

# The Orthodox Church

VOL 44/1



GREAT LENT 2008



THE ORTHODOX CHURCH IN AMERICA



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**Remain with us, O Lord of Hosts!  
In affliction we have no other Helper than Thee!**



# Official

## No. 484 ■ NOVEMBER 2007

### ■ EPISCOPAL CHANGES

[SORAICH], **Bishop Nikolai** of Sitka, Anchorage, and Alaska is appointed rector of Holy Trinity Chapel, Anchorage, AK on October 1, 2007. All other duties remain the same.

[L'HUILLIER], **Archbishop Peter**, retired Archbishop of New York and New Jersey, fell asleep in the Lord on November 19, 2007.

### ■ TONSURED

**McLUCKIE, The V. Rev. James** was tonsured a riasophore monk on September 22, 2007 by Archbishop Seraphim of Ottawa at Holy Resurrection Sobor, Vancouver, BC, Canada. He is now known as Priestmonk James [McLuckie].

### ■ ORDINATIONS

**BERESKIN, Evon** was ordained to the Holy Diaconate on February 12, 2007 by Bishop Nikolai of Sitka, Anchorage, and Alaska at Holy Resurrection Cathedral, Kodiak, AK. He is under the omophorion of Bishop Nikolai and attached to the Diocese of Alaska.

**BERESKIN, Deacon Evon** was ordained to the Holy Priesthood on June 3, 2007 by Bishop Nikolai of Sitka, Anchorage, and Alaska at Holy Resurrection Cathedral, Kodiak, AK. He is under the omophorion of Bishop Nikolai and attached to the Diocese of Alaska.

**GONSER, Luke** was ordained to the Holy Diaconate on November 25, 2007 by Metropolitan Herman at St. Nicholas Church, Burton, MI. He is under the omophorion of Metropolitan Herman and attached to the Bulgarian Diocese.

**SEMENOV, Roman** was ordained to the Holy Diaconate on September 30, 2007 by Archbishop Seraphim of Ottawa and Canada at Christ the Savior Sobor, Toronto, ON, Canada. He is under the omophorion of Archbishop Seraphim and attached to the Archdiocese of Canada.

### ■ ASSIGNMENTS

**ANDERSON, The V. Rev. John Edwards**, who retired from the US Army effective December 1, 2007, is released from duties in the Military Chaplaincy and from the omophorion of Metropolitan Herman; transferred to the omophorion of Bishop Nikon of Boston, New England, and the Albanian Archdiocese; and attached to St. George Cathedral, Boston, MA/ December 1, 2007.

**ANDREW, The Rev. Thomas A.** is released from duties at Transfiguration of Our Lord Church, Ninilchik, AK. He remains rector of Holy Assumption of the Virgin Mary Church, Kenai, AK/ August 1, 2007.

**ANDRUCHOW, Protodeacon Basil** is released from duties at Holy Trinity Cathedral, Boston, MA and granted retirement/ November 15, 2007.

**ASKOAK, The Rev. Daniel** is released from duties at Transfiguration of Our Lord Church, Newhalen, AK. All other duties remain the same/ August 1, 2007.

**ASKOAK, The V. Rev. David** is released from duties at Protection of the Virgin Mary Church, Levelock, AK. All other duties remain the same/ May 1, 2007.

**BERESKIN, Deacon Evon** is attached to Holy Resur-

rection Cathedral, Kodiak, AK/ February 12, 2007.

**BERESKIN, The Rev. Evon** is appointed rector of Nativity of Our Lord Church, Ouzinkie, AK/ June 3, 2007.

[BRITTAI], **Archimandrite Isidore**, who was on a Leave of Absence, is restored to active duty. He is assigned to St. Innocent Cathedral, Anchorage, AK/ November 9, 2007.

\* **BULZ, The Rev. Gabriel** is released from duties at Nativity of the Lord Mission, Albuquerque, NM and appointed pastor of SS. Constantine and Helen Mission, Lilburn, GA/ December 1, 2007.

**CHRIS, The Rev. Peter** is released from duties at Nativity of the Theotokos Church, Chenega Bay, AK. All other duties remain the same/ November 15, 2007.

**CHUPECK, The V. Rev. Joseph T.** is released from duties at St. John the Baptist Church, Alpha, NJ and granted retirement. October 14, 2007.

**DYE, The Rev. Gregory** is appointed priest-in-charge of St. James the Brother of Our Lord Mission, Kansas City, MO. He remains attached to Holy Trinity Church, Overland Park, KS/ July 27, 2006.

**FISHER, The Rev. Vasily** is released from duties at Holy Resurrection Cathedral, Kodiak, AK and appointed rector of St. James Church, Napaskiak, AK/ August 1, 2007.

**FREDERICKS, The Rev. Michael** is released from duties at St. Mary of Egypt Church, Homer, AK and St. Herman of Alaska Church, Port Graham, AK and attached to St. Tikhon of Moscow Mission, Anchorage, AK/ August 1, 2007.

**GONSER, Deacon Luke** is attached to St. Nicholas Church, Burton, MI/ November 25, 2007.

**GUMLUCKPUK, The Rev. Ivan** is released from duties at St. Michael the Archangel Church, Koliganek, AK and appointed rector of Three Saints Church, Old Harbor, AK/ August 1, 2007.

**GUST, Deacon James**, who was suspended, has had his suspension lifted and is returned to active duty. He is attached to St. Innocent Cathedral, Anchorage, AK/ June 2, 2006.

**HAINSWORTH, The Rev. John**, who was acting rector, is appointed rector of All Saints of Alaska (St. Arseny of Konevits) Church, Victoria, BC/ January 1, 2007.

**HECKMAN, The Rev. Stephen** is released from duties at St. Vladimir Church, Ohagamiut, AK. All other duties remain the same/ August 1, 2007.

**HENRY, The Rev. Peter E.**, who was acting rector, is appointed rector of St. Peter the Aleut Mission, Lake Havasu City, AZ/ November 15, 2007.

**HOLSTE, The Rev. Hermogen**, who was acting rector, is appointed rector of Nativity of the Holy Virgin Church, Menlo Park, CA/ November 15, 2007.

**JACOBS, The Rev. Andrew**, who was acting rector, is appointed rector of St. Susanna Mission, Sonora, CA/ November 15, 2007.

**JILLIONS, The V. Rev. John A.** is released from duties as dean of the Ontario Deanery. He remains dean of Annunciation Cathedral, Ottawa, ON, Canada/ July 20, 2007.

**KALUZHNYI, The Rev. Alexei** is released from duties

at Holy Trinity Church, Edmonton, AB and attached to the Bishop's Chapel of St. Silouan the Athonite, Johnstown, BC, Canada. His duties within the Diocese of New England remain the same/ November 15, 2007.

**KIRILOV, The V. Rev. Oleg**, in addition to duties at Christ the Savior Sobor, Toronto, ON, Canada, is appointed Dean of the Ontario Deanery/ July 20, 2007.

**KOLEGA, The Rev. Wasyl** is appointed dean of the Alberta Deanery. All other duties remain the same/ July 20, 2007.

**KUOLT, The Rev. Damian**, who was acting rector, is appointed rector of St. John the Evangelist Mission, Tempe, AZ/ November 15, 2007.

**LARSON, Deacon John** is released from duties at Elevation of the Holy Cross Church, Russian Mission, AK and attached to Holy Resurrection Cathedral, Kodiak, AK/ August 1, 2007.

[McLUCKIE], **Priestmonk James** is released from duties at Holy Resurrection Sobor, Vancouver, BC, Canada. He is attached to the Bishop's Chapel of St. Silouan the Athonite, Johnstown, BC, Canada and the Monastic Brotherhood of St. Silouan the Athonite, Johnstown, BC, Canada/ September 22, 2007.

**MELNYK, The Rev. Anatoliy**, who was acting rector, is appointed rector of SS. Peter and Paul Sobor, Montreal, QC, Canada/ January 7, 2007.

**MIHAILOV, The Rev. Stefan**, who was awaiting assignment, is appointed rector of St. John of Rila Church, Fairfax, VA/ April 29, 2007.

**MYERS, Deacon Nicodemus** is released from duties at Transfiguration of Our Lord Church, Pilot Station, AK and attached to Holy Resurrection Cathedral, Kodiak, AK/ August 1, 2007.

**NICHOLAI, The V. Rev. Martin** is released from duties at St. Michael Church, Kwigillingok, AK. All other duties remain the same/ May 1, 2007.

**OSKOLKOFF, The V. Rev. Simeon**, who is retired, is released from attachment to St. Tikhon of Moscow Mission, Anchorage, AK and attached to St. Innocent Cathedral, Anchorage, AK/ November 29, 2007.

**PIHACH, The V. Rev. Dennis** is released from duties as dean of the Alberta Deanery. All other duties remain the same/ July 20, 2007.

**RENE, The Rev. Richard** is appointed priest-in-charge of St. Aidan of Lindisfarne Mission Station, Cranbrook, BC, Canada, effective April 8, 2007. His other duties remain the same.

[ROCHON], **Igumen Irene**, who was assigned, is appointed abbot of the Communauté Monastique de St. Seraphim de Sarov, Rawdon, QC, Canada. All other duties remain the same/ December 6, 2007.

**SEMENOV, Deacon Roman** is attached to Christ the Savior Sobor, Toronto, ON, Canada/ September 30, 2007.

**STEVEN, The Rev. Yakov** is appointed rector of St. Michael Church, Kwigillingok, AK. His assignment from this date as rector of St. Gabriel Church in Kongiganak, AK was in error/ August 12, 2007.

**STOYCHEV, The Rev. Rumen**, who was acting rec-

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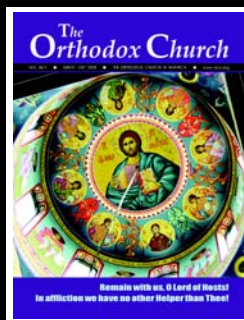
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## Our Cover

### GREAT LENT 2008

"Remain with us, O Lord of Hosts!  
In affliction we have no other Helper than Thee!"



Cover Photo/ Steve Chobanian, Chicago

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## Anticipation: An All-American Council of repentance, healing, renewed life, and reinvigorated mission

**T**he convening of the 15th All-American Council of the Orthodox Church in America has been announced, and preparatory work has begun. In November 2008, the bishops and clergy and lay delegates will assemble in Pittsburgh. The last two years have been painful and difficult in our Church. Amid charges of financial impropriety in the Church administration, resulting in considerable disarray and confusion, loss of morale and trust, no one can predict what the Council in November will be like. Will it be yet another descent into painful trial and tribulation? Or will it be a turn towards healing?

It is surely the right time to begin prayerful reflection on the meaning of the All-American Councils in the life of our Church since the convening in 1907 of the assembly in Mayfield, Pennsylvania, which we have called the First All-American *Sobor*. Archbishop Tikhon was our ruling bishop at the beginning of the 20th century. In 1907, he returned to Russia. In 1917, became the first Patriarch of Moscow in more than two hundred years.

He died in 1925, after much suffering resulting from the persecution of the Russian Orthodox Church by the communist regime, and was canonized as a saint after the fall of communism in the early 1990s.

During his years in North America, Archbishop Tikhon showed remarkable wisdom and vision in every aspect of his ministry. At a time when the Church of Russia was in a kind of captivity as a department of the imperial state, Archbishop Tikhon regarded priests and laity in his diocese as co-workers with their bishop. It was this vision of the collaboration of the hierarchy with the clergy and laity which led Archbishop Tikhon to strive towards convening an assembly for discussion and deliberation on the life and mission of the Church in America. Ten years later, after his election as Patriarch, he presided over deliberations which led to reforms in Church governance. The councils of the Church of Rus-

sia were defined as assemblies regularly convened for review of Church life. Between councils, the administrative and financial affairs of the Church were to be governed by a mixed body composed of clergy and laity under the chairmanship of the Patriarch, while canonical, spiritual, moral, and liturgical matters were to be decided by the Holy Synod of Bishops, also under the

chairmanship of the Patriarch. In this structure, the Holy Synod of Bishops retained final authority, yet the philosophy and practice of the collaboration of the hierarchy with the clergy and laity were a central feature. Many thought that this collaboration or “synergy” among bishops, clergy, and laity was a manifestation of conciliarity in Orthodoxy.

Due to the violent persecution of the Russian Orthodox Church by the communist regime, this structure of collaboration or conciliarity did not survive. The only ecclesial body with its roots in the Russian Orthodox Church before the communist persecution which continued the practice of the full participation of clergy and laity

in church governance was the Russian Orthodox Church of North America – the “Metropolia” – from 1970 the Orthodox Church in America.

For some twenty years, the inheritance we received from Saint Tikhon was eroded and diminished in the Orthodox Church in America. There was a view that the model of Church governance in which all matters are decided by the Holy Synod of Bishop is authentically Orthodox, while the model of collaboration and conciliarity is in some way deficient and not authentically Orthodox.

As we move towards the 15th All-American Council, it is surely necessary to learn again the wisdom of Saint Tikhon. Only in this way can the council to be convened in Pittsburgh be a council of repentance, a council of healing, a council of renewed life and reinvigorated mission for the Orthodox Church in America. ■



*During his tenure as ruling hierarch of North America, St. Tikhon, pictured above during a visit to Alaska, regarded clergy and laity as co-workers. Ultimately, his efforts resulted in the calling of the First All-American Sobor in Mayfield, PA in 1907, at which clergy and laity deliberated on the life and mission of the Church in America.*



# WISDOM

## from the Fathers

### Saint Gregory Palamas

After our forefather's transgression in paradise through the tree, we suffered the death of our soul – which is the separation of the soul from God – before our bodily death. Yet, while we cast away our divine likeness, we did not lose our divine image. Thus, when the soul renounces its attachment to inferior things and cleaves through love to God and submits itself to Him through acts and modes of virtue, it is illuminated and made beautiful by God, and it is raised to a higher level... it regains the truly eternal life.

### Saint Romanos Melodist

In considering the tomb and those in the tomb, we weep. But we should not, for we do not know whence they have come, and where they are now, and who has them. They have come from temporal life, released from its sorrows. They are at peace, waiting to receive divine light. The Lover of mankind has them in His charge, and He has divested them of their temporal clothing so that He might clothe them with an eternal body. Why, then, do we weep in vain? Why do we not trust Christ, as He cries, "He who believes on Me shall not perish, for even if he knows corruption, after that corruption, He will be resurrected and he will rise up saying, 'Thou art the Life and the Resurrection'"?

### Saint Basil the Great

The best burial supplies are faith, piety, and love of compassion. ■

# That's the Spirit

Father Vladimir Berzonsky

Because I could not stop for Death –  
He kindly stopped for me –  
The Carriage held but just Ourselves –  
And Immortality.

*Emily Dickinson*

## Too busy to die

**P**eople today are just too busy to consider death. It's an irritation they brush aside and avoid thinking about. Oh, death does happen, but mostly to strangers or on TV or in the movies. That's entertainment! It doesn't count. There's the matter of casualties in Iraq or Afghanistan, but those are mere statistics. Put it out of your mind.

At a wedding rehearsal last summer, a young man came up to me in the vestibule. He showed me what he held in his hand.

"What are these?"

"It appears to me that it's a book of matches," I replied.

"What are they for?" he asked with all the arrogance of ignorance.

"Do you see the candles over there on the counter? People feel the need to light a candle when they offer a prayer to the Lord."

"But these are from a funeral home. Can't you use another packet for the wedding?"

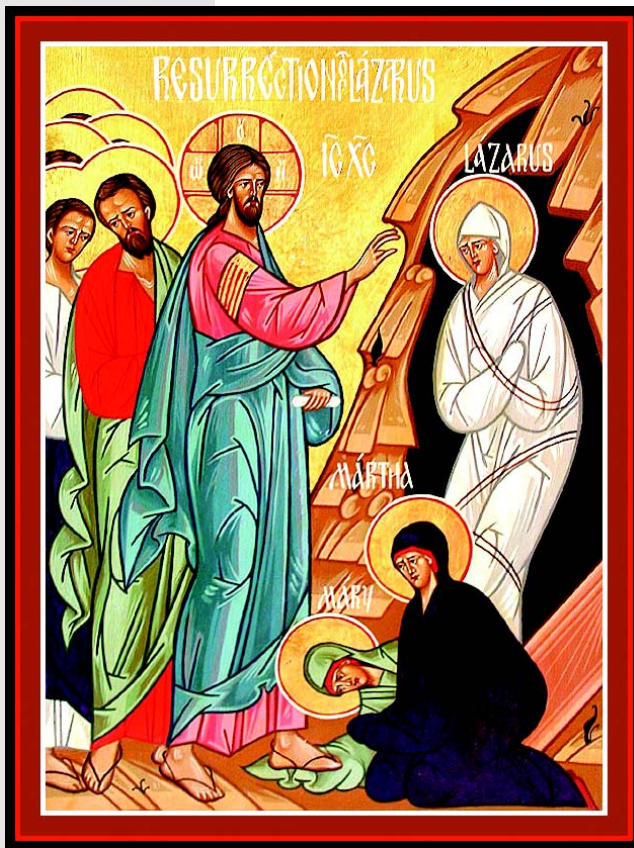
The request intrigued me. I never heard anything like this before. I told him the obvious: Like marriage and birth, death is part of the cycle of life. Had he never seen *Charlotte's Web*, or *Lion King*? I thought to search for something culturally compatible before going to the Bible for my mini-lecture. He claimed to be a "born again Christian," but that was no proof that he took seriously the numerous references by Saint Paul and Jesus to this lifetime as a prelude and preparation for the Kingdom of Heaven.

It happens even with the most faithful Orthodox Christians. Recently, I was called to the bedside of a woman who was close to death. She was aware of it; the family had been notified by the physician that her time on earth is short. I prepared to speak about dying and death – what happens, what the Church teaches, what

the Bible reveals, what is the state of her soul as she receives the sacred sacraments – but no, none of that. I was told that the nurses were not always polite, the pillow was too hard, and the food was awful – anything *but* the fact that death is imminent.

