

The Orthodox Church

A QUARTERLY PUBLICATION OF THE ORTHODOX CHURCH IN AMERICA

**Let your light so
shine... and give
glory to your Father
Who is in heaven!**



**OCMC's new
missionary
center
dedicated**



**IOCC steps
up domestic
programs**



**Metropolitan
Jonah guest
of Russian
Church**

■ **ORDINATIONS**

BEASLEY, Stephen was ordained to the Holy Diaconate by Archbishop Job of Chicago and the Midwest at Holy Trinity Church, Overland Park, KS. He is under the omophorion of Archbishop Job and attached to the Diocese of the Midwest/ December 6, 2008.

[BOWYER], Monk Sergius was ordained to the Holy Diaconate by Bishop Tikhon of Philadelphia and Eastern PA on behalf of Metropolitan Jonah at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA. He is under the omophorion of Metropolitan Jonah/ December 6, 2008.

[BOWYER], Hierodeacon Sergius was ordained to the Holy Priesthood by Metropolitan Jonah at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA. He is under the omophorion of Metropolitan Jonah/ December 12, 2008.

NEFF, David was ordained to the Holy Diaconate by Archbishop Job of Chicago and the Midwest at Holy Trinity Church, Overland Park, KS. He is under the omophorion of Archbishop Job and attached to the Diocese of the Midwest/ December 7, 2008.

STOLERU, Stefan Florin was ordained to the Holy Diaconate by Bishop Irineu of Dearborn Heights on behalf of Archbishop Nathaniel of Detroit at SS. Peter and Paul Church, Dearborn Heights, MI. He is under the omophorion of Archbishop Nathaniel and is attached to the Romanian Episcopate/ August 31, 2008.

■ **RECEPTIONS**

GANTT, The Rev. Samuel is canonically received into the ranks of clergy of the Orthodox Church in America by Metropolitan Jonah from the Antiochian Orthodox Christian Archdiocese. He is under the omophorion of Metropolitan Jonah/ December 4, 2008.

PEPPS, The Rev. Evangelos S. is canonically received into the ranks of clergy of the Orthodox Church in America by Metropolitan Jonah from the Greek Orthodox Archdiocese of America. He is transferred to the omophorion of Archbishop Job of Chicago and the Midwest/ December 16, 2008.

■ **ASSIGNMENTS**

BOERIO, Daniel was ordained to the Holy Diaconate by Archbishop Seraphim of Ottawa at Annunciation Cathedral, Ottawa, ON, Canada. He is under the omophorion of Archbishop Seraphim and attached to the Archdiocese of Canada/ September 7, 2008.

BEASLEY, Deacon Stephen is assigned to Holy Trinity Church, Overland Park, KS/ December 6, 2008.

[BOWYER], Hierodeacon Sergius is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ December 6, 2008.

[BOWYER], Priestmonk Sergius is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ December 12, 2008.

GANTT, The Rev. Samuel is attached to St. Sergius of Radonezh Chapel, Oyster Bay Cove, NY/ December 4, 2008.

NEFF, Deacon David is assigned to Holy Trinity Church, Overland Park, KS/ December 7, 2008.

PEPPS, The Rev. Evangelos S. awaits assignment in the Diocese of the Midwest/ December 16, 2008.

RIVERS, The Rev. Paul is released from duties at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. Remaining under the omophorion of Metropolitan Jonah, he is transferred to the Military Chaplaincy/ December 23, 2008.

RODGER, The Rev. Symeon, who was associate priest, is attached to Annunciation Cathedral, Ottawa, ON, Canada/ December 3, 2008.

STOLERU, Deacon Stefan Florin is assigned to Ascension of Our Lord Mission, Montreal, QC, Canada/ August 31, 2008.

VANSUCH, The Rev. Jason is released from duties at St. Nicholas Church, Norwich, CT and from the omophorion of Bishop Nikon of Boston and the Diocese of New England; transferred to the omophorion of Metropolitan Jonah and attached to the Diocese of Washington and New York; and appointed acting rector of St. Vladimir Church, Trenton, NJ/ January 1, 2009.

■ **RELEASED**

BENA, Deacon Razvan Iosif is released from duties at Holy Trinity Church, Los Angeles, CA and from the omophorion of Archbishop Nathaniel of Detroit and the Romanian Episcopate; transferred to the omophorion of Metropolitan Jonah; and subsequently granted a canonical release to the omophorion of Metropolitan Iosif of the Romanian Metropolitanate of Western and Central Europe, effective November 24, 2008.

498 January 2009

■ **EPISCOPAL CHANGES**

[OSACKY], Archbishop Job of Chicago and the Midwest is released from duties as Rector of Christ the Savior Church, Chicago, IL. All other duties remain the same/ January 2, 2009.

■ **ORDINATIONS**

KSYNYUK, Deacon Igor was ordained to the Holy Priesthood by Metropolitan Jonah at Cathedral of the Transfiguration of Our Lord, Brooklyn, NY. He is under the omophorion of Metropolitan Jonah and attached to the Diocese of Washington and New York/ January 7, 2009.

WASSEN, Deacon Gregory was ordained to the Holy Priesthood by Metropolitan Jonah at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Jonah/ January 30, 2009.

WHITFIELD, Theophan was ordained to the Holy Diaconate by Metropolitan Jonah at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Jonah/ January 30, 2009.

■ **ORDINATIONS**

ZITON, The Rev. Stephen is canonically received into the ranks of clergy of the Orthodox Church in America by Metropolitan Jonah from the Antiochian Orthodox Christian Archdiocese, transferred to the omophorion of Archbishop Job of Chicago, and attached to the Diocese of the Midwest/ January 2, 2009.

■ **ASSIGNMENTS**

BAKER, The Rev. John, who was dean, is appointed rector of Christ the Savior Church, Chicago, IL/ January 2, 2009.

BOCK, The Rev. Mikel is released from duties at St. Herman Church, Fairbanks, AK and assigned rector of St. Nicholas Church, Eklutna, AK/ February 1, 2009.

[BOWYER], Priestmonk Sergius is appointed acting superior of St. Tikhon of Zadonsk Monastery, South Canaan, PA/ December 29, 2008.

KSYNYUK, The Rev. Igor is attached to SS. Peter and Paul Church, Jersey City, NJ/ January 7, 2008. He is released from this attachment and appointed acting rector of SS. Peter and Paul Church, Bayonne, NJ/ February 1, 2009.

OGAN, The Rev. David is released from duties at St. Herman of Alaska Church, Port Graham, AK, and from the omophorion of Metropolitan Jonah and the Diocese of Alaska, and transferred to the omophorion of Archbishop Dmitri of Dallas and the South. He awaits assignment/ January 28, 2009.

[PARADIS], Priestmonk Basile is released from duties as associate priest at the Bishop's Chapel of St. Silouan the Athonite, Johnstown, ON, Canada, but will remain attached to the same chapel and to the Monastic Community of St. Silouan the Athonite, Johnstown, ON, Canada/ January 1, 2009.

PEPPS, The Rev. Evangelos, who was awaiting assignment, is attached to Holy Ascension Church, Albion, MI/ January 12, 2009.

SHAW, The Rev. Athanasius is released from duties at Holy Ascension Mission, Olympia, WA and attached to Church of the Annunciation, Milwaukie, OR/ January 18, 2009.

[SPERANZA], Igumen Philip is released from duties at the Monastic Community of St. Silouan the Athonite, Johnstown, AB, Canada, and appointed abbot of the Hermitage of the Protection, Edmonton, AB, Canada. He remains rector of Holy Trinity Church, Edmonton, AB, Canada/ December 25, 2008.

TATE, The V. Rev. Matthew, in addition to his other duties, is appointed rector of Holy Ascension Mission, Olympia, WA/ January 7, 2009. He is released from this assignment/ January 18, 2009. All other duties remain the same.

TUTKO, The V. Rev. Peter is released from duties at Holy Trinity Church, Safety Harbor, FL and granted retirement/ January 25, 2009.

WASSEN, The Rev. Gregory is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ January 30, 2009.

[WEBBER], Archimandrite Meletios, who was assigned, is appointed acting superior of the Monastery of St. John of Shanghai and San Francisco, Mantion, CA/ January 4, 2009.

WHITFIELD, Deacon Theophan is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ January 30, 2009.

ZITON, The Rev. Stephen is attached to St. Theodosius Cathedral, Cleveland, OH/ January 12, 2009.

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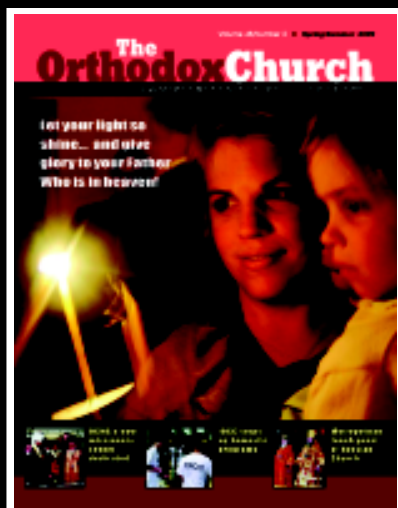
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The Cover



"Let your light so shine...."

Photo by Nathan Shackelford, Aurora, IL

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Moving forward

The first official visit of His Beatitude, Metropolitan Jonah to the Church of Russia as Primate of the Orthodox Church in America, at the invitation of His Holiness, Patriarch Kirill, began on Bright Saturday, April 24.

Elected in November 2008 in Pittsburgh and enthroned in December in Washington, Metropolitan Jonah's calendar has been full of visits to dioceses, parishes, and institutions in the Orthodox Church in America; meetings of the Holy Synod; and visits to brother Orthodox hierarchs – for example, Archbishop Demetrios of the Greek Orthodox Archdiocese, Metropolitan Philip of the Antiochian Orthodox Archdiocese, Bishop Mercurius of the Russian Orthodox Church, and Metropolitan Hilarion of the Russian Orthodox Church Outside of Russia. That he has already begun his visits to the Orthodox patriarchates and autocephalous Churches demonstrates Metropolitan Jonah's awareness that the Orthodox Church in America's mission in North America is not closed in upon itself, but is open and transparent to the Orthodox Church worldwide.

There were two central dimensions to the visit to the Russian Orthodox Church. The first was the renewal of the relationship of the Orthodox Church in America with the Moscow Patriarchate. The second was the pilgrimage to Valaam Monastery, where Metropolitan Jonah's monastic vocation is rooted.

The relationship between the Orthodox Church in America and the Russian Orthodox Church is long-lasting and important for both Churches. Monks from Valaam Monastery came to Alaska in 1794 as missionaries, laying the foundation for Orthodox witness in North America. The first Orthodox saint in America, Herman of Alaska, was one of the monks from Valaam. Saint Innocent [Veniaminov] gave much of his love and energy to the missionary task in Alaska, both as a priest and as a bishop, ending his life as Metropolitan of Moscow. Archbishop Tikhon, later Patriarch of Moscow and now a canonized saint, built a strong network of parishes and institutions in North America. Finally, the granting of autocephaly to the Orthodox Church in America by the Russian Orthodox Church in 1970 pointed us towards the goal of common Orthodox mission in North America and towards the building of a united Orthodox Church in North America.

During the exchanges of greetings, the two Primates re-affirmed the historic ties holding the two Churches together in common witness.

The closeness between the Russian Orthodox Church and the Orthodox Church in America was symbolized when awards were exchanged and we realized that Patriarch Kirill and Metropolitan Jonah presented to one another, respectively, the medals of their Churches' Orders of Saint Innocent, Metropolitan of Moscow and Enlightener of America.

The pilgrimage of Metropolitan Jonah and the delegation accompanying him to Valaam Monastery was spiritually and symbolically significant. Valaam is the monastic community in which Metropolitan Jonah found the monastic life, and it is the

monastic community which sent missionaries to Alaska so that the Orthodox faith could be shared with the peoples of the United States and Canada. This was a pilgrimage to origins and beginnings in order to receive the blessing of the saints of Valaam Monastery for the ministry of the new Primate of the Orthodox Church in America and for our Church's witness to the Orthodox faith in North America.

Among the questions discussed during the visit to Moscow was the inter-Orthodox meeting to be convened at Chambesy, Switzerland, in June 2009 in order to renew the inter-Orthodox process leading to a Great and Holy Synod. The question of the "diaspora" is one of the most important themes of the inter-Orthodox process. It is an inescapable fact that Orthodox people and communities from different Orthodox Churches, traditions, and cultures live alongside one another in Western Europe, Australia, and North and South America. This means that there are parallel Orthodox hierarchies and ecclesial structures in many parts of the world. Sometimes these parallel hierarchies and ecclesial structures find ways for collaboration and common witness. Sometimes we fall short of coherence and collaboration.

Clearly, the meeting at Chambesy is intended to be the beginning of a renewed inter-Orthodox global process. The Orthodox communities in the "diaspora" have different perspectives and experiences. Some communities, indeed, are not "diaspora," understanding themselves as local Churches and indigenous to the regions and countries in which they live. This is the case with the Orthodox Church in America. Other communities see themselves as "diaspora," as bearers of the cultures and languages of the societies from which they have come. Yet all are becoming more aware of the fact that they belong together as members of the one Orthodox Church and as witnesses to the one Orthodox Tradition.

No one can expect that the challenges and questions presented to us by the "diaspora" will be resolved in one meeting. What is clear is that a coherent process of common reflection on the "diaspora" needs the leadership and wisdom and good will of the ancient patriarchates and Churches, as well as the participation, wisdom, and good will of the "new Churches" and their readiness to share their experiences and visions. The challenges and problems of the "diaspora" cannot be resolved if the ancient patriarchates and Churches fail to bring the Churches of communities of the "diaspora" into the conversation.

Communities and Churches in Orthodoxy's "diaspora," including the Orthodox Church in America, have not been invited to inter-Orthodox meetings in the past, and have not been invited to the Chambesy meeting. Surely a way must be sought to secure appropriate forms of participation in the inter-Orthodox process by these "new Churches." Continuing the visits of Metropolitan Jonah to the patriarchates and autocephalous churches, most especially to the Ecumenical Patriarch Bartholomew, will also be important opportunities to share the experience of Orthodoxy in North America. These visits are expressions of love and respect, signs of our desire to be accountable to the Orthodox Churches around the world in our mission and witness. We must be ready to follow the admonition of the Apostle Peter: "Be prepared... to give an account of the hope that is in you... with gentleness and reverence" [1 Peter 3:15]. ■

St. Basil the Great

If we are illumined by divine power, and fix our eyes on the beauty of the image of the invisible God, and through the image are brought up to the indescribable beauty of its source, it is because we have been inseparably joined to the Spirit of knowledge. He gives those who love the vision of truth the power that enables them to see the image, and this power is Himself. He does not reveal it to them from outside sources, but leads them to knowledge personally. "No one knows the Father except the Son."

St. Cyril of Jerusalem

The Holy Spirit is bestowed in proportion to each man's faith. If you have labored little, you receive little; but if you have wrought much, the reward is great.

St. Innocent of Irkutsk

When the Holy Spirit dwells in a person's heart, He shows him all his inner poverty and weakness, the corruption of his heart and soul, and his separation from God.... He shows him his sins, his sloth and indifference regarding the salvation and good of people, his self-seeking in his apparently most disinterested virtues, his coarse selfishness, even where he does not suspect it. In short, the Holy Spirit shows him everything as it really is. Then a person begins to have true humility, begins to lose hope in his own powers and virtues, and regards himself as the worst of sinners. And when a person humbles himself before Jesus Christ, Who alone is Holy in the glory of God the Father, he begins to repent truly, and resolves never again to sin, but to live more carefully. And if he really has some virtues, then he sees clearly that he practiced and practices them only with the help of God, and he begins to put his trust in God alone. ■

Through the Holy Spirit every soul is made alive
and exalted in unity, in mystic holiness.

Vespers Song of Ascent

When every soul is made alive

Every year I try to comprehend the reason we, as a spiritual community, set out to make serious progress from Forgiveness Sunday through Great Lent and Holy Week, making the ominous trek to Golgotha, experiencing once again the trauma of our Lord Jesus Christ's crucifixion, imbibing the overwhelming joy of His holy and victorious resurrection, then celebrating the Feast of Feasts to such an extent that we overindulge ourselves with Paschal foods and beverages, so that when the feast of Pentecost comes about, we are about where we had been before the cycle began.

The challenge is to keep the flames of Pascha night burning in our hearts. We are made children of the Light and heirs of the everlasting Kingdom ushered into time and space with the mystical event of the crucifixion, resurrection, and ascension of the Lord. That happens with the descent of the Holy Spirit on us at Pentecost. "Every soul is made alive." Not that our souls were dead or asleep before then; now they are enriched and enhanced by the Holy Spirit. And it's not that we were bereft of the Spirit. The Holy Spirit is "everywhere present, filling all things," as we continually remind ourselves each time we recite the glorious Prayer to the Spirit. Yes, *everywhere* – but in a special way in the hearts of those who have been baptized into Christ.

If, however, the fires of the Spirit are banked by us willingly or unintentionally, we are like all other persons who are not baptized, or who have no interest in things of the Lord. So the song of the Church rings out as a reminder and a warning. Know that your soul is – or can be – radiantly alive with Christ in the Holy Spirit. You will realize it when you are integrated with yourself. When your mind is free of all anguish, grief, misery, remorse, vindictiveness, envy, frustration, self-rejection, and suffering, your thoughts are filled with positive energy. When your heart is empty of heaviness, sighing and emptiness, you can fill it with warmth and love for all people and all creatures.

