Herman, and transferred to the omophorion of Archbishop Dmitri of Dallas and the South. He awaits assignment/ June 1, 2007.

MITESCU, The V. Rev. Catalin, who was pastor, is appointed assistant priest of St. Anne Church, Pomona, CA/ June 1, 2007.

[NICOLAI], Priestmonk Yakov is released from duties at St. Innocent Cathedral, Anchorage, AK and assigned to St. Nicholas Skete, Eklutna Village, AK/ May 22, 2007.

OGAN, The Rev. David is released from duties at St. Sophia Church, Bethel, AK and appointed rector of St. Herman of Alaska Church, Port Graham, AK/ May 10, 2007.

RIVERS, Deacon Paul is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ January 30, 2007.

ROYER, The Rev. Robert is released from duties at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY and from the omophorion of Metropolitan Herman; transferred to the omophorion of Archbishop Kyrill of Pittsburgh and Western PA and the Bulgarian Diocese; and attached to the Bulgarian Diocese/ May 31, 2007. He is appointed associate priest of St. Mary

Magdalene Church, Fenton, MI/ June 1, 2007.

SEAMORE, The Rev. Gabriel 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 Bishop Benjamin of San Francisco and the West; and appointed acting rector of St. George the Great Martyr Church, Hesperia, CA/ May 31, 2007.

SOUCEK, The Rev. John 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. He awaits assignment/ May 31, 2007.

TATE, The V. Rev. Matthew, who was administrator, is appointed priest-in-charge of St. Innocent Mission, Eureka, CA/ May 4, 2007. His status is also changed from temporary administrator to priest-in-charge of St. George the Great Martyr Church, Hesperia, CA/ May 31, 2007. All other duties remain the same.

TUDORA, The Rev. Catalin Vasile is released from duties at the Falling Asleep of the Ever Virgin Mary Church, Colleyville, TX and from the omophorion Archbishop Nathaniel and the Romanian Episcopate, and transferred to the omophorion of Metropolitan Herman. He awaits assignment/ May 18, 2007.

UHRIN, Deacon Gregory is attached to Holy Resurrection Church, Claremont, NY/ March 11, 2007.

URBANOWICZ, Deacon Maximus R. awaits assignment/ June 20, 2007.

VERNAK, The Rev. Stephen 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/ May 31, 2007. He is appointed acting rector of Christ the Saviour Church, Harrisburg, PA/ June 1, 2007.

WESTRATE, Deacon Christopher is attached to Holy Trinity Cathedral, Boston, MA/ May 6, 2007.

WILKINSON, Deacon Timothy is released from duties at Holy Assumption Church, Canton, OH and from the omophorion of Archbishop Job and the Diocese of the Midwest, and transferred to the omophorion of Bishop Benjamin of San Francisco and the West/ May 16, 2007. He is attached to St. Nicholas of South Canaan Church, Billings, MT/ June 6, 2007.

WILLIAMS, Deacon Irenaeus, is released from duties at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY and from the omophorion of Metropolitan Herman, and transferred to the omophorion of Bishop Benjamin of San Francisco and the West/ May 31, 2007. He is attached to Holy Trinity/Holy Resurrection Church, Wilkeson/Tacoma, WA/ June 1, 2007.

LEAVES OF ABSENCE

[BRITTAIN], Archimandrite Isidore is released from duties at St. Innocent Cathedral, Anchorage, AK, and granted a medical leave of absence/ May 16, 2007.

SUSPENDED

MAYOL, The Rev. Isidor, who was attached to SS. Peter and Paul Church, Phoenix, AZ is suspended/ May 5, 2007.

DEATHS

KIRK, The Rev. David, who was attached to St. Sergius of Radonezh Chapel, Oyster Bay Cove, NY, died on May 23, 2007. *May his memory be eternal!* ■

WorldBriefs



Metropolitan Laurus and Patriarch Aleksy sign the "Act of Canonical Communion" ending the 80-plus year division between the Russian Orthodox Church Outside Russia and the Moscow Patriarchate at Moscow's Christ the Savior Cathedral on the Great Feast of the Ascension.

