

# *The Orthodox Church*

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THE ORTHODOX CHURCH IN AMERICA



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**For we, though many, are one bread and one body!**  
**MEMBERS OF ONE ANOTHER IN CHRIST**

# Official

## No. 492 ■ JULY 2008

### ■ ORDINATIONS

**FINLEY, Nicholas** was ordained to the Holy Diaconate by Bishop Nikon of Boston, New England, and the Albanian Archdiocese at SS. Cyril and Methodius Church, Terryville, CT. He is under the omophorion of Bishop Nikon and attached to the Diocese of New England/ November 4, 2007. **FINLEY, Deacon Nicholas** was ordained to the Holy Priesthood by Archbishop Job of Chicago and the Midwest on behalf of Bishop Nikon of Boston, New England, and the Albanian Archdiocese at the Nativity of the Virgin Mary Church, Madison, IL. He is under the omophorion of Bishop Nikon and attached to the Diocese of New England/ February 17, 2008.

### ■ ASSIGNMENTS

**ALESSANDRONI, The Rev. Thomas** is released from duties at Mission of the Synaxis of the Theotokos, San Francisco, CA, and from the omophorion of Bishop Benjamin of San Francisco and the West; transferred to the omophorion of Archbishop Dmitri of Dallas and the South; and attached to St. Mary of Egypt Church, Norcross [Atlanta], GA/ July 17, 2008.

\* **BANU, The Rev. Mircea Daniel** is released from duties at St. Nicholas Mission, Ottawa, ON, Canada, and appointed pastor of the Falling Asleep of the Ever-Virgin Mary Church, Portland, OR/ July 7, 2008.

**COATS, The Rev. Paul**, who was awaiting assignment, is attached to Nativity of the Holy Theotokos Church, Charlotte, NC/ June 1, 2008.

**COLE, Protodeacon Raphael**, who was on a leave of absence, is returned to active duty. He remains attached to Holy Trinity Sobor, Winnipeg, MB, Canada/ July 1, 2008.

**FINLEY, Deacon Nicholas** is attached to SS. Cyril and Methodius Church, Terryville, CT/ November 4, 2007.

**FINLEY, The Rev. Nicholas** is attached to SS. Cyril and Methodius Church, Terryville, CT/ February 17, 2008.

**HOLOWATCH, The Rev. Timothy**, who was attached, is assigned associate priest of SS. Peter and Paul Church, Endicott, NY/ August 1, 2008.

**MAYOL, The Rev. Isidor**, who was suspended, has his suspension lifted and is returned to active duty. He is released from the omophorion of Bishop Benjamin of San Francisco and the West and transferred to the omophorion of Metropolitan Herman. He awaits assignment/ July 7, 2008.

**MILLER, The Rev. Joseph P.** is released from duties at St. Justin Martyr Church, Jacksonville, FL. He awaits assignment/ July 21, 2008.

[**ROCHON**], **Igumen Ireney** is released from duties at St. Seraphim Church, Rawdon, QC, Canada. All other duties remain the same/ July 14, 2008.

**RUIZ-GOMAR, The Rev. Juan Pablo**, who was attached, is appointed priest-in-charge of St. Seraphim Church, Rawdon, QC, Canada. All other duties remain the same/ July 14, 2008.

\* **VINT, The Rev. Cosmin** is released from duties at the Falling Asleep of the Ever-Virgin Mary Church, Portland, OR, and appointed pastor of St. Nicholas Mission, Ottawa, ON, Canada/ July 7, 2008.

### ■ RELEASED

[**BAEYENS**], **Igumen Daniel** is released from duties at the Bishop's Chapel of St. Silouan the Athonite, Johnstown, ON, Canada, and from the omophorion of Archbishop Seraphim of Ottawa and the Archdiocese of Canada; transferred to the omophorion of Metropolitan Herman; and subsequently granted a canonical release to the Romanian Orthodox Archdiocese of the Americas/ July 1, 2008.

**CURPENE, The Rev. Gabriel** is released from duties at Holy Resurrection Church, Hayward, CA, and from the omophorion of Archbishop Nathaniel of Detroit and the Romanian Episcopate; transferred to the omophorion of Metropolitan Herman; and subsequently granted a canonical release to the Romanian Orthodox Archdiocese of the Americas/ July 16, 2008.

### ■ NAME CHANGE

**SEMOV, Deacon Roman** has legally changed his family name to Pavlov and is now known as Deacon Roman Pavlov/ July 1, 2008.

### ■ SUSPENDED

**CARRIGAN, The V. Rev. Neal**, who was attached to Christ the Saviour Church, Harrisburg, PA, is suspended from all priestly functions/ July 10, 2008.

### ■ DEATHS

**KAPITANOF, The V. Rev. Istefan**, who was attached to St. George Church, Toronto, ON, Canada, died in retirement on June 29, 2008. *May his memory be eternal!*

**VOYTILLA, The V. Rev. John**, who was rector of Holy Transfiguration Church, Steubenville, OH, died on July 21, 2008. *May his memory be eternal!*

### ■ PARISHES

**DIOCESE OF THE SOUTH/ New Mission.** St. Basil the Great Mission, Wilmington, NC. Meeting at 16 North 16th St., Wilmington, NC 28401. Mailing address: 614 Clarendon Ave., Southport, NC 28461. Serviced by Carolina Deanery Clergy/ July 3, 2008.

**NOTE:** \* indicates non-OCA clergy.

## No. 493 ■ AUGUST 2008

### ■ ORDINATIONS

**GAVRILKIN, Deacon Konstantin** was ordained to the Holy Priesthood by Bishop Tikhon of Philadelphia on behalf of Metropolitan Herman at St.

Tikhon of Zadonsk Monastery Church, South Canaan, PA. He is under the omophorion of Metropolitan Herman and attached to the Diocese of Washington and New York/ August 3, 2008.

**SEXTON, Deacon Adam** was ordained to the Holy Priesthood by Bishop Tikhon of Philadelphia 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/ August 10, 2008.

### ■ ASSIGNMENTS

**BALESCU, The Rev. Adrian** is released from duties at St. Anne Church, Jacksonville, FL and appointed pastor of Holy Trinity Church, Miramar, FL/ September 1, 2008.

**GAVRILKIN, The Rev. Konstantin** is appointed acting rector of St. Nicholas Church, Whitestone, NY/ August 10, 2008.

**GREENDYK, Deacon Jesse** is released from duties at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY; transferred to the Diocese of Washington and New York; and attached to St. Nicholas Church, Whitestone, NY/ August 18, 2008.

**HOSKING, Deacon Stephen**, who was attached, is assigned to Holy Annunciation Church, Maynard, MA/ August 1, 2008.

**KULP, The V. Rev. Jacob Lee** is released from the status of retired priest and restored to active duty. He is released from duties at St. John of the Ladder Mission, Greenville, SC, and assigned priest-in-charge of St. Timothy Church, Toccoa, GA/ July 1, 2007.

**MIRONKO, The V. Rev. Arkadiusz** is released from duties at SS. Peter and Paul Church, Bayonne, NJ. He is granted a one-year leave of absence and remains attached to SS. Peter and Paul Church, Bayonne, NJ/ August 18, 2008.

**NELKO, The V. Rev. Andrew**, in addition to duties in the military chaplaincy, is placed on loan to the Diocese of the South to serve the spiritual needs of the Dormition of the Theotokos Church, Norfolk, VA/ September 1, 2008.

**PANCHAK, The V. Rev. Theodore** is released from duties at Dormition of the Theotokos Church, Norfolk, VA, and granted retirement/ September 1, 2008.

**ROYER, The Rev. Robert** is released from duties at St. Mary Magdalene Church, Fenton, MI; from the Bulgarian Diocese; and from the omophorion of Metropolitan Herman. He is transferred to the omophorion of Archbishop Dmitri of Dallas and the Diocese of the South and appointed priest-in-charge of Holy Resurrection Mission, Aiken, NC/ September 1, 2008.

**SASU, The V. Rev. Dumitru Viorel** is released from duties at Holy Trinity Church, Miramar, FL, and as dean of the Southern Deanery, and

**Official to 18**

# The Orthodox Church

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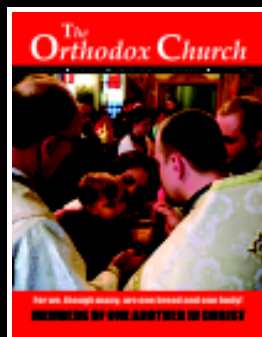
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## Our Cover

Members of  
one another  
in Christ:

For we,  
though many,  
are one bread  
and one body!

Photo by  
Fr. Gregory  
Safchuk,  
Bethesda, MD



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## Overcoming arrogance through humility and faithfulness

**A**t this writing, six weeks remain until the convening of the 15th All-American Council of the Orthodox Church in America. In the wake of the administrative and financial turmoil of the last several years, and in the aftermath of the release of the report of the Special Investigating Committee, the Council faces numerous challenges. Morale in our Church has been seriously damaged. There are demands for repentance, for renewal, for vision. The recent decision of Metropolitan Herman to retire – a decision made by him in the context of a process of discernment within the Holy Synod – has introduced the election of a new Primate into the agenda of the Council.

To address and correct the deeply troubled condition of our Church does not imply dealing with the sum total of administrative and financial issues and questions of morale. While significant elements of the administrative and financial issues have been addressed, much remains to be done. Step by step, we move forward toward the restoration of morale, toward the renewal of vision. Yet we are realizing that the real challenge is spiritual.

The Church at its core is a community of repentance. This is so not only at the time of a crisis such as the one we have faced and are facing. We are a community of repentant sinners at all times and in every place. “Open to me the doors of repentance” is a prayer we sing each year as part of the journey of Great Lent. Our preparation for the Council should bring this prayer from our hearts to our lips.

One of the spiritual temptations we face daily as repentant sinners is to become so focused on repentance that repentance becomes an end in itself. We are not called to approach the open doors of repentance in order to become paralyzed there. Our calling is to enter the open doors of repentance, and then to go *beyond* repentance – toward forgiveness, reconciliation, and the joy of Christ. In other terms, the doors of repentance open the way to new life, new vision, and new hope.

Another way of reflecting on the spiritual temptation we face is offered by a thought expressed by Patriarch Ignatius of Antioch some years ago in a little book on the Resurrection of Christ. The Patriarch pointed out that the Risen Christ does not lead us to the past, but walks ahead of us, inviting us to follow Him to the future. Applying this thought to our present condition, we discover that our task is not to rehearse the “bad” past again and again. Our task is to be liberated by repentance and to follow the Risen Christ to God’s future.

As we turn our eyes to the Council at the beginning of November, it is not too early to reflect on the vision of the Orthodox Church in America. During the past months, Town Hall Meetings have demonstrated that there is a yearning for a convincing vision for our Church, a vision that could give energy and dynamism to our mission in America. The forcefulness with which the demand for vision has been expressed clearly puts the question squarely before us at the Council, and beyond the Council.

The vision of the Orthodox Church in America cannot be taken up in isolation from the condition of the whole of Orthodoxy, both in America and around the world. Any honest account of the

condition of the whole of Orthodoxy brings to our attention profoundly contradictory realities. In America, we see the building of churches and parish centers, the creation of monastic communities, the strengthening of theological schools, the publication of books and educational materials, and the work of Orthodox organizations bringing the Orthodox jurisdictions and Orthodox people together for common ministries in several areas, including charities and mission. We see also division among the Orthodox “jurisdictions,” with no coherent movement toward overcoming these divisions. We see, most tragically, the weakness of Orthodox outreach in mission in North America. We console ourselves with the stories of the many conversions to the Orthodox faith, while ignoring our virtual invisibility in the societies of the US and Canada.

The collapse of communism in Eastern Europe has liberated the churches, and we see the vigorous rebuilding of parish and monastic life and the reentry of Orthodox churches into the public arena. This is accompanied by an energetic revival of national and cultural priorities in the Orthodox churches and among Orthodox people. Thus, the rebuilding of Church life has also deepened national, cultural, and ecclesiastical confrontations – Estonia, Ukraine, and Moldova are examples. As a result, the Churches of Constantinople, Moscow, and Romania are at times in tense relationships which spill into the public arena, exposing the divisions for the whole world to see.

Against this background, we have witnessed the revival of the concept of “diaspora” as immigrants from Eastern Europe in large numbers settle in Western Europe, North America, and Australia. Orthodox churches see themselves as global churches through their diasporas, but the Orthodox communities spread around the globe live in parallel Orthodox universes.

The core vision of the Orthodox Church in America for Orthodoxy in North America is a united Orthodoxy. Within this united Orthodox Church in North America, Canadians and Americans and members of the various cultural and national diasporas will develop their life and mission in the spirit of diversity within unity.

At the present time, there will be many in the Orthodox Church in America, as well as many of our brothers and sisters in other “jurisdictions,” who will say that this vision is too great and demanding for us, and cannot be carried forward by the Orthodox Church in America in view of our disarray. Yet it could be that our current difficulties and disarray will purify us and make us stronger spiritually.

For example, over the years I have sometimes learned from Orthodox friends in other “jurisdictions” that they have heard the core message of the Orthodox Church in America conveyed in tones and terms of arrogance. The present state of the Orthodox Church in America can bring us either to despair and confusion, or to the overcoming of arrogance in humility and faithfulness.

It is humility and faithfulness we need for healing within our Church and for our witness to Orthodox unity and mission in America and around the world. ■

# WISDOM

## from the Fathers

### St. Polycarp of Smyrna

These, then, are the things in which you must stand firm and follow the Lord's example: be steadfast and immovable in the faith; love the brotherhood; cherish one another; be united in the truth; with the meekness of the Lord give precedence to one another; despise no one. When able to do a work of charity, do not put it off, for almsgiving delivers from death. One and all, submit to each other's rights, for life among the gentiles must be beyond reproach. Thus, by your good example, you will win praise for yourselves, and the Lord will not be blasphemed on your account.

### St. John of Kronstadt

Truth is the foundation of everything that has been created. Let Truth be also the foundation of all your works (both inward and outward), and especially the foundation of your prayers. Let all your life, all your works, all your thoughts, and all your desires be founded upon Truth.

### St. Justin Popovich

Throughout his entire history, man appears as a unique type of creature who has laboriously sought the fundamental and essential truth upon which the foundation of the cosmos rests. Man has attempted to answer the quest for truth in various ways – mythologically, philosophically, atheistically, spiritually, and materialistically. However, he has not been able to solve the problem since he has tried to solve it with the categories of pure, autonomous, and atheistic humanism. Only in the miraculous Person of the God-man Christ is the entire eternal Truth revealed, without any defects. Further, the search for eternal Truth is completed in the revelation of the absolute divine Truth within the boundaries of human nature. Thus, from the mouth of the God-man Christ came the most courageous declaration that a human being could possibly give: "I am the Truth" [John 14:6]. This means that the God-man Christ, as a Person, is the Truth in all His theanthropic perfection and reality. ■

# That's the Spirit

Father Vladimir Berzonsky

"I am the Way, the Truth, and the Life."

John 14:6

## Discovering Truth

**W**hen we do as the apostles by giving our lives meaning by accepting the invitation of Jesus to "follow Me," we learn why the early Church's first title was "The Way" [Acts 9:19, 24].

Learning is a process, not just a goal. We measure our intelligence and wisdom not by a diploma or a degree, but by what we've been discovering and assimilating along the pathway through life. We realize that our salvation came through the cross and resurrection of Christ, yet we find ourselves growing in understanding as we follow Him from the incarnation through His ascent and return to the "right hand of the Father." In that way we learn what Truth is – or better put, *Who* is Truth. He teaches, by example, the variant meanings of truth.

For the Jews, truth is the Law, and to abide by it is to be right with God. "You shall honor the Sabbath." No exceptions accepted. And yet we find Him breaking that law. He heals on the Sabbath. Was that wrong? Following Him, we remember that He is also the Truth. So Truth transcends Law.

As we wend our way through this life, we are trained to be law-abiding citizens of our country and to keep the traditions and rules of the Church; however, we realize that at times, situations in which we find ourselves may create conditions that cause us to reflect on our values and consider what would be the best way to resolve a given situation.