The inner barometer of the Spirit measuring how near or far you are from being like the Lord Jesus is the measure in which you are one with all persons everywhere. When you are "exalted in unity," you will be praying for every person whose names you know, as well as for categories of those whom you know only through the media. You will know and live by the French proverb, "To know is to forgive." And you will pray for those who dislike you, abuse or use you, asking the Lord not to hold their sins against them on your account.

What would it take for us as individuals, as families, as parish communities, as deaneries, as dioceses, and as a continental Church to dedicate ourselves to living "in mystic holiness?" The ingredients for such a divine happening would include searching for the signs of Jesus Christ in one another, rejoicing in the happiness of all God's children, encouraging all that is good, kind, caring, sharing, and loving among us, bringing peace to each gathering and meeting, bonding in the blessings of unity in every way, taking every opportunity to bless one another with uplifting words and gestures, so that all of us are made to feel glad to live in the light of Christ radiating from one another. ■

Father Steven Kostoff

For the life of the world to come

Our belief as Orthodox Christians is not centered on the “immortality of the soul,” but in the “resurrection of the dead.”

While Pascha is behind us, it is ever present, for the Resurrection of Christ, and our anticipation of “the resurrection of the dead and the life of the world to come,” stands at the very heart of our faith.

Nowhere, perhaps, is this more evident than in the words of Saint Paul in his first Epistle to the Corinthians 15:3-8. In this passage, Saint Paul “delivered” over to the Corinthians that which he had “received” concerning the apostolic kerygma – a word that refers to the public proclamation of the Gospel – and the eyewitness accounts of the Resurrection of Christ. In this enormously significant passage, the apostle writes: “For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that He was buried, that He was raised on the third day in accordance with the scriptures, and that He appeared to Cephas, then to the twelve. Then He appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then He appeared to James, then to all the apostles. Last of all, as to one untimely born, He appeared also to me.”

Some of the Corinthian Christians – in what must have been a very “difficult parish!” – were denying the future resurrection of the dead at the end of time. They may have believed in the Resurrection of Christ, but they were “spiritualizing” the notion of resurrection by perhaps claiming that they were already experiencing the fruits of Christ’s Resurrection in their lives, thus rendering the future resurrection meaningless. Saint Paul, however, was determined to correct their erroneous beliefs: “Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead?” [1 Corinthians 15:12]. Saint Paul then had to write further of what this actually means, probably in response to a question posed from within the Corinthian community: “How are the dead raised? With what kind of body do they come?” [1 Corinthians 15:35]. He carefully distinguishes between *resuscitation* and *resurrection*. Resuscitation would imply no real change or transformation, but simply the resumption of life as we know it within the confines of our fallen and sinful world. Resurrection, however, implies transformation, as manifested in the descriptions of the Risen Lord. As Prof. Veselin Kesich of Saint Vladimir’s Seminary summarizes in his book, *First Day of the New Creation*, “The



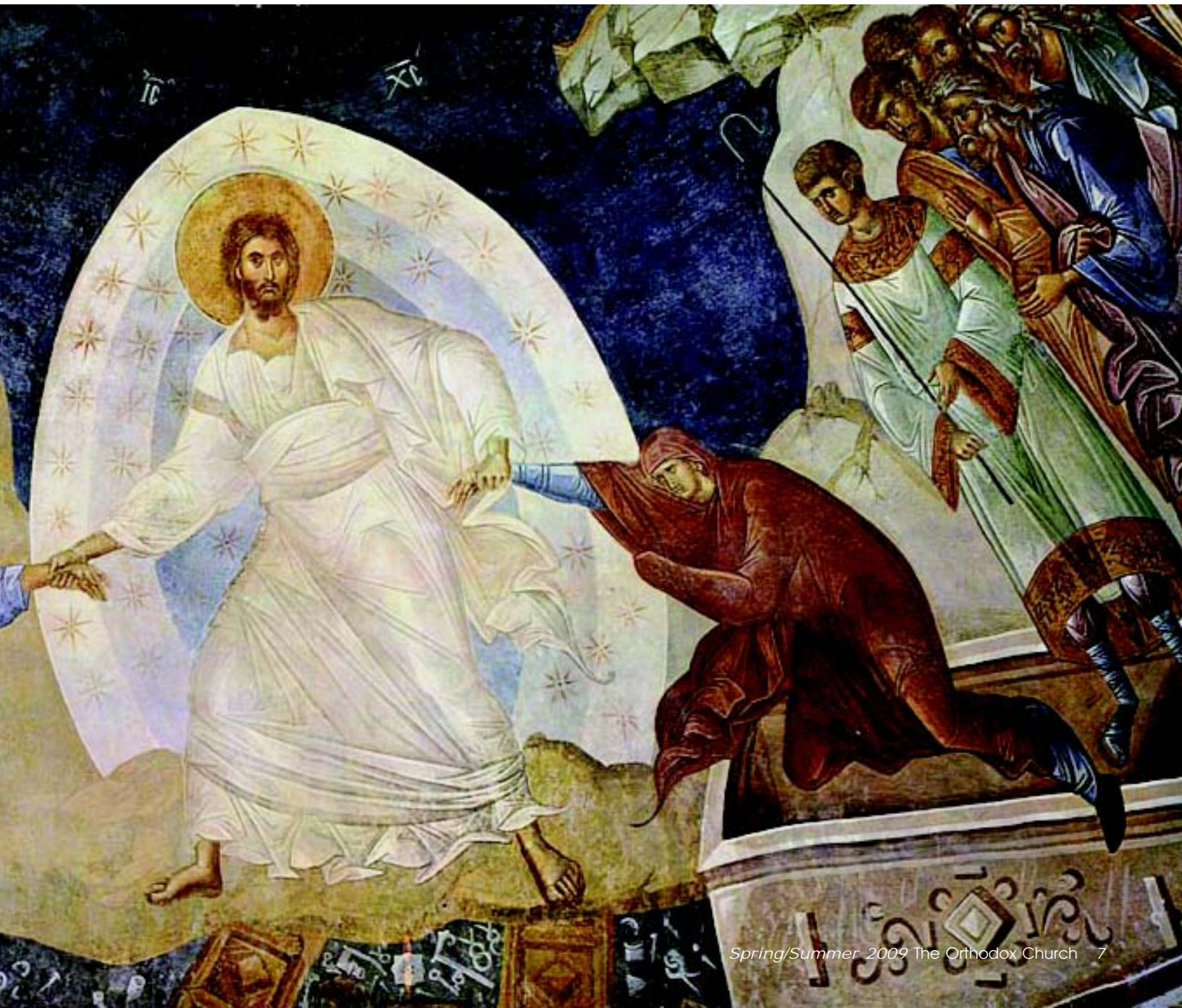
same body that is buried is the body that is raised up. The identity of the body or the human being is preserved, and yet the whole man is transformed. The resurrection, according to the New Testament witness and teaching as well as the thought of the Fathers of the early Church, is neither a resuscitation of the body – which would exclude any change or transformation – nor a kind of spiritualized resurrection not involving the body.”

The daughter of Jairus, the son of the widow of Nain, and Lazarus were resuscitated to resume the same manner of life in this world. But the Lord Jesus Christ was resurrected from the dead: “For we know that Christ, being raised from dead, will never die again; death no longer has dominion over him” [Romans 6:9]. And, in an incredibly revealing passage that abounds in hope and expectation, the Apostle Paul adds that “so it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is

sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body there is also a spiritual body.... But it is not the spiritual which is first but the physical, and then the spiritual.”

Attempting to capture something of the mysterious dialectic between continuity and change when the perishable puts on the imperishable, Saint Cyril of Jerusalem wrote the following in his *Catechetical Lectures*: “For this very body will be raised up, but it will not continue to be weak, as it is now. Yet while the identical body is raised up, it will be transformed by the putting on of incorruption, as iron exposed to fire is made incandescent, or, rather in a manner known to the Lord who raises up the dead.... So this body will be raised up. It will not continue just as it is now, but will be everlasting. No longer will it need food to sustain life as it needs now. It will not need stairs to ascend by,

Resurrection to 8





the body are raised: as Scripture says, ‘not a hair perishes’ [Luke 21:8]. All our limbs become full of light, they are all plunged in light and immersed in fire, and they are transformed.... Peter is still Peter, Paul is Paul, Philip is Philip. Each one retains his own nature and personal identity, but they are all filled with the Spirit.”

Our belief as Orthodox Christians is not centered on the “immortality of the soul,” but in the “resurrection of the dead.” That is what we profess in the Nicene-Constantinopolitan Creed. The immortality of the soul is essentially a Greek philosophical idea; the resurrection of the dead – body and soul together as a psychosomatic whole – is a biblical, eschatological hope. We believe in the resurrection of the dead because Christ is risen from the dead – soul and body together. It is a belief and a hope that is grounded in the reality – the “fact,” we may say – of Christ’s Resurrection. Christ is the “first fruits,” while the harvest is yet to come. Saint Paul’s certainty of the resurrection of the dead is based on his certainty of the Resurrection of Christ – and he was an eyewitness of the Risen Lord: “Last of all, as to one untimely born, he appeared also to me.”

The whole person that God created will be redeemed and transformed in the Kingdom of God. If our bodies were essentially meaningless and meant to be discarded at death, so that our immortal souls could be released therefrom as from a prison, then the Incarnation, Death and (bodily) Resurrection of Christ would be equally meaningless. (By the grace of God, our “souls” created together with our bodies, do taste of the Kingdom of God following the experience of death, but this has never been at the heart of the Christian faith, which holistically emphasizes the entire person in relation to God). Only with the resurrection of the dead, is “the last enemy” – death itself – “destroyed” [1 Corinthians 15:26].

This very thought leads Saint Paul to an ecstatic hymn of praise [1 Corinthians 15:54-55]: “When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: ‘Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?’”

The resurrection of the dead is hardly a theme that can be dealt with adequately in a short article, but perhaps the Apostles and the Fathers referred to here will lead us to further ponder this great and final “mystery” that is within us as a sure hope. ■

Fr. Steven C. Kostoff is rector of Christ the Savior/ Holy Spirit Church, Cincinnati, OH.

for it will be spiritual, and that is something wonderful, beyond anything that I am equal to describing.” Similarly, Saint Macarius writes, “At the resurrection all the members of

The family altar

It’s never too late to rediscover
the basic family tradition

When our son, who is now 34 years old, entered high school, he had to endure the standard interview with the freshman guidance counselor. The following day, the counselor called to say that she would like to meet with me and my wife, as she had some “concerns.”

Being dutiful parents, we immediately set up a meeting, but not until we grilled our son – a prerogative of dutiful parents! – as to what he may have told her that would be of such concern. The answer was predictable: “Nothing!”

When we arrived at the guidance office for our meeting, the counselor ushered us into a room, quietly closed the door, and began to share her concerns in predictable, “educationally correct” jargon: “Your son seems to have some *unique perspectives*, about which I’d like to *dialogue*, and we hope that you’ll be open to *sharing* in this *process* with us.”

Norman Rockwell’s classic painting serves as a reminder of what families should do every day, not just on Thanksgiving!



Our response: “*Huh?* We’re not sure what any of that meant, so how ‘bout just telling us what he did wrong!”

“*Wrong?!?*” she replied, somewhat surprised. “Oh, he didn’t do anything *wrong*. But we *are* a bit concerned by how he responded when asked to describe his family.”

She then went on to relate that he had described our family as a cross between two TV sitcoms popular at that time – *Roseanne* and *Married With Children*.

With a sigh of relief – we had prepared ourselves for the worst! – we promised to ask him why he responded in this manner and to “dialogue” further with her with regard to what he would be “sharing” with us.

Returning home, we found a rather nervous 14-year-old boy. “What did she say,” he barked. We told him, but not without enquiring as to why he said that our family was a cross between two TV families that were regularly berated for being “dysfunctional.”

“Because we sit around the kitchen table for hours, like the Conners and the Bundys, and laugh and joke like they do,” he responded. “What’s the big deal?!”

Nothing, actually. We were rather proud of the fact that our adolescent son had the ability to see through the Conners’ and Bundy’s dysfunctions and discern the one thing they actually did right – eat dinner together!

With a bit of pride, we called the counselor to report what our son had said, to which she replied, “Oh, thank goodness! I would have *never* guessed this! Do you folks *REALLY* sit around the dinner table for hours? Regularly?!”

“Yep! Every day!” Sitting around the dinner table has always been a family tradition. Like most parents, we taxied our son and daughter to endless soccer matches, cheerleading clinics, oboe lessons, junior high dances, and the like. But it was to the kitchen table that our individual and collective joys and sorrows were brought, discussed, debated, cried over and laughed about, and resolved. And, while our son and daughter are now married and have children of their own, whenever we get together, it is around the kitchen table we gather. It’s our family tradition — one that has served us well over the years, and one in which our grandchildren already take great delight.

The tradition of sitting around the kitchen table – or in times past, the *hearth* – is as old as humanity itself. It is a tradition that has as much to do with feeding the human spirit as the stomach. In church, we gather as God’s family around the table of the Lord – the altar. And, while there are occasions when we get together in a Church School classroom, the parish kitchen or office, or the front lawn, it is at the altar table that we define ourselves as a family of faith. It is there that our individual and collective joys and sorrows are brought, that we celebrate the “feast of faith” and recount our “family stories,” and that we are invited to “taste and see how good the Lord is.” And it is this tradition that has the power to transform an otherwise mundane kitchen table – as well as those who gather around it – into an extension of and a participation in the heavenly banquet, the Kingdom of God, itself.

Today, we hear many people lamenting that “family traditions” – or worse, the family itself! – are dead, that every

one is so caught up in his or her particular pursuits that there’s a disconnect between parents and their children, much less grandchildren. Of course, there are countless books that offer a plethora of ideas for developing family traditions and rituals and venues for “sharing quality time.” But, simply put, if we fail to sit together around the “family altar,” *inventing* new traditions can be nothing more than an exercise in superficiality that misses the point of family altogether.

Summer is upon us. Our schedules become less demanding. We have a little extra time to pursue those things we might otherwise neglect. Might not this be a perfect opportunity to rediscover the most fundamental of all traditions – gathering and breaking bread together at the family table/altar? *MM* ■

Father Barnabas Powell

Keeping it simple

“This is My Body” means
“This is My Body!”

Ancient Christians were subjected to vicious slanders. They were accused of atheism (for rejecting the gods of Rome), treason (for denying the emperor’s divinity), and sexual orgies (for speaking so passionately of loving one another). Even the stealing and murdering of infants – a slander later applied to European Jewry – was not beneath them. Finally, given their bizarre talk of eating the flesh and drinking the blood of a criminal who had been put to death, they were suspected of cannibalism. For these and other provocations, they would pay a price in blood.

They might have acquitted themselves of this last charge had they understood the “flesh” and “blood” of their central ritual as poetic license. Instead, they took literally the gruesome intensity of Saint John the Evangelist, who presents Jesus as saying that life itself is possible only to those who eat His flesh and drink His blood.

The belief that Eucharistic bread and wine truly become the Body and Blood of Christ is now commonly called the “real presence.” It has become a standard of division between Catholics, who retain it, and Protestants, who generally reject it in favor of a metaphorical interpretation.

Regrettably, any discussion of whether these words ought to be taken literally has been tainted by the metaphysical explanation of how such a change might be possible.

The dogma of *transubstantiation* emerged with the Western rediscovery of Greek philosophy. According to Aristotle, every object has both “substance” and “accidents.” The *substance* is the *underlying essence* – the “breadness” of bread. The *accidents* are the *outer appearance* – bread’s taste, texture, smell, etc.

Eucharist to 16

The Rev. Nicholas Bullock

KETCHIKAN, AK – The Rev. Nicholas Mackenzie Bullock, 85, fell asleep in the Lord here on December 7, 2008.

Born in Seattle, WA in 1923, he married the former Evelyn Jeanne Larson in 1947.

An ordained Episcopalian priest, he graduated from the Church Divinity School of the Pacific, Berkeley, CA, in 1962. In the mid- 1980s, he and his wife were received into the Orthodox Church. In 1987, he was ordained to the diaconate and priesthood by the late Bishop Gregory of Sitka and Alaska. He was attached to Saint Herman Seminary, Kodiak, AK, and served parishes in Ketchikan and Juneau. After his retirement in 1994, he was attached to Saint Michael the Archangel Cathedral, Sitka, AK, where he also served as priest-in-charge in 1997 and 1998.

Besides his wife, he is survived by six children and their families, 12 grandchildren, and six great-grandchildren.

May Father Nicholas' memory be eternal! ■

The V. Rev. Pavel Soucek

OLD FORGE, PA – The Very Rev. Pavel Soucek, 69, fell asleep in the Lord here in retirement on January 15, 2009.

Father Pavel was born in Prague, Czechoslovakia, in 1939. After completing secondary school in 1957, he enrolled in the Roman Catholic Theological Faculty of Charles University. During his fourth year, he was forced by the communist authorities to interrupt his studies, which he finally completed in 1969. In October of the same year he married Paula Novakova.

After immigrating to the US, he continued studies at General Theological Seminary, New York, NY. Ordained to the Episcopalian priesthood in 1974, he soon joined an independent Anglo-Catholic jurisdiction and, convinced that Orthodox Christianity alone possessed the fullness of truth, he encouraged his flock to explore the faith. A number of his parishioners embraced Orthodox Christianity as a result of his efforts.