We call ourselves Orthodox Christians, yet we are poles apart from the attitude of our spiritual ancestors to life, death, and life everlasting. We love one another while alive, as we pass from this life, after we're gone, and even into the Kingdom of God. Notice how we observe the funeral service, the memorial requiems afterwards. Listen to the listing of the holy saints at the end of every service. See how we venerate relics of saints

**Spirit to 26**



Protopresbyter Thomas Hopko

## The human icon

*This article originally was published in One World in 1987.*

**T**he invisible God has become visible in the person of Jesus of Nazareth. This is the essence of Christian faith; and it was protected and defended at the Seventh Ecumenical Council in 787 AD.

Jesus Christ is “the icon of the invisible God” [Colossians 1:15; 2 Corinthians 4:4]. In Him, the God Who cannot be seen is now seen. The Lord Himself declared this when He told Philip that “the one who has seen Me has seen the Father” [John 14:9]. In Jesus Christ, God’s incarnate Son and Word, God has shown Himself in the most perfect, complete, and definitive way possible.

God has become man as Jesus. He has assumed human nature, so that human persons could be what they were made to be from the beginning: creatures made in God’s image and likeness for unending life in communion with God.

God’s plan for us, as the saints have said, is that we become by divine grace everything that God Himself is by nature. Human beings created, redeemed, and sanctified by God through Christ and the Holy Spirit are made “gods by grace,” holy as God is holy, citizens of paradise, co-rulers with Christ in God’s Kingdom.

In and through Christ, we not only know God; we also know ourselves in our true being and destiny as children of the Most High, creatures made in God’s image and likeness to live the divine life.

Created in God’s image, according to His likeness, we are made to be loved by God, and so ourselves to become lovers, loving with the very love with which God, Who is Love, loves us [1 John 4:8, 16]. This is our calling as creaturely icons of God.

Jesus Christ not only gives the commandment of love. He manifests what love is through the cross. He actualizes it per-

**F**ather Thomas Hopko, a well known theologian, educator, and author, is dean emeritus of St. Vladimir’s Seminary, Crestwood, NY.

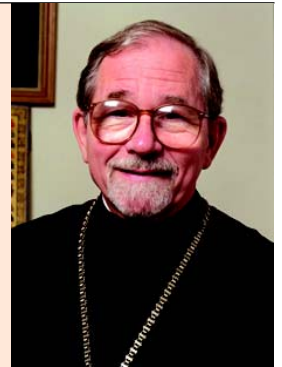
Born in Endicott, NY in 1939, he served parishes in Warren, OH; Wappingers Falls, NY; and Jamaica Estates, NY. He served as rector of the seminary’s Three Hierarchs Chapel from 1992 until 2002.

From 1968 to 2002, Father Thomas taught courses in dogmatic theology, practical theology, homiletics, and spirituality at St. Vladimir’s Seminary. He served as dean of SVS from

September 1992 until his retirement from this office in July 2002, at which time he was named dean emeritus by the seminary board of trustees.

Father Thomas is well known in Orthodox and ecumenical circles. He served as a member of the World Council of Churches’ Faith and Order Commission and represented the Orthodox Church in America at WCC assemblies in Uppsala, Sweden and Nairobi, Kenya. He was also president of the Orthodox Theological Society in America from 1992-1995. His books and articles have been published in many languages.

Father Thomas and his wife Anne, the daughter of the late Protopresbyter Alexander Schmemmann, have five married children (a son and four daughters) and 15 grandchildren. The Hopkos live in Ellwood City, PA. ■



fectly in His human life. He gives the power of this love to His disciples in the gift of the Spirit. When Christ pours the love of His Father into our hearts by the Holy Spirit, we are empowered to love with God’s very own love [Romans 5:5].

Christ’s “new commandment” is not simply to love. To love is the “old commandment,” the central commandment in the law of Moses, which we have “from the beginning” [1 John 2:7]. To love is the teaching of every religion and philosophy born of purity and light.

What is radically new in Christ’s “new commandment” is that we are to love one another *as He has loved us* [John 13:34; 15:12]. We are to love everyone, including our worst enemies, as God in Christ loves us – completely, wholly, perfectly, absolutely, boundlessly, without reservation or condition.

According to the scriptures, human beings can find and fulfill themselves as icons of God only in loving union with others. We are persons in communion with other persons, just like the persons of the Holy Trinity: Father, Son, and Holy Spirit.

The unique thing about God according to Christian belief is that He is Father by nature. God is not alone in His divinity. Indeed, He cannot be. God is Love, and therefore He has a divine Son according to His very being as God. He also has a personal Holy Spirit Who proceeds from

Him as God and rests eternally in His uncreated Son.

The Godhead is a community of persons from all eternity. Divinity is three persons in an identity of being and life. This is what the Nicene Creed means when it says that the Son of God is begotten of the Father before all ages... begotten not created... of one essence with the Father, the divine Son and Word by Whom all things are made; and that the Holy Spirit is the Lord and Lifegiver, Who is worshipped and glorified with the Father and the Son.

We human beings express in creaturely form the very being of God. We too are persons of the same nature, “of one essence” with each other. We too are to form a perfect community of love.

The Church of Christ in its sacramental being is just such a community – a community of truth and love, a plurality of persons in perfect unity: one mind, one heart, one soul, one body with each other and with God through the humanity of our Lord Jesus Christ.

In this light, it is critical to see that the modern “individual” is a total fiction, a product of the fallen mind. There is no such thing as an “individual.” There are only persons in communion with other persons in the likeness of God, for the Blessed Trinity is hardly a trio of “indi-



# WANTED

## A 21st century Triumph of Orthodoxy

**E**very year, on the first Sunday of Great Lent, Orthodox Christians throughout the world gather to celebrate the “Triumph of Orthodoxy.” It was in the year 787, at the Seventh Ecumenical Council, that the proper use and veneration of icons in the Church’s liturgical life was restored. For some 100 years prior to that council, the use of icons had been banned, on the erroneous notion that their veneration constituted idolatry, or idol worship.

Having clarified that icons are not worshipped – that God alone is worshipped – and that when one venerates an icon one expresses one’s love for the person or persons depicted thereon, and not for the icon itself, the Holy Fathers of the Seventh Ecumenical Council affirmed the received Tradition. Icons once again adorned the churches and homes of the time. The true faith triumphed over the faith of the “iconoclasts” – those who literally “smashed” icons as if they were idols. Ultimately, on March 11, 1843, the first Sunday of Great Lent, a procession made its way from the Church of Blachernae in Constantinople to Hagia Sophia, thereby putting the controversy to rest and ushering in the annual “Triumph of Orthodoxy.” The commemoration has remained a part of our liturgical cycle ever since.

The restoration of the icons, in reality, is but one of countless “triumphs of Orthodoxy” that have occurred throughout the Church’s history. The Church triumphed over – and outlived – the Roman Empire, a plethora of schisms and heresies and five

centuries of Ottoman rule. In our own time, the Church triumphed over militant atheism in Russia, Ukraine, Romania, Serbia, Bulgaria, and other lands, despite severe persecution by those who saw religion as a drug, an “opium” designed to keep the masses “in line.” In the former Soviet Union, for example, the Orthodox Church – as well as all other expressions of religious faith and practice – was targeted for extinction. Tens of thousands of faith, ordained and unordained alike, perished for the “crime” of confessing Jesus Christ and pursuing the spiritual life. In the former Soviet Union, barely 100 churches remained open on the eve of World War II, while all but two Russian bishops had been imprisoned or martyred. In Albania, the Church was completely destroyed as that nation’s former president, Enver Hoxha, proclaimed it the world’s first officially atheistic state. And yet, with the fall of communism, the faith triumphed. The “gates of hell,” as Our Lord promised, could not – and did not – prevail against the

**Triumph to 8**

### The Triumph of Orthodoxy

787 AD ►

*After a century of controversy and iconoclasm, the Seventh Ecumenical Council restored icons to their proper use in the Church.*



◄ TODAY

*On the first Sunday of Great Lent, Orthodox Christians commemorate the restoration of icons. Here, faithful from Port Graham, AK, prepare to make a procession with icons.*

# Want should I do during Great Lent?

Most of us can readily identify *what* we should do during Great Lent: **pray, fast, and give alms**. It's the *hows* that sometime elude us!

✓ **Turn off the TV, CD player, and the internet** except for news, weather reports, and educational programs. Use **e-mail** for necessary things, **period!** Leave your **iPod** and **Blackberry** at home. Like the Prophet Elijah, **listen for the Lord's voice** in life's still, quiet moments.

✓ **Avoid engaging in outside activities** for their own sake. Keep **useless talking** to a minimum. **Focus** on **necessary business, acts of charity, your children and family, and strengthening your relationships** with others, *especially* those with whom you may have experienced conflicts in the past. **Get beyond what** others *do* and discover *who* they *are*.

✓ **Question yourself** with regard to **love, truth, honesty, purity, humility, peace, forgiveness, justice, mercy, hungering and thirsting for God, wisdom, and knowledge**. What role do these virtues play in your life?

✓ In the name of Jesus Christ, **forgive everyone** who has offended you, and **seek forgiveness** from those whom you have offended. If it will not be embarrassing or misinterpreted as an act of self-righteousness, **express yourself** as **concretely** – and **personally** – as possible. **Visit, make a phone call, send a hand-written note, or do whatever it takes** to tear down those walls that so often separate us from others.

✓ **Set aside** a sizeable portion of your **resources for others** – your parish, the poor and needy, a homeless shelter or food depository, whatever. Or **transform your “me time” into “thee time”** by volunteering to help with those ever-present tasks around your parish or a social agency in your area. **Don't tell anyone what you're doing**. Ask nothing in exchange – even receipts.

✓ **Fast strictly and regularly** – from food, from distractions, from passions, and from sinful behaviors. Suit your fast to your work schedule, but avoid luxury. **Do not advertise or discuss your fasting** with anyone, and **avoid those endless discussions** on “lenten chocolate cake” or “how to make tofu taste like turkey” or “vegetable oil vs. olive oil” that miss the point and spirit of fasting altogether.

✓ **Pray** at home *at least* at one fixed time every day. Choose a brief **rule of prayer** and **stick to it**. Participate in all of the **lenten services**, especially the Liturgy of the Presanctified Gifts. **Confess** seriously, sincerely, and with the utmost preparation.

✓ **Read the scriptures regularly**. Follow the Church's daily calendars of readings, or focus on one chapter of a given book. Reflect especially on **1 John, Romans 12-14, Matthew 5-7, and John 14-17**.

✓ **Be faithful to Christ's Gospel** in *every* word, action, and thought – even the smallest or most insignificant. **Master those “little things,”** knowing that God will bless you with **things that are far greater!** ■

## Triumph from 7

Church. Having triumphed over militant atheism, the People of God once again freely worship the Lord Who protected them through the darkest of times.

Yet, important as historical “triumphs” are, they are quite secondary to the *real* triumph for which Our Lord, Jesus Christ, came into the world: to restore us to a right relationship with our Creator, with His creation, and with one another.

All human beings bear the consequences of the sin of Adam and Eve, the foremost of which is death. Having been created in the image – the “icon” – and likeness of God, we “cast away our divine likeness,” according to Saint Gregory Palamas, even though “we did not lose our divine image/icon,” which was tarnished through sin, through the passions, through humanity's focus on the self rather than on the Creator. In a sense, we became like a fine piece of antique silver that had become tarnished, in need of polishing and restoration in order to return it to its original luster and pristine beauty. By His incarnation, His suffering and death, His resurrection, and His sending of the Holy Spirit, Our Lord restored and renewed the image of Our Creator in us – an image that had been tarnished, yet like the fine piece of silver was well worth saving indeed.

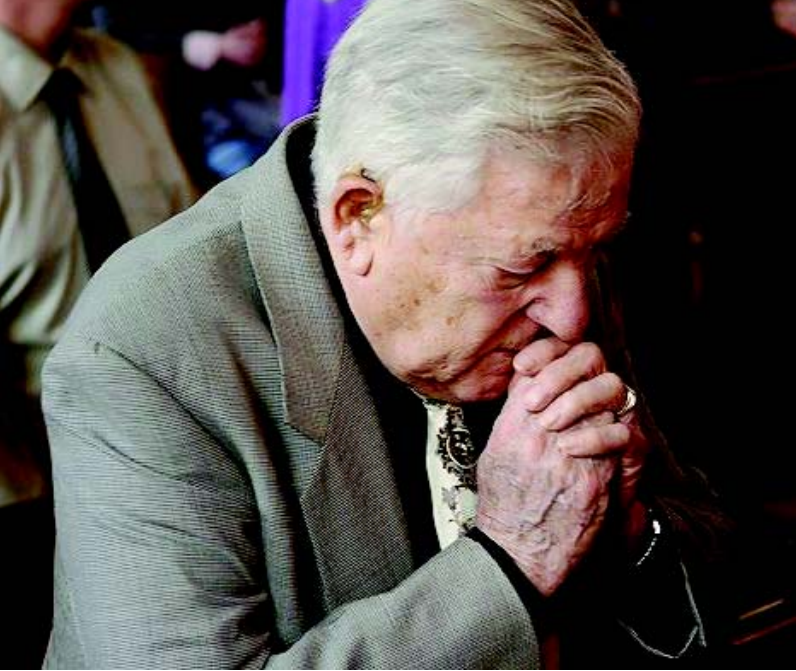
In his Eucharistic Prayer, Saint Basil the Great recounts all that God did to bring about our restoration. He gave us the Law as a help. He placed in our midst the prophets to prepare us for the coming of the Savior. And, when the fullness of time had come, He sent us His only-begotten Son Himself, so that whoever believed in Him would be granted new and everlasting life – in reality, life as our Creator originally had intended when He breathed His Spirit into man.

Responding to our Creator's loving kindness is central to our lives as Christians, as the People of God. God does not force His love upon us. He offers it as a gift, one that we are free to accept or free to reject. While, during this season of Great Lent, we are especially challenged to reach out to our Lord as He reaches out to us, those things to which we cling during our lenten journey – prayer, fasting, almsgiving, and a willingness to change, to repent – are not particularly “lenten,” properly speaking. They are the things with which we are challenged to arm ourselves every day of our lives, during seasons of fasting and feasting alike, as we place our lenten journey within the context of our ultimate journey to the Kingdom of God.

Our celebration of the Triumph of Orthodoxy is reduced to an historical commemoration if we fail to commit ourselves to generating a *new* triumph of Orthodoxy, a 21st century restoration of icons – not those icons fashioned of wood and paint and gold leaf, but the *living icons* we are called to be, fashioned in the very image and likeness of our Creator Himself. This, as Our Lord reminded His apostles, can only be realized through repentance, through prayer and fasting and almsgiving, through recognizing the icon, the image, of our Creator and Savior and Lord in ourselves and in one another, especially in the least of those in our midst – regardless of the season of the liturgical year. If, during the non-lenten seasons, we pursued spiritual warfare with the same intensity that we attempt during Great Lent, a great triumph and

**Triumph to 26**





Protopresbyter Alexander Schmemmann

## The gift of Great Lent

“Let us begin the Fast with joy!”

Only yesterday we were commemorating Adam crying, lamenting at the gates of Paradise, and now every second line of the Triodion and the liturgical books of Great Lent speak of repentance, acknowledging what dark and helpless lives we live. And yet, no one will prove to me that the general tonality of Great Lent is not that of a tremendous joy! Not what we call “joy” in this world – not just something entertaining, interesting, or amusing – but the deepest definition of joy, that joy of which Christ says, “no one will take away from you” [John 16:22]. Why joy? What is that joy?

So many people, under various influences, have come to think of Lent as a kind of self-inflicted inconvenience. Very often in Lent we hear these conversations: “What do you give up for Lent?” It goes from candy to, I don’t know what. There is the idea that if we suffer enough, if we feel the hunger enough, if we try by all kinds of strong or light ascetical tools, mainly to “suffer” and be “tortured,” so to speak, it would help us to “pay” for our absolution. But this is not our Orthodox faith. Lent is not a punishment. Lent is not a kind of painful medicine that helps only inasmuch as it is painful.

Lent is a gift! Lent is a gift from God to us, a gift which is admirable, marvelous, one that we desire. Now a gift of what? I would say that it is a gift of the essential – that which is essential, and yet which suffers most in our life because we are living lives of confusion and fragmentation, lives which constantly conceal from us the eternal, the glorious, the divine meaning of life and take away from us that which should “push” and, thus, correct and fill our life with joy. And this essential is thanksgiving: the acceptance from God of that wonderful life, as St. Peter says, “created out of nothing,” created exclusively by the love of God, for there is no other reason for us to exist. Loved by Him even before we were born, we were taken into His marvelous light. Now we live and we forget. When was the last time I thought about it? But I do not forget so many little things and affairs that transform my

whole life into empty noise, into a kind of traveling without knowing where.

Lent returns to me, gives back to me, this essential layer of life. Essential because it is coming from God; essential because it is revealing God. The essential time, because time again is a great, great area of sin. Because time is the time of what? Of priorities. And how often our priorities are not at all as they should be. Yet in Lent – waiting, listening, singing – you will see, little by little, that time broken, deviated, taking us to death and nowhere else, without any meaning. You will see that time again becomes expectation, becomes something precious. You wouldn’t take one minute of it away from its purpose of pleasing God, of accepting from Him His life and returning that life to Him together with our gratitude, our wisdom, our joy, our fulfillment.

After this essential time comes the essential relationship that we have with everything in the world, a relationship which is expressed so well in our liturgical texts by the word *reverence*. So often, everything becomes for us an object of “utilizing,” something which is “for grabs,” something which “belongs” to me and to which I have a “right.” Everything should be as Communion in my hands. This is the reverence of which I speak. It is the discovery that God, as Pasternak once said, was “a great God of details,” and that nothing in this world is outside of that divine reverence. God is reverent, but we so often are not.