RUSSIA

Christ the Savior Cathedral site of ROCOR, MP reunification

Moscow's landmark Christ the Savior Cathedral was the site of the long-anticipated signing of the "Act of Canonical Communion" between the Russian Orthodox Church Outside Russia [ROCOR] and the Moscow Patriarchate on the Great Feast of the Ascension, May 17, 2007.

His Holiness, Patriarch Aleksy II of Moscow and All Rus and His Eminence, Metropolitan Laurus, ROCOR First Hierarch, signed the document marking the restoration of communion between the two parts of the Russian Church for the first time in over 80 years.

Archimandrite Zacchaeus, dean of the Orthodox Church in America's Representation Church of the Great Martyr Catherine, Moscow, and the Very Rev. Leonid Kishkovsky, director of the OCA De-

partment of External Affairs and Interchurch Relations, witnessed the signing and attended the Patriarchal Divine Liturgy that followed.

For several years, ROCOR and the Patriarchate of Moscow had been engaged in a dialogue with the goal of reconciliation. This dialogue follows more than 80 years of estrangement that was born as a consequence of the cruel realities and aftermath of the communist revolution in Russia, the Russian Civil War, and the flight of millions of Russian Orthodox faithful – bishops, clergy, and laity alike – to the Balkans, Western Europe, North and South America, and Australia. The persecution of religion – and especially of the Orthodox Church of Russia – during the communist decades distorted ecclesial life. The time of persecution also witnessed millions

of martyrs giving their lives in faithfulness to Christ.

Holding the signing and Divine Liturgy, at which hierarchs, clergy, and laity from both churches communed for the first time, at Christ the Savior added to the historic significance. It was in the 1930s that the original cathedral, built in the late 1800s, was blown up by order of Soviet dictator Josef Stalin, who had planned to build an immense skyscraper topped by a statue of Lenin on the site. When it was discovered that the site would not be able to support the weight of the structure, a swimming pool was built instead. In the late 1990s, the cathedral was reconstructed on its original site as a testimony of the Church's triumph after the fall of communism.

Equally significant was the May 19 consecration of a new church in southern Moscow, built on the site where the Soviet secret police had executed and buried thousands of priests and laypersons, often secretly. Patriarch Aleksy and Metropolitan Laurus concelebrated at the church's consecration.

Also in attendance at the signing, the Divine Liturgy, and the festal banquet that followed were the representatives of the Autocephalous Orthodox Churches to the Moscow Patriarchate which, in addition to Archimandrite Zacchaeus, included His Grace, Bishop Afanasy of the Patriarchate of Alexandria; His Grace, Bishop Niphon of the Patriarchate of Antioch; Archimandrite Ignaty of the Patriarchate of Bulgaria; and the Very Rev. Alexei Yuschenko, of the Church of the Czech Lands and Slovakia.

In related news, on the Sunday after the Great Feast of the Ascension, May 20, the Very Rev. Vladimir Boikov, rector of Holy Resurrection Church and dean of ROCOR's New Zealand Deanery, concelebrated the Divine Liturgy with Archimandrite Zacchaeus and the parish clergy at the OCA's Saint Catherine Representation Church.

Following the Divine Liturgy, a Service of Thanksgiving was celebrated before an icon containing the holy relics of Saint John of Shanghai and San Francisco. The relics recently had been presented to Saint Catherine Church by His Eminence, Archbishop Kyrill of San Francisco [ROCOR]. ■

Spirit from 5

Evangelization by allurements

wellness derived from worship, with nothing else required of them. As long as they can go on celebrating the Liturgy, bringing others to the celebration is not a vital concern. Bills are paid, obligations are met, and nothing else is needed.