Truth can be understood as reason. The Greek term *aletheia* carries this meaning. The proper way to act is to do what is logical. In following Christ, we realize that He isn't always rational in the world's understanding of the term. When Saint Peter chastises the Lord for dropping hints that His way of redeeming humanity has to do with suffering, rejection, and ultimately crucifixion, He rebukes the apostle in strongest terms, calling him Satan for realizing that the evil one is speaking through him. Later, when He announced His intention to go up to Jerusalem, Saint Thomas made a similar observation.

Through the centuries, Christians who had acted in accordance with their faith, not their instinct for self-preservation, and gave their bodies to be tortured and put to death for the sake of Christ, have been considered holy martyrs and honored by the Church. We, as members of The Way, following the living Way, Jesus Christ, find meaning each hour of the days of our lives as we are challenged by the constant question, "What is the right way to reply to another person, to act in a manner fitting as a Christian, or to do what the Lord would have me do?"

Truth is that glorious Person Whose life, death, and resurrection give meaning to the entire world. Like Him, we obey the Law [Hebrew *emet*] and live by the Ten Commandments. But also, like Him, we find that there are situations when we must use our consciences to weigh right and wrong, making the best choice given the circumstances.

And we realize that Life is not limited to this present lifetime. Christ, the Life of the world, shows us the meaning of His admonition: "He who loves his life in this world must lose it, but he who hates his life in this world will keep it for eternal life" [John 12:15]. Following His example, we comprehend the great truth that this present life is but a preparation for what is to come. He will be there at the end, and I will not only be following Him, but He will turn around to face me and greet me, welcoming me as a true follower of Him in this world and beyond. ■

Saint Maria Skobtsova

## Two types of love

I will now move on to characterize the evangelical way of spiritual life, which is as eternal as is the proclamation of the Good News, always alive within the bosom of the Church, shining for us in the faces of saints, and at times lighting with the reflection of its fire even righteous people outside the Church. (Here one must immediately introduce a clarifi-

cation so as to prevent well-intentioned or deliberate misinterpretations of the evangelical way of religious life. Obviously, it has no relation to the current evangelical sectarianism which has extracted only a selected list of moral precepts from the Gospel, adding to this its own distorted and impoverished doctrine of salvation – about being “born again” – spiced up with hatred of the Church, and then proclaiming this peculiar hodgepodge as a true understanding of Christ’s Gospel teaching.) The evangelical spirit of religious consciousness “blows where it will,” but woe to those ages and those peoples upon which it does not rest. And at the same time, blessed are they that walk in its paths – even those who know it not.

What is most characteristic of this path? It is a desire to “Christify” all of life. To a certain degree, this notion can be con-

trasted to that which is understood not only by the term “enchurchment,” but also the term “Christianization.” “Enchurchment” is often taken to mean the placing of life within the framework of a certain rhythm of Church piety, the subordination of one’s personal life experience to the schedule of the cycle of divine services, the incorporation of certain specific elements of “churchliness” into one’s way of life, even elements of the Church’s *ustav* [rubrics]. “Christianization,” however, is generally understood as nothing more than the correction of the bestial cruelty of man’s history through inoculation with a certain dose of Christian morality. And, in addition to this, it also includes the preaching of the Gospel to the whole world.

“Christification,” however, is based on the words, “It is no longer I who live, but Christ Who lives in me” [Galatians 2:20]. The image of God, the icon of Christ, which truly is my real and actual essence or being, is the only measure of all things, the only path or way which is given to me. Each movement of my soul, each approach to God, to other people, to the world, is determined by the suitability of that act for reflecting the image of God which is within me.

If I am faced with two paths and I am in doubt, then even if all human wisdom, experience, and tradition point to one of these, but I feel that Christ would have followed the other – then all my doubts should immediately disappear and I should choose to follow Christ in spite of all the experience, tradition, and wisdom that are opposed to it. But other than the immediate consciousness that Christ is calling me to a particular path, are there any other objective signs which will tell me that this doesn’t just appear this way to me, that it is not a figment of my imagination or my emotional feeling? Yes, there are objective indications.

Christ gave us two commandments: to love God and to love our fellow man. Everything else, even the commandments contained in the Beatitudes, is merely an elaboration of these two commandments, which contain within themselves the totality of Christ’s “Good News.” Furthermore, Christ’s earthly life is nothing other than the revelation of the mystery of love of God and love of man. These are, in sum, not only the true, but the only measure of

**Classics to 30**

**B**orn Elizabeth Pilenko to a well-to-do family in Latvia in 1891, **Mother Maria** embraced atheism as a teenager and was involved in radical circles in St. Petersburg. At the age of 19, she married a Bolshevik, Dimitri Kuzmin-Karavayev, with whom she parted ways in 1913.

In 1918, she was elected deputy mayor of the southern town of Anapa, only to be put on trial by the White Army for Bolshevism. The judge, Daniel Skobtsov, one of her former teachers, acquitted her. Soon the two fell in love and were married.

After fleeing Russia, she, Daniel, her daughter Gaiana, and her mother Sophia settled in Paris in 1923. Having been drawn back into Christianity, she devoted herself to theological studies and social work. She subsequently gave birth to two more children, Anastasia and Yuri.

After a series of heartbreaking family issues – Anastasia died, Gaiana went to boarding school in Belgium, her marriage was deteriorating, and Yuri went to live with his father – she immersed herself in ministering to Paris’ neediest elements. Her bishop encouraged her to become a nun, assuring her that she could minister to the poor and needy. In 1932, with her husband’s permission, she professed monastic vows, taking the name Maria.

Mother Maria made a rented house her “convent,” with Fr. Dmitri Klepinin as chaplain. They welcomed refugees, the needy, and the lonely. She encouraged hospitality and love of one’s neighbor in the most uncompromising ways. The house also became a center for theological discussion. In Mother Maria, service to the poor and theology were inseparable.

When the Nazis took Paris during World War II, Jews sought help from Mother Maria and Fr. Dmitri, who opened their house to them. Eventually the house was closed. Mother Maria, Fr. Dimitri, Yuri, and Sophia were arrested

**Mother Maria to 30**





Father Lawrence R. Farley

# The Spirit of '70

**O**ddly enough, I sometimes wish that I were older than I actually am. (Usually, I wish I were younger than I am, or at least less creaky.) That is because, if I were older, I might have been a priest in the Orthodox Church in America in the year of our autocephaly.

Older priests reminisce and tell me, “those were the days” – days of vision, of excitement, of energy and optimism. It seemed to them that the future contained unlimited possibilities for growth and unity, and that the best days were yet to come. Father Alexander Schmemmann was speaking words of fire to inspire a generation of priests. The Church was rediscovering her own liturgical theology. And the increasing use of English in the services was opening her treasures to more and more people. Americans sometimes speak of “the Spirit of ‘76” (i.e. 1776) as a cultural code-word for the spirit of liberty. I would suggest “the Spirit of ‘70” as an Orthodox Christian code-word denoting this glorious vision of optimism and hope.

Some today would say that the vision is lost forever, having floundered on the rocks of interjurisdictional politics and the cold reality of living in a secular North America. They would say that we were naïve then, and that it is about time that we grew up and were disabused of our false hope. I emphatically disagree.

I still believe in the Spirit of '70. Like the Narnian Puddleglum who (in C.S. Lewis's book *The Silver Chair*) was determined to live like a Narnian even if the Witch was right and Narnia didn't actually exist, I am determined to live by that glorious vision and keep the fire of hope to warm my heart, regardless of the coldness of our times. And I think that vision, the Spirit of '70, can be recovered by our Church if we do three things, keeping faith with those who have labored before us.



St. Herman of Alaska and his companions *not only brought the Gospel to North America, but a vision of the Church that sorely needs to be recaptured and renewed in our own time.*

First of all, we need a *return to first principles*. The temptation is to base our theology and praxis on the immediate past, to define Tradition as whatever our grandmother said or whatever the Mother Churches in Russia or elsewhere do. Though we must be grateful to both our grandmother and to the Mother Churches, we must also recognize that Tradition is deeper and richer than that. We must ask what the consensus of the Fathers was and how faithfully to apply that to our very different North American life.

This return to first principles has many applications. Take the

matter of liturgical language: in deciding whether to worship in either Slavonic or ancient Greek or in a modern vernacular (such as English or Spanish), one asks the question, “What is the Tradition of the Church?” Is it to worship in a language no longer spoken by the people in everyday life, or in a tongue understood by everyone on the street? A return to patristic first principles will indicate the latter. The matter is thus not decided by jurisdictional politics or by ethnic sentiment, but by adhering to the Tradition. Or take the question, “How often should one receive Holy Communion?” Once a year, or more regularly (such as weekly)? The question once again is answered not by consulting the immediate past and by asking your grandfather how often he received (bless him). It is answered by asking the likes of Saint Basil the Great how often he received and what was his counsel for others. (Saint Basil said he received four times a week; see his

**The Spirit of '70 to 8**

## The Spirit of '70 from 7

*Epistle 93.*) Once again, our praxis should be that of the Fathers.

Secondly, we need a *holy boldness in following the will of God*. The temptation to be resisted here is that of giving in to the fear of man, which (as Solomon reminds us) always brings a snare for the soul [Proverbs 29:25]. Since we are an autocephalous Church, we should act like it. We should prayerfully discern the will of God for us (having listened humbly to our sister Orthodox Churches throughout the world), and then make our decisions regardless of what others say. It is easy for us to be timid and timorous, to keep looking uneasily over our shoulder to see if the Church of Russia or Constantinople approves of our actions. While it is true that the Orthodox Church is conciliar in nature and that we must always strive for a godly consensus, it is also true that we are ultimately accountable to God, not to men. The Church of Russia did not wait for a consensus before granting the *Metropolia* her autocephaly in 1970. It discerned this to be the will of God and courageously acted on it. As an autocephalous Church, we must have the same boldness as our Mother. Sometimes others will agree with our actions, and sometimes they will not. The example of Saint John Chrysostom dying in disgraced exile (to say nothing of Christ our God dying on the Cross) reveals that there is always a price to be paid for speaking the truth. Faithfulness to the Spirit of '70 demands that we not limit ourselves to what may be politically acceptable to other autocephalous churches – for example, in the matter of administrative unity for all Orthodox in this continent. It demands that we walk in the way we believe God has directed us, even if others will not follow us as yet.

Finally, we need to *focus on our North American mandate*, recognizing that a North American Orthodoxy will look somewhat different culturally than Orthodoxy as practiced in other parts of the world. (I say, “North American” and not just “American”, since the Orthodox Churches north of the 49<sup>th</sup> parallel and south of the US/Mexico border have their own unique characteristics. As one Canadian wag said, “We’re the OCA, eh?”) North American Orthodoxy will be the same, but different, even as Russian Orthodoxy is the same as Greek Orthodoxy, but different. The essential Faith is identical, but it will differ in its cultural embodiment, since the culture in which it is planted (and which it is called to transform) differs from the cultures of the Old World. Our aim thus is not to transplant Russia or Byzantium into North American soil, as if the Church here were a branch plant of a foreign corporation. We want the Russian Church to be Russian, for that is the only way it can evangelize Russia. We want the Greek Church to be Greek, for that is the only way it can evangelize *Hellas*. And the North American Church must be authentically and discernibly North American if it is to be faithful to the call to be the local Church here in the New World.

Building an authentically North American Orthodoxy will take time. It will also take a Church confident of its own abilities, its own unique calling, and in the leading of the Holy Spirit. That is, it will take maturity. But maturity is what autocephaly is all about. Mother Russia obviously thought we were up for it. Those imbued with the Spirit of '70 will think so too.

Whether or not the best years of the Church still lie ahead

depends largely upon us. We can, if we wish, sink into a kind of malaise, lamenting human failure and the coldness of the age, and be satisfied with simply keeping the ecclesiastical machinery running. Or we can lift up our heads as other men faint with fear [see Luke 21:28] and let the darkness of the age be our incentive to burn more brightly. The former option is a betrayal of those workers who have lately gone before us, of our autocephaly, and of God. The latter is our challenge and our calling. It is what being the Orthodox Church in America is all about. ■

Fr. Lawrence R. Farley is rector of St. Herman of Alaska Church, Langley, BC, Canada.

Ezekiel Wolfe

## Church, or churches?

“I believe... in one, holy, catholic, and apostolic Church.”

**M**any years ago, well over a decade and a half, I was wrestling with the fact of the many denominations that are found in our country, and now around the world. At that point, I (erroneously) tried to reason that God reached some through this group, others through that group, etc., etc. This thinking is pretty easy, for one justifies all kinds of things.

I remember one congregational meeting years back, when one gentleman said, “Pastor, let’s just release these folks that don’t come so the other denominations can have a crack at them!”

And how many times have we wrestled with the fact that friends and relatives are divided six ways from the middle in their own “churches?” What does one say?

Of course, the easy way, and the way that I’ve heard often, is that it doesn’t really matter! Now this I hear from Orthodox, also! Part of it comes from those raised in the Faith and who have children who have departed the Faith for “other pastures.” It is a way of “dealing” with the pain. Just excuse it!

And there are those who just push it all aside, suggesting that one “church” is as good as another.





But these approaches raise serious questions.

What of the “one, holy, catholic, and apostolic church” confessed each Sunday? And, if “it doesn’t matter,” why have many come to Orthodoxy at no small cost?

The Truth is that there is one, holy, catholic, and apostolic Church, the very Body of Christ, the pillar and ground of Truth, that has lived throughout the ages. There are not *many* truths, but *One* Truth, not *many* christs, but *One* Christ. And it *does* make a difference where you go, what you do, and whom you believe.

We sing this marvelous hymn in the Divine Liturgy: “We have seen the true Light. We have received the Heavenly Spirit. We have found the true Faith, worshipping the undivided Trinity, Who has saved us.” And we pray: “Those who depart from the Orthodox Faith, dazzled by destroying heresies, enlighten by the light of Thy holy wisdom, and unite them to Thy Holy, Apostolic, Catholic Church.”

In the midst of all the “churches” out there stands *The Church*, the pillar and ground of Truth, the very Bride of Christ. Through all the ages, she guards the deposit of Truth, and in her and through her men and women and children are saved and strengthened as they look to Christ’s return. But in her, they experience now His presence, His love and forgiveness, heaven on earth.

We must be wary of compromising this Faith as we wrestle in love with those whom we love. Only the Holy Spirit gives strength and wisdom to speak the Truth in all Love, as we pray for the salvation of friends and relatives – living in such a way as to say “Come and see! Come and see Jesus! Come and join us in receiving the True Light, the Heavenly Spirit! Come and rejoice in the True Faith, worshipping the undivided Trinity, Who has saved us!”

Not many churches, dear friends. One! ■

Ezekiel Wolf *was received into the Orthodox Christian faith in February 2006, after serving as a Lutheran pastor for 33 years. He and his wife are members of SS. Constantine and Helen Church, Swansea, IL.*

Father William Mills

## Preparing for Pittsburgh

### Fr. Alexander Schmemmann’s vision for a conciliar Church

In November 2008, clergy and lay delegates from across the US, Canada, and Mexico will gather in Pittsburgh, PA, for the 15th All-American Council of the Orthodox Church in America. While this will be a shorter gathering than in years past, it faces a monumental volume of work. The various problems and issues regarding the Church’s administration will certainly be a topic of discussion. Different opinions, debates, and discussions will certainly take place as we gather together as the local Church to come to terms with healing, forgiveness, and most importantly,

## The Church: The assembly of those who are called

Fr. Alexander Schmemmann

In the Greek original of the Symbol of faith, we find the word *ekklesia* which may be translated as: “the assembly of those who are called,” or in other words, the people called to this assembly, the people agreeing to this call. To put it another way, it is not simply an assembly, which might be accidental and have no particular meaning or task whatsoever. No, it is first an assembly with a particular purpose, and secondly, it is the assembly of people who are called to and capable of fulfilling that purpose, of realizing it. Thus, in order to understand the central place of the Church in Christian faith, we must ask ourselves: who gathers this assembly, and for what purpose? To the first question Christ Himself gives the answer in the Gospel: “I will build my Church...” [Matthew 16:18]. Christ builds the Church. It is the assembly, the union of those whom Christ has called and continues to call. Christ founds the Church even before approaching

the people with His preaching. Indeed, Christ begins His task precisely by calling to Himself twelve men to whom He says: “You did not choose Me, but I chose you...” [John 15:16]. And after His departure it is these very twelve who remain as the Church, and they in turn “call” people to join them. ■

– *Celebration of Faith: Sermons, Volume 1*



repentance and reconciliation.