So, we have the essential time, the essential relationship with matter filled with reverence, and last but not least, the rediscovery of the essential link among ourselves: the rediscovery that we belong to each other, the rediscovery that no one has entered my life or your life without the will of God. This is that essential relationship.

Essential time, essential matter, essential thought: all that is so different from what the world offers us. In the world everything is accidental. If you don’t know how to “kill” time, our society is absolutely ingenious in helping you to do that. We kill time, we kill reverence, we transform communications, relationships, words, divine words into jokes and blasphemies, and sometimes just pure nonsense. There is this thirst and hunger for nothing, but external success. Don’t we understand, brothers and sisters, what power is given to us in the form of Lent? Lenten Spring! Lenten beginning! Lenten resurrection! And all this is given to us free. Come, listen to that prayer. Make it yours! Don’t even try to think on your own; just join, just enter and rejoice! And that joy will start killing those old and painful and boring sins. And with that you will have that great joy which the angels heard, which the disciples experienced when they returned to Jerusalem after Christ’s ascension. It is that joy which was left with them that we nobly adopted. It is first of all the joy of knowing, the joy of having something in me which, whether I want it or not, will start transforming life in me and around me.

This last essential is the essential return to each other: this is where we begin tonight. This is what we are doing right now. For if we would think of the real sins we have committed, we would say that one of the most important is exactly the style and tonality which we maintain with each other: our complaining and criticizing. I don’t think that there are cases of great and destructive

**Lent to 28**

Alexis Liberovsky

## Three All-American Councils mark anniversaries in '08

**A**s the Orthodox Church in America prepares for the 15th All-American Council in November 2008, it is opportune to look back at three councils that mark significant anniversaries this year, especially as these councils enacted significant transformations in the OCA's administrative structure and effected important developments in other aspects of Church life.

According to the *Statute of the Orthodox Church in America*, Article III, Section 1, the All-American Council is "the highest legislative and administrative authority within the Church." Twenty-seven All-American Councils have been convened since 1907. In order to differentiate between the councils before and after the granting of autocephaly in 1970, the Russian term *Sobor* is used to refer to those held before autocephaly, while "Council" is used in reference to those held since then. Hence, the 14th All-American Sobor in 1970 became the First All-American Council, as a sign of the beginning of a new historical era.

This year marks the 45th anniversary the 11th All-American Sobor that convened at Holy Virgin Protection Cathedral, New York, NY, November 12-15, 1963. This was to be the last council at which Metropolitan Leonty [Turkevich], who would repose in the Lord a year and a half later, presided. This wise and saintly elder had participated in every All-American Council since the first in 1907 and, in many cases, his vision guided their work.

The 11th Sobor discerned significant Church growth since the previous council, and in its forward-looking deliberations even anticipated autocephaly, though concrete discussion of this issue at the council was deemed premature. Its decisions provided additional structure for the central Church administration by creating the positions of chancellor, secretary, and trea-



New York City's Holy Virgin Protection Cathedral was the site of the 11th All-American Sobor in November 1963.

sur, to be appointed by the Great Council of Bishops, as the Holy Synod was called before autocephaly. These key administrators were also designated as ex-officio members of the restructured Metropolitan Council. Before the close of the council, the hierarchs announced the appointment of Protopresbyter Joseph Pishtey as chancellor, the Rev. Daniel Hubiak as treasurer, and Mr. Alexander Bezsmertny as secretary. With the inclusion of diocesan representatives into the Metropolitan Council, the demarcation of the territorial Church into formal diocesan structures with definitive boundaries became explicit. The Statute was amended to strengthen the rector's position on the parish level as presiding officer in decision-making processes. In an effort to create order and to eliminate abuses and aberrations in the liturgical life of the Church, the council accepted recommendations by the Liturgical Commission and made them mandatory for all parishes, including the encouragement of more frequent reception of Holy Communion, the prohibition of memorial liturgies during the weekdays of Great Lent, the conformance of kneeling practices with the ancient canons, etc. The changes enacted at the 1963 Sobor advanced the Church in continuing to shape the organizational structure necessary for autocephaly.

Meeting in Pittsburgh, PA, November 13-15, 1973, the Third All-American Council, which marks its 35th anniversary in 2008, was the first to be held entirely in a hotel setting. For the first time, a hotel ballroom was transformed into a chapel. Those in attendance testified to the prayerful atmosphere and centrality of the Eucharist permeating this council. A new and perhaps better-informed generation of delegates overcame much of the congregationalist mindset that precipitated heated clergy-versus-laity conflicts during the councils in previous decades. Rather than having only plenary sessions as at all previous councils, the assembly was, for the first time, divided into sectional meetings to deliberate certain key issues, including the national Church, the parish, finances, and missions. The conclusions reached at the sectional meetings were later presented to the plenary session for final deliberation and decisions. Workshops were held on youth work and religious education, liturgical music, inter-Orthodox relations and ecumenism, and information and public relations. Delegates made several amendments to fine-tune the new Statute of the Orthodox Church in America, which had been adopted at the previous council two years earlier. As a result of the section meetings and workshops, the council re-



solved that the chancellor, treasurer, and secretary should be full-time chancery employees and that a public relations director should be appointed. It was also decided that women would be permitted to serve as delegates at diocesan assemblies, that hierarchs regularly visit parishes in order to foster greater communication and coordination among parishes, dioceses and the central Church administration, that assessments for the central administration be increased, that additional ways and means for funding the OCA be found, and that a department of missions be established. This council warmly welcomed Bishop Jose [Cortes-y-Olmos], who along with the clergy and faithful of the Exarchate of Mexico had been received into the Orthodox Church in America in 1972. In its actions and resolutions, this council began to integrate the new Statute, adopted at Second All-American Council in 1971, into the day-to-day life of the Church.

Very soon after the council, Father Daniel Hubiak, who had been serving as part-time treasurer for a decade and simultaneously as secretary since 1970, was assigned to the full-time duties of chancellor, succeeding the late Father Joseph Pishtey. Notwithstanding the Third Council's decision mandating the assignment of full-time personnel for the positions of secretary and treasurer, suitable candidates were not found until the appointment of a treasurer in 1979 and secre-

tary in 1986. In the interim, practically all administrative responsibilities in the OCA Chancery were placed on the shoulders of the chancellor.

Gathering in Philadelphia, PA, August 22-26, 1983, the Seventh All-American Council, which marks its 25th anniversary in 2008, focused on "Church Growth." To facilitate deliberations, study papers on various aspects of the theme were sent to

## IN DEPTH

✓ **MORE INFO** on the All-American sobors and councils may be found by logging on to the OCA web site at [www.oca.org/DOC/index-councils.sp?SID=12](http://www.oca.org/DOC/index-councils.sp?SID=12). ■

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

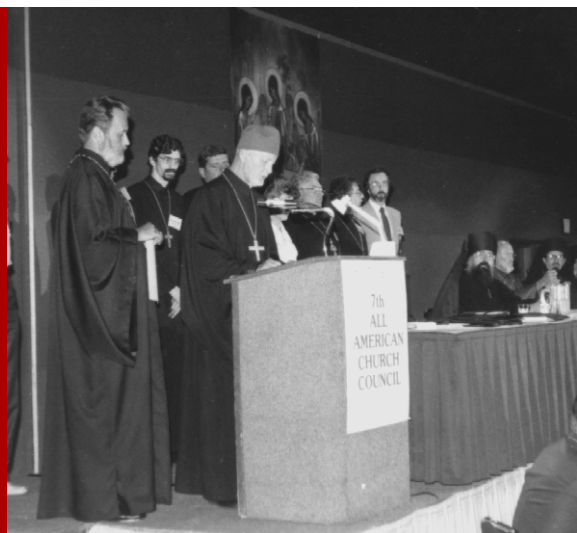
council participants in advance. An extensive forum on the topic also was held just before the council's formal opening. A dynamic multimedia production was shown, poll director George Gallup addressed the gathering, and a panel presentation with lively discussion by delegates took place. Because of the multifaceted study of the theme by the council, it was decided to establish formal Church growth programs at all levels of Church life. Numerous resolutions on social issues, including world hunger, peace and justice, and human and religious rights in the Middle East, the Soviet Union and other communist countries, were passed. Other resolu-

tions addressed topics never before dealt with by All-American Councils: campus ministry, senior citizens, clergy wives, clergy compensation, military chaplaincies, and the distribution of books to public libraries. For the first time, women participated as council delegates. The council paid special tribute to Father Alexander Schmemmann, who was terminally ill. As clergy vice-chairman at numerous councils, he had skillfully orchestrated conciliar work for three decades and had been one of the main architects of the OCA's autocephaly. At the council's opening session, Father Alexander was recognized with much appreciation and designated honorary vice-chairman. Shortly thereafter, on December 13, 1983, Father Alexander fell asleep in the Lord.

These three councils, held within a period of just 20 years, reflected important changes that occurred in various circles of Church life, including the manner in which All-American Councils were conducted and the significant development in the structure of ecclesiastical administration at all levels.

Since the convocation of the First All-America Sobor in 1907, the Orthodox Church in America has faced crises and difficulties, yet it was at the All-American Councils that the Church's ongoing vision, essential to resolving the issues at hand, was articulated, and the conciliar consensus necessary to move forward was found.

**Pages to 26**



Protopresbyter Alexander Schmemmann was honored at the opening of the Seventh All-American Council in Philadelphia in 1983. The theme of the council was "Church Growth."

The Third All-American Council, convened in Pittsburgh in 1973, was the first to be held entirely in a hotel setting.



# OCA News Notes Notices

## Preconciliar commission reviews recommendations

**R**ecommendations with regard to the theme and other aspects of the forthcoming 15th All-American Council were among the items on the agenda of the Preconciliar Commission's meeting at the Orthodox Church in America Chancery, Syosset, NY, on January 21, 2008.

The council, the theme of which is "Members of One Another in Christ," will be held at the Pittsburgh Hilton Hotel November 10-13, 2008.

"In December 2007, an e-mail address was established so that OCA members could submit recommendations and concerns about the council," said the Very Rev. Andrew Jarmus, OCA director of ministries and communications. "Responses have come from a broad section of contributors and reflect a broad spectrum of concerns, including trust and accountability."

"The comments represent the opinions of the contributors and do not necessarily reflect the beliefs, governing documents, or policies of the Church or the preconciliar commission," Father Andrew added. "Commission members are open to further suggestions and will take them into account as the council's agenda is developed."

The Very Rev. Myron Manzuk, council manager, reported that delegates and observers will be able to make reservations at the Hilton at a special rate. Details on hotel reservations will be published as soon as arrangements are finalized.

The Rev. Michael Tassos, OCA treasurer, reported that invoices for the special council assessment of \$8.00 per adult member have been sent to all parishes. He estimated that the council, which will be shorter and more modest than those held in recent years, will cost \$250,000.00.

Commission members discussed the council agenda, which consists primarily of business sessions. In addition to the Divine Liturgy and daily services, the council will open with the celebration of the Akathistos Hymn and a meditation on the theme of repentance.

"Commission members emphasized the

### IN DEPTH

- ✓ **SEND AN E-MAIL** with your recommendations and thoughts on the 15th AAC to [ideasforaac@oca.org](mailto:ideasforaac@oca.org).
- ✓ **TO READ** recommendations submitted to date with regard to the 15th AAC log on to [www.oca.org/PDF/15thAAC/2008-0100-email-comments.pdf](http://www.oca.org/PDF/15thAAC/2008-0100-email-comments.pdf).
- ✓ **FURTHER INFO** concerning the 15th AAC special assessment may be found on the OCA web site at [www.oca.org/news.asp?ID=1425&SID=19](http://www.oca.org/news.asp?ID=1425&SID=19).

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

importance of question and answer sessions during each plenary session in order to foster maximum delegate participation in the

proceedings," said Father Andrew.

The subject of resolutions was carefully discussed by commission members.

"Resolutions are an important part of the council because they are a means by which the wider Church membership has a voice at the council," said Father Andrew. "Resolutions received from OCA parishes will be reviewed and distributed to all parishes well in advance of the council. It was agreed that the faithful must be given adequate time to consider resolutions on the parish level before they are addressed at the council."

Resolutions from the floor will also be entertained, Father Andrew added.

In addition to Fathers Jarmus, Manzuk, and Tassos, others serving on the preconciliar commission are His Grace, Bishop Nikon of Boston, New England, and the Albanian Archdiocese, chair; the Very Rev. Alexander Garklavs, OCA chancellor and acting secretary; the Very Rev. John Jilions; Prof. David Drillock; Mrs. Michelle Jannakos; Mrs. Eugenia Skuby; and Ms. Lisa Morris, recording secretary. ■

## St. Vladimir's Seminary to host open house for prospective students

**S**aint Vladimir's Seminary, Crestwood, NY, will host "Exploring the Possibilities," an open house for prospective students, on the school's campus March 27-29, 2008.

"There is no better way to begin exploring the possibility of attending seminary than to spend time on campus during the school year," said recruitment officer Daniel Bethancourt. "The open house offers prospective students an opportunity to experience campus life and to interact with students and faculty of the seminary."

Participants will tour the campus, attend a class, listen to presentations by faculty members, and join the seminary community for prayer and fellowship.

There is no cost to attend the open house.

For more information, please visit "Upcoming Events" at [www.svots.edu](http://www.svots.edu) or contact Daniel Bethancourt at [recruitment@svots.edu](mailto:recruitment@svots.edu) or 914/961-8313, ext. 328. ■

Incoming SVS students at September 2007 orientation session.





## Holy Synod upholds deposition, reviews preliminary AAC plans

**D**uring a special session of the Orthodox Church in America's Holy Synod of Bishops at the Chancery, Syosset, NY, December 12-13, 2007, the decision of the spiritual court of the Diocese of Washington and New York to depose the former OCA chancellor, Robert S. Kondratick, was upheld.

At a similar special session convened July 31-August 1, the members of the Holy Synod reviewed the verdict of the spiritual court, at which His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate presided, and resolved to depose the former chancellor from the priesthood.

"The spiritual court had found cause for his deposition from all sacred functions of the holy priesthood," said the Very Rev. Andrew Jarmus, OCA director of ministries and communications. "An appeal of the court's decision had been personally presented by Mr. Kondratick at the Holy Synod's regular meeting in October 2007. The appeal had been studied by the bishops and reconsidered in detail. Upon serious deliberation on the facts presented in the appeal, the Holy Synod decided to uphold the deposition."

Members of the Holy Synod, who met under the chairmanship of His Beatitude, Metropolitan Herman, also appointed the Very Rev. Alexander Garklavs, chancellor, to serve as the Church's acting secretary after the release of Mr. Paul Bodnar as OCA secretary.

"Mr. Bodnar, a Canadian citizen, was released as a result of significant unforeseen difficulties in processing his R-1 religious worker's visa," said Father Andrew. "Significant financial constraints on the central Church administration's operations also factored into his release."

His Grace, Bishop Nikon of Hartford, New England, and the Albanian Archdiocese, who chairs the preconciliar commis-



*Metropolitan Herman and members of the Holy Synod of Bishops commune at Divine Liturgy during December 2007 special session.*

sion, reported on preliminary plans for the 15th All-American Council, slated to convene in Pittsburgh, PA November 10-13, 2008. Members of the Holy Synod approved the theme for the council, "Members of One Another in Christ." [See related article on page 12 of this issue.]

The Rev. Michael Tassos, OCA treasurer, updated the hierarchs on the chancery's new accounting software and the condition of the OCA's financial records. While he indicated that some refinements in the managing of the software are in process, the software is capable of maintaining clear and current records of all financial transactions. He also reported on the state of all OCA accounts and funds, emphasizing that all funds are in order and that strict financial controls are being observed. [See related article on page 14 of this issue.]

"As reported by His Eminence, Archbishop Job of Chicago, funds that had been held in escrow by the Diocese of the Midwest will be forwarded to the OCA," Father Andrew reported.

On December 13, the hierarchs attended the Divine Liturgy marking the feast of the repose of Saint Herman of Alaska in the chancery's Saint Sergius of Radonezh Chapel. ■

- ✓ **READ** the detailed article on the **Holy Synod's special session** December 12-13, 2007 at [www.oca.org/news.asp?ID=1422&SID=19](http://www.oca.org/news.asp?ID=1422&SID=19).
- ✓ **READ** the **statement concerning the refiling of a lawsuit** by the wife of the former OCA chancellor at [www.oca.org/news.asp?ID=1413&SID=19](http://www.oca.org/news.asp?ID=1413&SID=19).
- ✓ **READ** the **letter of outgoing FOS executive director, Fr. Eugene Vansuch**, in PDF format at [www.oca.org/PDF/NEWS/2007/2007-1213-vansuch-fos-letter.pdf](http://www.oca.org/PDF/NEWS/2007/2007-1213-vansuch-fos-letter.pdf).
- ✓ **READ** the **message of Metropolitan Herman** concerning the OCA crisis at [www.oca.org/News.asp?ID=1405&SID=19](http://www.oca.org/News.asp?ID=1405&SID=19).
- ✓ **READ** the **summary report of the preliminary report of the first special investigative committee and the proceedings of the spiritual court** in PDF format at [www.oca.org/PDF/NEWS/2007/2007-1213-metropolitans-letter/2007-1213-summary-report.pdf](http://www.oca.org/PDF/NEWS/2007/2007-1213-metropolitans-letter/2007-1213-summary-report.pdf).
- ✓ **READ** the **decision of the Holy Synod regarding the appeal of the former chancellor** at [www.oca.org/news.asp?ID=1404&SID=19](http://www.oca.org/news.asp?ID=1404&SID=19).
- ✓ **READ** the **account of the resignation of transition officer Dn. John Zarras** at [www.oca.org/news.asp?ID=1396&SID=19](http://www.oca.org/news.asp?ID=1396&SID=19).
- ✓ **READ** the **account of the release of Paul Bodnar** at [www.oca.org/news.asp?ID=1390&SID=19](http://www.oca.org/news.asp?ID=1390&SID=19).
- ✓ **READ** the **account of recognition given to the OCA by New York Disaster Interfaith Services** at [www.oca.org/news.asp?ID=1387&SID=19](http://www.oca.org/news.asp?ID=1387&SID=19).
- ✓ **READ** the **January 2008 progress report of the special investigating committee** at [www.oca.org/news.asp?ID=1428&SID=19](http://www.oca.org/news.asp?ID=1428&SID=19). ■

## Treasurer issues detailed memo on Church's financial condition

**A** detailed six month financial report and balance sheet and a memorandum to members of the Orthodox Church in America's Holy Synod of Bishops and Metropolitan Council were issued by the Rev. Michael Tassos, treasurer, in mid-December 2007.