Father Pavel and his family were received into the Orthodox Church in America in 1980, after which he pursued theological studies at Saint Vladimir's Seminary, Crestwood, NY. He was ordained to the diaconate and priesthood in 1981, after which he served several parishes, including Holy Trinity Church, Willimantic, CT; Saint Michael Church, Irvona, PA; Holy Virgin Protection Cathedral, New York, NY; Saints Peter and Paul Church, Miami, FL; Holy Trinity Church, Catasaqua, PA; Christ the Savior Church, Byesville, OH; and Holy Assumption Church, Marblehead, OH. In 2005, he was granted retirement.

In addition to his pastoral work, Fr. Pavel was an accomplished iconographer, musician, and linguist.

Father Pavel is survived by his wife, Matushka Paula; two sons, the Rev. John Soucek, rector of Saint Michael Church, Old Forge, PA, and wife Michelle; and Jacob Soucek of Canoga Park, CA; and three grandchildren, Christina, Sarah, and John.

Funeral services were celebrated January 22-23 at Saint Michael Church, Old Forge, PA, with interment at Saint Tikhon's Monastery Cemetery, South Canaan, PA.

May Father Pavel's memory be eternal! ■

Preoteasa Tatiana Prisacarou

NEW YORK, NY – Preoteasa Tatiana Prisacarou fell asleep in the Lord on January 29, 2009, after a brief illness.

She was the wife of the late Very Rev. Basil Prisacarou, who fell asleep in the Lord in 2002 at the age of 91 after faithfully serving Christ for 64 years as a priest in Romania and the US.

Born Tatiana Elade in Bessarabia, Romania, in 1919, the oldest daughter of the Rev. Visarion and Preoteasa Vera, she married Basil Prisacarou, a graduate of the Chisinau Theological Seminary in 1938. In 1982, with the help of the OCA, the Prisacarous and their son immigrated to the US, where they joined their daughter, who had arrived in the US earlier.

Preoteasa Tatiana faithfully supported her husband in several parish assignments, including Saints Cosmas and Damian Home, New York, NY; Saint Vladimir Church, Lopez, PA; Holy Cross Church, Washington DC; and Saint John Church, Shirley, NY.

In 2002, after Father Basil's repose, the family established the "Father Basil Prisacarou Scholarship Fund" at Saint Tikhon's Seminary, South Canaan, PA.

May Preoteasa Tatiana's memory be eternal! ■



Matushka Martha L. Totin

PITTSBURGH, PA – Matushka Martha L. Totin, beloved wife of the Rev. Michael Totin, retired former rector of Saint Michael Cathedral here, fell asleep in the Lord on February 20, 2009.

Besides her husband, she is survived by two sons, Michael and Mark; a daughter, Marina Coyle; and her grandson Xander M. Totin. Funeral services were private.

May Matushka Martha's memory be eternal! ■

Correction

In the obituary for the V. Rev. Stephen Karaffa published in the last issue of *The Orthodox Church*, we inadvertently neglected to note that Father Stephen is survived by his wife, Matushka Gayle [nee Carvey]; son Kevin and wife Peggy; daughter Matushka Laryssa Hutnyan and husband, the Very Rev. Emilian; and grandchildren Natalia, Zachary, Faith, Steffan, and Sebastian. ■

Deaths elsewhere

■ *Olivier Clement*, 87, noted Orthodox Christian theologian and historian and faculty member at Saint Sergius Institute, Paris, France, fell asleep in the Lord in Paris on January 15, 2009. He leaves a vast collection of writings, including some 30 books on theology, Church history, spirituality, and a wide variety of other topics. ■

A test of wills

May 7 marked the 100th anniversary of the repose of St. Alexis Toth. As a Greek Catholic priest, he arrived in Minneapolis, Minnesota in the late 1880s to minister to the region's recent immigrants. His initial meeting with Catholic Archbishop, John Ireland was a rocky one, as he describes in his own words – so rocky, in fact, that it prompted him and the 391 members of his parish to embrace Orthodox Christianity. Subsequently, through St. Alexis' efforts, an estimated 20,000 souls across the northeastern US and beyond, returned to the Church of their forefathers.

I was a *uniate** when I came to America.... I knew that in America as a uniate priest I was to obey the Roman Catholic bishop of the particular diocese in which I happened to work. The Union demanded this, as well as the various papal bulls, briefs, and decretals, as there was no uniate bishop in this country.

When I came to Minneapolis, I was there a while, when a Polish priest came up to me and said, "You better come with me. I will introduce you to the Bishop of Minneapolis, of Saint Paul, Bishop Ireland." This Polish priest was called away to [visit the] sick, so I went myself to see [Bishop Ireland]. I had my priest's clothes on and I introduced myself and

* St. Alexis referred to himself as a *uniate*. The term refers to those Orthodox Christians in the Austro-Hungarian Empire and their descendents who, under state pressure, were "united" with Rome in 1646 in the Union of Uzhorod. In 1596, Orthodox Christians in the Polish-Lithuanian Commonwealth also had been united with Rome at the Union of Brest-Litovsk.



showed him my papers.... In my credentials the following instruction was clearly given: *Dilectio tua debet, in cuius territorio habetur locus destinationis suae.*

The place of my appointment was Minneapolis, Minnesota, in the province of Archbishop Ireland. As an obedient uniate, I complied with the orders of my bishop [in Europe], who at that time was John Valyi, and appeared before Bishop Ireland on December 19, 1889, kissed his hand according to custom, and presented my credentials, failing, however, to kneel before him, which, as I learned later, was my chief mistake. I remember that no sooner did he read that I was a "Greek Catholic," his hands began to shake. It took him fifteen minutes to read to the end, after which he asked abruptly – we conversed in Latin:

"Have you a wife?"

"No."

"But you had one?"

"Yes, I am a widower."

At this he threw the paper on the table and loudly exclaimed: "I have already written to Rome protesting against this kind of priest being sent to me!"

"What kind of priest do you mean?"

"Your kind."

"I am a Catholic priest of the Greek Rite. I am a 'uniate,' and I was ordained by a regular Catholic bishop."

"I do not consider that either you or this bishop of yours are Catholic. Besides, I do not need any Greek Catholic priests here; a Polish priest in Minneapolis is quite sufficient. The Greeks can also have him for their priest."

"But he belongs to the Latin Rite; besides our people do not understand him and so they will hardly go to him. That was the reason they instituted a church of their own."

"They had no permission from me and I shall grant you no jurisdiction to work here."

Deeply hurt by the fanaticism of this representative of Rome, I replied sharply: "In that case, I know the rights of my church. I know the basis on which the Union was established and shall act accordingly."

Classics to 34

Christian Economics 101

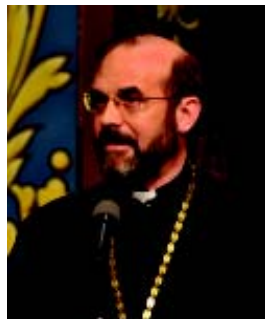
I remember a guidance counselor in high school suggesting that I take a course called “An Introduction to Economics.” Unsure, I asked, “What is it about?” I don’t remember her answer, but I did not take the course. I regret that now. It would have been very helpful in understanding our troubled times. Economics is a fundamental part of the fabric of human existence, just like religion, law, medicine, and psychology. The economic condition of a country can precipitate famines, revolutions, and wars, as well as cause prolonged social upheaval. When the economics of a country are stable, people are happy, discoveries occur, technology expands, and education thrives. Economics can make or destroy empires.

Economics is a headline issue today. North America, as indeed the entire world, is in the midst of what has become a serious economic crisis. “What went wrong?” “Who is to blame?” Experts have been proposing answers to these questions. Although some of the answers disagree with each other, there is consensus that a good deal of the crisis is the result of greed and irresponsible management of funds.

Why write about economics in the pages of an Orthodox Christian publication? Because in addition to the pervasive influence in our everyday lives, economics has deep roots in theology and spirituality. We all think about economics in one way or another, but how often do we think about it in terms of our religious faith? Do we have an “Orthodox position” on economics? Is there something that we, as Orthodox Christians, should do? If we are as serious about our faith as we are concerned about our bank accounts, we should be asking these questions.

The word “economics” comes from the Greek word *oikonomia*, which is the combination of two words, “house” and “manage.”

“How often do we think about economics in terms of our religious faith? Do we have an “Orthodox position” on economics? Is there something that we, as Orthodox Christians, should do? If we are as serious about our faith as we are about our bank accounts, we should be asking these questions.”



Management of the household is economics at the basic level. But households do not exist in isolation, and by extension economic management involves communities, regions, institutions, and nations. Economic processes involve relations between people, and thus are regulated by systems of ethics.

Inasmuch as theology forms the basis of ethics, economics is

dependent on theology. Theology describes the interconnection between human beings in spiritual terms, while economics outlines the interconnection between human beings in terms of practical life. Economics is the codification of how we ethically order transactions of resources, deeds, and services between members of a society. If not approached in spiritual terms, economic regulations will always be imperfect and/or incomplete.

The economic downturn we are witnessing today is causing serious pastoral problems. Members of my own family and close friends have lost jobs and face an uncertain future. Others have lost sizable portions of their investments. People are depressed, and some are angry. Acts of rage and suicidal behavior become more frequent. Our children, coming into their own as young adults, now face the prospect of living in prolonged debt. Those in middle age who are laid off must make ends meet in jobs far below their capabilities. And those in retirement have to accept the bitter fact that portions of their pension funds have been lost forever. For Church institutions, the economy is causing painful cuts and limiting important ministry projects.

There are different schools of thought and divergent theories, but until the last two centuries, Christian teaching about economics was primarily a variation on a central theme: the evil of riches. This is an ancient and well-documented tradition, beginning with the teaching of Our Lord, Jesus Christ: “Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven” [Matthew 19.23]. “You cannot serve both God and mammon” [Matthew 6.24]. The Pauline tradition is equally explicit: “The love of money is the root of all evil” [1 Timothy 6.10]. The early Church Fathers preached a culture of non-possessiveness, and apparently ancient Christian communities lived in a commune-like manner. “Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common” [Acts 4.32].

After the cessation of persecution, when the Church was officially recognized as an institution within the Roman Empire, wealthy people embraced Christianity as often as the poor. Wealthy Christians made it possible to build beautiful churches, monasteries, and orphanages. But wealth caused a significant reaction within Christianity. It became one of the conditions that spurred the growth of monasticism. The way of the monastics involved rejection of the world with its wealth and luxury. At times, this rejection was passionate and extreme. In numerous lives of saints, monks voluntarily gave up all of their wealth and possessions to follow Christ. In this they were literally

following Our Lord's instruction, "Sell what you have and give to the poor, and come follow me" [Matthew 19:21].

During the Patristic era, the most famous spokesman for denouncing wealth was the eloquent St. John Chrysostom. This "prophet of charity" returned to this theme continually and his writings are full of chastisements: "The soul of the rich man is full of all the evils: pride, vanity, numerous desires, anger, rage,

“For many of us, the temptations in regard to money are insidious. For many of us, who grew up in semi-poverty, the deeply ingrained urge to succeed became equated with blind ambition and the passionate acquisition of wealth. Not only are tithing and true stewardship alien to many of our Church-going people, but many people and parishes hoard assets in pathological ways. Church institutions and leaders who become obsessed with money create reactions in people that lead to sinful and stubborn unwillingness to be charitable.”

avarice, dishonesty and the like" [Saint John Chrysostom]. Saint John would acknowledge that well-off people should use their resources in philanthropic ways, but he generally would mercilessly attack the rich.

The entrenchment of monastic principles took several centuries, but they remain the ideals of Christian ethics. On the other hand, the history of the Church confronts us with a paradox. The Church's condemnation of wealth does not preclude the accumulation of riches by ecclesiastical institutions. The Scriptural concept of "royal priesthood" came to mean that bishops were adorned with real royal paraphernalia and trappings. At times the "dignity" of their office became synonymous with lavishness. Because the advantages of wealth are so seductive, Christians could not resist compromising and worshiped "both God and mammon." As a price for its acquired wealth and status, the Church as an official institution of the empire would sanction military conquests as religious crusades, when the outcome was actually the pursuit of economic gain. Socio-economic realities, like the existence of servitude and slavery, were accepted by well meaning Christians as simple facts of life. Some Christians

came to preach in favor of the acquisition of wealth and property, as if this was the loftiest of aspirations. This Christian phenomenon (the "gospel of success") is quite prevalent on the North American religious landscape today.

It is noteworthy that throughout history there always have been those men and women, in both the Christian East and West, who countered ecclesiastical excess by accepting voluntary poverty. The Church ultimately recognized these individuals as glorified saints, and in this way, even if the "institutional Church" was corrupt, the true Body of Christ remained pure and sacred.

Reflective theological thought about the nature of economics and wealth did not appear until the advent of the industrial revolution in the 18th century. This was when dramatic economic gains among the select few and the growth of a larger impoverished lower class forced Christian thinkers to address the issue. This was when economics came into its own as an academic discipline, and concepts that we all recognize – laissez faire, free market economy, supply and demand, capitalism, socialism, etc. – were adopted. This was also when some economic theories, like those of Karl Marx, argued that Christianity was to blame for the social evils in the world because it condones economic inequality.

Although some Christian thinkers were able to produce good arguments, the Church could not prevent the surge of revolutions that overturned governments and changed the course of history. Destructive though they were, revolutions came about because of social and economic inequality, about which Christianity could no longer be indifferent. So revolutions in turn influenced theology. Roman Catholicism and Protestantism have not shied away from engagement with critical economic issues, developing important concepts and themes – "the social gospel," "liberation theology," and "ecological consciousness" – to advance our understanding about the necessity of working for stable and equitable economic structures. One can easily find wide diversity among Christian thinkers today, who continue to articulate theories of "Christian economics." (Key in "Christian economics" on a search engine, and be prepared to spend several hours reading. Some of the material is very insightful.)

Orthodox theologians began to seriously look at economics only at the end of the 19th century. The Russian religious philosophers and theologians who lived at the beginning of the 20th century began an earnest quest to recast Orthodox Tradition in the context of modernity. Many of their studies dealt directly with economics. A notable example was the famous Russian priest and philosopher, Father Sergius Bulgakov. Himself a son of a priest, Father Sergius began his career by studying economics, and was initially inclined to Marxist doctrine. After his rediscovery of Orthodox Christianity, he endeavored to develop an ideological system that would balance the principles of economics and Orthodox theology.

For Bulgakov, the traditional ascetic ideals have not lost their value but he recognizes that establishment of a just and fair economic culture is also a fundamental Christian task. It cannot be denied that the great and salutary achievements of human

Chancellor to 16

Fraternal relations

On May 4, 2009, His Beatitude, Metropolitan Jonah returned from his first official visit to a sister Orthodox Church – the Church of Russia – since his election as Primate in November 2008.

Accompanying Metropolitan Jonah as part of the OCA delegation were His Eminence, Archbishop Seraphim of Ottawa and Canada; the Very Rev. Alexander Garklavs, OCA Chancellor; the Very Rev. Leonid Kishkovsky, OCA Director of External Affairs and Interchurch Relations; and Archdeacon Kirill Sokolov.

Metropolitan Jonah arrived in Russia on Saturday, April 25, and was met at the airport by a delegation headed by His Eminence, Archbishop Hilarion of Volokalamsk, the newly appointed chairman of the Russian Orthodox Church's Department of External Affairs. Later that day, the delegation visited Moscow's Donsko Monastery, where they prayed before the relics of Saint Tikhon, the Patriarch of Moscow and Enlightener of North America, who served as Bishop and later Archbishop of North America from 1898 until 1907.

The following day, on the Sunday of Saint Thomas, Metropolitan Jonah concelebrated the Divine Liturgy at Christ the Savior Cathedral with His Holiness, Patriarch Kirill, and participated in the consecration of Archimandrite Tikhon [Zaitsev] as Bishop of Podolsk. Metropolitan Jonah also concelebrated the Divine Liturgy with Patriarch Kirill in the Kremlin's Dormition Cathedral on the eve of his return to the US.

On Monday, April 27, the delegation visited Trinity-Saint Sergius Lavra and the Moscow Theological Academy, where Metropolitan Jonah distributed copies of *The Orthodox Study Bible* sent by the OCA to three Russian theological schools.



*Patriarch Kirill and Metropolitan Jonah
concelebrate Divine Liturgy in Moscow's
Christ the Saviour Cathedral.*

Archimandrite Zacchaeus, OCA Representative in Moscow, had distributed Study Bibles at the Kyiv and St. Petersburg theological academies earlier in the year.

In Moscow, Metropolitan Jonah and the delegation also visited the Sretensky Stavropighial Monastery and Seminary and the Novospassky Monastery, where they venerated the wonderworking "Vsetsaritsa" Icon of the Mother of God.

While in St. Petersburg, Metropolitan Jonah was received at the St. Petersburg Theological Academy by the school's rector, His Grace, Bishop Amvrossy. He and the delegation also visited Saint John of Rila Monastery, where they prayed before the relics of Saint John of Kronstadt, the chapel of the Blessed Saint Xenia of St. Petersburg in the Smolensk Cemetery, and the Saint Alexander Nevsky Lavra.

Metropolitan Jonah and the delegation spent two days at the Valaam Monastery and surrounding sketes as the guest of His Grace, Bishop Pankraty of Troitsa, the monastery's superior. It was at the Valaam Monastery that

Metropolitan Jonah received his monastic formation after completing studies at Saint Vladimir's Seminary in the early 1990s.