As we prepare for this historic meeting, it might help to take a brief look at the work of the late Prototropesbyter Alexander Schmemmann, the 25th anniversary of whose repose we will celebrate in December of this year. After suffering from a long bout with cancer, Father Alexander fell asleep in the Lord peacefully on December 13, 1983. As an Orthodox priest, pastor, professor, seminary dean, theologian, and author, he worked tirelessly towards inspiring a liturgical renewal and revival within the Orthodox Church. One theme which is consistently found in his writings is the importance of a conciliar Church. While there are some people in the Church who are ordained or “set apart” for

**Schmemmann to 10**

**Schmemmann** *from 9*

specific ministry – preaching, teaching, and leading worship – *everyone* in the Church is ordained through his or her baptism and chrismation to offer common prayer and praise to God, to study the Word of God, to give alms, and to serve others, especially the “least of the brethren.” As members of the royal priesthood, we all have special and unique functions and ministries – singing, praying, leading and serving in outreach programs, serving on the parish council, reading the epistle, teaching educational programs, and so forth. The parish priest should help every member of his flock to discern his or her God-given talents for the building up of the Body of Christ in the local worshipping community.

We experience conciliarity on Sunday mornings as we celebrate the Divine Liturgy. The liturgical prayers and hymns are written in the plural – *we* praise, *we* bless, *we* give thanks. Likewise, the services include cantor or choir director together with choir members and readers who chant and sing the services. There is usually a person who takes up the collection, while others lead with Church school programs and youth group activities. Still others greet and welcome newcomers or engage in the ministry of hospitality by serving at the coffee hour. So, when we look at the “big picture,” there are a multitude of tasks to be accomplished on a Sunday morning as the People of God gather as a community of faith and share in worship and fellowship with one another.

According to the Tradition, the bishop is called to maintain the unity of the Church while, at the same time, encouraging those under his care to realize their common baptismal calling by

living and experiencing the Gospel of love and to edify and encourage one another. A conciliar Church is one that can engage openly in debate and discussion in brotherly love, yet with full respect and freedom in Christ.

Father Alexander always fought for freedom against clericalism and power, envisioning a Church in which clergy and laity gather together to make important choices for the body of Christ. If both the clergy and laity are truly seeking to live according to the will of God, even within a fallen humanity with its sinfulness and arrogance, there must be an expression of love based on the example of Christ Himself. Jesus gave us the supreme example of love through His passion and death on the cross, freely offering His life for others. His life was an example of loving and serving others, refusing to use power and authority over His disciples, saints and sinners alike, or anyone else He encountered. The clergy are not called to have power and authority *over* the laity, nor are the laity called to increase their power or authority *over* and *against* the clergy; rather, all are called to work together for the common good of the Church’s entire membership.

As we prepare for the 15th All-American Council and look ahead to remembering our beloved Father Alexander, perhaps we should seriously consider his vision of a conciliar Church. Doing so surely will assist us in making the landmark decisions that will chart the course of the future for the Orthodox Church in America. ■

Fr. William Mills *is priest-in-charge of the Nativity of the Holy Theotokos Church, Charlotte, NC.*

## The 15th All-American Council: Making things better

Michael Strelka

**A**pproximately two and a half years ago, I first learned the news of the financial mismanagement in the OCA’s central administration. I can remember my stunned reaction as I read more and more about the scandal. How could this be? People in whom we should have the ultimate confidence and trust were stealing from widows and orphans? Surely these are acts that cry out to God!

And now, as more and more information has been made public, it turns out that, apparently, similar events occurred previously, with the same stern warning, to forget what has happened and move on, “for the good of the Church.” How can covering up the theft of money intended for the victims of terrorism and natural disasters possibly be good? Is this the kind of behavior we expect from the successors to the Apostles?

As I write this, in the week before Labor Day 2008, the whole OCA – indeed possibly all Orthodox in North America – anxiously wait to see if the report of the second investigative committee will be released to the Church at large. Will we finally learn how our precious resources were squandered, or will we again be denied the truth? Will we be able to go to the All-American Council in November in a spirit of forgiveness

and reconciliation, or will we have to ask ourselves the same question Archbishop Job asked: “Is this the kind of Church to which we want to belong?” Will we see a Council marked by a spirit of love and conciliarity, where both bishops and laity alike realize that we need each other, a Council in which we actually move toward instead of away from Christ’s great commission, or will this Council be the first step toward the demise of the Orthodox Church in America?

There are those, I suppose, who wish the latter, if only to say “See, I told you so.” But is this the outcome most of us seek? Do we really wish to give the devil his victory? I submit no, a thousand times no.

Countless quotations from Scripture have been used to justify positions taken during the past two-plus years. I offer a humble, non-scriptural one. I have a needlepoint in my office with the words of the late Pittsburgh Hall of Fame right fielder Roberto Clemente: “If you have an opportunity to make things better, and you don’t do that, you are wasting your time on this earth.” Can we make things better? Yes, and with the help of our Lord and Saviour Jesus Christ, we will. ■

Michael Strelka, *a Certified Public Accountant, is choir director at Holy Resurrection Church, Palatine, IL.*

## Restoring order: Lessons of the All-Russian Council of 1917

### PROPOSAL Dr. Paul Meyendorff

**A**s a member of the last six Preconciliar Commissions, I sympathize with your current dilemma – you face the nearly impossible task of restoring peace and order within the Church. Trust on all levels has broken down, and restoring trust must be at the top of the Church’s agenda at the present time.

I have been following the OCA situation for some time, keeping in touch with large numbers of concerned clergy and laity on all sides. I have up until now avoided making any public statements or internet postings. But I have come to believe strongly in the following solution which, although it may sound radical, has clear historical precedent, and may now be the only way to restore integrity and trust.

The Metropolitan and the entire Synod of Bishops need to submit their resignations, in humility acknowledging their individual and corporate responsibility and guilt for what has happened on their watch. These resignations are to be effective at the AAC, at which each bishop will stand for (re-)election by the clergy and lay representatives of his diocese. If the bishop is not reelected in a straight up-or-down vote by secret ballot, he will immediately retire. If elected, he will immediately assume his post and a new Synod will be constituted. The senior bishop will assume the presidency of the Synod, and the election of a new Metropolitan will follow immediately. These steps will give us the opportunity to start with a clean slate.

Such was the process adopted by the 1917 Council of the Russian Orthodox Church in its effort to restore trust in the Church at a critical juncture in its history. Each diocese was given the right to elect its own bishop, and sitting bishops had to stand for reelection. A number of bishops, including, for example, Metropolitan Pitirim of Petrograd (modern-day St. Petersburg), were voted out.

The second task of the AAC will be to begin discussion of a new statute for the OCA, one that will contain appropriate checks and balances and restore true conciliarity to the Church. There is not sufficient time to do much before November 2008, and the atmosphere is currently too polluted for significant progress to be made. But the AAC could certainly elect a representative body of bishops, clergy, and laity to address this task over the next few years. ■

### RESPONSE Fr. Victor Gorodenchuk

**I** decided to write in response to some suggestions that were recently made as to how our Orthodox Church in America should handle the recent scandal that engulfed us. We all know that many faithful of our Church are concerned with the current state of affairs in the OCA and would like to see resolution to the ongoing scandal in the way that best corresponds to the Gospel. Yet, considering the very young age of our Church, influence from pluralistic society and non-Orthodox Christian movements under which our faithful find themselves (whether

they realize it or not), and general confusion that resulted from obvious lack of clear understanding of Orthodox ecclesiology, I am afraid that the ongoing discussion can lead our Church to the path of self-destruction. The only way our Church in America can be preserved as an Orthodox Church is if we follow the traditional way of governing our Church, the same way that we find in all other local Autocephalous Churches. To look for a unique “American way” of understanding the hierarchical nature of the Church at this time of total chaos of opinions would simply mean a dissolution of our Church which will be torn apart by different factions that believe that their “solution” is better than the “solutions” suggested by others.

To put it simply, we don’t have the luxury of trying to reinvent a more efficient wheel. I think what is most important for us is to have firm trust in that not only the doctrinal statements of the Orthodox Church and her liturgical worship, but also the Canons and the established tradition of governing the Church by a *Sobor* of Bishops, are all part of what makes our Church Orthodox. By departing from a *traditional* understanding of the relationship between bishops, priests, and laity, we are in danger of damaging the Orthodoxy of our Church, even though it will look like we serve the same services and proclaim the same Creed.

I think it is in this light that we should look at the proposal made by Dr. Paul Meyendorff, which seems to be getting endorsement even from some hierarchs. The relevant question is: do we really have a precedent in Church history when *all* the bishops of a local Church made a decision to step down and be replaced with those elected by the people?

Dr. Meyendorff refers to the precedent that took place before (not during) the All-Russian *Sobor* of 1917. As with everything, any event has to be understood in its proper context, and then it has to be considered whether the solution for that context can be applied to our situation right now.

To begin with, it is important for us to remember that when we refer to the Holy Synod of Bishops of the Russian Church, it cannot be properly compared to the Holy Synod of Bishops of the OCA. While in the OCA every ruling hierarch of a diocese is automatically a member of the Holy Synod, in the Russian Church, the Holy Synod represents only a small fraction of the total number of bishops. While there are over 200 bishops in the whole of the Russian Church, the OCA Holy Synod consists of less than 20 hierarchs. A Patriarch presides over the Russian Holy Synod, which is charged with overseeing the life of the Church between gatherings of the All-Russian *Sobor* of Bishops.

Here I have to correct Dr. Meyendorff’s statement that the Russian *Sobor* of 1917 adopted a process in which “each diocese was given the right to elect its own bishop, and sitting bishops had to stand for reelection.” In reality, there were no definitions of the *Sobor* itself that specified this as a way of how the *Sobor* should begin. There were cases of reelection of bishops in many dioceses throughout the Russian Church, but it was all done prior to the *Sobor*, and after the results of each election became known



# OCA News Notes Notices

## Metropolitan See declared vacant; AAC to elect successor to Metropolitan Herman

In a brief statement issued by the Holy Synod of Bishops on September 11, 2008, the hierarchs announced that the election of a successor to His Beatitude, Metropolitan Herman would take place at the 15th All-American Council, slated to be convened in Pittsburgh, PA, November 10-13.

One day after he had requested of the Holy Synod to be granted a six month medical leave of absence, Metropolitan Herman, citing “the best interests of the Orthodox Church in America and taking into consideration the current condition of my health,” requested and was granted retirement on September 4, the second day of the joint Holy Synod/Metropolitan Council meeting. [Metropolitan Herman was to undergo major back surgery on September 9. The surgery subsequently was rescheduled until September 16.] Concurrently, the Holy Synod declared the Metropolitan See vacant. His Eminence, Archbishop Dmitri of Dallas and the South, the senior member of the Holy Synod, was appointed Locum Tenens, while His Eminence, Archbishop Seraphim of Ottawa and Canada, was named Temporary Administrator.

Metropolitan Herman’s request came one day after the release of the lengthy report of the Special Investigating Committee, which called for his “retirement, resignation, or removal [and] discipline before the 15th All-American Council” in light of the committee’s findings.

The announcement of the election, slated to take place at the All-American Council, ended speculation as to whether a successor to Metropolitan Herman would be selected at the forthcoming AAC or at a special AAC called for this purpose at a later date. As this issue of *The Orthodox Church* goes to press, details of the election had not been revealed.

In related news, the Holy Synod resolved to authorize His Grace, Bishop

and bookstore. [As stavropegial institutions, the monastery and seminary are under the omophorion of the Primate of the Church rather than the ruling bishop of the diocese in which they are geographically located.]

The September 3 joint meeting opened with the report of the Special Investigating Committee [SIC], headed by His Grace, Bishop Bejmanin of San Francisco and the West, appointed in October 2007 to investigate a host of allegations surrounding the OCA’s administration. [See the related article on page 13.]

“What we find in this report is an incredible failure at many levels to act responsibly,” Bishop Benjamin said in opening remarks. “Many flags went up and people failed to, or chose not to, address them.” Noting that the report is titled “preliminary” because footnotes citing attached documentation had yet to be added, he stated that “the text will remain the same; we will only be adding footnotes.” He also stressed that SIC members, who unanimously approved the final report, experienced no interference in the course of their investigations.

“The full extent of administrative violations and transgressions is unknown,” the report stated. “Some placed their per-

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### IN DEPTH

- ✓ **READ** the guidelines for the election of Metropolitan and prayers in preparation for the 15th AAC at [www.oca.org/news/1653](http://www.oca.org/news/1653).
- ✓ **VIEW** the AAC agenda at [www.oca.org/news/1650](http://www.oca.org/news/1650).
- ✓ **FIND** general AAC information at [www.oca.org/news/1646](http://www.oca.org/news/1646).
- ✓ **READ** the OCA treasurer’s six-month 2008 financial report at [www.oca.org/news/1649](http://www.oca.org/news/1649). ■

[www.oca.org](http://www.oca.org)

Tikhon of Philadelphia and Eastern Pennsylvania to supervise all daily operations of the stavropegial institutions of Saint Tikhon’s Seminary and Monastery, including their bookstore, and to supervise the external audit for 2008 of the monastery

Hierarchs commune at Liturgy opening joint Holy Synod, Metropolitan Council sessions.



## Special Investigating Committee report released

**A**fter nearly a full year interviewing 44 individuals and mining through over 10,000 pages of documents, the Special Investigating Committee [SIC], established in October 2007 by a joint resolution of the Holy Synod of Bishops and the Metropolitan Council, released its final report concerning the financial scandal affecting the Orthodox Church in America.

The report, coupled with appendices that include the former Special Commission's unabridged report, which had never been fully released to the Church at large, were posted on the OCA web site immediately after they were delivered at a joint session of the Holy Synod and Metropolitan Council at the OCA Chancery on September 3, 2008.

His Grace, Bishop Benjamin of San Francisco and the West, headed the committee, which consisted of the Very Revs. John Tkachuk and Philip Reese; Dr. Faith Skordinski; and Dr. Dmitri Robert Solodow. The SIC selected Bernard J. Wilson, the retired chief of the Los Angeles Airport Police Department, and Julia Azrael, Esq., to assist as investigative consultant and legal consultant respectively.

While the text of the report and numerous appendices may be read in their entirety on the OCA web site at [www.oca.org](http://www.oca.org), the report's executive summary is printed below.

### Executive Summary of the Preliminary Report of the Special Investigating Committee

**T**he Special Investigating Committee ["SIC"] established by a joint resolution of the Holy Synod ["HS"] and the Metropolitan Council ["MC"] in October 2007 concluded its sevenfold charge concerning the financial affairs of the Orthodox Church in America ["OCA"]. The SIC's work resulted in specific conclusions concerning the financial affairs of the OCA, specific recommendations to correct the mistakes, and specific recommendations to help protect financial affairs of the OCA from wrongdoing.

The body of the report provides the details that lead to the SIC's conclusions regarding Metropolitans Theodosius ["+MT"] and Herman ["+MH"], the HS, the MC, the OCA Treasurers, the OCA Comptroller, and the former OCA Chancellor Robert Kondratick [Kondratick]. In addition, this report contains specific recommendations concerning actions that should be taken by the HS as "the supreme canonical authority in the Church" [*The Statute of the Orthodox Church in America*, Article II, Section 1] and MC as "the permanent executive body of the Church Administration" [*The Statute of the Orthodox Church in America*, Article V, Section 1].

The SIC's work is based upon 44 interviews, more than 10,000 pages of documents, and more than 4,000 hours of collective work. Additionally, the SIC acknowledges the groundbreaking

## IN DEPTH

✓ **READ** the complete text of the **Preliminary report of the Special Investigating Committee** at [www.oca.org/PDF/SIC/2008-0903-1-sicreport.pdf](http://www.oca.org/PDF/SIC/2008-0903-1-sicreport.pdf).