The above explanations do not satisfy me. They fall short of Our Lord Jesus Christ's demand to evangelize. Neither am I prepared to accept the reasons for the anti-evangelical attitude of so many Orthodox Christian parishes. We are far beyond the frontier spirit of existence as strangers in a foreign land. We can and are accommodating immigrants in our churches and making a spiritual home for them, but that is not the reason why we are blessed with the true faith of our spiritual parents. I agonize when I read the judgments in the book of Revelation: "I have this against you; that you lost your first love" [2:4], and "I know your works, that you have a name that you are alive, but you are dead" [3:1]. "He who has an ear, let him hear what the Spirit says to the churches" [3:13]. ■

Archbishop from 17

The repose of Archbishop Kyrill

"The clergy and faithful of both the Bulgarian Diocese and the Archdiocese of Pittsburgh and Western Pennsylvania have loved and respected him as their spiritual father," said the Very Rev. Paul Ziatsky, archdiocesan chancellor. "He has been a faithful example as an archpastor and true leader, exemplifying the virtues of humility, patience, and long-suffering. He will be greatly missed by his beloved people."

In lieu of flowers, donations in Archbishop Kyrill's memory may be made to the Archdiocese of Pittsburgh and Western Pennsylvania, PO Box 1769, Cranberry Township, PA 16066-1769, and/or the Bulgarian Diocese of the Orthodox Church in America, 519 Brynhaven Dr., Oregon, OH 43616.

May Archbishop Kyrill's memory be eternal! ■

Chancellor from 14

Moving – and moving on

ible to implement. Some are counterproductive. Others are extreme, radical, or simplistic. All solutions will require a lengthy healing process.

Thank God, there is an antidote for the painful burden of the crisis. There is a place to go, on Sunday mornings and on other occasions, where we come together to offer to God "our reasonable worship with a contrite heart and a spirit of humility." Every worship service begins with prayers for peace – for the "peace from above, for the salvation of our souls" and "for the peace of the whole world." Peace is not only the goal of what we hope to achieve in solving problems; it is also the solution. There can be no peace unless we come to peace, unless each of us can make that the moral/spiritual priority that it should always be. This is the great gift from Jesus Christ, bestowed on His disciples immediately after the Resurrection and through them to us. It is the gift we receive in the Eucharist — Christ Himself, Who "is our peace" and Who thus "breaks down the wall of hostility" [Ephesians 2:14].

The importance of peace in solving crises is self-evident, as is the first requirement in acquiring peace, namely the personal introspection of our inner lives and the acknowledgment of our sins in repentance. Notably, the gift of Christ's peace after His Resurrection is connected to forgiveness of sins [John 20:21-23]. We are somewhat accustomed to think that repentance is a seasonal or occasional practice. In fact, it is the fundamental, first step in being a Christian, and it is meant to be a daily exercise. Each one of us, whether during our daily prayers or upon entering the Church, stand before God as unique, fallen, and sinful creatures. Without cognizance of that, neither Christ nor the Church can be appreciated. Each one of us needs to "test his own work," as Saint Paul says, "for each one will have to bear his own load" [Galatians 6:4-5]. Sometimes, as we confess our sins, we find that we may have to "bear one another's burdens" in order to come to peace. "This is a great mystery, and I take it to mean Christ and the Church" [Ephesians 5:32].

Only as we engage in soul-searching soul-redeeming repentance do we truly come to understand the miraculous, life-

changing transformation that occurs during the course of the Divine Liturgy. Only then do we come to genuinely treasure the existence of the Church. The Church, like the Kingdom of God, exists outside of time, made pure for eternity by Christ's death and resurrection. But it is only in time, and after acknowledgment of my sinfulness, that I can come to know what the Church is. Our acquisition of God's grace in the Church is a dynamic process that can be understood in terms of the shape of the cross. Horizontally, I as an individual am dependent on the Church, while the Church also depends on me. Vertically, the earthly, temporal Church is connected to the eternal, heavenly Church. As Saint Philaret of Moscow wrote, "In the purity of unifying faith and love, while here on earth, do we come to realize the transcending communion with God and the saints in heaven." Therefore, our attention to matters of Church order and institutional welfare are of utmost importance. The existence of the Church is to guarantee the accessibility of peace, forgiveness, freedom, and joy for persons of good will, but that existence depends on structure, authority, discipline, and finances, as well as on conciliarity, accountability, sacrifice, and honesty.