The financial report, which spans the period from January 1 through June 30, 2007, is posted in PDF format on the OCA web site at <http://www.oca.org/PDF/finances/2007-0630-oca-final.pdf>.

Highlights of Father Michael's memorandum, which covers a variety of financial and accounting activities since he began his duties as OCA treasurer in August 2007, read as follow.

**"Interim financial report as of June 30, 2007.** Attached is a copy of the balance sheet, statement of activities, statement of activities of unrestricted funds versus the budget, and a statement of cash flows as of June 30, 2007. These reports were compiled by me based upon information that was input into the Blackbaud software program. This information was also reviewed by an independent CPA firm, Satty, Levine & Ciacco, CPAs, P.C., however their review consisted only of an examination of the unrestricted funds. These reports were prepared on the accrual basis of accounting.

"I would like to report however that not all of the realized and unrealized gains and losses on the investment accounts were adjusted as of June 30, 2007. We are also endeavoring to go back through each fund and identify their intended purposes.

"Due to the fact that we started this examination so late in the year, it is simply not practical to try and provide a report for September 30, 2007. We have hired a temporary staff accountant who is continuing to help us get up to speed with the accounting software and put our books and records in order. Beginning in the first quarter of 2008, we will release the complete 2007 financial report.

**"Charitable Appeals.** We have examined the charitable appeals with balances that remained as of December 31, 2006, as

well as the amounts that have been received throughout 2007. A number of the appeals, such as the Christmas stocking, seminary appeals, and missions have been expended. We do, however, have several that we are still working on, such as some amounts collected for specific orphanages and other programs. We will release these funds as soon as we have properly identified the recipient and have a proper bank account or address to send the funds. In some cases this information is not readily available, particularly with some of the orphanages in Russia.

"The largest amount outstanding is the charitable appeal. There is approximately \$80,000 that needs to be expended. The chair of the charity committee is the Very Rev. John Reeves. Father Reeves and I have spoken and he informed me that the committee has proposed establishing specific criteria for determining who is to receive charity funds. The basic plan would be to portion out the funds that have been raised for charity into such categories as immediate needs, ecumenical charities, clergy and spouse needs, and grant requests. The idea of actually establishing criteria makes perfect sense rather than simply expending the funds piecemeal. The charity committee is going to meet in the early part of 2008 and will develop the plan for distribution at that time.

**"Mission Appeals.** Historically the mission grants for the upcoming year have been based upon the amounts collected in the prior year. For the year 2007, the mission appeals have taken a very dramatic decline. We have only raised a net of approximately \$35,000.00. Given that each grant is \$15,000.00 per year, we could only realistically offer two grants for the upcoming year. It is indeed very sad that we can only offer such a limited number this coming year since there are quite a number of missions that have made requests. I hope and pray that we will find additional donors who would be willing to help us increase the number of grants for the year 2008. One additional point that I would like to make about the mission appeal funds,

and for that matter all appeals, is that the money collected is separate and distinct. We are keeping a written record of each deposit and we are not comingling funds or 'borrowing from Peter to pay Paul.'"

*[See related article on page 15 of this issue with regard to an anonymous \$60,000.00 donation to provide funding for four additional Church planting grants, which was received after Father Michael issued his report.]*

**"Audit Committee.** This past week, members of the Metropolitan Council audit committee met here at the Chancery and examined the books and records of both the central administration as well as the pension plan (which, as you know, is completely separate). Along with looking at the books and records, I discussed with them the fact that an audit firm needs to be picked for the upcoming year. We agreed that in the interest of obtaining an independent certified public accounting firm, the audit committee will meet in the next couple of weeks to pick a firm. Members of the audit committee will meet personally with representatives of various accounting firms and make a decision on which firm to go with.

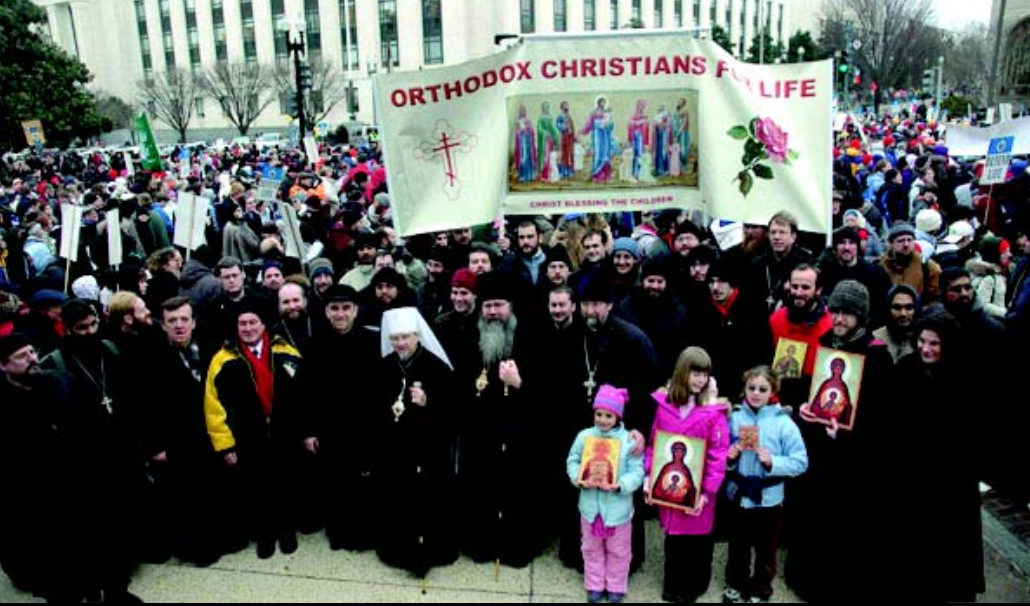
**"Fellowship of Orthodox Stewards [FOS].** FOS has been a vital part of the life the Orthodox Church in America now for many years, and it is important to acknowledge this importance and to keep it alive. Due to the financial difficulties in the Church over the past couple of years, the contributions from FOS members reached an all-time low. Beginning with the new year, it is my intention to start visiting as many parishes and deaneries as possible and explain first hand what we are doing to correct the internal control deficiencies that existed in the past and to hopefully try to reestablish some level of trust.

**"Internal Controls.** It is no secret that the internal controls necessary for the Orthodox Church in America were seriously lacking; however, we are continuing to address these deficiencies. In the past month and a half, we have taken some very concrete steps forward:

*"1.] Two signature system . All invoices are now reviewed by both the chancellor and the treasurer, and both signatures are required on all disbursements.*

**Treasurer to 30**





For three decades *Metropolitan Herman, an outspoken proponent for the sanctity of life, personally has led Orthodox Christian marchers at the annual March for Life in the US capital. On January 22, 2008, the 35th anniversary of the Roe v. Wade decision that legalized abortion in the US, he and once again led faithful of all ages in affirming God's sacred gift of life.*

## Metropolitan Herman issues annual message affirming the sanctity of life

**H**is Beatitude, Metropolitan Herman, issued a statement, dated January 20, 2008, affirming the Orthodox Church's position that life is a sacred gift from God.

The statement was released to coincide with the 35th annual March for Life in Washington, DC, and the observance of "Sanctity of Life" Sunday in all OCA parishes.

The text of Metropolitan Herman's message reads as follows.

"A most moving example of praise to God for the great gift of life comes from the words of the Akathistos Hymn known as *Glory to God for All Things*. This hymn was the work of Metropolitan Tryphon [Turkestanov] – Prince Boris Petrovich – although it has also been attributed to Protopresbyter Gregory Petrov.

"Among the verses we read the following.

"O Lord, how lovely it is to be Thy guest. Breeze full of scents; mountains reaching to the skies; waters like boundless mirrors, reflecting the sun's golden rays and the scudding clouds. All nature murmurs mysteriously, breathing the depth of tenderness. Birds and beasts of the forest bear the imprint of Thy love. Blessed are you, mother earth, in your fleeting loveliness, which awakens our yearning for happiness that will last for-

ever, in the land where, amid beauty that grows not old, the cry rings out: Alleluia!"

"Through the centuries, mankind has beheld the beauty of the world, the sights and sounds and all that the senses take in, with a deep joy and gratitude to be alive. The above words reflect this sentiment in picturesque and poetic language. However, they also remind us that all we perceive in the world is a reflection of the beauty of the heavenly realm. The beauty in the life that we live today is but a foretaste of the beauty that we will experience in the age to come.

"Our Lord and Savior Jesus Christ, the Good Shepherd, said that He has come to His sheep, 'that they may have life, and that they may have it more abundantly' [John 10:10]. What a blessed gift! But with each gift comes responsibility. As human beings, given the gift of life by God – life in His very image and likeness – we must strive to honor and preserve human life at all times. This is nowhere more crucial than with the lives of those who have little or no voice in our society. We have seen how millions of unborn children, with no possibility to speak out for themselves, have been lost. We fear for the chronically ill, the elderly, and others whose lives are deemed to be with-

**Life to 20**

## Special investigating committee concludes fourth meeting

**T**he Special Investigating Committee, established at the October 2007 joint session of the Holy Synod of Bishops and the Metropolitan Council, held its fourth meeting in East Norwich, NY, January 24-25, 2008.

Chaired by His Grace, Bishop Benjamin of San Francisco and the West, the committee conducted six interviews and examined 15 items entered as exhibits. At present, the committee has identified up to 20 individuals, including clergy, laypersons, and outside vendors, it wishes to interview. In their ongoing investigation, committee members will conduct additional interviews and document reviews in a series of additional meetings scheduled through June 2008.

At the committee's first meeting by teleconference in early November 2007, communication, confidentiality, focus, and planning guidelines to facilitate its work were established. At a second meeting in East Norwich, NY November 30-December 1, investigative guidelines and procedures were reviewed and a preliminary investigation plan was established. Numerous documents were reviewed and eight broad categories of additional documentation, including records, minutes, rosters, business records, attorney generated materials, and reports from various OCA bodies and offices that warrant further review, were identified.

At the third meeting in early January 2008, conducted by teleconference, members reviewed potential legal advisors, developed and partially implemented a strategy for securing needed documents; and drafted questions to be asked of witnesses.

"The committee is determined to fulfill its mandate as thoroughly and promptly as possible," said the Very Rev. Andrew Jarmus, OCA director of ministries and communications. "Consequently, it is premature to target a date for the completion of the investigation, which could require the remainder of 2008. It is important that the OCA as a whole recognize the enormity of the investigation's scope."

**Investigation to 20**

## ■ Holy Apostles Mission, Mechanicsburg, PA

Under the guidance of Fr. Timothy Hojnicky, Holy Apostles has grown rapidly to 65 adults and 25 children.

## MEET THE MISSIONS

## ■ St. Christina of Tyre Mission, Freemont, CA

St. Christina's has grown to 38 adults and 14 children under the guidance of Fr. Michael Anderson. It's biggest challenge is its location – in an extremely "pricey" area – although the faithful hope to procure a "home of their own" in the near future.

## ■ St. Herman of Alaska Mission, Fairbanks, AK

Initially founded in 1977, St. Herman's finally began to grow with the assignment of its full-time rector, Fr. Mikel Bock. The mission now counts 55 adult members and 29 children.

## ■ Christ the Savior Mission, Stafford, VA

With a current membership of 47 adults and 22 children, Christ the Savior Mission is in the middle of a rapidly growing area and has exclusive use of a rented church. Further growth is anticipated under the guidance of its new rector, Fr. Michael Sekela.

## ■ Holy Cross Mission, Greensboro, NC

Also located in a rapidly growing area, Holy Cross attracted a membership of 41 adults and 21 children during its first year alone under the guidance of Fr. Christopher Foley.

## ■ Holy Ascension Mission, Olympia, WA

Located in the state capital, Holy Ascension has grown to 28 adult members and 19 children under the direction of Fr. Athanasius Shaw. Prospects for ongoing growth are excellent.

# MISSION possible

**A**s a result of a \$60,000.00 gift from an anonymous donor, six missions of the Orthodox Church in America will receive Church planting grants in 2008.

"Initially, due to the low response to the 2007 OCA charity appeal, only two missions – Saint Herman of Alaska, Fairbanks, AK, and Saint Christina of Tyre, Fremont, CA – were slated to receive grants in 2008," said the Rev. Eric G. Tosi, chair of the OCA's Department of Evangelization. "Having learned this, the donor felt the need to focus on funding upstart missions as 'fun-

damental to the life of the Church.'"

Meanwhile, Holy Ascension Mission, Mount Pleasant, SC, successfully completed the third and final year of its grant at the end of 2007. The mission's faithful are looking forward to the consecration of their new church building.

Planting grants are used exclusively to provide salaries for full-time mission priests. Each granted mission receives \$15,000.00 annually for up to three years. The missions they serve must match this amount.

"By providing funding to pursue full-time ministry, mission priests are free to devote all of their energies to 'growing' their communities

**At St. Christina of Tyre Mission,** Freemont, CA, Fr. Michael Anderson performs yet another baptism!







## HELP THE MISSIONS

Log on to [www.oca.org/News.asp?ID=1447&SID=19](http://www.oca.org/News.asp?ID=1447&SID=19)

**Left/** In the shadow of their new church, Fr. John Parker and the faithful of Holy Ascension Mission, Mt. make a procession. In the background is their recently constructed church.

**Below/** Faithful of Christ the Savior Mission, Stafford, MD, worship with their new rector, Fr. Michael Sekela.

instead of engaging in outside employment,” Father Eric added. “Statistics show that missions with full-time pastoral leadership grow and transition to parish status far more rapidly than those who receive sporadic visits from priests.”

Funding for the grants comes exclusively from contributions to the OCA’s annual mission appeal.

“When the response to the annual appeal falls short, as it did in 2007, mission priests must find alternate ways to fund their ministries, which takes time away from ‘growing’ their communities,” Father Eric explained. “The more full-time mission priests to whom we can provide funding, the faster the missions they serve can establish themselves.”

Additional information and applications for planting grants may be obtained on the OCA web site at [www.oca.org/PDF/Evangelization/2007churchplantinggrant.pdf](http://www.oca.org/PDF/Evangelization/2007churchplantinggrant.pdf) or by contacting Fr. Eric at 702/898-4800 or [evangelization@oca.org](mailto:evangelization@oca.org). ■

**Choir members** lead the community in singing praises at St. Herman of Alaska Mission, Fairbanks, AK, which is served by Fr. Mikel Bock.





# 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. Dmitry Grigorieff

**WASHINGTON, DC** – The Very Rev. Dmitry Grigorieff, 89, dean emeritus of Saint Nicholas Cathedral here, fell asleep in the Lord on December 8, 2007, after a prolonged illness.

The son of Dmitry Dimitrievich Grigorieff, the Russian governor of Sakhalin and member of the central board of the Russian Red Cross, Father Dmitry was born in England in 1919, one year after his family fled their homeland during the Russian Revolution. Shortly thereafter, his family relocated to Japan, where he was baptized. After the Russian Civil War, the Grigorieff family moved to Latvia, where he studied at the Orthodox Theological Institute.

As a British citizen, he was evacuated to Australia during World War II. From 1943 until 1944, he served in the Pacific fleet of the British Merchant Marines. During the final year of the war, he moved to the US and served in the Office of War Information, New York, NY. After the war, he received a master degree in linguistics and comparative literature from Yale University. Later, he received a Ph.D. in Slavic studies from University of Pennsylvania and completed studies at Saint Vladimir's Seminary.

In 1959, he began teaching Russian language and literature at Georgetown University. In 1964, he was named a full professor, a position which he held 1989. Earlier, he had taught Russian at the Army Language School, Monterey, CA, and at Columbia University. He also lectured in Church history and taught Church Slavonic at Saint Vladimir's Seminary.

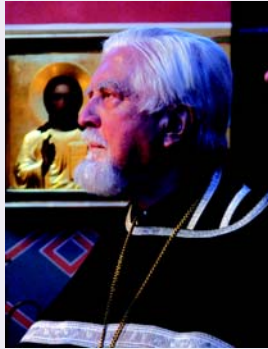
After his ordination to the priesthood in 1969, Father Dmitry was assigned second priest at Saint Nicholas Cathedral, where he introduced English-language services. In 1986, he was named dean of the cathedral. He retired from active ministry in 1998.

Father Dmitry maintained ties with the Church in his homeland, even when suppression was the official policy of the Soviet Union. He composed works on religion and literature in Russian and English. His most recent work, *Dostoevsky and the Church*, was published in Moscow in 2002. For his dedicated service to the Church, he was awarded the Order of Saint Innocent from His Holiness Patriarch Aleksy II of Moscow – the first American priest to receive this honor. He also was awarded the Orthodox Church in America's Order of Saint Innocent and the Order of the Holy Equals-of-the-Apostles Cyril and Methodius by the Orthodox Church of Czechoslovakia.

Father Dmitry was preceded in death by his wife, Galina, who fell asleep in the Lord in 1998.

His Beatitude, Metropolitan Herman, presided at funeral services at Saint Nicholas Cathedral on December 14 and 15, 2007. Interment followed at Rock Creek Cemetery, Washington, DC.