✓ **READ** the report's **appendices** and the unabridged text of the former **Special Commission** at [www.oca.org/PDF/SIC/2008-0903-2-sicappendices.pdf](http://www.oca.org/PDF/SIC/2008-0903-2-sicappendices.pdf). ■

[www.oca.org](http://www.oca.org)

work of the former Special Commission [SC]. The SC's work provided the SIC a foundation from which to begin and this in turn assisted the SIC in completing its work in a timely manner. The SIC's executive summary of conclusions and recommendations concerning the financial affairs of the OCA from 1988 to 2008 follow:

### 1. Metropolitan Theodosius [Lazor]

(a) failed to exercise his moral, financial, and fiduciary responsibilities;

(b) abdicated his management responsibilities, thus allowing Kondratick to assume control;

(c) created and used "discretionary

accounts" from external funds donated for other purposes and failed to provide documentation;

(d) withheld the magnitude of the "discretionary accounts" from the HS;

(e) actively prevented the auditing of the "discretionary accounts;"

(f) permitted and participated in the extra-statutory use of the Administrative Committee;

(g) allowed Kondratick to live rent-free in a house owned by the OCA while approving paying him an annual housing allowance; and

(h) entered into an unauthorized agreement reimbursing the Kondraticks for \$250,000 for alleged expenses plus interest they incurred on the OCA-owned Chancellor's residence.

### 2. Metropolitan Herman [Swaiko]

(a) failed to exercise his moral, financial, and fiduciary responsibilities as Acting Treasurer and Metropolitan by not taking action in response to evidence provided to him of financial improprieties at the Chancery and by the Chancellor as early as September 1999;

(b) appointed Kondratick as Chancellor in 2002 and again in 2005 with no investigation of allegations made against him for wrongdoing;

(c) attempted, with initial success, to suppress any investigation into these reported improprieties;

(d) actively silenced priests and condemned laity seeking to learn the truth of these allegations;

(e) specifically denied allegations which he knew to be true; and

(f) blocked the release of the SC report, supposedly on the advice of legal counsel.

### 3. The HS

(a) acceded to +MT's position that the "discretionary accounts" did not need to be audited, without apparent inquiry into the size, nature, and sources of those accounts;

(b) failed to demand of the former Chancellor timely, full, and accurate financial reports and audits, and accepted compilation reports in their stead;

# OCA News Notes Notices

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### Executive summary of SIC report

(c) failed in their fiduciary responsibilities to demand an investigation into reports of financial and other improprieties at the Chancery of which they were made aware;

(d) failed to hold each other mutually accountable on issues pertaining to the entire Church; and

(e) shortly before the release of this report, “affirmed their confidence in the leadership of +MH” and thanked him for his “perseverance,” thereby giving the impression to some of pre-judging their response to this report.

#### 4. The MC

(a) failed in its fiduciary responsibilities to demand timely, full, and accurate financial reports and audits, and accepted compilation reports instead;

(b) permitted the exclusion of John Kozey [“Kozey”], Chair of the OCA Audit Committee, from reporting his concerns about financial improprieties to the MC;

(c) allowed critical responsibilities to be usurped by the Administrative Committee, and failed to require regular reports on Administrative Committee decisions; and

(d) allowed certain MC members to enforce and encourage a culture of silence and loyalty to the former Chancellor by failing to investigate the emerging grievances raised by some MC members and others.

#### 5. The Treasurers

(a) In the years between Lee Galiotis [“Galiotis”] and Father Michael Tassos [“Tassos”], 1989 through 2007, all Treasurers were clergy who lacked requisite financial education and experience, and were all part-time, with the exception of Protodeacon Eric A. Wheeler [“Wheeler”];

(b) none instituted written policies, procedures, processes, and practices; and

(c) after 1989 until Father Tassos took office, Treasurers followed the unwise policy of pre-signing up to 50 checks at a time, which facilitated financial abuse.

#### 6. The Comptroller

(a) Fr. Steven Strikis [“Strikis”] lacked the competencies required of a professional Comptroller. The SIC received testimony that he took pride in his idiosyncratic accounting system which stymied others who relied upon his performance. While Strikis tried, from time to time, to obtain documentation of expenses from Kondratik, he met with overall failure during his tenure as Comptroller.

(b) Kondratik typically failed to provide Strikis with receipts of his spending. He sometimes presented his personal expenses, passing them off as “charity” or “external affairs.” Strikis failed to report Kondratik’s fiscal wrongdoings and questionable, improper monetary disbursements.

#### 7. The Former Chancellor Robert Kondratik

(a) misused hundreds of thousands of dollars from OCA accounts;

(b) created unauthorized and unaudited “discretionary accounts,” funds from which are either undocumented or untraceable and apparently were used for the payment of personal ex-

penses;

(c) submitted and received reimbursement for unauthorized personal and family expenses from the OCA;

(d) lived rent-free in a home owned by the OCA while receiving a housing allowance;

(e) willfully ignored OCA procedures by seeking and receiving reimbursement for undocumented credit card expenses;

(f) created a culture of deception, deceit, and covertness, which permeated the Chancery;

(g) used OCA resources to develop personal loyalty, dependence, and silence on the part of the hierarchy, clergy, and laity through gifts, which included cash, jewelry, meals, travel, lodging, and incidentals;

(h) authorized numerous undocumented cash withdrawals just under the \$10,000 United States Treasury reporting limit; and

(i) imported religious and other articles for resale without proper documentation and accounting.

### Recommendations

The SIC’s recommendations resulting from the conclusions reached about the financial affairs of the OCA are categorized as immediate and long-term. The immediate recommendations are made to begin the process of holding accountable those responsible for wrongdoing. The responsible individuals must be held accountable. The long-term recommendations are to help protect the financial affairs of the OCA.

#### Immediate Recommendations

1. The retirement, resignation, or removal of +MH and his referral to the HS for discipline prior to the 15th All-American Council [AAC].

2. The referral of +MT to the HS for discipline prior to the 15th AAC.

3. The referral of the former part-time Treasurers Father Paul Kucynda [“Kucynda”], and Father Dimitri Oselinsky [“Oselinsky”] and the former Comptroller Strikis to the HS for discipline prior to the 15th AAC. Given his role in bringing the financial improprieties to the attention of the Church and his dedication in bringing them to an end, the SIC makes no recommendation regarding Wheeler.

4. A joint HS and MC resolution of apology and repentance to the Church prior to the 15th AAC and a joint resolution of apology to and commendation for John Kozey acknowledging his vigilance and dedication to his fiduciary responsibilities in light of the opposition he encountered.

5. A joint HS and MC resolution of commitment to implement the SIC’s recommendations prior to the 15th AAC.

6. To seek the recovery of funds from +MT and Kondratik immediately after receiving this report during the HS and MC joint session, September 3-5, 2008.

7. The OCA Legal Committee and legal counsel to review this report for possible referral to the Nassau County District Attorney and other appropriate authorities no later than September 30, 2008, and report back to the HS and MC on that date.

8. The publication of the unabridged 13-page SC report on

**Report to 30**



# OCA NewsNotesNotices

## AAC Bible study available on-line

**A** four-part Bible study, prepared at the direction of the Preconciliar Commission in preparation for the 15th All-American Council, is now available for downloading on the OCA web site at [www.oca.org/news/1622](http://www.oca.org/news/1622).

The text focuses on Ephesians 4:25-32, the verses from which the 15th All-American Council theme – “Members of One Another in Christ” – was drawn. “These words from Ephesians... seemed to be a ‘word’ addressed to our OCA and the turmoil it has faced in recent years,” reads the study’s introduction. ■

## Fr. John Breck addresses new, returning SVS students

Deborah Belonick

**T**he Very Rev. John Breck, Professor of New Testament and Ethics at Saint Vladimir’s Orthodox Theological Seminary here from 1984 until 1996, returned to campus as a guest lecturer at Orientation 2008, August 21–24. He focused his remarks to the incoming class of 38 students, fourteen of whom are from the Orthodox Church in America, on the priestly vocation of Christ. In particular, he defined priestly ministry as offering oneself and others in community to God, and used the example of Jesus’ priesthood as the model for ordained and lay ministry.

In his talks, which were interspersed among other activities related to orienting the new class, Father John concentrated on three deeply interconnected themes: “Our Call to Ministry: Self-giving and Others,” “Dysfunctional Family Systems: Personal and Corporate,” and “Spiritual Growth: Life in Prayer.” Throughout, he addressed

practical and pastoral concerns taken from his experience as a parish priest and from the classrooms of the three seminaries at which he has taught – Saint Vladimir’s, Saint Herman’s, Kodiak, AK, and presently, Saint Sergius Institute, Paris, France.

The new and returning students represent a multi-jurisdictional, multi-national presence, and statistically break down as follows: Orthodox Church in America, 29; Antiochian Orthodox Christian Archdiocese of North America, 19; Greek Orthodox Archdiocese of America, 13; Armenian Apostolic Church, 6; Serbian Orthodox Church, 5; Malankara Orthodox Syrian Church, 3; Malankara Syrian Orthodox Church, 2; Russian Orthodox Church Outside of Russia, 2; Romanian Orthodox Archdiocese of America and Canada, 2; Bulgarian Patriarchal Orthodox Church, 1; and the Patriarchate of Moscow, 1. Additionally, three non-Orthodox students, of the Roman Catholic, Lutheran, and Evangelical faiths, attend the seminary. ■

Thirty-eight new seminarians joined returning students for SVS’s Orientation 2008. Twenty-nine students represent the Orthodox Church in America.



## Election from 12

### Synod, Council meet

sonal gain above their Christian duties. Others failed in their fiduciary responsibility to bring these matters to light and correct them.”

Accepted unanimously by Holy Synod and Metropolitan Council members, the report concluded that “to restore the health, the openness, and the honesty expected in the OCA and required by civil law,” the Holy Synod and Metropolitan Council “must take immediate actions.” The report’s 13 immediate and six long-term recommendations were accepted by both bodies.

Besides addressing the role of Metropolitan Herman, the report recommended that His Beatitude, the retired Metropolitan Theodosius, be referred to the Holy Synod “for discipline prior to the 15th AAC.” On the day following the report’s release, September 4, the hierarchs issued a statement restricting him to “attending and celebrating the divine services, when invited, at the Church of Saint John the Baptist, Canonsburg, PA, henceforth.”

On September 5, after a day of separate sessions, the Holy Synod and Metropolitan Council reconvened in joint session and issued a joint statement in response to the SIC’s report. [The statement may be found on page 17 of this issue.] ■

## IN DEPTH

✓ **ACCESS proposed AAC resolutions at [www.oca.org/news/1652](http://www.oca.org/news/1652).**

✓ **ACCESS proposed amendments to the OCA Statute concerning the process for electing a Metropolitan and the Auditing Committee at [www.oca.org/news/1641](http://www.oca.org/news/1641).** The Commission submitted the proposed amendments with no recommendations, noting that the issues under consideration therein will have to be considered in the near future in the context of a complete revision of the Statute. ■

# NOTES

## from the Chancellor's desk

Father Alexander Garklavs

## The Cross and the Council

I am writing these notes during the weekend of the Great Feast of the Exaltation of the Holy Cross. The weekend began with meetings of the Preconciliar Commission planning the 15th All-American Council, at which a new Primate of the Orthodox Church in America will be selected. The Preconciliar meetings were long and intense.

Later, during the liturgical services for the Feast, my mind kept returning to those meetings, during which various aspects of the upcoming Council were debated and discussed. As the Orthodox Church in America prepares for this All-American Council, the election of a new Metropolitan is only one of many important tasks. We are facing unprecedented, complicated issues that need to be resolved. Those who will gather in Pittsburgh will be seeking explanations and solutions, raising questions and seeking answers, and looking for new agendas that will steer the Orthodox Church in America on a fresh, revitalized road into a brighter future. But contemplating the Cross, I could not help but feel that any future of our Church that does not include a deep and fervent love for the Cross will be fruitless.

For Orthodox Christians, the Cross is ubiquitous. It is everywhere: on churches, in churches, on the walls of our homes, as decoration, as symbol, on books, on cards, as jewelry, and as good-luck charm. It appears on clothes, on billboards, everywhere! We rely on the Cross whenever we need to think about God, as we cross ourselves over and over, both during and outside of liturgical services. We teach our children to follow in the same way we were taught, holding the two bottom fingers of the right hand against the palm, joining the thumb to the second and middle fingers, touching the forehead, chest, right, and left shoulders; and this we do in the morning during

prayers after we awaken, during the day, before and after meals, and again at night before sleep. The Cross is the way we bless each other; bishops and priests do so several times during divine services, and parents likewise bless their children. We even bless “things” – homes, cars, boats, barns, wells, beehives, etc. – with or without holy water, by making the sign of the Cross. Within the liturgical calendar of the Orthodox Church, the Cross receives special commemoration on several dates throughout the year, and twice during the weekly cycle – Wednesdays and Fridays. Every Sunday Divine Liturgy ends with our veneration of the Cross.

We kiss it, we venerate it, we use it, but its power and its majesty, so gloriously proclaimed by the Church, is somehow absent from our lives. Why? One reason is simply that the Cross is so much a part of our life that we simply take it for granted. Being so common, it ceases to have real meaning. True, we may take up our cross as a habitual “support” during times of personal trials, but we are unwilling to acknowledge it as a command to face up to spiritual

tion to “take up our cross,” is a commandment through which we obtain access to the Kingdom of God. The Cross is the “ladder most divine, whereby we ascend unto heaven’s heights” [Matins Praises at the Feast of the Exaltation]. Through the Cross we, sinful descendants of Adam and Eve, are able to return to “our full inheritance.” The hymns sung for the Feast of the Exaltation employ this theme constantly: the Cross is the “restoration,” it “reconciles people to Christ,” it overcomes the “flaming sword that guards Eden,” through it “faith spreads to the ends of the earth,” it shows that “salvation” is now possible for all. But this restoration can only take place if we, like Jesus Christ Himself, take up our cross and follow Him.

Following Christ means following Him on the way to Golgotha; in other words, it is the way of suffering and self-denial. It is a way so unpleasant and undesirable, that no sensible person would ever deliberately embark on it. Yet, it is the only way to follow the teachings of Jesus Christ and the teachings of the saints of the Church. Self-denial and suffering are not difficult

**O Cross of the Lord! Through you mankind has been delivered from the curse. Shattering the enemy by your Exaltation, O Cross all-honorable, you are a sign of true joy! You are our help, you are the strength of kings, the power of righteous men, the majesty of priests! All who sign themselves with you are freed from peril! You are the rod of strength under which we like sheep are tended! You are a weapon of peace round which the angels stand in fear. You are the divine glory of Christ, Who grants the world great mercy!**

struggles. In general, we fail to accept the fact that the Cross is, first and foremost, a symbol of suffering and self-denial. Yet it is precisely the call for self-denial and the acceptance of suffering that Our Lord had in mind when He said, “If any man would come after me, let him deny himself and take up his cross and follow me” [Mark 8.34].

The Cross can be said to embody the entire message of Christ. This is not only because the Cross represents Our Lord’s final, glorious moments on earth. The “Cross is the whole of Christ’s teaching,” wrote Saint Ignatius Brianchaninov. The invita-

concepts to understand, but they are very difficult to put into practice. We are a people conditioned by fear of pain and love of self. Natural impulses in themselves, rather than the ascetic struggle, are exalted by our culture. We prefer easy answers, few problems, and above all to feel good about ourselves. With those inclinations ever present, a willingness to suffer and denial of self are unwelcome. But the voluntary suffering of Jesus Christ is the moment of His glory and the source of our salvation. This is the very heart of our faith. Christians are people who recognize the

**Chancellor to 20**



## Holy Synod, Metropolitan Council issue apology

**M**embers of the Holy Synod of Bishops and the Metropolitan Council unanimously approved a joint apology in response to the SIC report.

The text of the statement, dated September 5, 2008, reads as follows.

"The Holy Synod and Metropolitan Council, acknowledging the report of the Special Investigating Committee and the facts made clear therein, humbly apologize to the Church and all those who were harmed by these events.

"We recognize our failure to act upon information provided to us, and to demand accountability and openness from each other and from those in our employ.

"We commit ourselves to building a culture within the Church which fosters communication, transparency, and personal responsibility.

"We also wish to offer our profound apology to Mr. John Kozey, former Chair of the OCA Audit Committee. We commend his tireless attempts to bring the facts of this matter to light. For his efforts, he was rebuffed, marginalized, and mistreated. We are deeply sorry for this mistreatment.