Returning to Moscow, Metropolitan Jonah celebrated the Divine Liturgy at the OCA's Representation Church of Saint Catherine the Great Martyr on Saturday, May 2, where he was welcomed by Archimandrite Zacchaeus and the parish faithful. That afternoon, he visited the Saint Tikhon Orthodox University, where he presided at the annual Saint Innocent Readings and



Above/ Metropolitan Jonah presents copies of the Orthodox Study Bible to the Moscow Theological Academy.

Below/ OCA delegation meets with Patriarch Kirill. From left, Fr. Leonid Kishkovsky, Archbishop Hilarion of Volokolamsk, Metropolitan Jonah, Patriarch Kirill, Archbishop Seraphim of Ottawa, Archimandrite Zacchaeus, and Fr. Alexander Garklavs.

Below, right/ Metropolitan Jonah and Archbishop Seraphim pray before the relics of St. Tikhon.



delivered a paper on the life and missionary activities of Saint Innocent during his time in America. Metropolitan Jonah and the delegation also were guests of Archbishop Hilarion at the Church of the Resurrection in central Moscow, in which the wonderworking Icon of the Mother of God “The Joy of All Who Sorrow,” is enshrined.

In addition to their formal visits, Metropolitan Jonah and delegation members met informally with several Church and secular leaders, including the US Ambassador to Russia, Mr. John Beyrle, and Russian State Deputy Sergei A. Popov, Chairman of the Committee for Public Associations and Religious Organizations of the State Duma of the Russian

Federation.

The highlight of the visit was Metropolitan Jonah’s meeting with Patriarch Kirill.

“One of my main goals was not only to serve together with the Patriarch, but to become acquainted with him personally and to establish a working relationship with him and with Archbishop Hilarion, the head of the Department for External Church Relations,” Metropolitan Jonah said. “First and foremost, I wish to express my respect for our Mother Church and personally to Patriarch Kirill. He renders very great support to the Orthodox Church in America; we have identical views on many things, not only in America, but in the Orthodox world in general.”

Before returning to the US, Metropolitan Jonah and the delegation venerated the relics of Saint Alexis of Moscow and the wonderworking Icon of Our Lady of Kazan and celebrated a panikhida at the tomb of the late Patriarch Aleksy of Moscow and All Rus at Moscow’s Epiphany Patriarchal Cathedral. AJ ■

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Photo galleries of Metropolitan Jonah’s visit to Russia.

Keeping it simple

According to the metaphysics of transubstantiation, the bread and wine retain their *accidents*, while their *substance* is transformed into flesh and blood. To a modern mind, this sounds like hocus pocus – a term that is itself a corruption of the Latin “Hoc est corpus meum” – “This is my body.” Our rationalism tells us to accept as real only what is physically observable. Once considered scientific, metaphysical explanations no longer satisfy our minds, which prefer the alternative of reducing the words of the Gospel to a metaphor.

But is there a middle ground between metaphysics and metaphor?

Years ago, as a recent convert to Orthodox Christianity studying the Reformation at Pacific Lutheran University, I was stumped by the debate over *trans-* versus *con-*substantiation and decided to ask my priest where we stood.

“The Orthodox teaching on the transformation of the Eucharistic elements can be defined,” said he, “as *metabole*.”

Metabole??! Bracing for yet another mind-numbing metaphysic, I asked him to elaborate.

“*Metabole* is a Greek word meaning ‘it changes.’ We believe the bread and wine become the Body and Blood of Christ, but we don’t explain away the mystery.”

To a medieval scholastic, such an “explanation” would have seemed ignorant, but the tables have turned. When divine activity exceeds the limitations of our rational minds, the only satisfactory explanation is “mystery,” he explained. “As one of the most influential Christian thinkers of the 16th century asked, ‘Why don’t we put aside such curiosity and cling simply to the words of Christ, willing to remain ignorant of what takes place here and content that the real Body of Christ is present by virtue of the words, ‘This is My Body’?’”

Surprisingly, these were not the words of an Orthodox author, but of a German named Luther, writing in *The Babylonian Captivity of the Church*!

Today’s Lutherans might be surprised to learn how passionately Luther himself believed in the real presence, defending this teaching against more radical reformers. He even had a public debate with a Swiss adversary named Zwingli (whose claim to fame was that his denial of the real presence, in favor of a metaphorical interpretation, eventually won over Protestantism).

In that forum, the Marburg Colloquy, Zwingli needled Luther with the question, “Do you munch on Christ, then?” to which Luther responded, “Yes, if that’s the way you want it!”

In some ways, Luther was somewhat Orthodox after all! ■

Fr. Barnabas Powell, rector of St. Michael Church, Pueblo, CO, writes a monthly column for the city’s newspaper, The Chieftain.

Christian Economics 101

civilization, such as art, music, architecture, literature, as well as scientific discoveries, usually came into being when a given culture was economically prosperous. Wealth enables culture to become passionate about ideas and discovery. But asceticism is needed to control those passions from excess. In an essay called “From Marxism to Idealism,” Father Sergius wrote that “the ascetic principles of morality [such as criticism of wealth] do not as such conflict with the basic economic commandment of multiplying man’s needs insofar as this leads to the liberation of mankind and in creating a wider base for spiritual culture.”

Wealth produces incredible benefits, and its acquisition can be a great blessing. But the beneficial use of wealth is not only a matter of social awareness; it is a spiritual discipline. All Orthodox Christians, as part of their spiritual lives, should be conscious and conscientious about their personal economics as well as the economy of the society they live in. This is a part of the “good deeds” that we should be doing, and it covers a wide range of activities: saving and spending money sensibly, regularly giving to churches and charities, helping the needy without qualification, assisting agencies that help others, etc. There are also other economic-ecological ways that should be part of our everyday life: wise use of resources (electricity, gas, water), recycling, educating ourselves about world poverty, etc.

As Orthodox Christianity enters its third century in North America, we need theologians to develop an Orthodox theology of economics. We should also support our theologians who become partners with Roman Catholic and Protestant theologians in addressing the social and economic injustices prevalent in our world. We pastors – bishops and priests – should be bolder in addressing the evils of wealth and greed. We should be willing to acknowledge that the temptations surrounding money can be insidious. And for many of us, who grew up in semi-poverty, the deeply engrained urge to succeed became equated with blind ambition and the passionate acquisition of wealth. Not only are tithing and true stewardship alien for many of our faithful, but many people and parishes hoard assets in pathological ways. Church institutions and leaders who become obsessed with money create reactions in people that lead to sinful and stubborn unwillingness to be charitable.

Finally, I would recommend taking a course, like my high school guidance counselor did. It is called “Christian Economics 101.” The course is pass/fail and has a simple requirement – to read a basic textbook, which we already have on our bookshelves. It is The New Testament. There we will find a good deal of consolation, even in the worst of times, and we will also learn some things. There we find the lesson of the lilies of the field, of the widow’s mite, of the rich man and Lazarus, as well as the tragedy of the greedy Judas. There is a good deal more, but let us end with these appropriate words of Saint Paul: “I will not complain of want, for I have learned in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Him who strengthens me” [Philippians 4:12]. ■

QUESTIONS?

Send them to info@oca.org



Newly enthroned Patriarch Kirill hosts OCA delegation at his Moscow residence.

OCA participates in new Patriarch's enthronement

His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania, headed the Orthodox Church in America's delegation that participated in the enthronement of His Holiness, Patriarch Kirill of Moscow and All Rus at Christ the Saviour Cathedral on Sunday, February 1, 2009.

Other members of the delegation included His Grace, Bishop Benjamin of San Francisco and the West; Archimandrite Zacchaeus, OCA Representative to the Moscow Patriarchate and dean of the Representation Church of Saint Catherine, Moscow; and the Very Rev. Leonid Kishkovsky, Director of External Affairs and Interchurch Relations.

Members of the delegation concelebrated at the enthronement Divine Liturgy and joined the Primates and representatives of other autocephalous Orthodox churches at the Kremlin's Dormition Cathedral for a Service of Thanksgiving celebrated by Patriarch Kirill.

On February 3, Patriarch Kirill hosted the OCA delegation at his working residence, at which time Bishop Tikhon presented the Patriarch with a letter of greeting from His Beatitude, Metropolitan Jonah.

"Your Holiness' election brings us great joy in knowing that the special relationship between the Russian Church and the Orthodox Church in America will continue," Metropolitan Jonah wrote. "The support and encouragement of the Mother Church to her American Daughter is of utmost value to us. As we move toward greater maturity as a Church and assume the full responsibilities of autocephaly, which your predecessors endowed us with, we will look to Your Holiness as a collaborator in our common mission to establish the unity of the Spirit in the bond of peace."

Metropolitan Jonah's letter went on to state that, "throughout the difficult years of Godless persecution and following the collapse of Soviet power, the Orthodox Church in America stood as a strong support and friend of the Russian Church. We remain that constant friend and look to working together in addressing the many troubling issues that affect our world. In

particular, our friendship may indeed help to overcome the strained relationship between our two countries. The tremendous experience of Your Holiness in international and inter-church affairs will give tremendous insight into the inner workings of the events which we mutually face."

Patriarch Kirill thanked the delegation for their participation in his enthronement and expressed his strong desire to work closely with Metropolitan Jonah in strengthening unity among the Orthodox Churches. He said that the Russian Orthodox Church, as the Mother Church out of which the Orthodox Church in America was born, always looks with concern and love on the activities taking place within what has now become a sister Autocephalous Church. He expressed his eagerness to welcome Metropolitan Jonah to Moscow to concelebrate the Divine Liturgy, thus bearing witness to their communion in Our Lord.

Also participating in the meeting from the Russian Orthodox Church were His Grace, Bishop Mark of Egorevsk, Deputy Chairman of the Department of External Church Relations [DECRI]; the Very Rev. Nicholas Balashov, Secretary for Inter-Orthodox Relations of the DECRI; and the Very Rev. Alexander Abramov, Secretary for the Representation of the Moscow Patriarchate in the USA . ■

OCA sends Bibles to Russia

With the blessing of His Beatitude, Metropolitan Jonah, 276 copies of the *The Orthodox Study Bible* were shipped to Russia and Ukraine for distribution at three theological academies and monasteries.

"Several years ago, through the efforts of Archimandrite Zacchaeus, OCA Representative to the Russian Orthodox Church, approximately \$65,000.00 was raised in the OCA's 'Bibles for Russia' special appeal," said OCA treasurer, the Rev. Michael Tassos. "In September 2008, approximately \$40,000.00 was transferred to the Russian Bible Society in response to their request to the OCA to help fund the printing of Bibles translated into the Chuvash language. A portion of the remaining appeal donations were used purchase copies of the Study Bible.

On March 9, 2009, Archimandrite Zacchaeus presented the first shipment of Bibles to the the St. Petersburg Theological Academy in the presence of His Grace, Bishop Amvrossy of Gatchina, rector. Three weeks later, he distributed Bibles at the Kyiv Theological Academy and Seminary, where they were received by His Eminence, Archbishop Anthony of Borispol, rector.

Students at both schools expressed deep appreciation for the books.

Metropolitan Jonah presented the third shipment of Bibles to the Moscow Theological Academy and Seminary during his official visit to the Church of Russia in late April.

"Now that the Study Bibles have been shipped and the exact account balance is determined, we will appropriate the remaining appeal funds to support the publication and/or dissemination of the Holy Scriptures in Russia," Father Michael added. ■

"You are my beloved!"

Sanctifying and personalizing life... from pregnancy to old age

The Lord Jesus Christ emerged from the waters of Baptism, and heard the Word of the Father: "You are my beloved Son, in whom I am well pleased."

The Lord's word to each and every human being, to each and every being which bears the image and can actualize the likeness of God, is the same: *You are my beloved*. It is the very Word of God Who, by His incarnation and assumption of our whole life and our whole condition, affirms and blesses the ultimate value of every human person – and indeed of creation as a whole. He filled it with His own being, uniting us to Himself, making us His own Body, transfiguring and deifying our lives, and raising us up to God our Father. He affirms and fulfills us, not simply as individuals seeking happiness, but rather as persons with an infinite capacity to love and be loved, and thus fulfills us through His own divine personhood in communion.

Our life as human beings is not given to us to live autonomously and independently. This, however, is the great temptation: to deny our personhood, by the depersonalization of those around us, seeing them only as objects that are useful and give us pleasure, or as obstacles to be removed or overcome. This is the essence of our fallenness, our brokenness. With this comes the denial of God, and loss of spiritual consciousness. It has resulted in profound alienation and loneliness, a society plummeting into the abyss of nihilism and despair. There can be no sanctity of life when nothing is sacred, nothing is holy. Nor can there be any respect for persons in a society that accepts only autonomous individualism: there can be no love, only selfish gratification. This, of course, is delusion. We are mutually interdependent.

First as Christians, but even more so, as human beings, we must repent and turn to God and one another, seeking forgiveness and reconciliation. Only this will heal the soul. Only by confronting our bitterness and resentment, and finding forgiveness for those who have hurt us, can we be free from the rage that binds us in despair. Repentance is not about beating ourselves up for our errors and feeling guilty; that is a sin in and of itself! Guilt keeps us entombed in self-pity. All sin is some form of self-centeredness, selfishness. Repentance is the transformation of our minds and hearts as we turn away from our sin, and turn to God, and to one another. Repentance means to forgive. Forgiveness does not mean to justify someone's sin against us. When we resent and hold a grudge, we objectify the person who hurt us according to their action, and erect a barrier between us and them. And, we continue to beat ourselves up with their sin. To forgive means

Life to 34

Investigation continues at St. Tikhon's

Responding to concerns about the financial crisis affecting Saint Tikhon's Monastery and Seminary, the Holy Synod of Bishops has initiated a full investigation of all entities associated with the two institutions, led

by His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania.

Financial investigations are being supervised by OCA Treasurer, the Rev. Michael Tassos, while a law firm has been engaged to do a title search to clarify property and corporate boundaries and to discover the total amount of indebtedness of the various entities associated with the monastery and seminary.

At the February 18-20, 2009 meeting of the Metropolitan Council, Bishop Tikhon presented a preliminary report on the investigation. He revealed that the greater debt had been incurred by the monastery.

"Although the degree of indebtedness of the seminary is much lower than that of the monastery," reported His Beatitude, Metropolitan Jonah, "as a result of recent events, including, in part, the downturn in the US economy, the seminary is facing major budget overruns and is in need of the support of the Church at large.

"Evidence of financial mismanagement and possible wrongdoing discovered during the investigation has led to disciplinary actions against certain employees," Metropolitan Jonah added. "We are also notifying law enforcement authorities in Pennsylvania, whose offices will be able to do a full investigation beyond our capabilities."

Metropolitan Jonah emphasized that "the Holy Synod wants to continue the investigative process as transparently as possible. However, revelation of further details at this time could prejudice the investigation by state authorities."

In related developments, Priestmonk Sergius [Bowyer] was appointed acting superior of the monastery until such time as the monastic brotherhood can elect its own abbot. A business plan for the monastery bookstore is also being developed.

"Over the last century," said Bishop Tikhon, "the close relationship between the monastery, the seminary, and the Diocese [of Eastern Pennsylvania] has resulted in both a certain administrative complexity and a certain administrative centralization."

Metropolitan Jonah visited the monastery and seminary during the first week of March, at which time he met with the monastic brotherhood, and the seminary's faculty, staff and student body to discuss the situation there and offer his support to the clergy and faithful of both institutions. ■



Archbishop Dmitri of Dallas retires

As this issue of *The Orthodox Church* went to press, His Beatitude, Metropolitan Jonah and the members of the Holy Synod of Bishops were making last minute plans to travel to Dallas, TX to honor on the Feast of Mid-Pentecost, May 13, 2009, His Eminence, Archbishop Dmitri of Dallas and the South on the occasion of his retirement.

In a letter to the clergy and faithful of the Diocese of the South dated March 22, Archbishop Dmitri – at the age of 85 the eldest member of the OCA Holy Synod – announced that he had requested the Holy Synod to grant him retirement, effective March 31, 2009, after 55 years of priesthood and 40 years of episcopal ministry.

“We have labored together for ‘the Truth that sets man free,’” the letter to the clergy and faithful reads. “In light of your personal dedication, it may be said that ‘I have [had] no greater joy than to hear that my children walk in truth’ [3 John 4]. With each conversion, with the start of each new mission, I thank the Lord for ‘revealing Himself unto us,’ and for providing His humble servant an opportunity to be a steward of such a flock as we have in the Diocese of the South.

“Together we have helped to lay the foundation which is Christ, and now it is time for others to build upon our labors [1 Corinthians 3],” the letter concludes, referring to the tremendous growth of the diocese since Archbishop Dmitri was charged with its establishment in the late 1970s.

Archbishop Dmitri was born Robert Royster to Protestant parents in a small Texas town on November 2, 1923. In 1941, at the age of 18, after intense study culminating in an interview with Greek Orthodox Archbishop – later Ecumenical Patriarch – Athenagoras he was received into the Orthodox Christian faith at Holy Trinity Greek Orthodox Church, Dallas, TX, whereupon he received the name Dmitri. His college studies at North Texas State University were interrupted when he entered the US Army in 1943. After special training at the University of Michigan, he was commissioned as a Second Lieutenant and served as a Japanese language interpreter on the staff of General Douglas

MacArthur in the Philippines and Japan.