Our present crisis will pass in time. We know that because there are righteous people in the OCA and because "the hope of the righteous ends in gladness" [Proverbs 10:28]. All that needs to take place will happen; there will be justice and mercy, reckoning and restitution, culpability and forgiveness. This will occur not according to the unfeeling logic of the world, but according to the new commandment of love. For us, the Orthodox Church in America is not only an institution, it is also the One, Holy, Catholic, and Apostolic Church. How a human institution and the Mystical Body of Christ commingle and interact is an elusive problem that gifted theologians cannot entirely explain. Yet ordinary and simple people of faith know it to be the only truth that really matters. In the meantime, we continue to pray, to worship together, to "bear one another's burdens," to rejoice with each other as fellow communicants at the Mystical Supper, and to live our lives in accordance with the Gospel of Our Lord Jesus Christ. Also, in the meantime, some of us have the crisis to attend to, and some of us have to finish packing to move. ■

In Memoriam from 18

at the monastery, were received into the Orthodox Church in America.

As abbot of New Skete, a position he held until 2000, Father Laurence was elevated to the rank of archimandrite in 1986 and received a Synodal Citation in 1995. In 2005 he was attached to Saint Sergius of Radonezh Chapel, Syosset, NY.

Funeral services were celebrated at Saint Demetrios Greek Orthodox Church, Weston, MA.

May Father Laurence's memory be eternal! ■

Preoteasa Hildegard Grabowski

WARREN, OH – Preoteasa Hildegard Grabowski, wife of the late Very Rev. Richard J. Grabowski, fell asleep in the Lord after suffering a stroke on Tuesday, May 22, 2007.

Father Richard and Preoteasa Hildegard served parishes in Saint Paul, MN; Gary, IN; Los Angeles, CA; and Cleveland, OH, until Father Richard's retirement in 1989, at which time they moved to Warren, OH. After retirement, Preoteasa supported Father Richard in coordinating Help for Romania, a humanitarian agency of the Romanian Episcopate, and as chairwoman of the Episcopate's Department of Christian Assistance.

She is survived by six children and their families.

Funeral services were celebrated at the Falling Asleep of the Ever Virgin Mary Cathedral, Cleveland, OH, on May 29, followed by interment at Saint Mary Cemetery at the Vatra Românească, Grass Lake, MI.

The family asks that memorial contributions in her memory be sent to the Orthodox Monastery of the Transfiguration, 321 Monastery Lane, Ellwood City, PA 16117-6532; the Romanian Orthodox Episcopate of America, PO Box 309, Grass Lake, MI 49240-0309; or Holy Resurrection Church, 1836 North Road NE, Warren, OH 44483.

May Preoteasa Hildegard's memory be eternal! ■

Mrs. Helena Liolin

SOUTH BOSTON, MA – Mrs. Helena Liolin, 90, beloved mother of His Grace, Bishop Nikon of Boston, New England, and the Albanian Archdiocese of the Orthodox Church in America; the Very Rev. Arthur Liolin, chancellor of the Albanian Archdiocese; and Mr. James Liolin, fell asleep in the Lord on Saturday, June 2, 2007.

Born and raised in Worcester, MA, Mrs. Liolin distinguished herself as an accomplished singer of light opera after completing studies at the New England Conservatory of Music. As a coloratura soprano, her recordings of Verdi, Puccini, and Gilbert and Sullivan aired on weekly radio programs through the 1990s.

In 1941, following her marriage to the late Evans J. Liolin of Long Island, NY, she applied her musical talents in numerous ways as an activist in New York's Albanian community. She organized the first choir at Saint Nicholas Church in Manhattan and later in Jamaica Estates, LI, which she directed for over 30 years.