May Father Dmitry's memory be eternal! ■



## The Very Rev. Casian Fetea

**ELMHURST, NY** – The Very Rev. Casian Fetea, 54, pastor of the Nativity of the Ever-Virgin Mary Church here and dean of the Atlantic Deanery of the Romanian Orthodox Episcopate, fell asleep in the Lord after suffering a massive stroke on December 28, 2007.

Born in Brusturi, Bihor, Romania on September 6, 1953, Father Casian graduated from the Theological Seminary in Caransebes in 1973. He completed studies at the Theological Institute in Bucharest in 1978, from which he also received a Master in Theology degree in 1982. In 2003, he received a Ph.D. from the Bucharest University Faculty of Orthodox Theology.

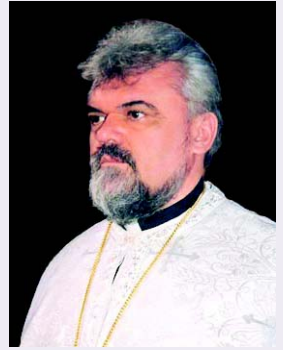
After his ordination to the priesthood in 1976, Father Casian served parishes in Romania until he immigrated to the US in 1986. He served Saint John Church, Salem, OH from 1986 until he was appointed to the Elmhurst parish the following year.

Father Casian spearheaded the construction of the Elmhurst parish's present church, an excellent example of Romanian ecclesiastical architecture. Among the many awards he received was the right to wear the patriarchal cross.

Father Casian's wife, Preoteasa Maria, fell asleep in the Lord in 1989. He is survived by his brother, the Very Rev. Adrian Fetea, and other family members in Romania.

His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate, presided at funeral services in Elmhurst January 2-3, 2008. Interment followed at Cypress Hills Cemetery, Brooklyn, NY, where Father Casian was laid to rest next to his wife and mother Florica.

May Father Casian's memory be eternal! ■



## Igumen Gennady [Eykalovich]

**SOUTH CANAAN, PA** – Igumen Gennady [Eykalovich], 93, fell asleep in the Lord at Saint Tikhon's Monastery here the morning of January 10, 2008.

Born in Pinsk, in what is today Belarus, on September 11, 1914, he received a master degree in economic studies in Warsaw. From 1940 to 1942, he was imprisoned in a Soviet concentration camp in Siberia. After his release from prison, he served in the Second Polish Corps, Eighth Allied Army, in Italy until 1945. After World War II, he worked in England with the Polish Resettlement Corps, a unit that helped Polish soldiers unwilling to return to communist Poland transition into life in the west.

From 1948 he received monastic tonsure and began studies at Saint Sergius Orthodox Theological Institute, Paris, France. He was ordained to the diaconate in 1949 and to the priesthood the following year.

After completing his studies in 1953, he relocated to the US, where he taught Old Testament, dogmatic theology, philosophy,

**In Memoriam to 26**



## Humanitarian Aid

### In this section

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## 10,500 expressions of love!

Some 450 parishes, FOCA chapters, organizations, and individuals donated nearly \$43K to brighten the holidays for needy children around the world

Arlene Kallaur

**T**he Orthodox Church in America's annual Christmas Stocking project made it possible to send 10,500 filled holiday stockings and equivalent gifts to orphans, sick, and needy children in Albania, Belarus, Georgia, Poland, Russia, and Slovakia, and to three orphanages in Mexico. Approximately 450 parishes, FOCA chapters, organizations and individuals donated almost \$43,000.00 to this year's project – the 14th in the history of the OCA.

Due to better cooperation from Albania's customs offices, *Diakonia Sociale*, the charitable arm of the Orthodox Church in Albania, received filled stockings for the first time, while the Rev. Antonio Perdomo of Saint George Church, Pharr, TX, and members of his parish youth group delivered stockings to a girls' orphanage in Mexico. Saint Innocent Orphanage for Boys and the La Gloria Orphanage for Children, both in Tijuana, Mexico, received stockings delivered by the staff of the California-based Project Mexico.

Tatiana Soldatenko, director of the House of Mercy Orphanage and Old Age Home, Minsk, Belarus, wrote, "All the boxes arrived safely. A special thanks for the icons. The children will be very happy with the gifts. We send heartfelt thanks to you, and

to all who have worked and donated to this major undertaking that you do for the children of the world. It would be difficult to over-exaggerate its value."

Church schools, youth groups, and FOCA junior chapters sponsored a variety of events to raise funds. The youth group at Holy Trinity Cathedral, San Francisco, CA, sponsored a spaghetti dinner to raise funds, while Church school students at Saint Herman Church, Shillington, PA, held a scrambled egg and sausage breakfast. Students from Saint Michael Church, Old Forge, PA, held a bake sale. Children at Saint Nicholas Church, McKees Rocks, PA, donated 100 pair of stockings, along with toothbrushes and toothpaste. This year's top three donors – Archangel Michael Church, Broadview Heights, OH; Holy Trinity Church, Detroit, MI; and Holy Trinity Church, Randolph, NJ – also hosted bake sales and luncheons.

*Junior "O" Club members from Holy Trinity Church, Randolph, NJ, like many other FOCA chapters, held a successful bake sale to raise funds for the Christmas Stocking Project.*



*A ministry of love. Fr. Andrew Jarmus and Arlene Kallaur join clients at Long Island's Retarded Children's Vocational Training Center, who annually fill stockings that are sent to needy children around the world through the OCA's Christmas Stocking Project.*



Clients at the Retarded Children's Vocational Training Center, Freeport, NY, filled and assembled the stockings. John Korello of Bayonne, NJ, faithfully strapped all of the boxes, while the Very Rev. Andrew Jarmus, OCA director of ministries and communications, blessed the boxes before they were shipped.

Many thanks to all who offered donations, large and small, to make the Project a success in contributing to the greater happiness of thousands of children less fortunate than our own. Their families and caregivers have felt the bond of active Orthodox Christian love across the thousands of miles that separate us. ■

## Youth & Young Adults

### Real pilgrimage

#### OCF's Real Break goes to Constantinople

**O**rthodox Christian Fellowship, the pan-Orthodox campus ministry sponsored by the Standing Conference of Canonical Orthodox Bishops in the Americas, will host a "Real Break" pilgrimage to the Ecumenical Patriarchate in Constantinople, Turkey March 8-15, 2008.

Led by His Grace, Bishop Savas of Troas, chancellor of the Greek Orthodox Archdiocese of America; the Rev. Mark Leondis, OCF board chairman; and the Rev. Kevin Scherer, OCF executive director, the visit will be open to 15 students looking for an alternative to the usual "spring break" venues.

"This is an historic trip for OCF and unique in that it is designed not only to have a service component, but also to demonstrate the struggle for religious freedom in light of constant persecution," said Father Mark. "This Real Break could not have been possible without the assistance of the Order of Saint Andrew the Apostle, Archons of the Ecumenical Patriarchate, who have been championing this important issue for years."

The trip will provide Orthodox students with a deep understanding of the present struggle, the theology, and tradition behind the mission and vision of the Ecumenical Patriarchate; and the importance of its leadership in the world, added Father Mark.

Real Break provides college students with short-term mission trips or service projects that foster deep fellowship and spiritual growth through life transforming experiences. This year, OCF is offering 14 trips to various locations all over the globe.

OCF supports over 260 local chapters on campus throughout North America and involves thousands of college students through its programming, including the college conferences and Real Break. Additional information on OCF programs can be found at [www.ocf.net](http://www.ocf.net), or by calling 800/919-1623 toll free. ■

*His All-Holiness Ecumenical Patriarch Bartholomew, pictured at his residence in Phanar with an international group of Orthodox university students in 1998, will welcome US Real Break participants in March 2008.*



### College students celebrate New Year at monastery

**ELLWOOD CITY, PA** – Four dozen college students and alumnae from around the US ushered in the new year with the nuns of Monastery of the Transfiguration here.

The students attended the Vigil for the Feast of the Circumcision and St. Basil on the evening of December 31, celebrated by Fr. Thomas Hopko, after which they enjoyed dinner and sang Christmas carols from around the world. At 11:00 p.m. they chanted an Akathistos and literally rang in the new year on the monastery bells.

On the morning of January 1, they joined the nuns for the celebration of the Divine Liturgy.

"I am extremely grateful for all the hard work that the nuns did to provide us with a haven from the cares of the world, as well as a time of peace and fellowship with one another and with God," said one of the participants.

A CD recording of the Akathistos sung on New Year's Eve is available for \$8.00 postage paid from the Monastery Store, 321 Monastery Lane, Ellwood City, PA 16117. ■

#### Life from 15

### Sanctity of Life

out 'quality.' We must speak out for these people whose lives are no less precious and bear no less ontological 'quality' than our own, because all humanity is created for life, by Him Who is the Giver of Life.

"Let us involve ourselves in acts that honor the fundamental sanctity of life. 'With one heart and one mind' let us pray daily that those who hold the lives of others in their hands might be moved to cherish and protect them rather than take them away. Let us reach out to comfort those who have fallen victim to a culture that regards human life as disposable, offering them a sign of God's mercy and the hope of reconciliation. In this manner, let us strive always to be living examples of that joyful life so abundantly given to us – life that, although originating in this world, has as its fulfillment the radiance of God's Kingdom. ■

#### Investigation from 15

### Investigation continues

Other committee members include the Very Rev. John Tkachuk, the Very Rev. Philip Reese, Dr. Faith Skordinski, and Dr. Dmitri Solodow. Julia Azrael was appointed legal counsel, while Bernard Wilson serves as investigative consultant. ■



## Outreach Ministries

### Lending a hand in Harlem

Long Island parishioners give homeless time, food, and the gift of self

**F**aithful from Holy Trinity Church, East Meadow, NY, and their pastor brought the hope of the new-born Christ to the residents of Harlem, NY's Emmaus House on the Sunday before Christmas while witnessing firsthand the ongoing ministry the Orthodox Christian agency offers some of the city's neediest residents.

"While the texts and music of the pre-Nativity Vespers we celebrated made an impact on Emmaus House residents, it was we who were deeply touched by the stories they shared of overcoming personal difficulties with assistance from Emmaus House," said the Rev. Martin Kraus, Holy Trinity rector.

Located at 160 West 120 Street in the heart of Harlem, Emmaus House was founded in the 1960s by the Rev. David Kirk as a mission to meet the needs of local residents. Providing food, temporary shelter, and social services, Emmaus House affected the lives of many in the community. After Father David fell asleep in the Lord in May 2007, board members began crafting plans to ensure the continued assistance for former drug and alcohol



Long Island faithful lead Emmaus House residents in singing Christmas carols.

addicts to find their way back into society. Board members include Dr. Albert and Julia Raboteau, and "graduates" of Emmaus House, Darryl Wood and Luis Centeno.

"Father David spent his lifetime working with people," said the Rev. John Garvey, also a member of Emmaus House's board. "Recognizing the importance of his work in these neighborhoods, I wanted to ensure his legacy continues."

Working with other Emmaus House board members, Father John began spreading the word about the institution and its needs. When he spoke with local clergy, Father Martin was one of the

**Outreach to 26**

## Chaplaincies

### Air force chaplain retires

**T**he US Air Force Chief of Chaplains, Major General Charles C. Baldwin, recently conducted a retirement ceremony in the historic Chapel #2 at Bolling Air Force Base, Washington, DC, honoring Colonel John W. Stefero, who retired from the US Air Force Chaplaincy after over 28 years of service.

Father John was presented with the Legion of Merit medal, First Oak Leaf Cluster, for meritorious service as Chief of the Plans and Programs Division for the Office of the Air Force Chief of Chaplains from 19 June 2006 through 5 October 2007. The citation lauded him for "developing and implementing the \$450,000.00 global Chaplain Service Summit for 250 key leaders and speakers, for guiding the \$500,000.00 Supporting Warfighters and Families ministry program impacting 150,000 airmen and families across the Air Force, and for overseeing the first-ever Air Force Memorial Service for the new Air Force Memorial attended by the Secretary of the Air Force and the Air Force Chief of Staff."

Father John was the first Orthodox military chaplain to serve as a command chaplain at the headquarters level. He was the command chaplain of Air Education and Training Command in San Antonio, TX, from 2003-2006. He also was the first Orthodox chaplain to serve as a command chaplain of a joint and unified command (multi-service and multi-national command). He served in this capacity when he was the command chaplain for the



Matushka Denise Stefero receives Certificate of Appreciation "for her commitment and numerous contributions in support of her spouse" – on right – from Maj. Gen. Charles C. Baldwin.

US European Command in Stuttgart, Germany from 2000 through 2003.

On 9/11, Father John was in the Pentagon when it was attacked. He and other chaplains provided comfort and counsel to the injured, for which they were acknowledged by the Secretary of Defense. He also served at the AF Chaplains' School in Alabama; as the Orthodox chaplain at Ramstein AB, Germany; and at other bases in California, Nevada, Florida, and Colorado. ■

## “Who can tell me...?”

### Using questions to enhance interest

Valerie Zahirsky

It may surprise us to learn that, according to researchers, the average public school student, during his or her years of education, has been asked more than one million questions!

As church school teachers, we too ask a lot of questions. But there are ways to help ensure that our questions – especially if we are working with adolescents – lead to real learning. Here are some suggestions.



**Give students enough time to answer questions.** Sometimes, when a silence follows a question, we are quick to “fill it in” by answering the question ourselves, or by saying something to “prompt” students to answer. But students need time to think through their answers. Even though three to five seconds may seem like a long time to wait for a response, that’s how long experts tell us to wait – at a minimum. It takes patience on the part of a teacher, but practice will help us learn to wait, and to give students time to think things through.

**Get everyone involved.** In every class, there’s one student who insists on being called on to answer every question – even before the teacher has finished asking the question! Try to involve all students in answering, not just the reliable volunteers. Even those students who don’t volunteer will gain from answering questions, and will get practice in oral communication skills.

**Plan ahead.** Be aware of the fact that questions need to be planned if they are to be really effective. When questions are planned, they will have direction and structure. Students are more likely to be engaged, and the class session will flow more smoothly than if the teacher has to take time to think of ques-

tions. Additionally, planning questions can help teachers challenge students to think deeply. “Thought questions” take time to formulate. Of course, time should be allowed for spontaneous questions that result from things students bring up during class.

**“Can you tell us a bit more?”** Encourage students, when possible, to expand on the answers they give to questions. For example, in talking about the life of Saint Simeon the Stylite, the class might discuss the fact that from his pillar he counseled people, healed the sick, settled quarrels, and performed miracles. One other fact of his life is that, when his superiors told him to come down from the pillar, he did so at once. A teacher could leave this fact as it is, or could ask, “Why did Saint Simeon come down from his pillar and give up doing all the good things he was doing there?” Then the teacher could help students get to the realization that obedience was a very important part of the saint’s life. This could then be related to the obedience that is also part of the life of modern monastics. In this way the simple facts of the saint’s life are expanded to find deeper and broader meanings.

**Tone and body language.** Be aware of the tone and inflection of voice used in asking questions. Notice the difference in meaning that the following sentence can have when different words are emphasized.

- What do you *think* this word means?
- What *do* you think this word means?
- What do *you* think this word means?
- What do you think *this* word means?

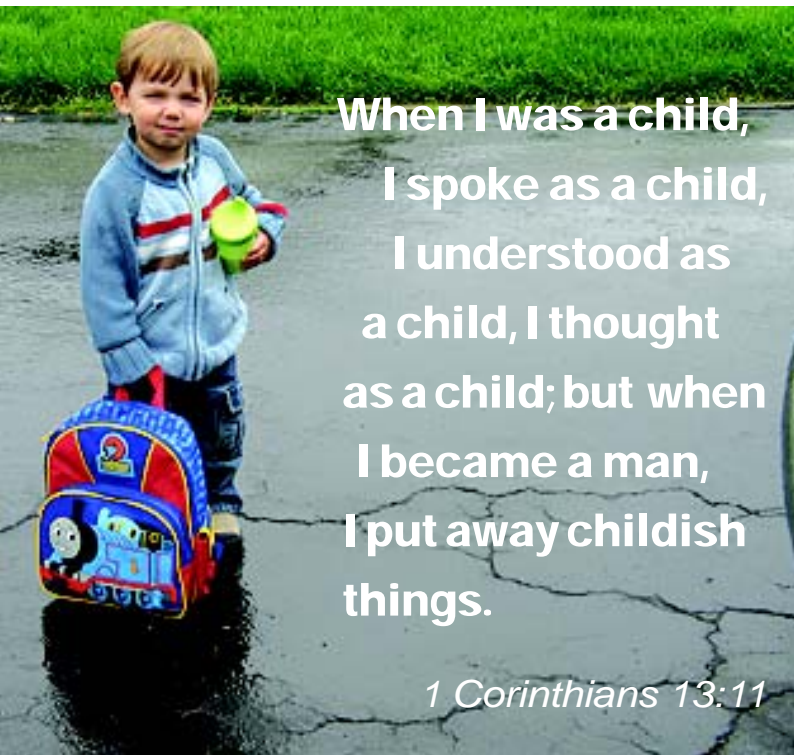
The tone of voice, inflection, and emphasis we use is very important. So are our facial expressions and body language. We’ve all had the experience of being “frozen” by the frown, or smirk, or slouch, or bored expression, of someone we are talking to. (Even worse is the furtive glance at the wall clock or the “big sigh!”) How much better it is to give our students an encouraging, attentive expression and a sincere smile.

**Use “friendly wording”** in posing questions. For example, rather than saying, “Name the three apostles who were with Christ at the Transfiguration,” which can sound like a command, a teacher can ask, “Who were the three apostles with Christ at the Transfiguration?” Like the tone of voice and facial expressions we use, our wording can help students be ready and willing to respond to the questions we pose.