Following military service, he completed his university education and became an instructor of Spanish language at Southern Methodist University, Dallas, where in 1949 he received a Master of Arts degree in Spanish and was named professor of Spanish literature.

He was ordained to the diaconate and holy priesthood in November of 1954 by His Grace, the late Bishop Bohdan of the Ukrainian Orthodox Diocese, after which he organized Saint

Seraphim Church, the first English-language parish in Dallas. He and his parish were received into the Metropolia, as the Orthodox Church in America was known at that time, in 1958.

During 1966, he studied at Saint Vladimir’s Seminary, Crestwood, NY, and taught Spanish at Fordham University. In addition, he continued to serve as pastor of Saint Seraphim Church until his consecration to the episcopacy on June 22, 1969.

Initially, he served as auxiliary to His Eminence, Archbishop John [Shahovskoy] of San Francisco and the West [1969-70] and as auxiliary to Metropolitan Ireney [1971-72]. In 1972, he was named ruling Bishop of the Diocese of Hartford and New England. In 1978, he was named ruling Bishop of the newly created Diocese of Dallas and the South and charged with the development of the diocese, which at the time consisted of a few churches in Florida and Texas and several scattered missions. Saint Seraphim Church, Dallas, was designated the diocese’s cathedral church, which meant that he once again served as archpastor of the

parish he had founded over two decades earlier. Under his leadership, the Diocese of the South had grown to well over 60 parishes and missions. In 1993, he was elevated to the dignity of Archbishop by the Holy Synod of Bishops.

In addition to his duties as ruling hierarch of the Diocese of the South, Archbishop Dmitri functioned as Exarch for the Diocese of Mexico. He is well-known for his missionary efforts in Mexico and among Mexican-Americans, for whom he translated Orthodox liturgical texts and theological works into Spanish.

Archbishop Dmitri is author of several theological books, including *The Doctrine of Christ; Orthodox Christian Teaching: An Introduction to the Orthodox Faith; The Kingdom of God; The Sermon on the Mount; The Parables of Christ; The Miracles*

Retirement to 23



Archbishop Dmitri, Ruling Hierarch of the Diocese of the South 1978–2009.

Holy Synod grants Archbishop Dmitri retirement, elects Archimandrite Melchisedek [Pleska] Bishop of Pittsburgh and Western PA, and elects Archimandrite Irinee [Rochon] Auxiliary Bishop for Canada

The **Holy Synod of Bishops** of the Orthodox Church in America announced the election of two new bishops at the close of its 2009 Spring Session on Thursday, April 2, 2009.

The announcement reads as follows.

"With gratitude to God for his service and with profound respect, although regretting his absence from our midst, the Holy Synod of Bishops of the Orthodox Church in America accepts the request for retirement of **His Eminence Dmitri, Archbishop of Dallas and the South**, effective 31 March, 2009. It is the prayer of the Bishops of the Orthodox Church in America that the Lord will grant many years to His Eminence, Archbishop Dmitri. In retirement, his title will be 'Former Archbishop of Dallas and the South.'

"The Holy Synod of Bishops of the Orthodox Church in America, meeting at the OCA Chancery in Oyster Bay Cove, NY, March 31, 2009, declares the episcopal See of Dallas vacant and resolves that **His Beatitude, Jonah, Archbishop of Washington and New York, Metropolitan of All America and Canada**, be Locum Tenens of the Diocese of the South. In accordance with canonical order and accepted liturgical practice, His Beatitude is to be commemorated as 'Archbishop of Washington and New York, Metropolitan of All America and Canada, Locum Tenens of the Diocese of the South' in the appropriate places of the divine services.

"The Holy Synod of Bishops of the Orthodox Church in America, meeting at the OCA Chancery in Oyster Bay Cove, NY, April 2, 2009, has elected **Archimandrite Melchisedek [Pleska]**, as **Bishop of Pittsburgh and the Diocese of Western Pennsylvania**.

"The Holy Synod of Bishops of The Orthodox Church in America, meeting at the OCA Chancery in Oyster Bay Cove, NY, April 2, 2009, has elected **Archimandrite Irinee [Rochon]**, as **Bishop of Quebec City, Auxiliary to His Eminence, Archbishop Seraphim**.

"The Holy Synod of Bishops of the Orthodox Church in America, meeting at the OCA Chancery in Oyster Bay Cove, NY, April 2, 2009, has received **Bishop Seraphim [Sigrist]** as a **retired Bishop** of the Orthodox Church in America with title 'Former Bishop of Sendai.'"

Information on the consecration of Bishop-elect Melchizedek and his installation as Bishop of Pittsburgh, and the consecration of Bishop-elect Irinee is available on the OCA web site at www.oca.org. ■

Metropolitan Jonah meets with Metropolitan Herman

On behalf of the Holy Synod of Bishops, **Metropolitan Jonah** met with, and sent a letter to, the **retired Metropolitan Herman** in early March.

"Your Beatitude's service to the Orthodox Church in America is recognized," Metropolitan Jonah wrote, "and your accomplishments at St. Tikhon's Monastery will be acknowledged for many years. However, there is no doubt that during Your Beatitude's tenure questionable financial activity occurred, the consequences of which imperiled the stability of St. Tikhon's Monastery and caused serious damage to the reputation of the Orthodox Church in America."

At the request of the Holy Synod, Metropolitan Herman's attendance at liturgical services is temporarily restricted to SS. Peter and Paul Church, Uniondale, PA. Metropolitan Herman indicated his willingness to comply with this request, and with the recent decision of the Holy Synod that limits the wearing of the white klobuk to the ruling Primate of the Orthodox Church in America. ■

Washington-NY Diocese prepares for external audit

In compliance with a long term recommendation of the Special Investigating Committee [SIC], the **Diocese of Washington and New York** is preparing for an external audit of its 2008 financial records and a financial review of the records of the former Diocese of New York and New Jersey.

Diocesan chancellor, the **V. Rev. Joseph Lickwar**, recently sent a letter to the chair of the SIC Implementation Committee, **His Eminence, Archbishop Job** of Chicago and the Midwest, in which he reports that OCA treasurer, the **Rev. Michael Tassos**, and controller, the **V. Rev. Dennis Swencki**, "have collected the records of the diocese for the period in question by the SIC. They have begun to analyze and organize these documents to prepare for a financial review by an external auditor." ■

OCA Treasurer to step down

The **Rev. Michael Tassos** has requested the blessing of Metropolitan Jonah to be relieved of his assignment as treasurer of the Orthodox Church in America, effective June 1, 2009, due to personal family considerations that make a move to the east coast impossible at this time.

"His Beatitude has reluctantly agreed to Father Michael's request," said OCA chancellor, the V. Rev. Alexander Garklavs. "Fr. Michael expressed his willingness to ensure a smooth transition for the OCA's financial department. He will also continue assisting the ongoing investigations at St. Tikhon's Monastery and the Diocese of Washington and New York." ■

Strategic planning process update

With the blessing of Metropolitan Jonah, the **V. Rev. Eric G. Tosi**, OCA secretary, updated members of the Holy Synod and Metropolitan Council on the development of the Church's strategic vision process – one of several recommendations made by the OCA's Special Investigating Committee and approved by delegates to the 15th All-American Council in November 2008.

"The strategic planning process was discussed by members of the Metropolitan Council at their meeting in February 2009," said Fr. Eric. "It has also been an ongoing topic of discussion for the Holy Synod since the All-American Council, most recently at its 2009 Spring Session, March 31-April 2."

The complete text of Fr. Eric's report is posted on the OCA web site at www.oca.org/news/1810. ■

OCA represented at Inter-Orthodox Consultation

The **Rev. Alexander Rentel**, Assistant Professor of Canon Law and Byzantine Studies at St. Vladimir's Seminary, Crestwood, NY, represented the Orthodox Church in America at an inter-Orthodox consultation in Sofia, Bulgaria March 11–12, 2009.

The Bulgarian Patriarchate hosted the consultation in response to the January 22, 2009 decision by the European

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Court of Human Rights in Strasbourg, France, in a case against the Bulgarian government brought to the court by the "Alternative Synod of Metropolitan Inokentii", a schismatic Bulgarian Orthodox group seeking independence from the Patriarchate. The court ruled that the Bulgarian government infringed on the rights of the "Innokentii Synod" by its recognition of the Patriarchate of Bulgaria as the sole legitimate Orthodox ecclesiastical body in the country.

His Beatitude, Patriarch Maxim of Sofia and Bulgaria, presided at the consultation. Representatives from most of the autocephalous Orthodox Churches were present and contributed to the final communique, which unequivocally expressed the support of all Orthodox Churches for Patriarch Maxim and the Bulgarian Orthodox Church.

On March 12, consultation members traveled to the Bulgarian parliament and met with parliamentary leaders and government ministers to express officially their support for Patriarch Maxim and the Bulgarian Orthodox Church and to urge the government to take all necessary steps to appeal the judgment of the European Court of Human Rights. ■

Auditing committee named

In accordance with the Article III, Section 15, amendment to the Statute of the Orthodox Church in America passed at the 15th All-American Council in November 2008, the Metropolitan Council appointed an **Auditing Committee Search Team** at its February meeting. The team was chaired by **Dr. Faith Skordinski**, with the **Very Rev. Theodore Bobosh** and **Mr. Gary Popovich** as members.

Metropolitan Council members submitted to the Search Team the names of fourteen candidates for consideration. Subsequently, the team recommended to the Holy Synod during its April meeting the following four highly qualified candidates: **Karen L. Durkish-Simons**, CPA, Mechanicsburg, PA; **Michael S. Strelka**, CPA, CVA, Chicago, IL; **Deacon Martin D. Watt**, CPA, Dayton, OH; and **Vera Bozko Summer**, Columbia, SC, as alternate. All were approved. The committee elected Deacon Martin Watt as chair.

The audits will commence as specified in the amendment, beginning with the Chancery's annual audit in July 2009. ■

INDEPTH

- **READ** the text of the **audit representation letter** at www.oca.org/PDF/finances/2007-oca-audit-representation-letter.pdf.
- **READ** the **2008 OCA Financial Report** at www.oca.org/PDF/finances/2008-financial-report.pdf.
- **REVIEW** the **2009 OCA Budget** at www.oca.org/PDF/finances/2009-oca-budget.pdf.
- **READ** the **memo of Fr. Eric Tosi, OCA Secretray**, regarding the **strategic planning process** at www.oca.org/news/1810.
- **READ** the **minutes of the 2009 Spring Session of the Metropolitan Council** at <http://www.oca.org/CAmetcouncil.asp?SID=8> and **supplimentary material and reports** at www.oca.org/PDF/NEWS/2009/2009-mc-spring-supplementary-material.pdf
- **READ** **Metropolitan Jonah's opening address** at the **OCA Metropolitan Council Spring Session** February 18, 2009, titled "**A Time of Crisis and Opportunity**," at www.oca.org/jonah-2009-0218.html.
- **READ** **Metropolitan Jonah's follow-up paper, "The Conciliar Structures of the Orthodox Church in America,"** at <http://www.oca.org/metropolitan-jonah/>.

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■ RETIRED

TUTKO, The V. Rev. Peter is granted retirement/ January 25, 2009. He is attached to St. Philip the Apostle Mission, Tampa, FL/ January 26, 2009.

■ DEATHS

SOUCEK, The V. Rev. Pavel, who in retirement was attached to St. Theodosius Cathedral, Cleveland, OH, died on January 15, 2009. *May his memory be eternal!*

■ PARISHES

ARCHDIOCESE OF CANADA/ Status Change. The Hermitage of the Protection, Edmonton, AB, Canada, which was under the Monastic Fraternity of St. Silouan the Athonite, Johnstown, ON, Canada, is established as a separate hermitage/ December 25, 2008.

DIOCESE OF THE MIDWEST/ Status Change.

Christ the Savior Church, Chicago, IL is no longer the Bishop's Chapel/ January 2, 2009.

DIOCESE OF THE WEST/ Institution closed. St. Eugene Retreat Center and St. Sergius Chapel, Point Reyes Station, CA, are closed/ January 4, 2009.

DIOCESE OF THE WEST/ Mission closed.

Synaxis of the Theotokos Mission, San Francisco, CA is closed/ July 17, 2008.

DIOCESE OF THE WEST/ Mission closed. Holy Ascension Mission, Olympia, WA is closed/ January 18, 2009.

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■ EPISCOPAL CHANGES

[STORHEIM], Archbishop Seraphim of Ottawa and Canada is released from duties as Secretary of the Holy Synod of Bishops. All other duties remain the same/ January 14, 2009.

[MOLLARD], Bishop Tikhon of Philadelphia and Eastern PA, in addition to his other duties, is appointed Secretary of the Holy Synod of Bishops/ January 14, 2009.

[PACHECO-VERA], Bishop Alejo of Mexico City is granted the title "Bishop of Mexico City and the Diocese of Mexico" by the Holy Synod of Bishops/ January 14, 2009.

■ RECEPTIONS

FARHA, The Rev. Isaac is canonically received into the ranks of clergy of the Orthodox Church in America by Metropolitan Jonah from the Antiochian Orthodox Christian Archdiocese. He is under the omophorion of Metropolitan Jonah and attached to the Diocese of Alaska/ January 20, 2009.

■ ORDINATIONS

GULIN, Deacon Nikolai was ordained to the Holy Priesthood by Metropolitan Jonah at Holy Trinity Church, Brooklyn, NY. He is under the omophorion of Metropolitan Jonah and attached to the Diocese of Washington and New York/ February 22, 2009.

HILKO, Paul was ordained to the Holy Diaconate 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/ June 24, 2008.

KASAPI, Achilleas was ordained to the Holy Diaconate by Archbishop Seraphim of Ottawa at All Saints of Alaska—St. Arseny of Konevits Church, Victoria, BC, Canada. He is under the omophorion of Archbishop Seraphim and attached to the Archdiocese of Canada/ January 31, 2009.

KINCAID, Herman was ordained to the Holy Diaconate by Archbishop Job of Chicago at SS. Peter and Paul Church, Burr Ridge, IL. He is under the omophorion of Archbishop Job and attached to the Diocese of the Midwest/ August 5, 2007.

KINCAID, Deacon Herman was ordained to the Holy Priesthood by Archbishop Job of Chicago at St. Luke the Evangelist Church, Palos Hills, IL. He is under the omophorion of Archbishop Job and attached to the Diocese of the Midwest/ July 13, 2008.

RASSAM, Deacon Joseph [Yousuf] was ordained to the Holy Priesthood by Bishop Benjamin of San Francisco at Holy Virgin Mary Cathedral, Los Angeles, CA. He is under the omophorion of Bishop Benjamin and attached to the Diocese of the West/ February 8, 2009.

WILLIAMS, Kyrill was ordained to the Holy Diaconate by Bishop Tikhon of Philadelphia on behalf of Metropolitan Jonah at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA. He is under the omophorion of Metropolitan Jonah/ December 13, 2008.

■ ASSIGNMENTS

DAVIS, The Rev. Andrew, who was on a leave of absence, is returned to active duty. He remains attached to Holy Transfiguration Mission, Raleigh/ Durham, NC and will service St. George Mission Station, Edenton, NC/ February 12, 2009.

DRANGOV, The V. Rev. Boris is released from duties at St. George Church, Toronto, ON, Canada, and granted retirement/ February 1, 2009.

FARHA, The Rev. Isaac is appointed acting rector of St. Herman Church, Fairbanks, AK/ February 1, 2009.

FINLEY, The Rev. Nicholas, who was acting rector, is appointed rector of the Protection of the Holy Virgin Mary Church, Royalton, IL/ February 24, 2009.

*** GEORGIEV, The V. Rev. Nikolai** is appointed acting rector of St. George Church, Toronto, ON, Canada/ February 8, 2009.

GULIN, The Rev. Nikolai is attached to Holy Trinity Church, Brooklyn, NY/ February 22, 2009.

HILKO, Deacon Paul is attached to St. James Mission, Port St. Lucie, FL/ June 24, 2008.

KASAPI, Deacon Achilleas is attached to All Saints of Alaska—St. Arseny of Konevits Church, Victoria, BC, Canada/ January 31, 2009.

KINCAID, Deacon Herman is attached to SS. Peter and Paul Church, Chicago, IL/ August 5, 2007.

KINCAID, The Rev. Herman is appointed associate priest of Christ the Savior Church, Chicago, IL/ July 13, 2008.

RASSAM, The Rev. Joseph [Yousuf] is appointed acting rector of St. Innocent Church, Tarzana, CA/ February 8, 2009.

WILLIAMS, Deacon Kyrill is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ December 13, 2008.

■ ON LOAN

BRUNER, The Rev. Gregory is released from duties at Holy Ascension Church, Albion, MI, and is placed on loan to the Greek Orthodox Metropolis of Chicago. He is attached to Holy Trinity Cathedral, Chicago, IL/ February 13, 2009.

■ RETIREMENTS

DRANGOV, The V. Rev. Boris is granted retirement. He is attached to St. George Church, Toronto, ON, Canada/ February 1, 2009.

■ SUSPENDED

KLIMITCHEV, Archdeacon Alexei, who was attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA, is suspended/ February 20, 2009.

■ PARISHES

EXARCHATE OF MEXICO/ Status Change. The Exarchate of Mexico is granted full status as a Diocese by the Holy Synod of Bishops of the Orthodox Church in America. His Grace, Bishop Alejo of Mexico City is granted the title "Bishop of Mexico City and the Diocese of Mexico" / January 14, 2009.

DIOCESE OF THE MIDWEST/ Mission Closed.