"We know that trust must be rebuilt, and pray you will be encouraged by our actions from now as we move decisively to correct the mistakes of the past and ensure they do not take place again." ■



Bishop-elect Jonah

## Hundreds attend St. Herman pilgrimage

**H**undreds of faithful traveled by boat from Kodiak, AK, to Monk's Lagoon on Spruce Island for the annual pilgrimage honoring Saint Herman of Alaska on Saturday, August 9, 2008.

One of eight missionaries who arrived in Kodiak in 1794, Saint Herman lived on the island from 1808 to 1818.

Concelebrating the pilgrimage Liturgy with His Grace, Bishop Benjamin of San Francisco and the West, temporary administrator of the Diocese of Alaska, was His Grace, Bishop Maxim of the Serbian Orthodox Diocese of Western America. During his sermon, Bishop Maxim spoke about becoming a person of love and compassion, ready to bear others' burdens. Other concelebrating guest clergy included the Very Rev. Robert Arida, Boston, MA, who taught at Saint Herman's Seminary, Kodiak, in the late 1970s; the Very Rev. Chad Hatfield, chancellor of Saint Vladimir's Seminary and former dean of SHS; and the Very Rev. Joseph Kreta, SHS founder and former rector of Kodiak's Holy Resurrection Cathedral. Marilyn Kreta directed the pilgrimage choir.

Members of Holy Resurrection Cathedral hosted pilgrims for dinner after their return from Spruce Island and served a grand banquet the following afternoon. ■



Bishop Benjamin greets faithful at annual pilgrimage to Spruce Island.

## Archimandrite Jonah elected auxiliary to Diocese of the South

**A**s this issue of *The Orthodox Church* went to press in mid-September, plans were being finalized for the consecration of Archimandrite Jonah [Paffhausen] to the episcopacy at Saint Seraphim Cathedral, Dallas, TX, Saturday, November 1, 2008.

Archimandrite Jonah was elected Bishop of Fort Worth, Auxiliary of the Diocese of the South, by the Holy Synod of Bishops on September 4.

In late June, the unanimous decision of the Diocese of the South's diocesan council to support the nomination of Archimandrite Jonah was presented to delegates at the diocese's annual assembly, who affirmed the diocesan council's decision. Subsequently, His Eminence, Archbishop Dmitri of Dallas and the South, informed His Beatitude, Metropolitan Herman and His Eminence, Archbishop Seraphim of Ottawa and Canada, secretary of the Holy Synod, of the council's decision.

A graduate of Saint Vladimir's Seminary, Crestwood, NY, Bishop-elect Jonah served for many years as abbot of Saint John the Wonderworker Monastery, Manton, CA. He is also well known for his scholarly writings and as a speaker. He arrived in Dallas on September 11, taking up duties as chancellor of the Diocese of the South – a position he will retain after his

**Episcopacy to 20**



# 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. John Voytilla

**STEUBENVILLE, OH** – The Archpriest John Voytilla, 71, rector of Holy Transfiguration Church here, fell asleep in the Lord on Monday, July 21, 2008.

Born on January 1, 1937 in Campbell, OH, he graduated from Saint Tikhon's Seminary, South Canaan, PA in May 1959 and was married to the former Anna Timpko the following month. He was ordained by His Eminence, Archbishop Dimitry [Magan] of Philadelphia and Pennsylvania, to the diaconate at Saint Barbara Church, Cassville, NJ, on August 26, 1959, and to the priesthood at the Nativity of the Theotokos Church, Cassville, NJ, the following day. He served several parishes in Ohio and Pennsylvania before assignment to Christ the Saviour Church, Byesville, OH, in 1968. In 1984, he was assigned rector of Holy Transfiguration Church, Steubenville, OH, where he served until of his repose.

Father John was active in numerous community ministries and organizations. For many years he served as a member of the board of directors for the Salvation Army. A genuine "people person," he constantly pursued helping others and was well known for bring humor into their lives, whether it be in working at a soup kitchen, socializing with heart patients, or visiting friends at local restaurants or businesses – always wearing his "signature" kamilavka. He left an indelible stamp on everyone he met. Passionate about his faith and the Church, he was never afraid to speak up on controversial issues. He supported the pro-life movement and attended numerous local and national pro-life celebrations. He was a leader in the pan-Orthodox community, placing the faith above ethnicity. He revealed his passion for life through singing, traveling, gardening, cooking, and grandparenting. His love for people, however, was obvious to all who knew him.

For his years of faithful pastoral service, Father John received numerous clerical awards, including the right to wear the nabadrenik, skufia, kamilavka, and gold cross; elevation to the rank of archpriest; and the right to wear the jeweled cross and palitza.

Father John is survived by his wife, Matushka Anna; his son John and his wife Enid and his grandsons Jonathan and Alexander, St. Charles, IL; and his son Nicholas and his wife Cindy, Mingo Junction, OH. His third son, Andrew, fell asleep in the Lord in 1983. He is also survived by his sister Olga and sister-in-law Joann, both of the Youngstown, OH, area. He also leaves many godchildren, nieces, nephews, friends, and faithful parishioners.

His Grace, Bishop Tikhon of Philadelphia and Eastern Penn-



sylvania, locum tenens of the Diocese of Pittsburgh and Western Pennsylvania, celebrated funeral services and the Divine Liturgy on July 25 and 26. Interment followed at Saint John the Baptist Cemetery, Campbell, OH.

May Father John's memory be eternal! ■

## Matushka Patricia Slimak

**CANTON, OH** – Matushka Patricia Slimak, 69, wife of the Very Rev. Basil Slimak, fell asleep in the Lord at home here after an extended battle with cancer on Saturday, August 9, 2008.

Born on September 24, 1938 in Detroit, MI, the daughter of Vincent and Ann Stop, she grew up in Detroit, where she was a parishioner of Holy Trinity Church, which her family helped build. She graduated from Girls Commerce High School.

A faithful member of Saint Nicholas Church, Mogadore, OH, she retired from the Ohio Industrial Commission in 2006. She and Father Basil celebrated their 46th wedding anniversary in June 2008.

Matushka Patricia was a kind, thoughtful, and loving wife, mother, and grandmother, and a good friend to all who knew her. Mere words cannot capture her spirit, her grace, or her family's love for her. She will be sorely missed by all.

She was predeceased by her parents and a sister, Penny. She is survived by her husband and children Samuel [Bonnie] Slimak, Julie Diamond of Canton, and Nadine Slimak [Kevin Lollar] of Pine Island, FL; brothers Jerry [Marilyn] Stop of Kentucky and Wally Stop of Texas; and four granddaughters.

His Eminence, Archbishop Job of Chicago and the Midwest presided at funeral services at Saint Nicholas Church, Mogadore, OH, on August 12-13. Interment followed in Saint Nicholas Cemetery.

May Matushka Patricia's memory be eternal! ■

## Official from 2

granted retirement/ September 1, 2008.

**SCRATCH, Deacon Gregory**, who was attached, is assigned to Annunciation Cathedral, Ottawa, ON, Canada/ April 27, 2008.

**SEXTON, The Rev. Adam** is appointed acting rector of St. John the Baptist Church, Nanticoke, PA/ August 10, 2008.

**WEREMEDIC, The Rev. James** is released from duties at Holy Annunciation Church, Berwick, PA, and attached to St. Michael Church, Mount Carmel, PA/ July 28, 2008.

**WHEELER, Protodeacon Eric** is released from duties at St. Andrew Church, Dix Hills, NY, and from the Diocese of Washington and New York, and attached to St. Sergius of Radonezh Chapel, Oyster Bay Cove, NY/ August 18, 2008.

## ■ LEAVES OF ABSENCE

**MIRONKO, The V. Rev. Arkadiusz** is granted a one-year leave of absence, effective August 18, 2008. He is attached to SS. Peter and Paul Church, Bayonne, NJ.

## ■ RETIRED

**PANCHAK, The V. Rev. Theodore** is granted retirement. He is attached to St. Anne Mission, Knoxville/Oak Ridge, TN/ September 1, 2008.

**SASU, The V. Rev. Dumitru Viorel** is granted retirement/ September 1, 2008. He is attached to Holy Trinity Church, Miramar, FL/ September 2, 2008.

## ■ SUSPENDED

**[NAJERA-FUENTES], Priestmonk Ephraim**, who was Rector of Transfiguration Chapel, Dallas, TX, is suspended/ August 1, 2008. ■

## Children of war-torn Georgia, MW flood victims, to receive stockings

**F**or the 15th consecutive year, the Orthodox Church in America's Christmas Stocking Project will again brighten the holidays for children in many regions of the world who have suffered due to circumstances beyond their control.

"Children in war-torn Georgia and children whose families are recovering from the devastating early summer floods in the US Midwest will receive stockings," says Mrs. Arlene Kallaur, project director. "Stockings will also be sent to children in eastern Europe and Mexico, especially orphans, children of needy and disabled families, and children in pediatric hospitals and clinics.

"In 2007, thanks to the many parish fundraisers undertaken by our youth and the generosity of hundred of donors, 10,500 stockings or equivalent gifts were distributed," Mrs. Kallaur adds. "The thank you letters and photos that come in express great appreciation for our efforts. Their words are humbling



*'Tis the season. 2007 stocking recipients enjoy their gifts.*

and affirm each year the value in continuing the project."

Workers at Freeport, NY's Association for the Help of Retarded Children Vocational Training Center will again assemble the stockings, says Mrs. Kallaur, adding that the cost of each stocking or equivalent gift is a mere \$5.00.

"Once again, Church schools, FOCA chapters, and youth groups are invited to fire up their skillets or ovens and treat their parishes to some tasty fundraising efforts or other creative ventures for this year's project," says Mrs. Kallaur. "Parish and individual donations are also very important.

Every gift, large or small, will convey a message of love and delight to those who have little."

Checks made payable to the Orthodox Church in America may be sent to the OCA Christmas Stocking Project, c/o Arlene Kallaur, PO Box 675, Syosset, NY 11791. Donations will be gratefully accepted through the end of the year. ■

## Prayers for terrorism victims offered at OCA's Moscow representation church

**L**ike many parishes, the Orthodox Church in America's Representation Church of the Great Martyr Catherine in central Moscow annually remembers the victims of the 9/11 terrorist attacks in prayer. Given the parish's unique circumstances, however, the commemoration always takes on a special international flavor, under the guidance of Archimandrite Zacchaeus, dean and OCA representative to the Russian Orthodox Church.

This year, Mr. John Beyrle, Plenipotentiary and Ambassador of the United States of America to the Russian Federation, spoke at services marking the seventh anniversary of the 9/11 terrorist attacks on September 11, 2008.

"Today we remember the nearly 3,000 innocent victims of the terrorist attacks on the United States on September 11, 2001," Ambassador Beyrle said. "And as we do so, we remember thousands of others who lost their lives through acts of terror around the world: the innocent children of Beslan, the mothers and fathers in the Dubrovka Theater, and other innocent lives cut short

in London, Madrid, Bali, Nairobi, and a growing list of other cities across the world. All of them, like the victims of September 11, were killed by fanatics who were ruled by hatred and intolerance.

"The children of America and the chil-

dren of Russia deserve a world where there is hope rather than fear, and tolerance rather than hatred," he concluded. "Let us reflect on the value of life, here in this house of God, and rededicate ourselves to work together to build a world in which there is no place for terror, fear and hatred."

In addition to Ambassador Beyrle, several representatives of Russian state agencies attended the service. ■

*Ambassador Beyrle – far right – at 9/11 memorial at St. Catherine's.*



## Chancellor from 16

### The Cross and the Council

profound insight which is “taken up by the apostles, that Christ went voluntarily to the Cross, as innocent as a lamb, and that in this way He has taken upon himself all of our iniquities, our sins, our evil, making intercession for the transgressors” [*The Mystery of Christ* by Fr. John Behr].

Our collective life as brothers and sisters and friends of Christ is bound by the mystery of the Holy Cross. This is made accessible in visible form through the Holy Eucharist, which is intrinsically connected to the Cross. If the meaning and power of the Cross/Eucharist is no longer a real presence in our minds and souls, we lose balance, we stumble, fall, and often end up in serious trouble. That happens to us individually, and it happens to people collectively. It can happen to one person, to a family, to a group, even to an entire segment of population within certain boundaries or as members of an institution. Where it cannot happen is within the Church, within a community where the faithful gather to proclaim, “Before Thy Cross, we bow down in worship, O Master, and Thy holy Resurrection, we glorify.” Whenever we are able to honestly accept that the Cross of Christ is also the means and end of our existence, we partake of the Paschal grace of redemption. Without the Cross, we flounder, partake of misery, and eventually die. With the Cross, we rise, become communicants of grace and live forever.

We all have different crosses to bear, depending on a variety of circumstances – age, profession, job situation, family situation, health, etc. But we also share in the same Cross. We are all members of the one Body, the one Church, and all of us gather around the one holy table of the Mystical Supper. We also all adore the one Cross of Christ and in this way, bear the common cross of communal life in the Church. That cross is you and I, and all faithful brothers and sisters put together. That is, we are each other’s cross! Whether we stand side by side in communal worship, or are engaged in personal devotion, we inevitably reside within a group of people, whom we accept and are commanded to love.

Love for each other cannot be accomplished unless we accept the task like a cross. Are you unhappy and disappointed with the people with whom you must live? Accept it like a cross. Does it bother you that not everyone thinks and feels like you do? Accept it like a cross. Are you upset that God does not answer your prayers but others, less deserving, are happy and content? Accept it like a cross. Does it anger you that some people are irresponsible? Accept it like a cross. Are you dissatisfied because people do not listen to what you have to say? Accept it like a cross. Are you worried that you are not appreciated for your talents? Accept it like a cross. Do you feel that your hard work and efforts are for naught? Accept it like a cross.

The tragic events in the life of the Orthodox Church in America over the past several years have certainly been very divisive. Clergy and people have confronted and debated each other. Long-time friends find themselves on opposite sides of issues. These unfortunate circumstances have also made it necessary for us to deal with each other more directly. Paradoxically, we have become a closer and more intimate Church. It may be that we disagree, but we are compelled to take each other seriously. As members of one Church, we also are required to accept the fact that even brothers and sisters can have differences that do not destroy their kinship.

The cross that we have to bear is the recognition that we must accept each other as equal children of God, who may have serious disagreements but who, in the long run, will hopefully all find a room in the “Father’s house” [John 14.2].

To be sure, we have a long way to go, even if comprehensive steps have been taken to correct past wrongs. More questions will arise, more answers and more solutions will be required. Perfection, however, will be elusive. This is not because we do not want perfection, but because we think that we can achieve it by our wits and wills. When Our Lord told His disciples to “be perfect, as your heavenly Father is perfect,” He was speaking in the context of loving and praying for our enemies [Matthew 5.48]. In other words, He was speaking about self-denial, overcoming the ego to the point that one’s enemies become like kin. This again points to the Cross. The Cross, that unusual symbol that is a “stumbling block” and “folly” for so many, is the only real means of perfection. This is because only the Cross leads to the Resurrection and beyond, to the Kingdom of God. The martyred German pastor Dietrich Bonhoeffer put it this way: “The peculiar feature of Christian life is precisely this Cross, a Cross enabling Christians to be beyond the world... thereby granting them victory over the world. Suffering encountered in the love of the one who is crucified – that is the “extraordinary” in Christian existence.”

Our Lord Himself prayed for deliverance from the Cross. Yet it became the ultimate revelation of God’s majesty! Our cross – yours, mine, and ours – is undesirable and yet it is, for us, the only way to recover sanity and stability. In the last issues of *The Orthodox Church*, I wrote that this 15th All-American Council brings us to a crossroads in history. More precisely, it brings us to the Cross. Resistance to accept the Cross is formidable, we need to overcome fear and flight, weeping and dread. But dawn will come and with it the light of a glorious new day.

“Now is the judgment of this world, now shall the ruler of this world be cast out; and I, when I am lifted up from the earth, will draw all men to myself” [John 12.30-32]. “In the world you shall have tribulation; but be of good cheer, I have overcome the world” [John 16.33]. ■

## IN DEPTH

✓ **LOG ON** to [www.oca.org/news/1650](http://www.oca.org/news/1650) for the **15th All-American Council agenda** as posted on and current through September 22. ■

[www.oca.org](http://www.oca.org)

## Episcopacy from 17

### Archimandrite Jonah

consecration to the episcopacy.