**Using “hooks.”** Use questions to which students may not be able to respond as a “hook” to stimulate interest in a new topic. For example, a teacher who plans to start a study of women in the Bible might ask, “Who stopped the armies of King David from attacking a whole group of people?” The answer is Abigail (see 1 Samuel 25: 2-35). Students will be intrigued to learn that it was a woman who did this, in a very clever way. Or ask “hook” questions that reflect your students’ experiences. For example, a teacher who plans to engage in a discussion on judging others might ask, “has anyone ever judged another person by the style of his or her clothing?” After listening to the students’ answers, focus the discussion on what Christ says about judging others.

Questions are an important part of our ministry with children and adolescents. With some effort, we can make them a part of a class session that they will look forward to and take part in with enthusiasm and confidence. ■





**When I was a child,  
I spoke as a child,  
I understood as  
a child, I thought  
as a child; but when  
I became a man,  
I put away childish  
things.**

*1 Corinthians 13:11*

## Why we should let kids be kids!

### Delighting in the gift of childhood

**N**ot long ago, I was standing in the checkout line at K-Mart when the three-year-old in front of me began to melt down. He wanted one of those colorful, nutritionally questionable, snacks strategically – and purposely – placed at a child’s eye level.

His mother told him he couldn’t have it. So he begged, whined, sobbed, bargained, spat, and publicly announced, “you don’t love me, mommy!”

His mother stood her ground. Sensing that he wasn’t going to win, he pulled out the “final solution” in every toddler’s arsenal of manipulative techniques: he threw a tantrum. Clearly at the end of her rope, the mother lashed out, “Would you PUL-EEEZE act your age?!”

I couldn’t stop myself from tapping her on the shoulder and saying, “He *is* acting his age!”

“Ex-CUUUSE me, sir,” she glared. “This is really none of your business.”

“I fully acknowledge that,” I responded. “I’m merely pointing out that he *is* acting his age.”

“Well, he needs to grow up,” she retorted.

“He will, in due time,” I replied. “But for now, he’s a three-year-old acting like three-year-olds act in this kind of situation.”

“Well, he shouldn’t act like this,” she snapped as she dragged her son, who surely would be sentenced to a 20-year time-out when he got home, from the store.

We live in a curious time, one in which we so often and so unconsciously deprive our children of their right to be children. We’re told that plopping our infants in front of a “Baby Einstein”

DVD will make them smarter – or, at least, give them an “edge” over their future pre-school peers. We organize their every waking moment with play dates with the “right” neighbors, calm them down with Mozart and Beethoven symphonies, introduce them to computers long before they can utter a simple sentence, and keep them permanently germ-free with a wide array of disinfectants and anti-bacterial soaps, sprays, spritzes, and towelettes designed to route out the evils lurking in the sandbox – which we don’t let them play in lest they get dirty.

There are even those who believe that permitting children to role play or fantasize can affect them in a less-than-positive manner. A few months ago, a parishioner told me about a neighbor who would no longer allow her daughter to play with hers because she discovered that they had been playing hospital. Since they weren’t really nurses and their dolls weren’t really sick, the neighbor reasoned, such “unrealistic fantasy” could have a “negative impact on my child’s ability to discern reality from fiction.”

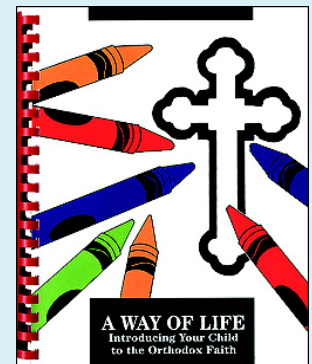
Say what??!!

The apostle Paul, in his first epistle to the Corinthians, writes, “When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things” [13:11]. Countless preachers have expounded on the second half of this passage, urging their flocks to live serious adult lives, to act their age, to take responsibility for their actions, and to shun the temptation to be childish. Few, however, notice that in the first half of this passage, Saint Paul acknowledges that it’s perfectly natural for children to speak, to understand, and to think like children, precisely because that’s what they are! They’ll grow up in due time, and somewhere along the line they’ll let go of their “childish things” – hopefully. But until they do, they remain what they are – or, to be more precise, what they *should be*. And it is up to us, the parents and others who inhabit the “village” it takes to raise them, to allow them to delight in precious, God-given gift of childhood. ■

## RESOURCES

### ✓ JUST FOR KIDS!

**A Way of Life** by Ann Marie Gidus-Mecera is by far **the best resource** for introducing pre-schoolers and younger children to the faith – in terms and through activities specifically designed for their unique needs and abilities! Filled with dozens of activities, stories, and projects, the book is equally valuable in the home as well as the classroom. A bargain at \$17.95, it’s available from the **Orthodox Christian Publications Center** on-line at <https://secure.oca.org/ocpc/scripts/prodView.asp?idproduct=277>. ■



## 5: Typology in St. Paul

Father Theodore Bobosh

**S**aint Paul follows Jesus' method of looking beyond the literal meaning of the Old Testament texts in order to understand their deeper meaning.

In 1 Corinthians 10:1-11, for example, Saint Paul demonstrates his own hermeneutic of typology in dealing with a text with a clear, plain, and literal meaning.

"I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same supernatural food and all drank the same supernatural drink," Saint Paul writes in verses 1-4. "For they drank from the supernatural Rock which followed them, and the Rock was Christ." Here, Saint Paul takes an historical event and, without questioning the literalness of the story, raises it to a new level of meaning. First, he sees the crossing of the sea as a form of baptism, and then he supernaturalizes the real food which they ate and drank to satisfy their need and hunger. He offers a deeper spiritual meaning to the literal events. Next, he clearly connects the events reported in the text to Christ Himself. The scripture story, understandable in a literal reading, has a deeper meaning and finds its fulfillment in Christ, in Whom we come to fully appreciate what the ancient Jews were actually experiencing and to understand the real yet future purpose of that ancient text. The ancient text helps us to understand the full meaning of Christ as *Messiah*.

In verses 5-11, Saint Paul continues with a clear typology.

"Nevertheless with most of them God was not pleased; for they were overthrown in the wilderness. Now these things are warnings for us, not to desire evil as they did. Do not be idolaters as some of them were; as it is written, 'The people sat down to eat and drink and rose up to dance.' We must not indulge in immorality as some of them did, and twenty-three thousand fell in a single day. We must not put the Lord to the test, as some of them did and were destroyed by serpents; nor grumble, as some of them did and were destroyed by the Destroyer. Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come."

The very real events referred to in verses 7-10 and straightforward morality, which can be read literally without relying on any interpretation, are now interpreted by Saint Paul for the purpose of "our instruction." To read the Old Testament text in a purely literal manner, factually or historically, would be to miss what Saint Paul sees as the importance of the scriptural text, which records what the ancients indeed experienced so that we might be instructed as Christians. Yet the text's full import is not revealed until the coming of Christ. Hence, the true purpose of the story finds its fulfillment when Christians read it, are instructed, and prepared to deal with present realities.

In Romans, we find Saint Paul again using typology as his hermeneutic for understanding the Adam and Eve story. In Romans 5:14, he writes, "Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of



Adam, who was a type of the One Who was to come." Here, Saint Paul clearly states his understanding of Adam as a *type*, a *foreshadowing* of what was to follow in Christ. The "reality" of an event lies in its corresponding fulfillment, not in the actual historical event, but in the future event which corresponds to the original type. This in no way questions the "truth" of the original event, nor does it answer the question

as to whether the original event can be understood in a purely literal manner. By using the Adam story in a typological hermeneutic, Saint Paul sees the truth of the event in its corresponding fulfillment – once again, Christ. So the Adam story finds its full meaning only in Christ, not in its historical context.

The use of typology continues in 1 Corinthians 15:22 – "For as in Adam all die, so also in Christ shall all be made alive" – and in 15:45 – "Thus it is written, 'The first man Adam became a living being;' the last Adam became a life-giving spirit." Saint Paul uses the literal Genesis text as a means of understanding Christ and His true significance in world history for all humanity.

In Galatians 3:6-9, Saint Paul writes about Abraham as a man of faith, a "type" of all men of faith: "And the scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand to Abraham, saying, 'In you shall all the nations be blessed.'" So then, those who are men of faith are blessed with Abraham who had faith" [verses 8-9]. He then goes on in Galatians 4:21-31 to interpret part of the Abraham story as an allegory, though we see in his thinking a continuation of typology, as it becomes obvious that typology and allegory do in some ways overlap as ideas. The Greek patristic writers also did not always make a clear distinction between allegory and typology.

In this passage, Saint Paul adopts allegory as his hermeneutic for interpreting the Abraham-Sarah-Hagar narrative. For him, the historical events are probably unquestionably factual, but this is not their main significance. The literal narrative serves a deeper purpose: to help Christians understand themselves by relating to the ancient story. The Genesis story, when read with the Christocentric interpretation, helps Christians understand their relationship with Jews, who do not believe in Christ, for in his explanation, a mysterious role reversal has taken place. The Jews, who were descendents of Sarah rather than Hagar, have in fact become the slave children of Hagar because, relying on circumcision and bloodline descent, they are nothing more than children of the flesh and certainly are no longer children of the spirit or of the promise, which is what Christians are who rely on faith. The Jews, who would use this same text to show themselves as children of the promise and of the man of faith, are shown by Saint Paul to in fact now be relying purely on the flesh (circumcision and blood line). Thus, the Jews have abandoned Sarah to be Hagar's children! This, for Saint Paul, is part of the stumbling block which the Jews have fallen over. In addition, in Galatians 4:27, this role reversal fulfills the prophecy of Isaiah 54:1. Thus, Saint Paul brings together two diverse scriptures – from Genesis and Isaiah – and shows that they are fulfilled in Christ and in those who believe that Christ is the fulfillment of the promises of God. Once again, Christ is the key to understanding all of the scriptures – Torah and prophecy. ■



# NorthAmerica

## UOCUSA Archbishop Vsevolod falls asleep in the Lord

**J**ust one week after celebrating the 20th anniversary of his episcopal consecration and his 80th birthday, His Eminence, Archbishop Vsevolod of the Western Eparchy of the Ukrainian Orthodox Church of the USA [UOCUSA] and titular hierarch of Skopelos of the Ecumenical Patriarchate, fell asleep in the Lord on December 16, 2007.

Born in Poland in 1927, he emigrated to the US in 1955. He was ordained to the priesthood by His Eminence, Metropolitan Andrew [Kuschak] of the Ecumenical Patriarchate's Ukrainian Orthodox Church in America [UOCA] in 1985. Two years later, he succeeded the late Metropolitan and was consecrated to the episcopacy at Holy Trinity Greek Orthodox Archdiocesan Cathedral, New York, NY, serving as the UOCA's prime hierarch through 1996. He was supportive of the invitation by the Ecumenical Patriarchate for the UOCUSA to come under its omophorion. He and the UOCUSA hierarchs, having been strongly urged to do so by the *sobors* of both jurisdictions, realized their desire to unite the two jurisdictions in 1996.



In 1997, Bishop Vsevolod was appointed ruling hierarch of the Chicago-based Western Eparchy of the UOCUSA. He was elevated to the rank of archbishop in 2000.

Archbishop Vsevolod was active in various ecumenical dialogues, and he was instrumental in organizing the Orientale Lumen conferences that have met annually since 1997. He represented the Ecumenical Patriarchate in dialogues with the Vatican and served as a member of the official Patriarchal delegation to Rome for the feast of Saints Peter and Paul in 2000. He also represented the UOCUSA in ongoing discussions with the various factions of the Church in Ukraine. As a member of the UOCUSA's Council of the Bishops and Metropolitan Council, he was especially devoted to the life of the Junior Ukrainian Orthodox League of the USA and other Church-wide ministries.

Funeral services and interment were held at Saint Andrew Memorial Church and Cemetery, South Bound Brook, NJ, on December 28, 2007.

May Archbishop Vsevolod's memory be eternal! ■

## 2008 Orientale Lumen conferences

**T**he 12th annual Orientale Lumen Conferences will be held in three different US cities in 2008.

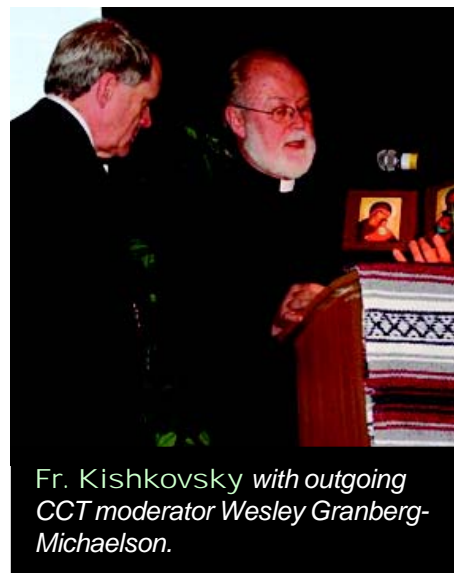
The theme of this year's conferences, "Feast Days of the Eastern Churches," will be developed by speakers representing the Orthodox Christian, Roman Catholic, Eastern Rite Catholic, and Oriental Orthodox traditions.

The Washington, DC conference will be held June 16-19, 2008. The San Diego, CA conference will be held June 23-26, 2008, while the Detroit, MI conference will be held July 7-10 at Saint John's Retreat Center.

Conference speakers include Bishop Kallistos [Ware], Oxford, England [by pre-recorded video]; Sister Vassa [Larin], Russian Orthodox Church Outside Russia, Munich, Germany; Dr. Richard Schneider, Orthodox Church of America, Toronto, ON; the Rev. Daniel Findikyan, Armenian Apostolic Church, New York, NY; and others.

The conferences are open to the public.

For more information and/or to register, log on to [www.olconference.com](http://www.olconference.com). ■



Fr. Kishkovsky with outgoing CCT moderator Wesley Granberg-Michaelson.

## Fr. Leonid Kishkovsky commissioned as moderator of Christian Churches Together

**T**he Very Rev. Leonid Kishkovsky, director of external affairs and inter-Church relations for the Orthodox Church in America and rector of Our Lady of Kazan Church, Sea Cliff, NY, was commissioned as moderator of Christian Churches Together [CCT], the first Orthodox Christian to hold the position.

Father Leonid assumed the position on January 8, 2008, during CCT's second annual meeting in Baltimore, MD. In succeeding outgoing moderator Wesley Granberg-Michaelson, general secretary of the Reformed Church of America, he becomes the first Orthodox Christian to hold the position of moderator of the organization.

Also commissioned as CCT's first full-time executive administrator during the gathering was Dr. Richard L. Hamm.

Established in Pasadena, CA, in February 2007, CCT seeks to bring together Christians from Orthodox, Protestant, and Catholic traditions for fellowship and common witness. CCT is especially active in the areas of evangelism and domestic poverty.

Father Leonid, who has represented the OCA in a number of ecumenical endeavors and agencies, is a past-president of the National Council of Churches in Christ. With the blessing of the OCA's Holy Synod of Bishops, he actively participated in CCT's establishment. ■

**Spirit from 5****Too busy to die**

for having fought the good fight of salvation and earned a place in heaven. Contrast this with the disregard we have for the bodies of our loved ones. Cremation is fashionable among humanists and other new pagans, normative for Protestants, acceptable for Roman Catholics, and impinging on us as well. Take note of the cavalier way in which “corpses” are treated once dead: the cutting up involved in the process of autopsy, and the perfunctory way the funerals take place. If we really believe what we say we do at the ending of the Nicene Creed – “I look for [or better, *yearn for*] the resurrection of the dead and the life of the world to come” – we would embrace the conclusion of this lifetime and welcome the life beyond, in which our Savior and God is waiting to embrace us with open arms. We ought to be of the same mind as the Elder Theodore, whose last words were, “Thanks be to God, thanks be to God. I see at last the shore of the sea of life in which my soul, as a small boat, has endured many storms.” ■

**Triumph from 8****A 21st century Triumph of Orthodoxy**

transformation would indeed be realized. If, every day of our lives, we put the lenten prayer of Saint Ephraim of Syria into action with intensity and humility, the tarnished image of our Creator would once again shine brightly within us. And if, at all times and amongst everyone whom we encounter, the image, the icon, of our Lord was revealed in our own loving kindness, our own patience, and our own spirit of repentance, a triumph far greater than that of the Seventh Ecumenical Council would indeed be realized.

None of us is without sin. None of us has been spared from doing battle against those things which tarnish – or worse, “smash” – the very image of our Savior within us. What a triumph of Orthodoxy we – and the world – would experience if all of us, as individuals and as the People of God, committed ourselves to a life of prayer, fasting, almsgiving, and repentance, not only during those days appointed on our calendars, but every day of our lives.

May our lenten journey lead to a new triumph of Orthodoxy in this world, even as we prepare for the ultimate triumph of faith that has been prepared for us in the life of the world to come! ■

**Pages from 11****Three councils mark anniversaries**

May the preparations for and the deliberations of the 15th All-American Council this year be inspired by the historical legacy and rich experience of past councils, particularly the three marking significant anniversaries in 2008, and may they be guided by the Holy Spirit in order to resolve the current turmoil confronting the Orthodox Church in America in a manner well-pleasing to God. ■

**Outreach from 20****Lending a hand**

first who immediately joined the efforts.

“There is so much to be done, but if each of us makes even a small contribution, we can really help Emmaus House,” Father Martin said. “Father John was an inspiration for us, helping the institution secure a grant to purchase a new van for picking up donations and delivering them to those in need.”

Holy Trinity’s parishioners are serving as a catalyst to collect food donated by other parishes and to send their donations for Emmaus House. One family purchased new chairs for the kitchen.

Despite operating costs reaching hundreds of thousands of dollars annually, Father Kirk was able to run Emmaus House with the financial support and dedication of friends. The struggle for board members now is to maintain that support and to find other funds to offset future expenses.

“Helping others was the guiding principal of Father David’s life, and he helped many people turn their lives around,” Father John said, adding, “even more importantly, it’s what Christ commanded each of us to do.” ■

**In Memoriam from 18**

logic, and psychology at Saint Tikhon’s Seminary. He also served as the seminary’s inspector from 1955 until 1959.