Holy Cross Mission, Nashville, OH, is closed/ February 13, 2009.

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■ RECEPTIONS

[PLESKA], Archimandrite Melchisedek is canonically received into the ranks of clergy of the Orthodox Church in America by Metropolitan Jonah from the Orthodox Church of Greece. He is under the omophorion of Metropolitan Jonah/ January 2, 2009.

■ ORDINATIONS

ANDREW, Ishmael was ordained to the Holy Diaconate by Bishop Benjamin of San Francisco on behalf of Metropolitan Jonah at Holy Resurrection Cathedral, Kodiak, AK. He is under the omophorion of Metropolitan Jonah and attached to the Diocese of Alaska/ March 15, 2009.

CARR, Nicholas was ordained to the Holy Diaconate by Bishop Benjamin of San Francisco at Protection of the Holy Virgin Church, Santa Rosa, CA. He is under the omophorion of Bishop Benjamin and attached to the Diocese of the West/ December 9, 2007.

CUNEO, Andrew was ordained to the Holy Diaconate by Metropolitan Jonah at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Jonah/ March 25, 2009.

KONKLE, Deacon John W. was ordained to the Holy Priesthood by Bishop Nikon of Boston on behalf of Metropolitan Jonah at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Jonah/ March 14, 2009.

LEVINE, Sean was ordained to the Holy Diaconate by Metropolitan Jonah at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Jonah/ March 1, 2009.

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McKEE, Deacon James was ordained to the Holy Priesthood by Bishop Tikhon of Philadelphia on behalf of Metropolitan Jonah at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA. He is under the omophorion of Metropolitan Jonah/ March 14, 2009.

NICORI, Methodius was ordained to the Holy Diaconate by Bishop Benjamin of San Francisco on behalf of Metropolitan Jonah at Holy Resurrection Cathedral, Kodiak, AK. He is under the omophorion of Metropolitan Jonah and attached to the Diocese of Alaska/ March 14, 2009.

ROBICHAU, Deacon B. Peter was ordained to the Holy Priesthood by Metropolitan Jonah at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Jonah/ March 25, 2009.

VITKO, Deacon John was ordained to the Holy Priesthood by Metropolitan Jonah at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Jonah/ March 1, 2009.

WATT, Martin D. was ordained to the Holy Diaconate by Archbishop Job of Chicago at St. Paul the Apostle Church, Dayton, OH. He is under the omophorion of Archbishop Job and attached to the Diocese of the Midwest/ October 11, 2008.

WILLIAMS, Deacon Kyrill was ordained to the Holy Priesthood by Bishop Tikhon of Philadelphia on behalf of Metropolitan Jonah at St. Tikhon of Zadonsk Monastery Church, St. Tikhon's Seminary, South Canaan, PA. He is under the omophorion of Metropolitan Jonah/ March 25, 2009.

WORTHINGTON, James was ordained to the Holy Diaconate by Bishop Tikhon of Philadelphia on behalf of Metropolitan Jonah at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA. He is under the omophorion of Metropolitan Jonah/ March 7, 2009.

■ ASSIGNMENTS

ANDREW, Deacon Ishmael is attached to All Saints of Alaska Chapel, St. Herman's Seminary, Kodiak, AK/ March 15, 2009.

CARR, Deacon Nicholas is attached to Protection of the Holy Virgin Church, Santa Rosa, CA/ December 9, 2007.

CUNEO, Deacon Andrew is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ March 25, 2009.

DENYSENKO, Deacon Nicholas is released from duties at Christ the Savior Church, Chicago, IL and attached to St. Herman Church, Minneapolis, MN/ March 5, 2009.

DOYLE, The V. Rev. James is released from duties at Christ the Savior Church, Chicago, IL and attached to Holy Trinity Cathedral, Chicago, IL/ March 5, 2009.

FISHER, SR., Deacon Yakov is released from duties at St. Nicholas Church, Kwethluk, AK and granted retirement/ March 17, 2009.

FRASE, The Rev. Stephen is released from duties at Christ the Savior Church, Chicago, IL and attached to St. John the Forerunner Church, Indianapolis, IN.

His duties at All Saints of North America Mission, Columbus, OH remain the same/ March 5, 2009.

GEORGE, The Rev. Thomas is released from duties at Christ the Savior Church, Chicago, IL and attached to Holy Trinity Church, Overland Park, KS/ March 5, 2009.

GOETTING, Deacon Timothy is released from duties at Christ the Savior Church, Chicago, IL and attached to Holy Trinity Cathedral, Chicago, IL/ March 5, 2009.

GREENWOOD, The Rev. Kevin is released from duties at St. Gregory of Nyssa Church, Columbus, OH and attached to St. John the Forerunner Church, Indianapolis, IN/ March 4, 2009.

HERBEL, The Rev. Dellas Oliver is released from duties at Christ the Savior Church, Chicago, IL and attached to St. Herman Church, Minneapolis, MN. He remains on loan to the Antiochian Orthodox Christian Archdiocese/ March 5, 2009.

HERRICK, The V. Rev. Michael, who is retired, is released from attachment to Christ the Savior Church, Chicago, IL and attached to Holy Trinity Cathedral, Chicago, IL/ March 5, 2009.

[JOHNSON], Priestmonk Simeon is released from duties at Christ the Savior Church, Chicago, IL and attached to Holy Trinity Cathedral, Chicago, IL/ March 5, 2009.

KONKLE, The Rev. John is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ March 14, 2009.

LECKO, The V. Rev. Vladimir, who is retired, is released from attachment to Christ the Savior Church, Chicago, IL and attached to St. Herman Church, Minneapolis, MN/ March 5, 2009.

LEVINE, Deacon Sean is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ March 1, 2009.

MADLOM, The Rev. Gregory is released from duties at Christ the Savior Church, Chicago, IL and attached to Holy Trinity Cathedral, Chicago, IL. He remains priest-in-charge of St. Herman of Alaska Mission, West Bend, WI/ March 5, 2009.

McKEE, The Rev. James is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ March 14, 2009.

NICORI, Deacon Methodius is attached to All Saints of Alaska Chapel, St. Herman's Seminary, Kodiak, AK/ March 15, 2009.

[PLESKA], Archimandrite Melchisedek is attached to St. Sergius of Radonezh Chapel, Oyster Bay Cove, NY/ January 2, 2009.

ROBICHAU, The Rev. B. Peter is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ March 25, 2009.

SUSZCZENIA, The Rev. Witalis, who was awaiting assignment, is attached to St. Spiridon Church, Perth Amboy, NJ/ January 7, 2009.

VITKO, The Rev. John is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ March 1, 2009.

WATT, Deacon Martin D. is assigned to St. Paul the Apostle Church, Dayton, OH/ October 11, 2008.

WILLIAMS, The Rev. Kyrill is attached to St. Tikhon

of Zadonsk Monastery Church, South Canaan, PA/ March 25, 2009.

WORTHINGTON, Deacon James is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ March 7, 2009.

■ RETIRED

FISHER, SR., Deacon Yakov is granted retirement. He is attached to St. Nicholas Church, Kwethluk, AK/ March 17, 2009.

■ PARISHES

ARCHDIOCESE OF CANADA/ Parish merger, status change. St. Nino of Georgia Mission Station, Vancouver, BC, Canada is closed and merged with St. John of Shanghai Mission Station, Vancouver, BC, Canada. St. John of Shanghai Mission Station is elevated to mission status and is now known as St. John of Shanghai Mission.

DIOCESE OF THE MIDWEST/ New name. The Hyde Park Orthodox Mission, Hyde Park [Chicago], IL is renamed St. Makarios Mission/ March 13, 2009.

DIOCESE OF THE SOUTH/ New monastery. Nativity of Our Lord Monastery, Dallas, TX/ February 17, 2009. ■

NOTE: * indicates non-OCA clergy.

WHAT'S NEWS?

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www.oca.org

Retirement from 19

Archbishop Dmitri retires

of Christ; and The Epistle to the Hebrews: A Commentary. He also has served as editor of the Diocese of the South's monthly newspaper, *The Dawn*, since it first made its appearance in the late 1970s.

On September 4, 2008, upon the retirement of Metropolitan Herman, the Holy Synod of the OCA named Archbishop Dmitri *Locum Tenens* of the Metropolitan See, a position he held until the election of Metropolitan Jonah at the 15th All-American Council in November 2008.

May God grant Archbishop Dmitri many years in retirement!

Full coverage of the Dallas celebration marking Archbishop Dmitri's retirement is available on the OCA web site at www.oca.org and will appear in the Fall 2009 issue of *The Orthodox Church*. ■

Alexis Liberovsky

An 80-year legacy

The Romanian Episcopate celebrates anniversary, looks to the future

As the Romanian Orthodox Episcopate of America marks the 80th Anniversary of its founding this year and approaches the half-century mark of its integration in 1960 into the Orthodox Church in America, it is timely that we reflect on its history.

Romanian Orthodox communities first began to organize in the US and Canada in the early 20th century. The first Canadian community was founded in Regina, SK, in 1902, while the first US parish was established in Cleveland, OH two years later. These parishes were served largely by itinerant priests, loosely affiliated with hierarchs in Romania. As a result, the parishes, which numbered some 40 by the late 1920s, functioned rather independently.

First steps

In view of political and ecclesiastical changes transpiring in Romania, an initial attempt was made in 1918 to organize a Romanian diocese in North America, but it failed. Eventually, a gathering of clergy and lay representatives held on April 25, 1929, officially petitioned the Romanian Patriarchate to establish an episcopate in America. This meeting – the First Congress of the Romanian Orthodox Episcopate of America [ROEA] – is remembered as the founding event of the Episcopate, although the Holy Synod in Romania did not formally approve its petition until November of the following year.

The Episcopate's Second Congress in October 1932 approved a constitution and by-laws to delineate the Episcopate's autonomous governance.

On March 24, 1935, Archimandrite Policarp [Morusca] was consecrated in Romania as the Bishop of ROEA. He arrived in America in June and was formally enthroned as diocesan hierarch at the Episcopate Congress in Detroit in July. While his episcopal tenure in America was relatively short, lasting only four years, and at times stormy, several milestones were reached during Bishop Policarp's archpastorate. Under his leadership, *Solia*, the official periodical of the Episcopate – still published today – was inaugurated in 1936. A property in Grass Lake, Michigan to house the diocesan center, known as the *Vatra* and still used as the Episcopate's headquarters, was purchased in 1937. The Association of Romanian Orthodox Ladies' Auxiliaries in America [ARFORA] was established in 1938.

In 1939, Bishop Policarp left for Romania to attend a meeting of the Holy Synod. Due to the outbreak of World War II and other circumstances, he was unable to return to America.

Although both Bishop Policarp and the ROEA still considered him the ruling hierarch, without an episcopal presence, unity in the diocese began to weaken. Ultimately, with the communist takeover of Romania after World War II, Bishop Policarp was prevented from returning to his flock, and he was continually persecuted for the rest of life.

In 1947, Bishop Antim [Nica] was appointed, with the involvement of the Romanian government, as ROEA's new ruling hierarch. In spite of its dire need for episcopal guidance, the ROEA rejected his appointment and decided to sever its ties to the Romanian Patriarchate. Unsuccessful in its continued efforts to subordinate ROEA, the Patriarchate established a new entity, the Romanian Orthodox Missionary Episcopate in America and Canada, in 1950, and consecrated Father Andrei Moldovan, a Romanian-born US citizen, as its ruling hierarch. While the vast majority of Romanians in North America remained faithful to ROEA, Bishop Andrei and his followers soon sought to gain control of Church properties through the courts, but were largely unsuccessful.

A new era

Signaling a final break with the Patriarchate, though never severing its ties to Bishop Policarp – at the time living in forcible retirement and deprived of all personal property – the ROEA Church Congress in 1951 elected Viorel Trifa, a lay theologian, to be its hierarch. As soon as he was elected, a defamatory smear campaign began, engineered by the newly established Romanian Missionary Episcopate and surreptitiously fueled by communist government officials in Romania with the collaboration of the Church in Romania, which purported that during World War II, Trifa had engaged in political activity to incite anti-semitic violence.

In order for him to be to be tonsured a monk, ordained, and then consecrated to the episcopacy, many Orthodox jurisdictions in North America were approached, including the "Metropolia" [today the Orthodox Church in America]. None wished to get involved. Some were swayed by the desire to maintain good relations with the Romanian Patriarchate, while others were apprehensive because of the accusations against Trifa. Eventually, hierarchs of the Ukrainian Orthodox Church of the USA (at the time considered non-canonical, but since 1995 under the Ecumenical Patriarchate) tonsured Viorel Trifa a monk with the name Valerian, ordained him to the diaconate and priesthood, and consecrated him to the episcopacy on April 27, 1952.

As Bishop Policarp was still alive in Romania, Bishop Valerian was initially considered an auxiliary bishop, but in effect he headed the diocese as a diocesan hierarch. Under his leadership, many positive developments in the Episcopate took place. Administrative and financial order were established. A multitude of liturgical and educational materials were published. During the years of his episcopacy, the number of ROEA priests grew from 28 to 61. Under his guidance, the Monastery of the Transfiguration in Ellwood City, PA was founded in 1967 by Mother Alexandra, the former Romanian Princess Ileana. With

the death of Bishop Policarp in Romania on October 26, 1958, Bishop Valerian became the diocesan hierarch, and the last string of ROEA's formal ties to Romania had been severed.

A nagging concern for the Bishop Valerian was canonical affiliation, as it was clear to him that it was ecclesiologically irregular for the Episcopate to be independent of and unaffiliated with any larger Church body. By 1960, the Metropolia agreed to accept Bishop Valerian and ROEA into its fold. In order to allay any doubts about the validity of his ordinations and episcopal consecration, Bishop Valerian submitted to consecration at Saint Sergius Chapel at the Metropolitan's residence in Oyster Bay Cove, NY.

Bishop Valerian enthusiastically supported the Metropolia's movement towards autocephaly, sharing the vision of "local" Church and unity. When the Orthodox Church in America received autocephaly in 1970, Bishop Valerian reconfirmed the ROEA's affiliation with the OCA through a special bilateral agreement. For his participation in the Church's preparatory work for autocephaly, he received special recognition with his elevation to the rank of archbishop. He was chosen to head the newly established OCA Department of Canonical Affairs. He

also ably represented the Church in the ecumenical arena, particularly in the World Council of Churches and the National Council of Churches of Christ.

Unfortunately, as Archbishop Valerian's archpastoral skills and authority, as well as the love and respect of his flock grew, the vicious smear campaign against his person became more intense and eventually moved into the arena of the civil courts. As the burdens of the legal actions undertaken against him took up more and more of his time, taking a toll on his health, Archbishop Valerian requested that an auxiliary bishop be elected to assist him. Father Nathaniel Popp was nominated auxiliary bishop at a special ROEA Congress in September 1980, canonically elected by the Holy Synod of the Orthodox Church in America, and consecrated Bishop of Dearborn Heights on November 15, 1980.

So as not to further encumber his diocese with the protracted libelous litigation against him, Archbishop Valerian decided to surrender his US citizenship and retire in June 1984. He left the US in August 1984. He died in Portugal on January 28, 1987 at the age of 72, and was buried at the Vatra in Michigan.

Pages to 26



Above/ Bishop Policarp and Archbishop Valerian headed the Episcopate from 1935 until 1984.

Left/ Present Auxiliary Bishop Irineu and Archbishop Nathaniel at memorial to Bishop Policarp at the Vatra.

Below/ The Church congress, held annually over Fourth of July weekend, gather faithful from across the US and Canada.



An 80-year legacy

With four years of episcopal mentoring under Archbishop Valerian, Bishop Nathaniel was well prepared to succeed him. A special electoral congress was held in October 1984, at which Bishop Nathaniel was chosen ruling hierarch from among three candidates. This selection was canonically confirmed by the Holy Synod of the Orthodox Church in America, with Bishop Nathaniel's installation as ruling hierarch taking place on November 17, 1984.

In October 1999, Bishop Nathaniel was elevated to the rank of archbishop. In his quarter century of archpastoral leadership, the number of ROEA parishes and missions has grown from 49 to 98, and monastic communities have increased from one to three. He has been an outspoken advocate of autocephaly and Orthodox unity in North America. With the growth of the diocese, Archimandrite Irineu [Duvlea] was elected and consecrated diocesan auxiliary, Bishop of Dearborn Heights, in November 2002.

New realities

While Romania was under communist rule, ROEA always strove to provide support for the suffering Church in Romania. The fall of the totalitarian regime there opened windows for humanitarian aid and missionary initiatives channeled by ROEA and growing closeness and cooperation in many areas. Since 1993, ROEA and the Missionary Episcopate – today known as the Romanian Orthodox Archdiocese of America [ROAA] – have engaged in ongoing official dialogue. With increasing frequency, hierarchs, clergy, and faithful from both dioceses participate in each other's ecclesiastical celebrations and events and continue to develop strong contacts. A significant flow of new immigrants from post-communist Romania has greatly augmented both dioceses with the opening of many new parishes and missions. During the past few years, the official joint dialogue has turned towards unification of the dioceses into a united Romanian Orthodox presence in North America. Talk of a Romanian Orthodox Metropolitanate of North America, ostensibly an autonomous body affiliated with the Patriarchate of Romania, has generated much discussion and caused some controversy. Documents issued by members of the official dialogue repeatedly emphasize that such unification is seen as an interim step towards the unity of all Orthodox in North America. In March 2008, Archbishop Nathaniel said that the dialogue towards unity is "positive and encouraging for the mission and life of our Episcopate in the US and Canada" and that "the healing of the estrangement of the two Romanian Orthodox eparchies in North America, and the movement toward the unity of all Orthodox in North America, with which the Church of Romania also agrees, is needed."