Consecration ceremonies will begin on Friday evening, October 31, with the celebration of Great Vespers and the Rite of Election. The consecration Liturgy will be celebrated the following morning. A reception will follow. Vigil will be celebrated the same evening. On Sunday, the new bishop will celebrate the Liturgy at the cathedral, after which a reception honoring Archbishop Dmitri on the occasion of his 85th birthday will be held. ■



## Faith in Action



Boys from St. Innocent Orphanage worked alongside volunteers from 25 US parishes to build seven homes.

## Building faith, one house at a time

Volunteers from across the US join young men of St. Innocent Orphanage in helping Mexico's poor

**D**uring the week of July 22, 2008, 180 volunteers from 15 states and 25 parishes built houses for seven impoverished Mexican families as a part of Project Mexico's Orthodox Basic Training [OBT] program.

"OBT is part of Project Mexico's home building ministry, now in its 20th year," explains Stephanie Yova, whose husband Gregory founded Project Mexico 20 years ago. "A more rustic and more spiritually rigorous experience than the usual home building program, OBT participants camped in tents, took cold-water bucket showers, and ate meals and prayed together in huge mess tents on the Saint Innocent Orphanage property."

Mornings provided time for meditation and journaling, while several speakers, including the Revs. Michael Nasser, John Braun, and Luke Veronis and Archimandrite Joseph [Morris] offered evening talks on a variety of subjects.

"Sunday was a day for worship, fun and fellowship, if not necessarily rest, and in-

cluded an all-afternoon sports tournament and evening campfire," Valerie adds.

While some of the young men living at the orphanage had assisted in the home building program in the past, this year a record number were able to participate in OBT.

"This not only provided OBT participants with an opportunity to get to know the boys from the orphanage by working alongside them each day at the work sites, but it enabled these young men to see firsthand the mission of Project Mexico in action," Valerie says. "It also gave them the same opportunity that it has given countless Project Mexico volunteers over the past 20 years: a chance to live out the Gospel and respond to Christ's directive in Matthew 25: 'For I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in... Inasmuch as you did it to one of the least of these My brethren, you did it to Me.' The experience had a profound impact on these young men."

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"It was a great experience, and we learned how to build a house, not for our benefit, but for the benefit of other people that needed us," said Luis, a teen from the orphanage. "We met people from all over the United States. We don't always get the chance to speak Spanish with Americans, but every day as we worked, we were able to converse in Spanish about the experience with many of the volunteers."

Father Michael Nasser, full-time priest at Saint Innocent Orphanage and Chapel, was also deeply moved. "What a miracle – what a set of miracles – dozens of Orthodox youth giving of their summer vacation to serve the poor, people from our various Orthodox jurisdictions who might have otherwise never met, working together in such a great act of mercy!"

Father Michael was delighted to see how seven families who "went from having no homes to having keys handed to them seven days later. And most impactful for me was seeing our boys at the orphanage passing on the love they have received to others in need. It was a fantastic week!"

Robert Kindell, a member of Saint Stephen the First Martyr Church [OCA], Longwood/Orlando, FL, was equally enthusiastic about his experience. "Mission work at our parish is now like the phoenix. It has, because of the Holy Spirit, risen up from this and other past trips, but with a new and refreshing passion to do God's will and work!"

Project Mexico plans to continue offering Orthodox Basic Training as an option for summer mission teams and hopes to expand the program over the next several years. ■

## IN DEPTH

✓ **FOR MORE INFO** on **Project Mexico** and opportunities to serve others, visit **www.projectmexico.org**. ■

# Books & Resources

## Fascinating reads

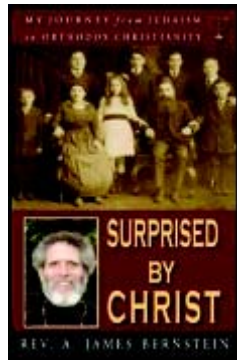
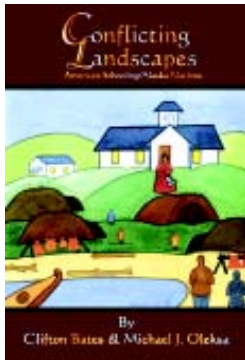
New books explore largely unexplored themes

✓ **Conflicting Landscapes: American Schooling, Alaska Natives** offers a fascinating look at the history of Alaskan education, starting with Saint Herman and continuing with Saints Innocent Veniaminov and Jacob Netsvetov. Authors Clifton Bates and the Very Rev. Michael Oleksa provide a wealth of information on Orthodox Christian missionary-teachers, so often overlooked by historians, and some of the Orthodox school system's remarkable alumni. The authors contrast the Orthodox schools with the dismal, destructive system introduced by Dr. Sheldon Jackson, which suppressed native languages and cultures as inherently pagan and evil.

The book highlights the heroic educational efforts of Orthodox Christian saints and their disciples and their respectful approach to indigenous peoples. For 50 years after Alaska's transfer to American rule, the Orthodox mission provided free education to more native Alaskans than the US federal government schools, which introduced confusion, frustration, anxiety, and later anger, bitterness, and guilt into entire communities, providing the matrix for the anti-social and self-destructive behaviors now afflicting Alaska natives and native Americans. The Orthodox approach historically succeeded, indicating that a return to its methods and philosophy may reverse the destructive trends of the last 100 years.

**Order from the Kuskokwim Corporation, 4300 B Street, Anchorage, AK 99503; 907/243-2944 for \$19.15 plus \$4.00 shipping. ■**

✓ **Surprised By Christ: My Journey From Judaism To Orthodox Christianity**, is a first, inasmuch as it traces the spiritual journey of its author,



Arnold Bernstein went on a quest for the God he instinctively felt was there. But perceiving discrepancies in the various forms of Protestant belief that surrounded him, he ultimately concluded that the faith of his forefathers was brought to completion in the Orthodox Christian Church.

**Order from [www.conciliarpress.com](http://www.conciliarpress.com). ■**

✓ **Russian Orthodoxy Resurgent: Faith and Power in the New Russia**, is the first book to fully explore the expansive and ill-understood role that Russia's ancient Christian faith has played in the fall of communism and in the rise of Russian nationalism today. John and Carol Garrard relate how the Church's moral weight helped defeat the 1991 coup against Gorbachev launched by communist party hardliners. The Soviet Union disintegrated, leaving Russians searching for a usable past.

Published by Princeton University Press, the book offers a perspective of the Russian Orthodox Church's spectacular rebirth and the role played by Patriarch Aleksy in planting the Church and its teachings once again into the hearts of the Russian People.

**Order on-line from <http://press.princeton.edu/titles/8817.html>. ■**



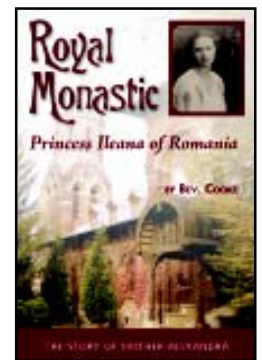
✓ **Royal Monastic: Princess Ileana of Romania, The Story of Mother Alexandra**, by Bev Cooke is the first full length biography of Mother Alexandra, best known to readers of *The Orthodox Church* for founding the Monastery of the Transfiguration in Ellwood City, PA, as North America's first English speaking women's monastery for all American women, regardless of jurisdiction.

Princess Ileana's royal birth to King Ferdinand and Queen Marie was announced by a 21-gun salute, and Mother Alexandra was laid to rest by the repeated singing of the Trisagion and the tolling of the bells of the monastery which she founded. In between, her life included living through two world wars and the communist takeover of her country, marrying an archduke and bearing six children, being exiled from her country, a divorce, and relocation to Boston. After raising her children, she fulfilled a long-standing wish and became a nun in Bussy, France. She discerned that the Lord wanted her to start a monastery in America, which she faithfully carried out. At her repose in 1991, she was buried in the monastery cemetery.

In the book's epilogue, the current nuns at her monastery write, "She acquired a deep compassion for human frailty and a boundless trust in the mercy of God.... We thank God for the extraordinary example she has set for us by the way she lived a life full of heartbreaks, illnesses, and trials, as well as the presence and joy of her Lord."

Mother Abbess Christophora writes about the new book, "*Royal Monastic* is a comprehensive and enjoyable read for any age.... Readers will learn to appreciate the woman who lived on three continents during the most troubled time in modern history."

**Order from Transfiguration Monastery Bookstore by calling 724/758-4002 or on-line from [www.conciliarpress.com](http://www.conciliarpress.com). ■**





# Campus Ministry



## A home away from home

### Six simple rules for reaching out to college students

Andrew Boyd

**W**hether reaching out to Orthodox college students through a formal campus organization, such as Orthodox Christian Fellowship, or as part-and-parcel of a parish's program, there are six simple rules that should be observed by everyone engaging in campus ministry.

**1. Don't guilt trip.** If we expect young adults to come to church and participate in liturgical life, we must be gentle in our approach. Guilt-tripping, bribing, and complaining are not useful techniques. By the time college rolls around, our youth should be making decisions for themselves. It's a time for them to decide on their own whether they want a life in the Church or not. There are some things we can do to help them with this decision.

For youth from your parish that are going off to college, research the local parishes, and contact the national OCF office to see if there is a local chapter. When honoring your high school graduates, present them with information on parishes

## IN DEPTH

✓ **CHECK OUT** the countless resources for parishes and Orthodox campus groups on the OCF's web site at [www.ocf.org](http://www.ocf.org). ■

near their schools and on local OCF chapters where they exist. Also ask if the students would mind if you contacted the local parishes and OCF chapter on their behalf. When students from your parish return during winter or spring break, gently ask them if they have found a parish near their school. Again, it is important to be temperate when approaching them, and not to seem over-bearing or angry. Youth need to make the faith their own, and shouldn't feel coerced or pushed into it.

If you have local college students who are attending your parish, make it known that they are always welcome, and let them know that they are missed when they are not there. Don't make them feel guilty if they're not

there every Sunday. And don't pressure them to attend services and events; simply extend an invitation, and understand if they cannot participate in everything on the weekly schedule.

**2. Don't judge.** It's not our job. Be ready and willing to accept whoever comes through our parishes' doors. If college students visit, be ready to accept them, regardless of stereotypes or personal appearance. It's the priests' ministry to provide spiritual guidance and correction. Our opinions should only be offered if asked. Condemning people because his or her eyebrow is pierced may not be an effective model of Church growth, not to mention that it can be downright pharisaical.

**3. Involve and incorporate them.** Youth are not the *future* of our Church, any more than 90-year-old parishioners are the Church's *past*. Everyone is the Church *in the present*.

Give young adults responsibilities in the Church, a state stake in the parish or campus group. Find out what they are studying. Are those skills transferable to the parish? Can the music major help with the choir? Can the art major give presentations on iconography? Could the education major help teach Sunday School? You won't know unless you ask.

Giving college students responsibilities, even small ones, like reading the Hours or Epistle, taking the collection, or helping serve at the coffee hour, is a great way to incorporate them and to encourage them to attend regularly. It's also a great way for them to hone skills that will prove useful both in future jobs and future parish life.

**4. Be yourself.** There is a trend in youth ministry to act *youthful*, to appear to be "in touch." You don't need to have Facebook, or an encyclopedic knowledge of pop culture, to talk to college students. By no means do you have to be "cool" to interact with young adults. Just be yourself! Be kind and approachable. Clergy don't need to undo their collars and sit in chairs backwards to talk to college students. In fact, such behavior can turn young adults off precisely because it's often seen for what it is – artificial or disingenuous, forced and labored, rather than loving or genuine. Attempting to "be cool" often

**Campus Ministry to 24**



## Campus Ministry from 23

### A home away from home

draws attention to the age gap instead of reinforcing the faith we have in common.

**5. Remember them.** Do you remember parishioners who are away at college in your prayers? I can't tell you how many times a parish or an individual has touched me personally by just a simple gesture. Both my home parish and the parish I now attend at school e-mailed me the bulletin every week.

A simple effort to send your college students gift-packages or cards at school is a great way to keep connected to them. Are there local college students at your parish? Make them "survival kits" for finals and mid-terms. The parish I attended at school always makes an effort to pray for all the college students by name during exam time. In addition, the priest was always diligent in keeping contact with the students during the week.

College can be a lonely and isolated place and time, so let your students know that you are thinking of – and praying for – them.

**6. Think service.** It's an oddly amazing thing, but community service – outreach to the poor and needy – has become somewhat trendy in college communities. Membership in social justice organizations has become popular in the campus setting. Likewise, an OCF chapter is at its most active and energized when it is undertaking a community service project. Help your college students plan and organize a service project. Something as simple as a food pantry or soup kitchen is always a good idea. A parish could also get them to help cook and serve a fundraising dinner for a worthy cause – perhaps helping other parishioners who have hit on hard times given the current economy. Capitalize on the popularity of community service, and it's importance in living an Orthodox Christian life-style. ■

*Andrew Boyd is a member of St. Alexis of Wilkes-Barre Church, Clinton, CT. During the summer of 2008, he served as an intern for the OCA Department of Youth, Young Adult, and Campus Ministry summer under the guidance of Deacon Joseph Matusiak, department director.*

**Making mosaics** is a great way to illustrate a lesson on the saints, liturgical art, or the nature of the Church – just as a mosaic is made up of countless different and unique pieces of glass or tile which, when each is in its proper place, form a unified whole, so too the Church is made up of countless different and unique persons who form a unified whole, the Body of Christ.

**To make mosaics** you'll need **photo magazines, white chalk, a heavy black marker, scissors, glue sticks, and large black poster or foam board.** Begin by **sketching** the outline of an icon with chalk on the black poster or foam board [Figure 1].

Ask everyone to **cut out** small pieces, no larger than a half-inch square, from magazine photos, and **arrange** the pieces in piles by color. **Fill in** the different sections of the outline by **gluing** the color pieces in place [Figure 2]. After all of the pieces are in place, **outline** the major sections of the mosaic with a heavy black marker and **add** facial details – eyes, nose, mouth, hair, etc. [Figure 3].

The **finished icon** [Figure 4] may be framed and displayed in the church or parish hall, carried in processions, or placed in a special place in the classroom. ■



Figure 1



Figure 2



Figure 3



Figure 4

# Christian Education

## Be not afraid to get creative!

“Artsy, hands-on stuff” to perk up any lesson

Valerie Zahirsky

**S**ome Church school teachers dismiss craft activities as being merely “busy work.” Others feel uncomfortable with crafts because they “just aren’t good at that artsy, hands-on stuff,” as one teacher put it. And there are a still a few teachers who genuinely believe that if it can’t be memorized, it isn’t worth learning!

While it’s true that some crafts don’t qualify as much more than time-fillers, and do little to enhance a lesson, considering the limited number of hours we have to teach our students, we need to be especially careful to avoid these. We always need to ask: Will the time spent on a craft be worthwhile for the students? Will they learn something, or experience something, in a way they’re likely to remember? If the answer is no, the craft isn’t worth doing. (Teachers who aren’t sure whether a craft idea is worth the time might consult a more experienced teacher, especially one who teaches or has taught students in the same age group.)

**Crafts can enhance lessons.** Many crafts really can deepen students’ learning experiences – especially because our Orthodox faith is so rich that it offers us several directions in which a craft activity might go.

For example, craft books frequently offer ideas for activities that involve fish, based on Christ’s invitation to His disciples to become “fishers of men.” With younger students, we can take such an activity further by teaching the troparion for the feast of Pentecost. Or we can take it in a slightly different direction by looking with students at the icon of Christ blessing the sea and its creatures, and perhaps having students create sea creatures out of clay or some other material. This will help implant in younger children the comforting reassurance that Jesus loves everyone and everything.

With older students, we can discuss in more depth the words of the Pentecost troparion, which present the paradox of the

### IN DEPTH

✓ **DISCOVER** a wealth of **educational resources, creative ideas, and study units** for all ages on the **OCA’s Department of Christian Education web site** at **<http://dce.oca.org>**. ■

simple fishermen being revealed as “most wise.” Again, we might go in a different direction by looking at the icon, which can reinforce older students’ understanding that Jesus Christ is co-Creator of everything in the universe with His Father and the Holy Spirit. This could lead to a craft based on the *Praises*, which we sing during Matins and which include so many of the elements of God’s creation.