In 1972, Father Gennady received a canonical release from the Orthodox Church in America to serve in Europe. He returned to the US in 1982 and lived in retirement in California. In recent years, he resided in a nursing home near Saint Tikhon’s Monastery.

His Beatitude, Metropolitan Herman, presided at funeral services at Saint Tikhon’s Monastery on Saturday, January 12, followed by interment in the monastery cemetery.

May Igumen Gennady’s memory be eternal! ■

**The V. Rev. Gregory Szyrnsky**

**WEST SACRAMENTO, CA** – The Very Rev. Gregory Szyrnski, 63, rector of Holy Myrrhbearers Church here, fell asleep in the Lord on the evening of Tuesday, January 15, 2008.

Born in Poland in 1944, he began his studies at the Orthodox Theological Seminary in Warsaw in 1958. After his ordination to the diaconate and priesthood, he continued his studies at Warsaw’s Christian Theological Academy, from which he received a masters degree in Orthodox theology in 1983. His thesis explored the history of the Monastery of the Annunciation in Suprasl, Poland.

After serving several parishes in Poland, he relocated to the US and was received into the Orthodox Church in America in 1991. He has served as rector of Holy Myrrhbearers Church since 1994.

Father Gregory is survived by his wife, Valentina, and their two sons. He will be missed by his family, parishioners, and many friends.

Funeral services were held at Holy Myrrhbearers Church January 20-21, 2008.

May Father Gregory’s memory be eternal! ■

**Matushka Olga Soroka**

**MCKEES ROCKS, PA** – Matushka Olga Soroka, 81, fell asleep in the Lord on December 31, 2007, after a brief illness.

Born Olga Konik in Monessen, PA, she was the wife of the late Very Rev. Vladimir Soroka, pastor of Saint Nicholas Church, McKees Rocks, PA, who died in 2005. For 55 years, the Sorokas served parishes in Perth Amboy and Jersey City, NJ; and Coaldale, Charleroi, Ambridge and McKees Rocks, PA.

In addition to her husband, Matushka Olga was preceded in death by her parents, Michael and Mary; brothers Michael and John; and sister Margaret. She is survived by a daughter, Donya [Paul] Yewisiak; sons Michael, Leonard, and the Very Rev. Thomas [Joni] Soroka; seven grandchildren; and a great-grandson.

Funeral services were celebrated at Saint Nicholas Church, McKees Rocks, PA, January 4-5, 2008. Interment followed at Saint Tikhon’s Monastery Cemetery, South Canaan, PA.

May Matushka Olga’s memory be eternal! ■



# WorldBriefs

## GREECE

### Cancer claims life of Archbishop Christodoulos, Greece's primate

**H**is Beatitude, Archbishop Christodoulos, 69, Primate of the Autocephalous Orthodox Church of Greece, fell asleep in the Lord at his residence in Athens on January 28, 2008 after a six-month bout with cancer.

In June 2007, he had been diagnosed with cancer of the liver and large intestine. Plans for a liver

transplant were cancelled in October after it was discovered that the cancer had spread.

Funeral services were held in the Athens cathedral on January 31, ending the four days of national mourning announced by Greece's interior ministry. He was buried with full state honors.

Archbishop Christodoulos, whose controversial leadership style reinvigorated the Church of Greece and helped ease centuries of tension with the Vatican, was elected primate of the Greek Church in 1998. Upon learning of his death, Greek prime minister Costas Karamanlis issued a statement in which he called the archbishop an "enlightened cleric" who brought the Church closer to the public.

It is estimated that 97 percent of Greece's native born population have been baptized in the Orthodox Church.

In 2001, Archbishop Christodoulos hosted the late Pope John Paul II – the first pope to visit Greece in some 1300 years – despite vigorous protests from Orthodox zealots. Five years later, he visited the Vatican, where he and Pope Benedict XVI signed a joint statement calling for inter-religious dialogue and decrying abortion and euthanasia.



Born Christos Paraskevaidis in 1939 in northeastern Greece, the son of a food importer, Archbishop Christodoulos was ordained at the age of 22. He held degrees in law and theology from the University of Athens. He served as secretary of the Greek Church's Holy Synod during the 1967-74 military dictatorship and was elected

and consecrated to the episcopacy after the junta's collapse. He served as bishop of the central Greek city of Volos until he was elected to succeed the long-ailing Archbishop Seraphim of Athens and All Greece in April 1998. In contrast to his predecessor, who was rarely seen in public, Archbishop Christodoulos made daily TV appearances, toured schools and churches, established Church web sites and radio stations, and spoke openly on a variety of controversial social and religious issues. He was routinely named the nation's most popular public figure in opinion polls, despite demands for his removal by his detractors in the Church and the media after several senior hierarchs were accused of embezzling funds, engaging in sexual liaisons, and even trial-fixing in 2005. After publicly apologizing for not containing the scandal, he survived a no-confidence vote in the Holy Synod by a 67 to one margin.

A message of condolence on behalf of the Holy Synod of Bishops, clergy, and faithful of the Orthodox Church in America was sent to the Holy Synod of the Church of Greece by His Beatitude, Metropolitan Herman, upon learning of the archbishop's repose ■

## KENYA

### Orthodox faithful suffer in civil unrest

**O**rthodox Christians in Kenya were not spared in the civil unrest that rocked Kenya in late December 2007 in the wake of contested presidential elections between incumbent President Mwai Kibaki and challenger Raila Odinga.

In a telephone interview with the Rev. Martin Ritsi, executive director of the St. Augustine, FL-based Orthodox Christian Mission Center, His Eminence, Archbishop Makarios of Kenya noted that the homes of many Orthodox Christians in Kibera – a vast slum near Nairobi, the nation's capital that became a flash point for much of the violence – had been burned, sending the area's displaced residents to seek safety within the confines of Kibera's Saint George Orthodox Church.

Archbishop Makarios added that the homes of several Orthodox priests had been torched by angry mobs. Some of these priests and their families took refuge in Nairobi's Makarios III Patriarchal Seminary, which had been closed temporarily when the conflict erupted.

It was also reported that the Orthodox Church of the Holy Virgin in Nakuru had been completely destroyed in ongoing violence.

"Many people, still afraid to travel, are staying in their homes," according to an OCMC press release dated January 17, 2008. "The thousands who have lost their homes are staying anywhere they can, including churches and parks."

In response to the ongoing conflict, OCMC issued an appeal for funds to help the suffering Kenyans, regardless of their tribal or religious affiliation, on behalf of all Orthodox Christians in North America. Funds are needed to provide a ongoing stream of food and medicine. Donations may be sent to the OCMC Kenya Crisis Collection, PO Box 4319, St. Augustine, FL 32085-4319.

OCMC is a non-profit organization commissioned by the Standing Conference of Canonical Orthodox Bishops in the Americas. ■

## Classics from 6

### The human icon

viduals” in “mutually fulfilling relationships.” The Godhead is rather three divine persons in a perfect unity of being and life, the content of which is Love.

Human beings can be “individuals” if they choose, with all kinds of “relationships.” But if they do so choose, to use the language of the Bible, they choose death and not life, curse and not blessing [Deuteronomy 30:20]. In an act of metaphysical suicide, they destroy themselves in their self-contained, self-interested isolation, which is the very image of hell.

When we live in God’s way, we live in communion with others. We are members of one another [Ephesians 4:15]. We are not our own; we belong to one another [1 Corinthians 6:19]. We love our neighbor as our self because he or she is our very self. We find our self in the other through an act of self-emptying, self-denying love. This is our very nature, made this way by God, Who finds and fulfills His own divine self in this same way. We can doubt or deny this basic truth, but only to our destruction and death.

Human beings are icons of God not only as persons in communion with other persons, but also as persons created to be male and female, men and woman. Gender difference is part of our human nature as made in God’s image and likeness. The does not mean that there is gender in God. God is not male or female. He is not a man or a woman. Indeed, God is not even a “being,” if we think of Him as being the way we are in our created existence. As Saint Gregory Palamas put it, “If God is being, I am not; if I am being, God is not.” By this, he meant that we cannot speak of the uncreated God and the created world in the same way, using the words in the same sense. But the Scriptures do say that God made us male and female in His own image and likeness, thus indicating that our sexuality is at the very heart of our being made for loving communion in imitation of the Godhead [Genesis 1:26-27].

The first “no good” from the mouth of God in the Bible is when He looks at Adam alone. All that God makes is very good. But man alone is no good: “It is not good for man to be alone” [Genesis 2:18].

So God puts Adam into a deep sleep and takes woman from his side as flesh of his flesh and bone of his bones, the completion of humanity and perfection of the icon – the prefiguration of Christ and the Church, the new Adam and Eve who are “one flesh” in the mystery of God’s Kingdom.

There is nothing essential to human nature that does not belong equally to men and women. And there is nothing in the redeemed humanity of Christ and the Church that is not equally the possession of women and men. This is the meaning of Saint Paul’s famous statement that “in Christ there is neither Jew nor Greek, slave nor free, male nor female,” but that we are “all one in Christ” [Galatians 3:28].

According to the old covenant law, there were radical differences between men and women in their relationship to the Lord, just as there were fundamental differences between Jews and Greeks, slaves and freemen. But as the Orthodox sing during the baptismal service and in the most festive eucharistic liturgies, “As many as have been baptized into Christ have put on Christ” [Galatians 3:27].

In the new covenant in Christ, the age of the “new creation” in the Messiah, there is the same calling, the same mission, and the same judgment for all – even though there is not the same function and ministry in those aspects of life which are specifically masculine and feminine, such as fatherhood and motherhood in families and Church communities. In Christ and the Church, we know who we are as men and women. We know why we are made, and why we are made as we are in our masculine and feminine creaturely forms of existence. We know our task and our calling. We know our destiny as creatures.

We know these things because in Christ and the Church, by the power of God’s Spirit, we know God Himself: the Source, Ground, and Goal of our being and life – the very Life of our life – in Whose image we are made as icons of God.

This is the message of the Seventh Ecumenical Council. It is the

message we receive every time we see and venerate an icon of Christ, his Mother Mary, or any of God’s saints, who love and are loved with divine perfection. ■

## Lent from 9

### The gift of Great Lent

hatred or assassination, or something similar. It is just that we exist as if we are completely out of each other’s lives, out of each other’s interests, out of each other’s love. Without having repaired this relationship, there is no possibility of entering into Lent. Sin – whether we call it “original” sin or “primordial” sin – has broken the unity of life in this world. It has broken time, and time has become that fragmented current which takes us into old age and death. It has broken our social relations. It has broken families. Everything is divided and destroyed. But Christ has come into the world and said, “and I, when I am lifted up from the earth, will draw all men to myself” [John 12:32].

It is impossible to go to Christ without taking with me the essential. It is not the abandonment of everything as we go to Christ; it is finding in Him the power of that resurrection: of unity, of love, of trust, of joy, of all that which, even if it occupies some place in our life, is at the same time so minuscule. It is tragic to think that from churches, from seminaries, what comes to heaven are complaints – being tired, always something not going right. You know, sitting in my office from time to time, I am admiring people for inventing new “tragedies” every half hour.

But we are Christ’s, and Christ is God’s. And if we had – because we know – just a little bit of that which would bring us together, we would replace all my little offenses with even a little amount of that joy. That is the forgiveness we want and ask God to give us, because if there is a strict commandment in the Gospel, it is that commandment, “if you forgive... your heavenly Father also will forgive you, but if you do not forgive... neither will your Father forgive” [Matthew 8:14-15]. So, of course, it is a necessity. But the now of that, I repeat it once more, is to be horrified by the fragmentation of our own existence, by the pettiness in our relationships, by the destruction of words, and by the abandoning of this reverence.

Now we have to forgive each other, whether or not we have any explicit sins or crimes against each other. That reconciliation is another epiphany of the Church as the Kingdom of God. We are saved because we are in the Body of Christ. We are saved because we accept from Christ the world and the essential order. And finally, we accept Christ when we accept each other. Everything else is a lie and hypocrisy.

So, fathers, brothers, sisters: let us forgive one another. Let us not think about why. There is enough to think about. Let us do it, right now. In a kind of deep breath, say, “Lord, help us to forgive. Lord, renew all these relationships.” What a chance is given here for love to triumph, for unity to reflect the divine unity, and for everything essential to return as life itself. What a chance!

Is the answer we give today yes or no? Are we going to that forgiveness? Are we gladly accepting it, or is it something which we do just because it is on the calendar? This is the crucial moment. This is the beginning of Lent. This is our spring “repair” because reconciliation is the powerful renewal of the ruin.

So, please, for the sake of Christ: let us forgive each other. The first thing I am asking all of you, my spiritual family, is to forgive me. Imagine how many temptations of laziness, of avoiding too much, and so on and so forth. What a constant defense of my own interests, health, or this or that. I know that I don’t even have an ounce of this self-giving, self-sacrifice which is truly a true repentance, the true renewal of love.

Please forgive me and pray for me, so that what I am preaching I could first of all, somehow, be it only a little bit, integrate and incarnate in my life. ■

This sermon *was delivered by Fr. Alexander on Forgiveness Sunday 1983, several months before his repose.*



**Official from 2**

tor, is appointed rector of St. John the Divine Church, Monessen, PA/ November 27, 2007.

**TSJOUAN, The V. Rev. Gregory**, who was acting rector, is appointed rector of St. Michael Church, Portage, PA, and SS. Peter and Paul Church, Vintondale, PA/ November 27, 2007.

**[TUCKER], Hieromonk Ioasaph** is released from duties at Three Saints Church, Old Harbor, AK and attached to Holy Resurrection Cathedral, Kodiak, AK/ August 1, 2007.

**YORK, The V. Rev. George**, who was acting dean, is appointed dean of the Pittsburgh Deanery. He remains rector of Intercession of the Holy Virgin Church, Carnegie, PA/ November 27, 2007.

**■ ON LOAN**

**PECK, The Rev. John** is placed on loan to serve under the omophorion of Metropolitan Gerasimos of the Greek Orthodox Metropolis of San Francisco. He remains attached to St. Theodosius Cathedral, Cleveland, OH/ November 6, 2007.

**■ RETIRED**

**ANDRUCHOW, Protodeacon Basil** is granted retirement. He is attached to Holy Trinity Cathedral, Boston, MA/ November 15, 2007.

**CHUPECK, The V. Rev. Joseph T.** is granted retirement/ October 14, 2007. He is attached to Holy Spirit Church, Wantage, NJ/ November 7, 2007.

**■ DEATHS**

**[L'HUILLIER], Archbishop Peter** died in retirement on November 19, 2007. *May his memory be eternal!*

**■ PARISHES**

**DIOCESE OF ALASKA/ Reactivated chapel.** Holy Trinity Chapel, Anchorage, AK, 605 A St., Anchorage, AK 99501. Mailing address: PO Box 210569, Anchorage, AK 99521; Bishop Nikolai, rector/ October 1, 2007.

**DIOCESE OF ALASKA/ Deanery change.** Nativity of the Theotokos Church, Chenega Bay, AK is transferred from the Anchorage Deanery to the Kenai Deanery. The church is serviced by Kenai Deanery clergy/ November 15, 2007.

**BULGARIAN DIOCESE/ New Mission.** St. John of Rila Church, Fairfax, VA; Meeting at St. Andrew Ukrainian Orthodox Cathedral, 15100 New Hampshire Ave., Silver Spring, MD 20905; Mailing address: P.O. Box 2644, Fairfax, VA 22031-0664; Rev. Stefan Mihailov, rector/ April 29, 2007.

**ARCHDIOCESE OF CANADA/ New name.** The Orthodox Mission Station, Cranbrook, BC, is renamed St. Aidan of Lindisfarne Mission Station/ April 20, 2006.

**ARCHDIOCESE OF CANADA/ New location.** Chapel of the New Hieromartyr Vladimir of Kiev, Halifax, NS, Canada is relocated to Pinehurst, NS, Canada/ January 1, 2007.

**ARCHDIOCESE OF CANADA/ New status.** All Saints of Alaska (St. Arseny of Konevits) Mission, Victoria, BC, is granted parish status and is known as All Saints of Alaska (St. Arseny of Konevits) Church/ January 1, 2007.

**DIOCESE OF THE MIDWEST/ New status.** The Northland Orthodox Christian Community, Kansas City, MO, is granted mission status and is now known as St. James the Brother of Our Lord Mission; 516 NW

Englewood Rd., Kansas City, MO 64118/ July 27, 2006. ■

**No. 485 ■ DECEMBER 2007****■ ORDINATIONS**

**BOGDON, Deacon Ioan Iosif** was ordained to the Holy Priesthood on October 29, 2006 by Archbishop Nathaniel of Detroit and the Romanian Episcopate at the Falling Asleep of the Ever-Virgin Mary Cathedral, Cleveland, OH. He is under the omophorion of Archbishop Nathaniel and attached to the Romanian Episcopate.

**BOHUSH, John** was ordained to the Holy Diaconate on December 16, 2007 by Metropolitan Herman at SS. Peter and Paul Church, Endicott, NY. He is under the omophorion of Metropolitan Herman.

**BOITCHOUK, Petr** was ordained to the Holy Diaconate on November 4, 2007 by Archbishop Seraphim of Ottawa and Canada at Holy Trinity Sobor, Winnipeg, MB, Canada. He is under the omophorion of Archbishop Seraphim and attached to the Archdiocese of Canada.

**GUST, Deacon James** was ordained to the Holy Priesthood on December 9, 2006 by Bishop Nikolai of Sitka, Anchorage and Alaska at St. Innocent Cathedral, Anchorage, AK. He is under the omophorion of Bishop Nikolai and attached to the Diocese of Alaska.

**HENNIES, John** was ordained to the Holy Diaconate on November 18, 2007 by Archbishop Dmitri of Dallas and the South at St. Seraphim of Sarov Cathedral, Dallas, TX. He is under the omophorion of Archbishop Dmitri and attached to the Diocese of the South.