May the Holy Spirit guide this work! ■

Alexis Liberovsky, the archivist of the Orthodox Church in America, may be contacted at alex@oca.org.

RESOURCES

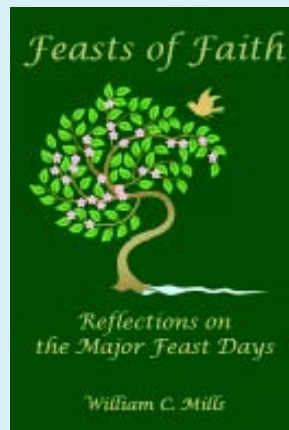
Great summer reading!

■ *Feasts of Faith*, the latest in a series of popular books by **Fr. William Mills**, rector of the Nativity of the Holy Virgin Church, Charlotte, NC, and adjunct professor of religious studies at Queens University.

"Reading the scriptures within a liturgical context reminds us that it is none other than God Himself Who speaks to us through the very words of the Bible," explains Fr. William, who offers what he calls "thoughts and ruminations of a parish priest."

Feasts of Faith, together with Fr. William's other books, **From Pascha to Pentecost**, **Prepare O Bethlehem**, and **Baptize All Nations**, are ideal for reference in conjunction with personal Bible reading and within the context of a Bible study group.

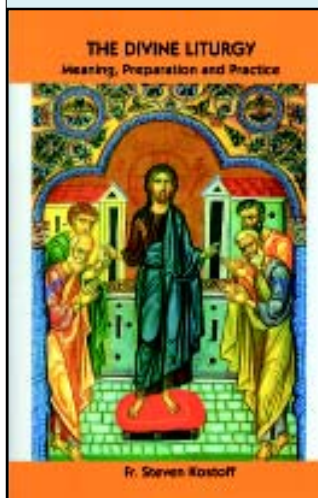
Available on-line for 13.95 + shipping at www.orthodoxresearchinstitute.org.



■ While *The Divine Liturgy: Meaning, Preparation and Practice* by **Fr. Steven Kostoff**, rector of Christ the Saviour/Holy Spirit Church, Cincinnati, OH, is a modest

work – a mere 40 pages – it is filled with a wealth of information on the Divine Liturgy, as the book's title states. While emphasizing the importance of doing things "decently and in order," the author stresses that the Liturgy is "not to be mechanical, formal or lifeless," adding that "Saint Paul's admonition is not a 'straight jacket.'"

The book is sure to be of value in adult study groups and in the instruction of potential converts.



The Divine Liturgy:

Meaning, Preparation and Practice is available from Synaxis Press, 37323 Hawkins-Pickle Rd., Dwyer, BC V0M1H0 Canada.

■ *The Apostol* – containing the readings from the Epistles, Prokeimena, Alleluia Verses, and antiphons for the entire liturgical year is being reprinted by **St Tikhon's Bookstore**. Edited by **Sergei Arkhipov**, the volume may be ordered at pre-publication prices for \$49.95/soft cover and \$79.95/hard cover. Order at http://www.stots.edu/bookstore_contact.html. ■

Valerie Zahirsky

Rings and things

Making the Old Testament references in the Sacrament of Marriage come alive for teens

Our liturgical services are filled with Old Testament readings and references. These readings become meaningful to teens when they understand that the words relate the ways God prepared His People for the coming of the Savior. The readings help students to know God as a loving Father with a plan for His People, even when they disappointed and even totally abandoned Him.

Many of the prayers in the Rite of the Sacrament of Holy Matrimony make reference to the Old Testament. One of these is offered during the Service of Betrothal, when the bride and groom exchange rings. Taking a close look at this prayer with students is a good way to learn how the Old Testament is related to the New Testament, and also to our lives today.

The prayer states that God has “declared that a pledge should be given and confirmed in all things.” It then goes on to describe various Old Testament events in which rings were given as a pledge and a sign of commitment. Our students may not be familiar with the details of every event to which reference is made, so reviewing these events together is beneficial. This can be accomplished in a large group, or by breaking the class into smaller groups, having each group read about one of the Old Testament events, and regrouping to share with the entire class their findings.

The first event to which reference is made in the prayer is the giving of a ring to Joseph by the ruler of Egypt. In Genesis 41:42-45, Pharaoh puts his own signet ring on Joseph’s finger, thereby granting him great power in the Egyptian government. After the terrible experience of being betrayed by his own kin, who sold him into slavery in an alien country, Joseph rises to this level of greatness through his abilities and integrity – quite an example for young people to read about. Joseph is mentioned several times in the New Testament as one of the key figures in God’s plan for His People.

The prayer then makes reference to Daniel, whose story may be fairly familiar to students. In terms of the New Testament, Daniel’s prophetic vision of the “Ancient of Days” in the Book of Daniel, verses 7:9-14, is a vision of the Second Coming of Christ, the “Son of Man,” in glory. Jesus refers to Himself as the Son of Man, and to the Second Coming, in Luke 18:8b.

The prayer continues, “By a ring the uprightness of Tamar

was revealed.” Tamar was a woman with a tortured marital history whom we read about in Genesis. She is also mentioned in the genealogy of Our Lord in Matthew 1:3. Despite the fact that her story has many unsavory elements, her name is included in the prayer because, while imperfect and an “alien” – a Canaanite rather than an Israelite – she plays an important role in God’s plan. Knowing that such people – and there are many in Scripture – have important destinies helps our students recognize the Lord’s infinite greatness and His boundless mercy.

Next, the prayer makes reference to the parable of the prodigal son in Saint Luke’s Gospel. “Put a ring on his hand, and shoes on his feet,” said by the Father as he joyfully welcomed back his repentant son. The prayer relates this story to God the Father, showing His Bounty on His Son.

Finally, the prayer describes how God’s “true word” – another kind of pledge – established the heavens and the earth, and how His hand strengthened Moses in the Red Sea. The prayer ends with a petition that God will bless the putting-on of rings by the couple about to be married. Having offered their human pledge and promise by exchanging rings – in line with the pledges reflected in the Old Testament events related in the

prayer – the couple move to the center of the Church, where they are crowned with the blessing of God.

Thinking about the prayer. Once students have discussed the Old Testament events in the prayer, look together at the passages in the New Testament that relate to each of them. Have at least one Bible Concordance available for students to look up the word “promise” – which is similar in meaning to “pledge” – in the New Testament. The following questions will be helpful in engaging the students in a discussion.

- 💧 Have you ever made a pledge to/with another person? What were your expectations in making the pledge? What were the other person’s expectations?
- 💧 Did you have or exchange some physical sign of the pledge – a ring, a document, a bracelet, a token?
- 💧 Give some examples of things that are important enough to make a pledge?
- 💧 What has Jesus Christ pledged, or promised, to us? What does He ask us to pledge, or promise, to Him?
- 💧 Jesus makes a promise, or pledge, to a thief in Luke 23: 43. On what basis does Jesus make this promise or pledge?
- 💧 Why do you think we associate ourselves with this thief every time we receive Holy Communion by saying, “Like the thief I will confess You?” What do these words mean?

Let the students add their own thoughts about pledges and promises. Encourage them to think about the promises to God and to other people that they want to keep. Ask them to evaluate how they are doing in keeping those promises. Assure them that God will always help them to do so. ■

Valerie Zahirsky is a member of the OCA Department of Christian Education.



A day in the life

An OCA priest-chaplain shares his ministry in Afghanistan

On Monday, April 6, 2009, just two days after his arrival at Bagram Air Field for his 10th duty tour in southwest Asia – this time to support the Orthodox Christian personnel in Afghanistan during the lenten and Paschal seasons – the Very Rev. Alexander F. C. Webster, Chaplain (Colonel), US Army Reserve, had the distinct honor of concelebrating with the Orthodox chaplain for the Romanian battalion religious and military honors for a Romanian soldier, Maj. Marcel Tiberiu Petre, killed in action while on a combat patrol.

In Father Alexander's own words, "The rites began with a Fallen Comrade Ceremony – a deliberate vehicle procession of the Romanian flag-draped casket on the main streets of Bagram Air Field from the mortuary to the Enduring Faith Chapel, with hundreds of US and Coalition military and civilians standing at attention along the route, saluting."

At the chapel, the Rev. Bogdan Oancea, Romanian battalion

chaplain, and Father Alexander concelebrated the Orthodox Wake Service before escorting the casket to the flight line.

"There we were joined by another Romanian Orthodox priest-chaplain, who had just arrived from Bucharest, for the Ramp Ceremony and to escort the fallen warrior back to Romania for the church funeral and burial," Father Alexander related. "We chanted the Litany for the Dead over casket in the presence of a Romanian detachment and a US contingent that included a number of general officers before the fallen warrior's remains were taken on



Fr. Alexander Webster [in stole second from left] with Romanian Orthodox chaplains and the CJTF-101 deputy command chaplain render the final salute.

board the aircraft for the solemn flight directly to Romania.

"It was at once sorrowful and joyous, inspirational and sobering – a testament to the true universality of our Orthodox faith throughout the world," Father Alexander added. ■

Orthodox Christian Prison Ministry to hold convocation July 28-30

The 2009 convocation of the Orthodox Christian Prison Ministry (OCPM), an official agency of the Standing Conference of the Canonical Orthodox Bishops in the Americas, will be held at the Crowne Plaza Denver Airport, Denver, CO, July 28-30, 2009.

The convocation will gather the many Orthodox Christian clergy and laity from across North America who are engaged or interested in prison ministry for education, encouragement, worship and fellowship, and a free exchange of ideas.

Hotel reservations at a special rate of \$79.00 per night

are available through July 17 by calling the Crowne Plaza at 303/371-9494. Registrants are asked to mention the Orthodox Christian Prison Ministry when making reservations to obtain the special rate.

Participants may register on-line at www.ocpm-scoba.org/convocation.html. Registration forms also may be downloaded from the site and mailed to OCPM, PO Box 22965, Oklahoma City, OK 73123. The registration fee is \$125.00 before June 15, 2009 and \$150.00 after that date. Financial assistance is available to those for whom the fee may pose a burden.

OCPM's goal is to bring the love of Christ to those who are in prison by providing encouragement, material support, transition and reintegration services, Christian education, spiritual guidance, and the sacramental life of the Church to prisoners and their families.

For further information visit OCPM's web site at www.ocpm-scoba.org. ■

Living Matthew 25

FOCUS North America reaches out neighbors in need

In early 2009, the Fellowship of Orthodox Christians United to Serve – FOCUS North America – was established as a network of social action ministries dedicated to expressing Christ’s love for North America’s hungry, thirsty, lonely, naked, sick, and imprisoned. Almost immediately, FOCUS partnered with dozens of Orthodox agencies and parish initiatives and awarded more than \$30,000.00 in grants.

FOCUS grew out of the need for Orthodox Christianity to address the persistent and pervasive needs of suffering, impoverished, or otherwise vulnerable North Americans. It is a staggering reality of our time that over 40 million people live below the poverty line, with the unemployment rate increasing by the day.

“In January 2009, a meeting of 20 leaders, staff, academics, and patrons of leading domestic social action agencies representing a variety of North America’s Orthodox Churches was held,” said the Rev. Justin Mathews, FOCUS North America’s executive director and associate pastor of Saint Anne Mission, Knoxville/Oak Ridge, TN. “Sponsored by Mr. and Mrs. Charles



Fr. Justin Mathews/
FOCUS North America executive director

“The dream of an Orthodox Christian social action agency entirely dedicated to helping our neighbors here at home has long been in the making. It is a dream whose time has certainly come.”

Metropolitan Jonah on FOCUS North America

While many of us live in relative comfort, the reality is that many in our continent and even in some of our parishes are facing desperation. One in 50 children in the US is homeless, evicted families are living in tents, millions are jobless, and even more feel hopeless. It is for this reason that I make this appeal to you to support a new ministry called FOCUS North America.

Your gift to FOCUS North America will be put to work immediately to feed the hungry, shelter the homeless, and care for those hurting in North America through Orthodox Christian social action ministries of every jurisdiction. I ask you to be generous in helping this new Orthodox Christian ministry. I know that you are already supporting your parishes and other worthy causes, but I hope that, out of the abundance that the Lord has given you and according to your means, you will also support this important initiative.

May the Lord reward your generosity, and may He bless the ministry of FOCUS North America, so that we too will someday hear the longed-for words: “Come, you blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.... Inasmuch as you have done it to one of the least of these My brethren, you did it to Me” [Matthew 25:34,40]. ■

Donations to FOCUS North America may be sent to 3101 Troost Ave. Kansas City MO 64109

Ajalat and the Orthodox Vision Foundation, the meeting served as the catalyst for the creation of FOCUS North America and its vision to make a significant and sustainable impact through Orthodox Christian social action initiatives in the lives of suffering, impoverished, or vulnerable North Americans of any age, race, or creed.

Of special concern is providing immediate relief in the areas of food, employment, clothing, and shelter.

Compelled by Christ’s mandate to serve those in need, FOCUS aims to

- ✓ educate faith communities of the scriptural mandate, historical precedence, and urgency for living the faith and witnessing through personal involvement in social service.
- ✓ support existing agencies by providing training, coordination, and funding from significant private and public sources.
- ✓ create, nurture, grow, and fund new locally based social outreach ministries and their leaders.
- ✓ collaborate with individuals who want to support social ministry through volunteerism or funding of these initiatives.

Orthodox agencies and parishes currently engaged in social service ministries, or who plan to initiate them in the future, are encouraged to join the FOCUS North America network. For information visit www.FocusNorthAmerica.org or contact Father Justin at 816.399.0909 or FrJustin@focusna.org. ■

Charity begins at home

Volunteers make a difference in IOCC's US ministries

While many people believe that the mission of International Orthodox Christian Charities [IOCC] is limited to helping those in need in far-off lands, the agency's programs continue to develop at a steady pace with the help of a growing corps of volunteers.

In 2008 alone, IOCC's 235 volunteers provided \$3.5 million in community development and emergency relief programs across the US. IOCC focused its efforts on supporting initiatives to build homes on the Gulf Coast, provide books and educational equipment to inner city schools, and train volunteers to respond to their community's long term needs. The agency also responded with emergency programs for last year's Iowa floods and Hurricane Ike in Texas.

"We are in the vanguard of a national effort to engage Orthodox Christian volunteers in a variety of opportunities right here in the US," says Pascal Papouras, IOCC's US program coordinator, who adds that last year's volunteers represented 85 Orthodox Christian parishes from eight different jurisdictions.

"Volunteer in the Gulf Coast" – IOCC's largest volunteer program – mobilized 204 volunteers from 55 parishes to build new homes for communities that are still rebuilding after Hurricane Katrina. Participants offered over 8,000 volunteer hours, worth a total of \$160,000.00, towards the completion of 50 new homes in Louisiana. Now in its third year, the program



"When I was homeless...." Over 200 Orthodox Christian volunteers from 55 parishes helped complete 50 new homes on Louisiana's Gulf Coast last year. IOCC is always recruiting volunteers – and there's no need to be a skilled carpenter!! Visit www.iocc.org/gulfcoast for more info.

is still recruiting volunteers for the current and future seasons.

In the hurricane-battered Gulf Coast, IOCC is working to expand the capacity of local organizations to serve their community's long term needs by providing books and educational materials to schools serving low income students and by supporting initiatives that help families who have suffered from domestic abuse.

"We chose to support key local partners because funding for vital outreach activities has been overlooked in the general relief and recovery of the major agencies on the Gulf Coast," says Papouras.

Desire Street Academy, a New Orleans high school for African-American boys, received over \$1 million in donated books and audio/visual equipment through IOCC. In Alabama, Penelope House, which provides shelter and advocacy for battered women and their children, received a \$19,000.00 grant for a pilot project to educate primary schools in Mobile County to reach out to families suffering from domestic abuse.

The latest IOCC volunteer initiative is the "Frontline," a group of Orthodox clergy and lay people trained by IOCC in Critical Incident Stress Management, a form of trauma evaluation and counseling. Last year, the Frontline provided pastoral care to victims of the Iowa floods and Hurricane Ike in the Gulf Coast.

"We were able to move from case to case, filling in where needs were not being met," says Seminarian David Hostetler, a Frontline volunteer who counseled those staying in shelters in Galveston, TX. "The lack of a bureaucracy made us more responsive to immediate needs on the ground." ■

What's news?

◆ IOCC EMPLOYMENT OPPORTUNITIES

The Baltimore-based **International Orthodox Christian Charities** is seeking qualified candidates for three positions – **Outreach Coordinator Associate**, **Development Officer**, and **Annual Giving Associate**.

Qualified applicants are invited to send a resume and cover letter with salary requirements to **IOCC, 110 West Road, Suite 360, Baltimore, MD 21204** or relief@iocc.org. *No phone calls, please!*

◆ SHARE YOUR BLESSINGS!

Donations to IOCC ever-expanding ministries may be made securely on-line at www.iocc.org/giving/giving_donatemain.aspx.

www.iocc.org

Moving forward

Ganister grants available to advance the mission of Orthodoxy

Financial support is now available from the Ganister Orthodox Foundation for organizations with innovative approaches to advancing the mission of Orthodox Christianity in the US.