Similarly, there are many crafts based on Jesus’ life with Mary, the Theotokos, and Joseph. We can take these kinds of activities further by presenting Joachim and Anna, whose names our students hear often in the liturgical services. For example, there is a beautiful icon showing them as a loving couple, and seeing this depiction helps students understand that Mary was the daughter of two people who loved each other, rather than the almost other-worldly creature she might otherwise seem to be. A craft activity involving writing or creating another kind of “thank you” to people who love us would follow nicely from this.

These are just a few of the numerous examples of crafts that will add to a lesson rather than merely filling time.

**Keeping differences in mind.** Students will vary in their enthusiasm for any given craft project, just as they vary in their abilities, attention spans, and interests. Here are some tips for “meeting” our students where they are.

✓ Whenever possible, **offer choices** – in materials, format, colors, etc. With younger children, just two choices are usually enough. But with older students, you might

offer more than two.

For example, students could choose to express an idea by writing a story or an essay, composing a poem, fashioning something out of clay, or drawing or painting. In the lessons written by members of the OCA Department of Christian Education posted at **[dce.oca.org](http://dce.oca.org)**, you’ll find a wide variety of activities with suggested choices.

✓ **Don’t frustrate students** by showing them a flawless, adult-created sample of the craft project. Many of them won’t be able to replicate it, and they should not feel they have to – and keep in mind that artistic excellence is not the goal of the craft project in the first place. And, by the same token, free yourself from the stress of feeling that every student must create something worthy of display on the family fireplace mantel. Crafts can be very simple, so long as they have an element of learning.

Consider having older students learn a story (from the Bible, about a historical event, or telling the life of a saint) to teach to younger students, perhaps with puppets, the flannel board, repetitive gestures and refrains, a song, a poem, or some other method. Then they can help the younger students complete a related simple craft.

✓ **Make allowances for the different types of students you have.** While your “visual learners” may be able to give prolonged attention to a craft project, seated at a table, others may have trouble sitting still and will need to move around a bit. Let them stand at the table and be mobile as they complete the project. Still others may finish quickly, unwilling to give much time to the project. Have something else ready for them to do; it need not be anything complicated – perhaps they could read a passage related to the topic the class is studying, or answer prepared questions about it.

✓ Encourage all your students in the work they are doing. Even those who are less skilled at a particular project will benefit from your interest. And next time, with a different kind of craft, the student who seemed unenthusiastic may be the one who shines! ■

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



## A worshipping people

### Gathered in worship, we become the Church

Gregory Ealy

In the liturgical life of the Church, the deacon plays an important role instructing both the priest and people when and how things ought to be done. At the very beginning of the Divine Liturgy, after the priest announces “Blessed is the Kingdom of Father and of the Son and of the Holy Spirit,” we immediately hear the deacon instruct everyone present to pray to the Lord: “In peace, let us pray to the Lord!” This instruction is the first of eleven prayers, or petitions, which the deacon intones.

Almost all of these petitions end with the words, “let us pray to the Lord.” And, as we all know, the people respond with “Lord, have mercy!” This act of praying that the deacon instructs the entire congregation to do – clergy and laity alike – is a very important one. Everyone present at the Liturgy had to prepare himself or herself in some shape or form to come. Everyone had to wake up, get dressed, travel, and finally enter the church building. In a way, we can think of the deacon as saying, “Okay, now that everyone has traveled from near and far and has made it to the church, let us begin doing what we are supposed to do at church: Let us pray to the Lord!”

On Sunday mornings we travel to church because we believe certain things about Jesus Christ – that He is God and that He died on a cross and rose from the dead, saving us all. We want to be part of this believing body of Orthodox Christians. These first petitions that the deacon announces invites everyone present to be part of this believing body of Christians. They enable us to respond with one voice and become the One Church. And, by responding to these petitions, we form a unique part of the Church through the act of prayer.

**Prayerful dialogue.** Litanies are an integral part of worship in the Orthodox Church. They come in many different forms and bear several different titles. During the Divine

Liturgy, for example, some litanies use a triple “Lord, have mercy” as a response to each petition, while others use the simple prayer “Grant it, O Lord.” Despite these differences, there is a common element to all litanies that is difficult to ignore: all of them take the form of a dialogue between the clergy, who preside at our divine services, and the people, who can be thought of as co-celebrants.

As in any good and healthy conversation, a few things are necessary. Foremost, there must be at least two parties; one cannot engage in dialogue by oneself. Litanies are a liturgical dialogue between the clergy and the people. In order for this interaction to work appropriately, this conversation must consist not only of the priest or deacon chanting petitions, but of the people responding. In fact, a large portion of the Divine Liturgy involves dialogue between the celebrating clergy and the people who have gathered in worship. Probably the most poignant example of such a dialogue is the anaphora. The content of these prayers implies and rests upon the very fact that the congregation is present and that it actively participates, praying each petition as a single body. The celebrant exclaims, “Let us lift up our hearts to the Lord,” and the congregants respond, “We lift them up to the Lord.” Then, continuing the dialogue, the celebrant intones, “Let us give thanks unto the Lord.” The people reply with an emphatic yes – “It is meet and right!”

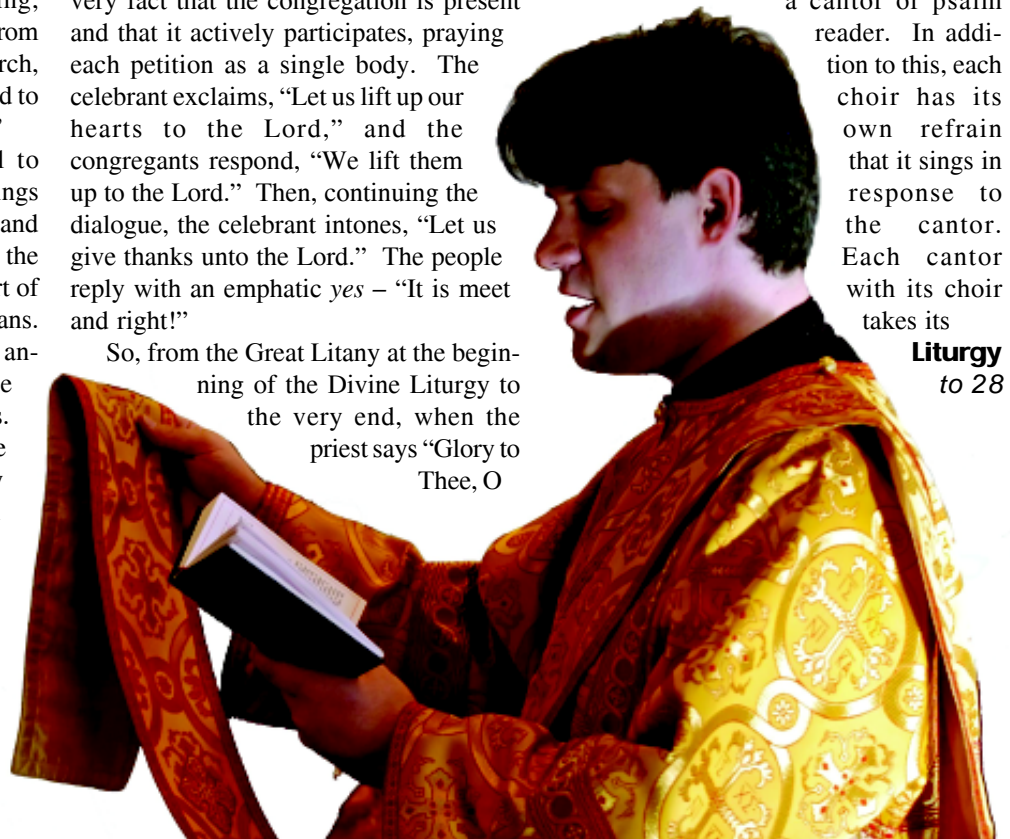
So, from the Great Litany at the beginning of the Divine Liturgy to the very end, when the priest says “Glory to Thee, O

Christ our God and our Hope, glory to Thee!” we have many different streams of dialogue between the clergy and people, each affording us an opportunity to unify as a community, as the Body of Christ.

**The Psalter** is sometimes called “the prayer book of the Church.” At the beginning of the typical Sunday Divine Liturgy, immediately after the Great Litany, we sing these words from the 103rd Psalm: “Bless the Lord, O my soul! Blessed art Thou, O Lord.” These are the words of the first phrase of what is essentially a long liturgical poem, which we refer to as the *First Antiphon*. These liturgical poems – or *psalmody* – played an integral part in Christian worship as early as the first century. Psalmody (or psalm inspired) texts are found throughout the entire Divine Liturgy. Even the simple prayer, “Lord, have mercy,” is most likely derived from psalmody (quite possibly inspired by Psalm 136). With the use of psalmody at liturgical gatherings so deeply imbedded in the conscience of Christian worshipers, it is not surprising to see Psalm 103 at the very beginning of the Divine Liturgy.

So, if psalmody is so important to and prevalent in worship, why do we call Psalm 103 the *First Antiphon*? The word “antiphon” refers to a unique style of liturgical singing involving two choirs, each led by a cantor or psalm reader. In addition to this, each choir has its own refrain that it sings in response to the cantor. Each cantor with its choir takes its

**Liturgy**  
to 28





# NorthAmerica

## Icons from Moscow's Tretyakov Gallery on display October through May 2009

**F**or the first time, icons from Moscow's Tretyakov Gallery will be on display at the Museum of Russian Icons, 203 Union Street, Clinton, MA October 16, 2008 through May 1, 2009.

Sixteen of the Tretyakov's most precious icons will be exhibited, together with over 150 of the museum's permanent collection of 340 icons that date back to the 14th century.

The exhibition, titled "Two Museums, One Culture," marks the first time some of these Tretyakov masterpieces have ever left Moscow. Those familiar with iconography will recognize many of the works from any number of books on the subject.

The Museum of Russian Icons boasts the largest collection of its kind in the US. Opened in October 2006, it celebrates its second anniversary with the opening of an expanded facility and with this prestigious international exhibition.

A full array of public programming accompanies the exhibition, including regular monthly shuttle service from Boston



*The Transfiguration is one of 16 icons from Moscow's Tretyakov Gallery on display at the Museum of Russian Icons through May 2009.*

and Brookline, MA.

For more information and a calendar of museum events, please call 978/598.5000 or visit the museum's web site at [www.museumofrussianicons.org](http://www.museumofrussianicons.org). ■

## Romanian unity dialogue continues

**T**he Joint Dialogue Commission of the Romanian Orthodox Episcopate of America [ROEA] and the Romanian Orthodox Archdiocese in the Americas [ROAA] met at Saint George Cathedral, Southfield, MI, August 12, 2008.

With the blessing of the hierarchs and as directed by their respective congresses, Commission members met to continue its work on the proposal to establish a Romanian Orthodox Metropolitanate in North America.

Commission members, following the direction of the congresses, made further refinements to the text of the proposal on unity. This, along with the findings of various working committees appointed by the ROEA and ROAA hierarchs, will form the basis for expanding discussion on the practical aspects of unity.

Commission members also noted that both congresses took an historic step by approving the proposal as a basis for continued dialogue. Commission members regretted the hasty pronouncements of various officials and the media immediately after the congresses ended in early July 2008, in which the congresses' decisions were misrepresented as final decisions on unity. ROEA and ROAA representatives acknowledged that a difficult road remains ahead in addressing the concerns, past and present, regarding unity, and that the process of discussion and possible union is in the competence of the two eparchies alone. Recent speculation and public commentary by individuals outside the eparchies, noted Commission members, have only complicated the delicate nature of this process and threatened its ultimate success, said Commission members, who called for patience and discretion as the process takes its course.

Commission members emphasized that the healing of the decades-long division within North America's Romanian Orthodox community should be seen as part of the greater task of Orthodox Christian unity, and asked that their continuing efforts be understood within this larger context.

The Commission will meet again after discussing its work with ROEA and ROAA hierarchs. ■

## IOCC responds to needs of Ike victims

**A**s residents began returning to their damaged or destroyed homes in Texas, facing warnings of secondary health crises due to the lack of water, power, and running sewers, International Orthodox Christian Charities [IOCC] completed an initial assessment from its emergency response network team.

IOCC delivered 20 pallets of hygiene kits and medical supplies to area hospitals and shelters, along with its "Frontline" – a team of Orthodox clergy trained in critical incident stress management, a form of trauma counseling and evaluation, sent at the invitation of the American Red Cross.

In late September, IOCC issued an emergency appeal for its ongoing response to the Gulf Coast hurricanes. Orthodox Christian faithful are urged to continue providing emergency clean-up buckets and health kits for shipment to the Gulf Coast. For information on assembling the kits visit <http://iocc.org/emergencykits.aspx>. IOCC distributed 1,000 such kits in New Orleans and Baton Rouge immediately following Hurricane Gustav.

Donations may be made by calling IOCC's hotline toll-free at 877/803-4622, by making a gift on-line at [www.iocc.org](http://www.iocc.org), or by mailing a check or money order to IOCC, PO Box 630225, Baltimore, MD 21263-0225. ■

## Point/Counterpoint from 11

### Restoring order

it was still up to the Holy Synod of Bishops, that was current at the time, to decide whether or not a particular bishop remained as the ruling hierarchy of his diocese. The very fact that the final decision rested with the Holy Synod of Bishops is crucial, since the integrity of the local Church always rests on the integrity of the local Synod of Bishops, and in that case this integrity was preserved.

It is also important for us to remember that the year 1917, when the Sobor started its work, was a time of great disturbance of political and social life of Russian people. There were many cases of direct or indirect influence of the political upheaval in Russia on the Synod of the Russian Church at that time. For some of the examples, one merely needs to read details of what transpired in Russia during the year 1917 and how all this affected the Orthodox Church there. Can we consider the decisions of the Synod that was acting in those circumstances as a precedent for us? I believe that the age, size, and the position of our Orthodox Church in America in relation to other Orthodox Churches in this land make it unreasonable for us to use this as a precedent for guiding us out of our current problems.

So what can be done? Can all the members of the Synod resign and be replaced with new ones, or be reelected? I would say, theoretically, it is possible, but only if our Church were not autocephalous. If we depended on our Mother Church for our hierarchs, then we could request that the hierarchs be replaced with new ones that would be taught, consecrated, and supervised by the Mother Church, where the tradition of hierarchical governance of the Church has been preserved in the unbroken succession from the apostolic times. But if we consider ourselves an autocephalous Church, we cannot do it. At the very moment when all our bishops resign, our Church will proclaim to the whole Orthodox world that we could not hold to the gift of autocephaly that was given to us in 1970. We would admit to ourselves and everyone else that we could not govern our Church in America through the traditional Orthodox way of hierarchical leadership. And we will lose the apostolic succession and the right to be called a canonical Church.

So the solution to our current problem, I believe, is not in reelecting all the ruling bishops quickly, before other Churches could realize what has happened. Like everything in the Church, the episcopal governance can only be properly maintained when the previous generation of bishops teaches a new generation of bishops how to “rightly divide the word of Truth.” It is impossible to learn how to be an Orthodox Christian or how to serve services by just reading a book. I am sure that the same applies to the episcopate; it is impossible to learn how to be a bishop unless one sees how previous generations of bishops fulfill their work in the Church, even though they might have had many shortcomings.

Ultimately, the question that lies before us is: do we trust the Tradition of the Church? Do we trust that the Church is a living organism, nourished by the Holy Spirit and living by laws different from the laws of the world? Do we have faith that the Holy Spirit will be able to lead us out of this crisis without changing the traditional way of Church governance? And lastly, do we

want our will to be done, or do we want the will of our Lord, Who is the Head of the Church, to be done in His Body?

I hope our Church will consider the implications of what will happen if we will go down the path suggested by Dr. Meyendorff. I also hope that the members of our Orthodox Church in America will be able to see clearly what ways of dealing with the current problems are acceptable within the context of Orthodox Tradition. I pray that we will be able to have a real and honest discussion on the questions of Church life that are so urgent today, but most importantly, that our Holy Synod of Bishops will be able to effectively lead us from the current time of great turmoil to a time of peace in our Orthodox Church in America. ■

Dr. Paul Meyendorff is the Fr. Alexander Schmemmann Professor of Liturgical Theology at St. Vladimir's Seminary, Crestwood, NY, while Fr. Victor Gorodenchuk is dean of St. Stephen Cathedral, Philadelphia, PA.