**HENNIES, Deacon John** was ordained to the Holy Priesthood on November 19, 2007 by Archbishop Dmitri of Dallas and the South at St. Seraphim of Sarov Cathedral, Dallas, TX. He is under the omophorion of Archbishop Dmitri and attached to the Diocese of the South.

**McCARTNEY, Joseph** was ordained to the Holy Diaconate on October 14, 2007 by Bishop Tikhon of Philadelphia and Eastern Pennsylvania on behalf of Metropolitan Herman at St. Tikhon of Zadonsk Monastery Church, St. Tikhon's Seminary, South Canaan, PA. He is under the omophorion of Metropolitan Herman.

**SEXTON, Adam** was ordained to the Holy Diaconate on November 11, 2007 by Bishop Tikhon of Philadelphia and Eastern Pennsylvania on behalf of Metropolitan Herman at St. Michael Church, Jermyn, PA. He is under the omophorion of Metropolitan Herman.

**■ ASSIGNMENTS**

**BOGDAN, The Rev. Ioan Iosif** is appointed assistant priest of the Falling Asleep of the Ever-Virgin Mary Cathedral, Cleveland, OH/ October 29, 2006. He is released from this assignment and appointed pastor of St. Dimitrie the New Mission, Denver, CO/ October 1, 2007.

**BOHUSH, Deacon John** is attached to St. Tikhon of Zadonsk Monastery Church, St. Tikhon's Seminary, South Canaan, PA/ December 16, 2007.

**BOITCHOUK, Deacon Petr** is attached to Holy Trinity Sobor, Winnipeg, MB/ November 4, 2007.

**BOUTENEFF, The V. Rev. Sergei** is released from duties as dean of the Mid-Atlantic Deanery. He remains rector of St. George Church, Trumbull, CT/ December 12, 2007.

**CADMAN, Deacon Alexander** is released from duties at Christ the Savior Church, Chicago, IL and from the

omophorion of Archbishop Job and the Diocese of the Midwest; transferred to the omophorion of Metropolitan Herman; and attached to the Diocese of Western Pennsylvania/ December 31, 2007. He is attached to Holy Trinity Church, State College, PA/ January 1, 2008.

**CUDRITESCU, The Rev. Ionel** is appointed dean of the Eastern Provinces of the Deanery of Canada. He remains Pastor of St. John the Evangelist, Toronto, ON, Canada/ December 1, 2007.

**FELDMAN, Deacon Theodore**, who was attached, is assigned to Holy Trinity Cathedral, Boston, MA/ January 1, 2008.

**FETEA, The V. Rev. Adrian** is released from duties at the Descent of the Holy Spirit Church, Merrillville, IN. He awaits assignment/ December 8, 2007.

**FETSKO, The Rev. Paul** is released from duties at the Elevation of the Holy Cross Church, Williamsport, PA and from the omophorion of Bishop Tikhon of Philadelphia and the Diocese of Eastern Pennsylvania and transferred to the omophorion of Archbishop Dmitri of Dallas and the Diocese of the South. He awaits assignment/ December 1, 2007.

**GOODWIN, The Rev. James Craig** is released from duties at Dormition of the Mother of God Monastery, Rives Junction, MI. He awaits assignment/ October 15, 2007.

**GUST, The Rev. James** is appointed assistant priest of St. Innocent Cathedral, Anchorage, AK/ December 9, 2006. He is released from this assignment and appointed rector of Transfiguration of Our Lord Church, Newhalen, AK/ August 20, 2007.

**HECKMAN, The V. Rev. Theodore**, who was suspended, had his suspension lifted and is restored to active duty. He is appointed rector of St. Mark Church, Wrightstown, PA/ December 5, 2007.

**HENNIES, Deacon John** is attached to St. Dimitri of Rostov Mission, Los Alamos, NM/ November 18, 2006.

**HENNIES, The Rev. John** is appointed priest-in-charge of St. Dimitri of Rostov Mission, Los Alamos, NM/ November 19, 2006.

**HOROSKY, The V. Rev. John**, who is retired, is returned to active duty. He is released from attachment to St. Basil Chapel, Cranberry Township, PA and appointed rector of St. John the Baptist Church, Philipsburg, PA/ January 1, 2008.

**KRETA, Deacon Joseph**, who was awaiting assignment, is released from the omophorion of Bishop Tikhon of Philadelphia and the Diocese of Eastern Pennsylvania and transferred to the omophorion of Archbishop Dmitri of Dallas and the South. He awaits assignment/ October 1, 2007.

**KRUGE, Protodeacon Anthony**, who was attached, is assigned to Three Saints Church, Ansonia, CT/ January 1, 2008.

**LEPINE, The Rev. Jude**, who was on a leave of absence, is returned to active duty. He is released from duties at St. Sergius of Radonezh Chapel, Oyster Bay Cove, NY and the omophorion of Metropolitan Herman; transferred to the omophorion of Bishop Seraphim of Ottawa; and attached to the Archdiocese of Canada, where he is attached to St. Benoit de Nursie Church, Montreal QC, Canada/ December 5, 2007.

**LIBOTTEAN, The V. Rev. Gheorghe**, who was await-

## Official from 29

ing assignment, is appointed temporary administrator of St. John the Baptizer Church, Glendale, AZ/ September 1, 2007.

**LUPU, The V. Rev. Michael** is appointed dean of the Western Provinces of the Deanery of Canada. He remains pastor of Nativity of the Ever-Virgin Mary Church, Calgary, AB, Canada/ December 1, 2007.

\* **LUTAI, The Rev. Claudiu**, who was awaiting assignment, is appointed pastor of Holy Cross Church, Alexandria, VA/ May 10, 2007.

**McCARTNEY, Deacon Joseph** is attached to St. Tikhon of Zadonsk Monastery Church, St. Tikhon's Seminary, South Canaan, PA/ October 14, 2007.

**MIKITA, The Rev. John** is released from duties at St. John the Baptist Church, Black Lick, PA and from the omophorion of Metropolitan Herman and the Diocese of Western Pennsylvania. He is transferred to the omophorion of Archbishop Dmitri and attached to the Diocese of the South. He awaits assignment/ December 25, 2007.

**MILLER, Deacon Kevin** is released from duties at Holy Apostle Barnabas Mission, Comox Valley, BC and attached to All Saints of Alaska [St. Arseny of Konevits] Church, Victoria, BC/ December 6, 2007.

\* **MUNTEANU, The Rev. Alin** is released from duties at St. John the Baptizer Church, Glendale, AZ and appointed pastor of the Elevation of the Holy Cross Mission, Phoenix, AZ/ November 17, 2007.

**NAGI, The Rev. Dennis**, who was acting rector, is appointed rector of the Assumption of the Virgin Mary Church, Worcester, MA/ August 15, 2007.

**NENSON, The V. Rev. Daniel** is released from duties as dean of the Deanery of Canada. He remains pastor of St. George Church, Dysart, SK, Canada/ December 1, 2007.

**OANCEA, Archdeacon David** is appointed chancellor of the Romanian Episcopate. All other duties remain the same/ May 21, 2006.

\* **PASCA, The Rev. Ciprian** is appointed pastor of St. Elijah the Prophet Mission, Richmond Hill, ON, Canada/ November 17, 2007.

**PIERCE, The V. Rev. John**, in addition to other duties, is appointed priest-in-charge of St. Spiridon Cathedral, Seattle, WA/ January 1, 2008.

**POGREBNIAC, The V. Rev. Vadim**, who was dean of St. Spiridon Cathedral, Seattle, WA is granted retirement/ December 31, 2007.

\* **PROTEASA, The Rev. Ion** is appointed pastor of St. Andrew Mission, Jamaica, NY/ June 1, 2007.

**ROSU, The Rev. Eugen** is released from his duties at Holy Resurrection Church, Warren, OH. He awaits assignment/ December 8, 2007.

**SCHROEDEL, The Rev. John** is placed on loan to the Diocese of the West. He remains attached to Christ the Savior Church, Chicago, IL/ December 5, 2007.

**SEXTON, Deacon Adam** is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ November 11, 2007.

**SMITH, The Rev. Walter**, who was acting rector, is appointed rector of Holy Trinity Church, Kayville, SK, Canada and Holy Trinity Church, Moose Jaw, SK, Canada/ December 6, 2007.

**SOUCEK, The Rev. John**, who was acting rector, is appointed rector of St. Michael Church, Old Forge, PA/

## Treasurer from 9

### Memo details Church's financial condition

Prior to this, only the treasurer reviewed invoices for approval.

"2.] *Temporarily restricted checking account.* We recently opened a checking account specifically for temporarily restricted funds, such as all appeals. Prior to this all, funds were deposited into an unrestricted checking account, and someone would periodically move the temporarily restricted funds out of the unrestricted checking account and move them to a money market fund. This simple revision in procedures ensures that temporarily restricted funds are never comingled with unrestricted funds.

"3.] *Vendor files for anyone or any organization paid during the year.* We recently set up vendor files for all vendors. Prior to this, all invoices and payment information was batched in a single folder, which made tracking down how much had been paid to a particular vendor throughout the year extremely difficult.

"4.] *Bank reconciliations.* We recently transferred the bank reconciliation process to the treasurer. Prior to this, the person responsible for accounts payable also handled the bank reconciliation function.

"There is still more work to be done in this area. I would like to see a complete set of policies and procedures drafted, as well a complete employee handbook.

"Once again, I ask for your patience and support. There are many challenges, but little by little we continue, with God's help; we are making progress." ■

October 21, 2007.

[**STEHNACH**], **Archimandrite Pitirim** is released from duties at St. Basil Chapel, Cranberry Township, PA and appointed priest-in-charge of St. John the Baptist Church, Black Lick, PA and SS. Cyril and Methodius Church, Jeanette, PA/ December 26, 2007.

**VANSUCH, The V. Rev. Eugene** is released from duties as director of the Fellowship of Orthodox Stewards and from attachment to St. Sergius of Radonezh Chapel, Oyster Bay Cove, NY. He is transferred to the Diocese of Washington and New York and appointed rector of St. Vladimir Church, Trenton, NJ/ January 1, 2007.

**VARGAS, Deacon Jordan**, who was assigned, is attached to SS. Peter and Paul Church, Bethel, CT/ January 1, 2008.

**VERNAK, The Rev. Stephen**, who was acting rector, is appointed rector of Christ the Saviour Church, Harrisburg, PA/ November 4, 2007.

**WASUTA, Deacon William Zachariah**, who was attached, is assigned to Holy Resurrection Church, Berlin, NH/ January 1, 2008.

**ZARRAS, Deacon John**, who was attached, is assigned to Christ the Savior Church, Southbury, CT/ January 1, 2008.

#### ■ RELEASED

**TUDORA, The Rev. Catalin Vasile** is released from the omophorion of Metropolitan Herman to the Greek Orthodox Archdiocese of America/ December 10, 2007.

#### ■ RETIRED

**POGREBNIAC, The V. Rev. Vadim** is granted retirement. He awaits attachment/ December 31, 2007.

#### ■ SUSPENDED

**MACARIE, The Rev. Alin Stefan**, who was pastor of SS. Constantine and Helen Mission, Lilburn, GA is suspended/ October 30, 2007.

**NELSON, Protodeacon George**, who was attached to St. Innocent Cathedral, Anchorage, AK is suspended/ December 21, 2007.

#### ■ REMOVED FROM THE RANKS OF CLERGY

**MACK, The Rev. John N.** was removed from the ranks of clergy of the Orthodox Church in America by the Holy Synod of Bishops on December 12, 2007.

**MISNIK, The Rev. Leonid** was removed from the ranks of clergy of the Orthodox Church in America by the Holy Synod of Bishops on December 12, 2007.

**RAJAK, The Rev. Vaso** was removed from the ranks of clergy of the Orthodox Church in America by the Holy Synod of Bishops on December 12, 2007.

#### ■ DEATHS

**FETEA, The V. Rev. Casian**, Pastor of Nativity of the Ever-Virgin Mary Church, Elmhurst, NY, died on December 28, 2007. *May his memory be eternal!*

**GRIGORIEFF, The V. Rev. Dimitry F.**, who in retirement was dean emeritus of St. Nicholas Cathedral, Washington, DC, died on December 8, 2007. *May his memory be eternal!*

**ZELEA, The V. Rev. Nicolai**, who in retirement was attached to St. George Church, Toronto, ON, Canada, died on September 20, 2007. *May his memory be eternal!*

#### ■ PARISHES

**ROMANIAN EPISCOPATE/ New mission.** St. Elijah the Prophet Mission, Richmond Hill, ON, Canada. Mailing address: 80 Hooregate Cres. Apt. 509, Kitchener, ON N2M 5G1, Canada. \* The Rev. Ciprian Pasca, pastor/ November 17, 2007.

**ROMANIAN EPISCOPATE/ New Mission.** St. Andrew Mission, Jamaica, NY. Mailing address: 1 W. 85 St. Apt. 1F, New York, NY 10024-4111. \* The Rev. Ion Proteasa, pastor/ May 26, 2007.

**ROMANIAN EPISCOPATE/ New Mission.** The Elevation of the Holy Cross Mission, Phoenix, AZ. Mailing address: 20830 N. 25 Pl. Ste 106, Phoenix, AZ 85050. \* The Rev. Alin Munteanu, pastor/ November 17, 2007.

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



## 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. Paul Shafran honored on 60th ordination anniversary

**TRENTON, NJ** – Fr. Paul Shafran, pastor emeritus of St. Vladimir Church here, was honored on the Great Feast of the Nativity 2007 on the occasion of the 60th anniversary of his ordination to the priesthood.

Father Paul was ordained on December 28, 1947, by Bishop Nikon of Brooklyn at Holy Virgin Protection Cathedral, New York, NY.

After the Nativity Divine Liturgy, Fr. Paul was presented with a *gramota* signed by Metropolitan Herman and the members of the Holy Synod of Bishops for his years of “faithful service in the vineyard of Our Lord and to the Orthodox Church in America.” Fr. Eugene Vansuch, rector of St. Vladimir Church, which Fr. Paul pastored for 53 years, and the parish faithful came forward to greet Fr. Paul and express their love and gratitude for his many years of service to their parish.

Fr. Paul and his wife Mary also celebrated their 60th wedding anniversary on Thanksgiving Day. ■



### Bishop Benjamin blesses waters atop Continental Divide

**MONARCH PASS, CO** – Sixty-three persons from four parishes witnessed Bishop Benjamin of San Francisco and the West bless water – at 3 degrees F and at an elevation of 11,312 feet, it was frozen! – atop the Continental Divide on the Great Feast of Theophany. ■



### E PA diocese holds men's retreat

**SOUTH CANAAN, PA** – More than 30 men participated in the Diocese of Eastern Pennsylvania's annual men's retreat at St. Tikhon's Monastery here in December 2007.

The retreat topic, “Fertility, Medicine, and Men,” was developed by Dr. Leon Sheean, retired laboratory director of University Hospitals of Cleveland and assistant professor of reproductive biology at Case Western Reserve University, who served as the keynote speaker. ■

### Illinois priest speaks on alcoholism in Romania

**PALOS HILLS, IL** – Fr. Andrew Harrison, rector of St. Luke Church here, traveled to Romania in October 2007 to deliver a series of presentations on formal treatment options and the effects of alcoholism on the family.

Fr. Andrew and Floyd Frantz, a full-time missionary sponsored by the Florida-based Orthodox Christian Mission Center, encouraged local priests to develop ministries to alcoholics and their families. Traveling with Fr. Andrew were Dr. Spero Kinnas, Chicago, who spoke on fetal alcohol syndrome, and Fr. George Aguaro, an Antiochian priest from California, who offered presentations on 12 Step programs and the spirituality of recovery.

While in Romania, Fr. Andrew also visited the Protection of the Theotokos Family Center, operated by Mr. Frantz and his wife Ancuta, which helps infants at risk of being abandoned by their mothers. ■



Bishop Vasil of Cluj, Romania, welcomes [from left] Fr. Harrison, Dr. Kinnas, and Fr. Aguaro, who offered a series of presentations on ministering to alcoholics.

## Communities

### OCA representation church hosts children from Beslan

**MOSCOW, RUSSIA** – Ten children who survived the September 2004 terrorist attack on the school in Beslan, Russia were hosted by Archimandrite Zacchaeus and the faithful of St. Catherine the Great Martyr Representation Church here December 25, 2007.

Accompanied by three adult supervisors, the children – many of whom are baptized Orthodox Christians – shared their experiences, prayed in the church, and enjoyed a delicious dinner hosted by the parish faithful.

The children, who visited the city for three days on the recommendation of their Moscow psychologists, also attended a Nativity party at Christ the Savior Cathedral and enjoyed seeing the city's many historic sites. They also visited Maria Kalitina, a staff member of Keystone Human Services, a non-profit agency that worked with St. Catherine Church to organize Fr. Zacchaeus' visit to victims of the Beslan tragedy in the hospital shortly after the terrorist attack. ■

*Beslan survivors enjoy visit to the OCA's St. Catherine Representation Church in Moscow.*



*Faithful receive Holy Communion during the Divine Liturgy marking the 100th anniversary of St. Vladimir Church, Lopez, PA.*

### Lopez, PA parish celebrates 100th anniversary

**LOPEZ, PA** – Bishop Tikhon of Philadelphia and Eastern Pennsylvania presided at the celebration of the 100th anniversary of St. Vladimir Church here recently.

Concelebrating with Bishop Tikhon and the Priestmonk Michael [Thier], rector, were a dozen area priests. Also attending the celebration were Fr. Andrew Matychak, rector of SS. Peter and Paul Church, Altoona, PA, and Mother Christophora, abbess of Holy Transfiguration Monastery, Ellwood City, PA, both of whom grew up at St. Vladimir's, and Matushka Irene Borick, whose late husband, Fr. Paul Borick, was also a "native son" of the parish.

The liturgical responses were sung by the nuns of Holy Transfiguration Monastery.

During the festive banquet that followed the Divine Liturgy, many parishoners shared their memories of parish life over the years. ■