Founded in 2001, the Ganister Orthodox Foundation is a component of the First Community Foundation of Pennsylvania, located in Williamsport, PA.

Recent grants have been awarded to Saint Stephen the First Martyr Mission, Lima, OH, to support production of a "mission starter kit;" Saint George the Great Martyr Church, Pharr, TX, to finance seminarian Nativity break travel expenses; and Saint Tikhon's Seminary, South Cannan, PA, to further the married seminarian housing project.

Preference is given to proposals that address priority needs

of the Orthodox Church in America, especially those that do so in catalytic ways. The selection process also weighs leadership experience within each organization, clarity of goals, the presence of a stable funding base, and faithfulness to the teachings and ministry of the OCA. Applicants must articulate how their undertaking will have a positive impact on a specific priority need, without duplicating other programs or projects already serving the Church.

July 1, 2009 is the deadline for submitting grant applications. Recipients will be announced in the fall.

Applicants must be qualifying 501(c)(3) organizations as described under IRS Section 509(a)(1). Grants will not be considered for endowments, ongoing operational support, annual campaigns or event sponsorships, debt reduction, research grants, or support of individuals.

To obtain an application, contact the **First Community Foundation of Pennsylvania, 330 Pine Street, Suite 401, Williamsport, PA 17701**, or visit the Foundation's web site at **www.fcfpa.org**. Applications will be reviewed and recommendations made by the Advisory Board of the Ganister Orthodox Foundation, a donor-advised component of the First Community Foundation of Pennsylvania. ■

www.ocmc.org

OCMC dedicates new training center

After over a year of construction, the Orthodox Christian Mission Center's new missionary training and administrative building was formally dedicated May 21, 2009.

Named in honor of His Beatitude, Archbishop Anastasios of Tirana, Durrës, and All Albania, and His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America, chairman of the Standing Conference of Canonical Orthodox Bishops in the Americas, the facility will serve as an international missions headquarters for North America's million-plus Orthodox Christians.

His Beatitude, Metropolitan Jonah, concelebrated at the blessing with Archbishops Anastasios and Demetrios. He presented a relic of the great missionary and first ruling bishop of North America, Saint Innocent Veniaminov, to OCMC.

As the first permanent building designed, constructed, owned, and operated by an agency of the Standing Conference of Canonical Orthodox Bishops in the Americas, the facility boasts a chapel, training and meeting rooms, overnight accommodations for visiting missionaries and team members, a kitchen, and administrative work and office areas. Its state-of-the-art information technology infrastructure will enhance communications with and between OCMC's missionaries around the world.

"The new center was designed for the needs of today, with a vision for the needs of tomorrow," stated the Rev. Martin Ritsi,

OCMC's executive director.

At present, OCMC has 12 long-term missionaries serving in three countries, with an additional six missionaries slated to be deployed this year. Nearly 100 volunteers will participate in 11 short-term mission teams to Africa, Europe, and elsewhere through the end of 2009.

OCMC, the official mission agency of SCOBA, is dedicated to proclaiming the fullness of the Orthodox faith in response to Christ's last commandment to make disciples of all nations. For more information, log on to www.ocmc.org. ■

Archbishop Demetrios [center] blesses OCMC's new training and administrative building with Archbishop Anastasios [left], Metropolitan Jonah, and OCMC executive director, Fr. Martin Ritsi.



RUSSIA

Dawn of a new era

Patriarch Kirill enthroned in Moscow's Christ the Saviour Cathedral

The Metropolitan of Smolensk and Kaliningrad and chairman of the Department of External Church Relations, Metropolitan Kirill [Gundyaev], was elected as the 16th Patriarch of Moscow and All Rus by the Local Council of the Russian Orthodox Church on January 27, 2009.

Patriarch Kirill succeeds His Holiness, Patriarch Aleksy II, who fell asleep in the Lord on December 5, 2008.

Widely considered to be the likely candidate for the patriarchal office, he had been elected Locum Tenens the day after Patriarch Aleksy's death.

Patriarch Kirill's election marks the first of its kind since the fall of the atheist communist

regime. Patriarch Aleksy had been elected in 1990, one year before the collapse of the Soviet Union.

At the Council, which brought together slightly over 700 bishops, clergy, and lay delegates at Moscow's massive Christ the Saviour Cathedral, Metropolitan Kirill received 508, or 72%, of the 677 valid ballots cast on the first and only round of voting. Another 169 votes went to His Eminence, Metropolitan Kliment of Kaluga and Borovsk. A third candidate, His Eminence, Metropolitan Filaret of Minxk and Slutsk, Belarus, withdrew from the election in favor of Metropolitan Kirill shortly before the voting began.

"I accept and thank the Church Council for my election as Patriarch of Moscow and All Rus," Patriarch Kirill said solemnly after the results were announced.

The bells of Christ the Saviour Cathedral rang once again the following Sunday, February 1, as Patriarch Kirill was formally enthroned. Leading him to the high place behind the altar during the Divine Liturgy were the Russian Church's two senior hierarch, His Beatitude, Metropolitan Vladimir of Kyiv and All Ukraine, and His Eminence, Metropolitan Vladimir of St. Petersburg and Ladoga.

Representatives of the world's 15 autocephalous Orthodox Churches participated, including several primates – His Beatitude, Pope and Patriarch Theodore of Alexandria; His Beatitude, Archbishop Anastasios of Tirana and All Albania; His Beatitude, Metropolitan Sawa of Warsaw and All Poland;

and His Beatitude, Metropolitan Christopher of the Czech Lands and Slovakia. Representing His Beatitude, Metropolitan Jonah of All America and Canada were His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania; His Grace, Bishop Benjamin of San Francisco and the West; Archimandrite Zacchaeus; and the Very Rev. Leonid



Moscow's Christ the Saviour Cathedral was the site of the Council that elected Metropolitan Kirill of Smolensk and Kaliningrad as the 16th Patriarch of the Russian Orthodox Church. The election was the first of its kind since the 1991 demise of the Soviet Union.

Kishkovsky. [See related story on page 17 of this issue.]

Among those attending the Liturgy were Russian President Dmitry Medvedev, who called the enthronement "an event of enormous importance," and Prime Minister Vladimir Putin.

The following day, President Medvedev hosted a reception for the Moscow Patriarchate's bishops in the Kremlin, at which Patriarch Kirill spoke about the Byzantine concept of *symphonia* as the ideal of Church-State relations, although he acknowledged that it was not possible to fully attain in today's Russia.

Patriarch Kirill was born on November 20, 1946, in Leningrad [present-day St. Petersburg], where his father and grandfather



Patriarch Kirill presides [far right] at the enthronement Divine Liturgy in Christ the Saviour Cathedral. The entire episcopacy of the Russian Orthodox Church, together with visiting primates and hierarchs representing the world's 15 autocephalous Churches, concelebrated.

served as priests. In April 1969, he was tonsured to monastic rank and ordained to the diaconate and priesthood. The following year, he graduated from the Leningrad Theological Academy, where he continued to teach dogmatic theology. The same year he was named personal secretary to His Eminence, the late Metropolitan Nikodim.

In 1975, he was elevated to the rank of archimandrite and appointed the Russian Orthodox Church's representative to the World Council of Churches in Geneva. He has been a member of the WCC central and executive committees since 1975.

In 1976 he was consecrated Bishop of Vyborg, Auxiliary of the Leningrad Diocese, and in 1984 he was elected Bishop of Smolensk. In 1991, he was elevated to the rank of Metropolitan.

Since 1970, Patriarch-elect Kirill has held various administrative positions in the Church, including rector of the Leningrad Theological Seminary and Academy from 1974 to 1984. In particular, he has been a leading figure in the Church's ecumenical activities. In 1989, he was appointed Chairman of the Department for External Church Relations and became a permanent member of the Russian Church's Holy Synod.

Patriarch Kirill is widely known as articulate and outspoken, especially when it comes to his strong critique of the current decline of moral values, the hostility of the contemporary culture toward the Church, and the growing rejection of Christian influence and values around the world. His insights were broadcast for 10 years on his weekly TV program, "Words of a Pastor."

With an estimated 160 million faithful in Russia and beyond, the Russian Orthodox Church is the second largest body in Christendom and the largest of the world's 15 autocephalous Orthodox Churches. ■

JERUSALEM

A peaceful Pascha in the Holy City

An estimated 10,000 Eastern and Oriental Orthodox Christians, including many tourists, crowded Jerusalem as they celebrated Holy Week and Pascha this year.

At the Church of the Holy Sepulchre, the highly charged Rite of the Holy Fire was celebrated on 18 April as His Holiness, Patriarch Theophilos III and an Armenian prelate entered the Tomb of Christ, from which the Patriarch emerged with the Holy Fire. Worshippers scrambled to have their own bundles of candles lit. The Holy Fire was then rushed to the airport and put on a plane bound for Greece, from which it was taken to Cyprus, Russia, Egypt, Bulgaria, and other places.

Israeli police separated the various traditions in an effort to avoid any outbreak of violence over worship rights, common until several years ago. Israel maintains that the barricades and restrictions it places on pilgrims both inside the Church of the Holy Sepulchre and throughout the Christian Quarter of Jerusalem's Old City, limiting the numbers of faithful who can reach the church for the Holy Fire ceremony, are for the security of worshippers. However, representatives of the local Orthodox community protested the limitations and reaffirmed the right of all believers to have free access to the church without police permits and military barriers. ■

A test of wills

The Archbishop lost his temper. I lost mine just as much. One word brought another; the thing had gone so far that our conversation is not worth putting on record....

Two days after the meeting with Bishop Ireland, the Polish priest, Jacob Pocholski, called on me. He spoke as if terror stricken. "For God's sake, your Reverence, what have you done? The Archbishop writes me that I must have no contact with you. He does not accept you as a regularly ordained priest and I am under strict orders from him to announce this at the altar, forbidding your people to be ministered to by you or to take sacraments from you...."

This was my reply: "This is your concern. Do what you think is best. I shall not surrender one step and shall not be influenced by anything you and your bishop can do."

The Archbishop's demands were made public. He sent complaints to Rome and my flock began to hear rumors which frightened them.... In the meantime, I received letters from several of my fellows priests of the Uniate Rite, who wrote that there were a good many of us who had been treated by Latin bishops and priests just as I had been. I informed the Uniate Bishop in Eperjes of all this, asking his instructions, but he never answered me. Naturally so! As if a Uniate Bishop dared to contradict a Latin Archbishop. I wrote a second and third time, still without obtaining any reply. At last, I received from Canon Dzubyay the following instruction: "For God's sake, be patient and, if the Archbishop doubts that you are a faithful Catholic, let him know that you are willing to take your oath on it!"

After a while, I received another letter from him, proposing that I should write a detailed account of the way the Archbishop received me and advising me to write very carefully, as the letter was to be sent to Rome. This I did, but later on the same day, Reverend Dzubyay informed me that the truth was too harshly stated in my letter for it to be sent to Rome. However, some measures had been taken, and Rome was told that Latin bishops must respect the Holy Union....

I made up my mind to do something which I carried in my heart for a long time, for which my soul longed: that is, to become Orthodox. But how was it to be done? I had to be very cautious. The unfortunate Union, the source of our decline and



Archbishop John Ireland represented the late-19th century Catholic "Americanist movement," which sought to "americanize" immigrants at all costs. The movement was condemned in 1899 by Pope Leo XIII as the "Americanist Heresy."

all our ills, had been part of our people too long. We had already borne that yoke on our shoulders for 250 years. I fervently prayed God to grant me the power to make all this clear to my unenlightened parishioners. ■

Adapted from Orthodox America 1794–1976.

Life from 18

"You are my beloved"

to overcome that barrier, and see that there is a person who, just like us, is hurt and broken, and to overlook the sin and embrace him or her in love. When we live in a state of repentance and reconciliation, we live in a communion of love, and overcome all the barriers that prevented us from fulfilling our own personhood.

All the sins against humanity – abortion, euthanasia, war, violence, and victimization of all kinds – are the results of depersonalization. Whether it is "the unwanted pregnancy" – or worse, "the fetus" rather than "my son" or "my daughter" – whether it is "the enemy" rather than Joe or Harry (maybe Ahmed or Mohammed), the same depersonalization allows us to fulfill our own selfishness against the obstacle to my will. How many of our elderly, our parents and grandparents, live forgotten in isolation and loneliness? How many Afghan, Iraqi, Palestinian and American youths will we sacrifice to agonizing injuries and deaths for the sake of our political will? They are called "soldiers" or "enemy combatants" or "civilian casualties" or any variety of other euphemisms to deny their personhood. But ask their parents or children! Pro-war is NOT pro-life! God weeps for our callousness.

We have to extend a hand to those suffering from their sins, whatever they are. There is no sin that cannot be forgiven, save the one we refuse to accept forgiveness for. Abortion not only destroys the life of the infant; it rips the soul out of the mother (and the father!). It becomes a sin for which a woman torments herself for years, sinking deeper into despair and self-condemnation and self-hatred. But there is forgiveness, if only she will ask. We must seek out and embrace the veterans who have seen such horrors, and committed them. They need to be able to repent and accept forgiveness, so that their souls, their memories, and their lives, might be healed.

Most of all, we must restore the family – not just the *nuclear family*, but the *multi-generational family* which lives together, supports one another, and teaches each one what it means to be loved and to be a person. It teaches what forgiveness and reconciliation are. And it embraces and consoles the prodigals who have fallen. In this, the real sanctity of life is revealed, from pregnancy to old age. And in the multi-generational family each person finds value. This is the most important thing that we can possibly do.

The Blessed Mother Teresa said that the greatest poverty of the industrialized world is loneliness. Let us reach out to those isolated, alienated, alone, and in despair, finding in them someone most worthy of love; and in turn, we will find in ourselves that same love and value, and know indeed that God speaks to us in the depths of our souls, "You are my beloved in whom I am well pleased." ■

Communities



Pan-Orthodox choir sings at San Diego Orthodoxy Sunday Vespers

SAN DIEGO, CA – For the first time in several decades, a pan-Orthodox choir featuring 40 singers from nine parishes sang the responses for Vespers on the Sunday of Orthodoxy.

While area parishes had been celebrating this service together for many years, attendance was sparse.

"For a number of reasons, the timing seemed right to begin a pan-Orthodox music ministry here in San Diego, and I'm very grateful to the clergy here for giving us their enthusiastic blessing," said Ms. Valerie Yova, music director at St. Anthony Antiochian Orthodox Church, LaJolla, CA, who organized and directed the choir. "We have so much to gain from coming together to share our knowledge and traditions – not just the musicians, but *all* of us."

Ms. Yova is a founder and former artistic director of the Orthodox Christian Chorale of Detroit, past president of the Pan-Orthodox Society for the Advancement of Liturgical Music, and a graduate of the New England Conservatory.

"The responses and hymns included four-part choral arrangements and two-part chant settings in English, based on the musical traditions of Greece, the Middle East, Romania, Serbia, Ukraine, Russia, Bulgaria, and the US," Ms. Yova added. "The congregation was invited and encouraged to join in singing the refrains of the Psalm verses and many of the other responses and hymns, and they did so with gusto!" ■

Metropolitan Jonah visits Princeton University OCF

PRINCETON, NJ – Metropolitan Jonah met with members of Princeton University's Orthodox Christian Fellowship and

celebrated the Liturgy at Holy Transfiguration Chapel in late March.

Fr. Daniel Skvir and the students enjoyed a lively discussion with Metropolitan Jonah.

In recent months, Metropolitan Jonah, who has made Orthodox campus ministry a priority, has visited with students on several other campuses, including the OCF chapter at the University of Minnesota in early May. ■



Wisconsin scout receives award

CLAYTON, WI – Fr. Christopher Wojcik of Holy Trinity Church here recently presented 10-year-old cub scout Alexander Giguere with the St. George medal and religious knot.

Alexander provided new coverlets for 28 beds at a local nursing home. He is the first scout in his age group in over a decade to receive the knot.

Alexander is pictured above with Fr. Christopher, his parents Anthony and Tamara, and his sister Rhiannon. ■



Communities

100th anniversary of St. Alexis Toth's repose celebrated in Minneapolis

MINNEAPOLIS, MN – Metropolitan Jonah presided at the two-day celebration of the anniversary of the repose of St. Alexis Toth May 6-7, 2009, at St. Mary Cathedral – the very parish the saint embraced Orthodox Christianity along with 361 of his parishioners in 1891.

Archbishop Job of Chicago was present to welcome Metropolitan Jonah on his first visit to the Diocese of the Midwest.

St. Alexis, the first priest to serve what was established in 1887 as St. Mary Greek Catholic Church, converted to Orthodox Christianity after he and his faithful encountered insurmountable difficulties with the local Roman Catholic establishment. *[See related story on page 11.]* Before his repose on May 7, 1909, he went on to inspire some 20,000 former Greek Catholics to embrace the Orthodox faith.

Metropolitan Jonah delivered a lecture on the life of St. Alexis after the celebration of Vespers on May 6. The following morning, he concelebrated the Divine Liturgy with Archbishop Job, the cathedral's Frs. Andrew Morbey and Stacey Richter, and clergy from the Minneapolis Deanery and area Greek and Serbian parishes.

A recording of Metropolitan Jonah's lecture may be found on the internet at <http://midwestdiocese.org/files/AUDIO/ALEXIS-TOTH-LECTURE.mp3>. ■

Faithful fill St. Mary Cathedral in Minneapolis as Metropolitan Jonah delivers lecture on St. Alexis Toth.