### FOCA plans youth creative arts rally in Minneapolis May 2009

In conjunction with its annual national basketball tournament at Saint Mary Cathedral, Minneapolis, MN, May 8-10, 2009, the Fellowship of Orthodox Christians in America [FOCA] will host a creative arts rally for youth in grades six through 12.

“The weekend will feature programs exposing youth to choral and instrumental music, iconography and Church architecture, photography, and literature,” according to Deacon Benjamin Tucci, cathedral youth director.

Further information and registration forms may be found on the FOCA's web site at [www.orthodoxfellowship.org](http://www.orthodoxfellowship.org). ■

## Liturgy from 26

### A worshipping people

turn, chanting first a verse, after which the entire choir chimes in with its refrain. This is a common structure used for psalmody at liturgical worship and is referred to as *antiphonal singing*.

A unique quality in the structure of antiphonal singing is its inclusiveness. Antiphonal singing does not allow passivity, nor is it an entertaining element of worship. To not participate in it would be like training months in advance for a race and then arriving on the day of the race, prepared to run, only to decide at the last second before the gun fires, “Oh, I’ll run the race at my own leisure. I don’t have to run with anyone else; I’ll get to the finish line when I get there.” To get to the Liturgy, we had to prepare ourselves through prayer, fasting, and reflecting on life’s practical concerns. At the Divine Liturgy, we run the race and reach the finish line – communion with Jesus Christ in the Kingdom of God. So, next time we hear, “Bless the Lord, O my soul! Blessed art Thou, O Lord!” let us all begin our liturgical race together, lifting up our voices to the Lord. ■

Gregory Ealy, a graduate of St. Vladimir's Seminary, is choirmaster at Holy Trinity Cathedral, Chicago, IL.



RUSSIA • GEORGIA

## Church groups back Russian, Georgian Orthodox peace appeals

Sophia Kishkovsky

**T**he patriarchs of the Russian and Georgian Orthodox Churches have issued calls for peace as military conflict between Russia and Georgia over the pro-Russian separatist enclaves of South Ossetia and Abkhazia escalated into the first war between countries with Orthodox Christian majorities in modern history.

"Today blood is being shed and people are perishing in South Ossetia, and my heart deeply grieves over it. Orthodox Christians are among those who have raised their hands against each other. Orthodox peoples called by the Lord to live in fraternity and love are in conflict," Russian Orthodox Patriarch Aleksy II said in a statement on patriarchia.ru, his official web site.

The Georgian authorities were reported as saying on August 12 that Russian troops were continuing to attack the town of Gori,

although Russian President Dmitry Medvedev earlier in the day said he had ordered troops to stop military operations in Georgia. Russia has denied attacking the town and has denied any incursions outside the disputed region of South Ossetia.

The web site of the Georgian Orthodox Church, patriarchate.ge, reports that in a sermon on August 10, Patriarch Ilia II called for prayers to end the conflict.

Backing for the patriarchs' appeals came from two international church groupings that said the United Nations must "ensure the territorial integrity and political independence of Georgia."

In an August 12 joint statement, the World Council of Churches and the Conference of European Churches warned, "The use of force in the dispute over South Ossetia and Abkhazia has cost the precious lives of civilians and soldiers, risks destabilizing a fragile region, and

## IN BRIEF

**CONSTANTINOPLE** Ecumenical Patriarch Bartholomew I will attend the 12th General Assembly of Roman Catholicism's Synod of Bishops in Rome in October 2008. In March, Pope Benedict XVI extended an invitation to the Patriarch in light of the Vatican II decision to welcome "fraternal delegations" to Synod assemblies. ■

**UKRAINE** The possibility of glorifying Father Gabriel Kostelnik, an early 20th century confessor for Orthodox Christianity in western Ukraine during communist times, is being considered by the Ukrainian Orthodox Church, said Archbishop Augustine of Lviv and Galicia. The Lviv Diocese celebrated the 60th anniversary of Father Gabriel's murder in mid-September. The study is expected to last up to one year. ■

reawakens deep fears there and far beyond."

In his statement, Patriarch Aleksy called for negotiations that would "respect the traditions, views and hopes of the Georgian and Ossetian peoples," and said that the Russian Orthodox Church was ready to work with the Georgian Orthodox Church in a peace effort.

Georgian Patriarch Ilia said in his sermon, "God is with us and the Virgin Mary is protecting us but one thing concerns us very deeply: that Orthodox Russians are bombing Orthodox Georgians." He added, "Reinforce your prayer and God will save Georgia."

Patriarch Ilia had earlier called on the Georgian and South Ossetian authorities "to spare no effort to cease fire and solve disputes peacefully."

Georgia became Orthodox in the fourth century, more than 600 years before the baptism of Rus in the Dnieper river in Kyiv in 988. Russia annexed Georgia, which was seeking protection from Persia, in 1801, and abolished the Georgian Patriarchate. It was reinstated after the Bolshevik revolution in 1917. Relations between the Russian and Georgian Churches in recent years have been amicable. ■

Sophia Kishkovsky is a correspondent for *Ecumenical News International*/www.eni.ch.

*International Orthodox Christian Charities, through its Tbilisi and Moscow offices and with the help of the Russian and Georgian Orthodox Churches, supplied thousands in the war-torn region with emergency food and hygiene items.*





### Mother Maria from 6

by the Gestapo. Fr. Dimitri and Yuri both died at the prison camp in Dora. Mother Maria was incarcerated in Ravensbrück, Germany where, on Holy Saturday 1945, she was taken to the gas chamber, having taken the place of another who had been selected for death that day.

Mother Maria, Fr. Dimitri, Yuri, and Ilya Fondaminsky, were glorified by an act of the Holy Synod of the Ecumenical Patriarchate at Paris' St. Alexander Nevsky Cathedral in May 2004. Their feastday is July 20. ■

### Classics from 6

## Two types of love

all things. And it is remarkable that their truth is found only in the way they are linked together. Love for man alone leads us into the blind alley of an anti-Christian humanism, out of which the only exit is, at times, the rejection of the individual human being and love toward him in the name of all mankind. Love for God without love for man, however, is condemned: "You hypocrite, how can you love God Whom you have not seen, if you hate your brother whom you have seen" [1 John 4:20]. Their linkage is not simply a combination of two great truths taken from two spiritual worlds. Their linkage is the union of two parts of a single whole.

These two commandments are two aspects of a single truth. Destroy either one of them and you destroy truth as a whole. In fact, if you take away love for man then you destroy man (because by not loving him you reject him, you reduce him to non-being) and no longer have a path toward the knowledge of God. God then becomes truly apophatic, having only negative attributes, and even these can be expressed only in the human language which you have rejected. He becomes inaccessible to your human soul because, in rejecting man, you have also rejected humanity, you have also rejected what is human in your own soul, though your humanity was the image of God within you and your only way to see the Prototype as well.

This is to say nothing of the fact that man taught you in his own human language, describing in human words God's truth, nor of the fact that God reveals himself through human concepts. By not loving, by not having contact with humanity we condemn ourselves to a kind of a deaf-mute blindness with respect to the divine as well. In this sense, not only did the Logos-Word-Son of God assume human nature to complete his work of redemption and by this sanctified it once and for all, destining it for deification, but the Word of God, as the "Good News," as the Gospel, as revelation and enlightenment likewise needed to become incarnate in the flesh of insignificant human words. For it is with words that people express their feelings, their doubts, their thoughts, their good deeds and their sins. And in this way human speech, which is the symbol of man's interior life, was likewise sanctified and filled with grace – and through it the whole of man's inner life.

On the other hand, one cannot truly love man without loving God. As a matter of fact, what can we love in man if we do not discern God's image within him? Without that image, on what is such love based? It becomes some kind of peculiar, monstrous, towering egoism in which every "other" becomes only a particular facet of my own self. I love that in the other which is compatible with me, which broadens me, which explains me — and at times simply entertains and charms me. If, however, this is not the case, if indeed there is desire for a selfless but non-religious love toward man, then it will move inevitably from a specific person of flesh and blood and turn toward the abstract man, toward humanity, even to the idea of humanity, and will almost always result in the sacrifice of the concrete individual upon the altar of this abstract idea – the common good, an earthly paradise, etc. ■

This essay *originally appeared in* *In Communion, the journal of the Orthodox Peace Fellowship.*

### Report from 14

## Executive summary of SIC report

the OCA's web site no later than September 5, 2008.

9. A report by the OCA's external auditors to the HS and the MC regarding the adequacy of the newly established internal financial controls and the release of the same on the OCA's web site at the 15th AAC.

10. The establishment by the HS and MC of a committee to oversee and report on the progress of the SIC's recommendations. This committee shall consist of one hierarch chosen by the HS, the three OCA corporate officers, and three MC members selected by the MC during their meeting of September 3-5, 2008.

11. The designation of the MC's Ethics Committee as the OCA's ombudsman, a place for whistleblowers and others to bring concerns without fear of retribution, beginning at the joint session, September 3-5, 2008.

12. The establishment of a presentation by the OCA's legal counsel to the HS and MC concerning their fiduciary and other legal responsibilities as members of their respective bodies during the 15th AAC and annually thereafter.

13. The MC's selection of a committee during its September 3-5, 2008 meeting to develop a comprehensive crisis management plan, developing and adopting a policy of immediate action within the Church, and a commitment to provide effective communications with members of the Church, while problems, issues, and crises are being addressed. The committee will present a progress report to the HS and MC no later than the Spring 2009 HS and MC sessions.

### Long-Term Recommendations

1. Beginning with calendar year 2008, annual external audits of all OCA bodies and institutions (including Stavropegial institutions) are to be mandated. Additionally, the financial records of the former Diocese of New York/New Jersey shall be audited. The results of these audits will be presented to the HS and MC and published on the OCA's web site within 30 days of their presentation.

2. The establishment of qualifications for election as a member of the OCA's Audit Committee during the 15th AAC.

3. The OCA's Annual Audit Committee reports shall be presented to the HS and MC and published on the OCA's web site within 30 days of their presentation.

4. The publication of the OCA's annual budget and monthly financial reports on the OCA's web site, beginning October 1, 2008.

5. Implement changes to ensure the OCA's web site is current with the goal of its becoming a reliable source of Church information, and one which answers readers' questions submitted to the OCA, beginning no later than January 1, 2009.

6. The establishment at the 15th AAC of a long-term strategic planning committee to review

- (a) the relationship of the dioceses to the Central Church;
- (b) the appropriate division of responsibilities and funding between the dioceses and the Central Church;
- (c) the separate and joint roles and responsibilities of the HS and MC in the governance of the Church;
- (d) the role, functions, structure, and funding of the Central Church Administration and its geographic location; and
- (e) the development, documentation, and implementation of sound business policies, procedures, processes, and practices.

The committee will conduct a comprehensive review of *The Statute of the Orthodox Church in America* and all HS, MC, and Chancery policies to ensure accountability, openness, and communication to the Church-at-large. The committee will report to the HS and MC during their Spring and Fall sessions, beginning no later than the Spring 2009 sessions, and semi-annually thereafter. ■

## Communities

Send photos and news to TOC Communities, One Wheaton Center 912, Wheaton, IL 60187 or to [info@oca.org](mailto:info@oca.org).



Fr. Justin Patterson and St. Athanasius members celebrate Transfiguration Vigil on their new 17-acre site.

### KY Bluegrass mission completes land campaign

**NICHOLASVILLE, KY** – Capping off a two year campaign, St. Athanasius Parish – the first OCA mission in Kentucky – sprinted toward the finish in August, completing its \$100,000.00 campaign six months earlier than expected.

"We realized at Pascha that, if we pushed ourselves, we could pay our land off by the Feast of Transfiguration," Fr. Justin Patterson noted. "We decided as a community to accept the challenge to pay off our 17 acres of hilltop land."

In the three months between Pascha and Transfiguration, St. Athanasius communicated not only with members of the parish, but also with friends who have shown support over the six years of the mission's history.

"The parish needed to raise the over \$40,000.00 to complete the campaign," Fr. Justin added. "The results were amazing. Support came from within the parish, from friends of the parish, and from the Appalachian Deanery of the Diocese of the South."

Over half the money raised in this last phase of the campaign came from a deanery matching grant, Fr. Justin said.

On the eve of the Great Feast of the Transfiguration, the parish's faithful celebrated Vigil on the land, starting a new phase in the life of the mission.

"We will now undertake the task of transitioning from a land campaign to a building campaign as we begin the process of selecting an architect for both the temple and the 17 acre-campus," Fr. Justin said. ■

### Illinois scout receives awards

**MADISON, IL** – David Lecko, son of Peter and Patricia Lecko and a member of the Nativity of the Virgin Mary Church here, recently received the Alpha-Omega Orthodox scouting award. Fr. Thomas Succarotte, rector, presented the award in the presence of David's grandfather, Fr. Vladimir Lecko, and other clergy who mentored him.

David also received an Eagle Scout award and the Eagle Bronze Palm.

A 2008 graduate of Melville High School, St. Louis, MO, David is active in the life of his parish as an altar server,



Scout David Lecko with Frs. Succarotte, Lecko, Kuzara and Herbel, who served as his mentors.

reader, and member of the folk dance group. He also served as president of the parish's Junior O Club. ■

### Diocesan grant makes liturgical arts workshop possible

**MILWAUKEE, WI** – A grant from the Diocese of the Midwest's Parish Health Ministry made it possible for youth aged 11 to 17 at SS. Cyril and Methodius parish here to learn more about liturgical singing and iconography.

"The workshop challenged the youth to become more deeply involved in the Church's worship while opening to pursue liturgical vocations," said Fr. Thomas Mueller, rector. "Skilled instructors equipped the participants to learn to sing, direct, chant, and paint icons."

"An improvement in singing and directing at Liturgy was immediately apparent," Fr. Thomas added. "The workshop created a real *esprit de corps* among the young singers – and budding iconographers!" ■

*Budding iconographers learn the finer points of painting the Icon of Christ Not Made By Hands during liturgical arts workshop.*





## Communities



Fr. Antonio Perdomo with Joanna Schiefelbein, who received \$1,600 grant to build a new playground at St. George Church, Pharr, TX.

### Girl scout builds playground for Texas parish

**PHARR, TX** – When Joanna Schiefelbein reflected on what type of project she wanted to undertake in pursuit of a Girl Scout Gold Award, she thought big – real big! As a result, a new playground graces the grounds of St. George Church as a testimony to her vision.

“With the help of family and friends, Joanna undertook the project, which took an estimated 150 people hours to complete,” said Fr. Antonio Perdomo, rector. “This playground is being used by children whose families rely on our church’s food pantry, parish children and visitors, and children whose parents attend various meetings and events held at St. George’s.”

The bulk of the project’s funding was made possible through a \$1,600.00 grant from the McAllen Junior League, with additional donations provided by the Home Depot Corp. and private sponsors. ■



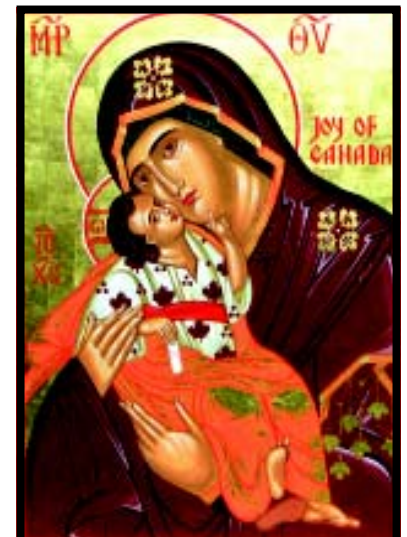
### Pilgrimage marks Canadian monastery’s 35th anniversary

**DEWDNEY, BC, CANADA** – Hundreds of faithful participated in the 35th anniversary pilgrimage to All Saints of North America Monastery here in August.

Presiding for the first time at the pilgrimage Divine Liturgy was Archbishop Seraphim of Ottawa and Canada, who was assisted by Archbishop Lazar and Bishop Varlaam, who reside at the monastery.

Area dignitaries, including Mayor James Atebbe of Mission, BC, also participated and offered congratulations to the monastery brotherhood for their many years of service to the glory of God.

The pilgrimage coincided with the feast of the icon of the Theotokos, “The Joy of Canada,” which is housed at the monastery. ■



“The Joy of Canada”