In addition to her three sons, Mrs. Liolin is survived by eight grandchildren and six great grandchildren.

Funeral services were held at Saint Nicholas Church, Jamaica Estates, NY, on June 8, followed by interment at Cypress Hills Cemetery, Queens, NY.

May Mrs. Liolin's memory be eternal! ■

Communities

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



Offering hope Children at Petrozavodsk's "Nadezhda" Center were delighted with gifts from Cohoes faithful.

Upper NY state parish helps institutionalized children

COHOES, NY – Members of St. Nicholas Church here recently collected and sent clothing, toys, and dental supplies for children at the Center of Social Rehabilitation "Nadezhda" in Petrozavodsk, Russia.

Parish Church school children raised funds to send the packages.

Founded in 1994, "Nadezhda" provides a home for socially challenged children, whose parents are drug or alcohol addicts incapable of looking after them. According to Olga G. Klevina, director, the center's mission is "to help children who are out in the streets by themselves and to work toward eliminating that phenomenon." ■

Fr. Nicholas Timpko to be honored on retirement

ANSONIA, CT – The clergy and faithful of Three Saints Church here will honor Fr. Nicholas and Matushka Anastasia Timpko and their family on the occasion of Fr. Nicholas' retirement September 8-9, 2007.

Father Nicholas has served Three Saints Church for 27 years. Earlier, he served Archangel Michael Church, Burbank, IL, and Saint Mary Cathedral, Minneapolis, MN.

According to Fr. Michael Roshak, rector of Three Saints Church, Metropolitan Herman and Bishop Nikon will preside at the celebration.

For further information contact Olga Horoschak at 203/888-7796, or Betty and Donald Klischer at 203/735-0269. ■

Communities



50 years of faithful ministry *As a prelude to the 100th anniversary of St. Nicholas Church, Joliet, IL, the parish faithful recently honored Fr. John Kuchta on the 50th anniversary of his pastorate. Among the gifts Fr. John received was a commemorative plaque depicting highlights of his ministry. Assigned to St. Nicholas Church in 1956, shortly after his graduation from seminary, Fr. John is the parish's longest serving pastor.*

Plans set for centennial of St. Nicholas Church, Joliet, IL

JOLIET, IL – The faithful of St. Nicholas Church here will celebrate their parish's centennial September 22-23, 2007.

The parish was founded in 1907 to minister to Greek, Russian, and Serbian immigrants who had settled in Joliet after leaving their native lands because of oppression and difficult economic conditions. In 1909, the faithful purchased their first church building. In 1959, land was purchased for a new church, which was subsequently consecrated in 1966.

A number of priests, including St. John Kochurov, served the Joliet faithful. The present pastor, Fr. John Kuchta, has served the parish since 1956 – the longest pastorate in the parish's history.

Anniversary events include the celebration of Vespers and a reception, a hierarchical Divine Liturgy, and a dinner-dance at Joliet's JJC Renaissance Center Ballroom. Friends and former parishioners who have moved to other parts of the country are warmly invited to attend.

Additional information on the anniversary celebration may be found at <http://anniversary.stnicholasjoliet.org> or by contacting Jane Siron at 815/774-0385. ■

Canadian monastery hosts 11th annual St. Macrina retreat

DEWDNEY, BC, CANADA – A large group of faithful from three parishes in British Columbia were joined by pilgrims from Alberta and California for the 11th annual St. Macrina Retreat at All Saints of North America Monastery here in April 2007.

The theme of this year's retreat was "The Theotokos as the Image of our Vocation in the World." Speakers included retired Archbishop Lazar; Presbyter Irene Matta, M.Th., of the Descent of the Holy Spirit Mission, Los Osos, CA; and Fr. Christopher Rigden-Briscall of St. Nina Mission, Vancouver, BC. ■

Faithful venerate Gospel during services at 11th annual St. Macrina Retreat.

