

Your Diocese  
**Alive in Christ**

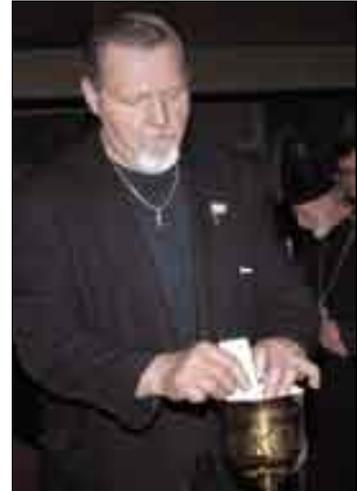
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**Your Diocese Alive in Christ**

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## Bishop Tikhon Elected Ruling Hierarch of the Diocese of Philadelphia and Eastern Pennsylvania

**A**t a special session of the Holy Synod of Bishops of the Orthodox Church in America held at Saint Tikhon of Zadonsk Monastery here Friday, May 27, 2005, His Grace, Bishop Tikhon of South Canaan and auxiliary to His Beatitude, Metropolitan Herman, was elected Bishop of the Philadelphia and Eastern Pennsylvania.

Bishop Tikhon's election followed a special assembly of the Diocese of Philadelphia and Eastern Pennsylvania held at the monastery two days earlier, during which he was nominated to the vacant episcopal see by parish clergy and lay delegates.

The new diocesan bishop's installation will take place on Saturday, October



Celebration of the Divine Liturgy



Service of intercession

29, 2005 at St. Stephen's Cathedral, followed by a reception at the nearby Philmont Country Club.

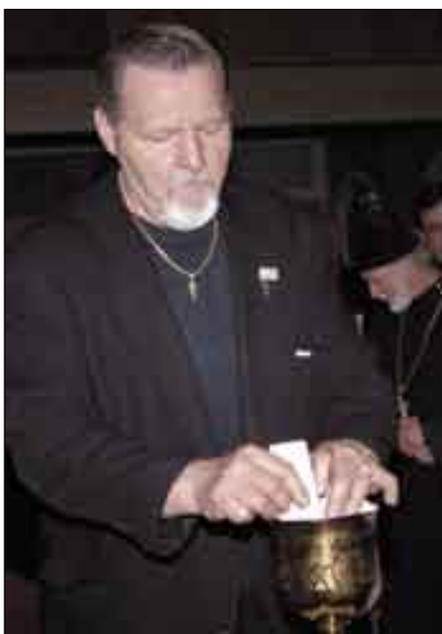
Metropolitan Herman, who chaired the Holy Synod's special session, had headed the Eastern Pennsylvania diocese for over

two decades. He continued to oversee its life after his election as OCA Primate in July 2002. The see was declared vacant at the Holy Synod's spring 2005 session, at which it was announced that Metropolitan Herman would assume duties as rul-

## Bishop Tikhon Elected



Registration of delegates



ing bishop of the newly formed Diocese of Washington and New York on May 1.

Bishop Tikhon was born in Boston, Mass. on July 15, 1966, the son of Francis and Elizabeth Mollard. After brief periods living in Connecticut, France, and Missouri, he and his family settled in Read-



A prayer is offered before the election



Fr. John Onofrey explains process of voting

ing, Pa., where he graduated from Wyoming High School in 1984. In 1988 he received a Bachelor of Arts degree in French and Sociology from Franklin and Marshall College, Lancaster, Pa., after which he moved to Chicago.

In 1989 he was received into the Orthodox faith from Episcopalianism and, in the fall of the same year, he began studies at Saint Tikhon's Seminary. The

following year he entered Saint Tikhon's Monastery as a novice.

After receiving his Master of Divinity degree from Saint Tikhon's Seminary in 1993, he was appointed instructor in Old Testament at the seminary. He subsequently served as senior lecturer in Old Testament and taught master level courses in the prophets, the psalms, and wisdom

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## Bishop Tikhon Elected

*Continued from page 3*

literature. He also served as an instructor in the seminary's extension studies program, offering a number of courses related to the Old Testament.

Archimandrite Tikhon collaborated with Igumen Alexander [Golitzin] in the publication of *The Living Witness of the Holy Mountain*, published by Saint Tikhon's Seminary Press, by illustrating this classic book about Mount Athos.

In 1995 he was tonsured to the lesser schema and given the name Tikhon, in honor of Saint Tikhon, Enlightener of North America and Patriarch of Moscow. Later that year he was ordained to the holy diaconate and priesthood at Saint Tikhon's Monastery. In 1998 he was elevated to the rank of igumen, and in 2000 to the rank of archimandrite. In December 2002, he was appointed by Metropolitan Herman to serve as the monastery's dep-



uty abbot.

Archimandrite Tikhon was elected to the episcopacy by members of the Holy Synod of Bishops at their October 2003

session. His consecration was celebrated on February 14, 2004 at Saint Tikhon's Monastery.

—OCA Communications



The results are tallied



Metropolitan Herman announces the election results

## Official

### Appointed

Archpriest John Kowalczyk — Chancellor of the Diocese of Philadelphia and Eastern Pa.

Priest Victor Gorodenchuk — Priest-at-Large to represent the Philadelphia Deanery on the Diocesan Council

### Assigned

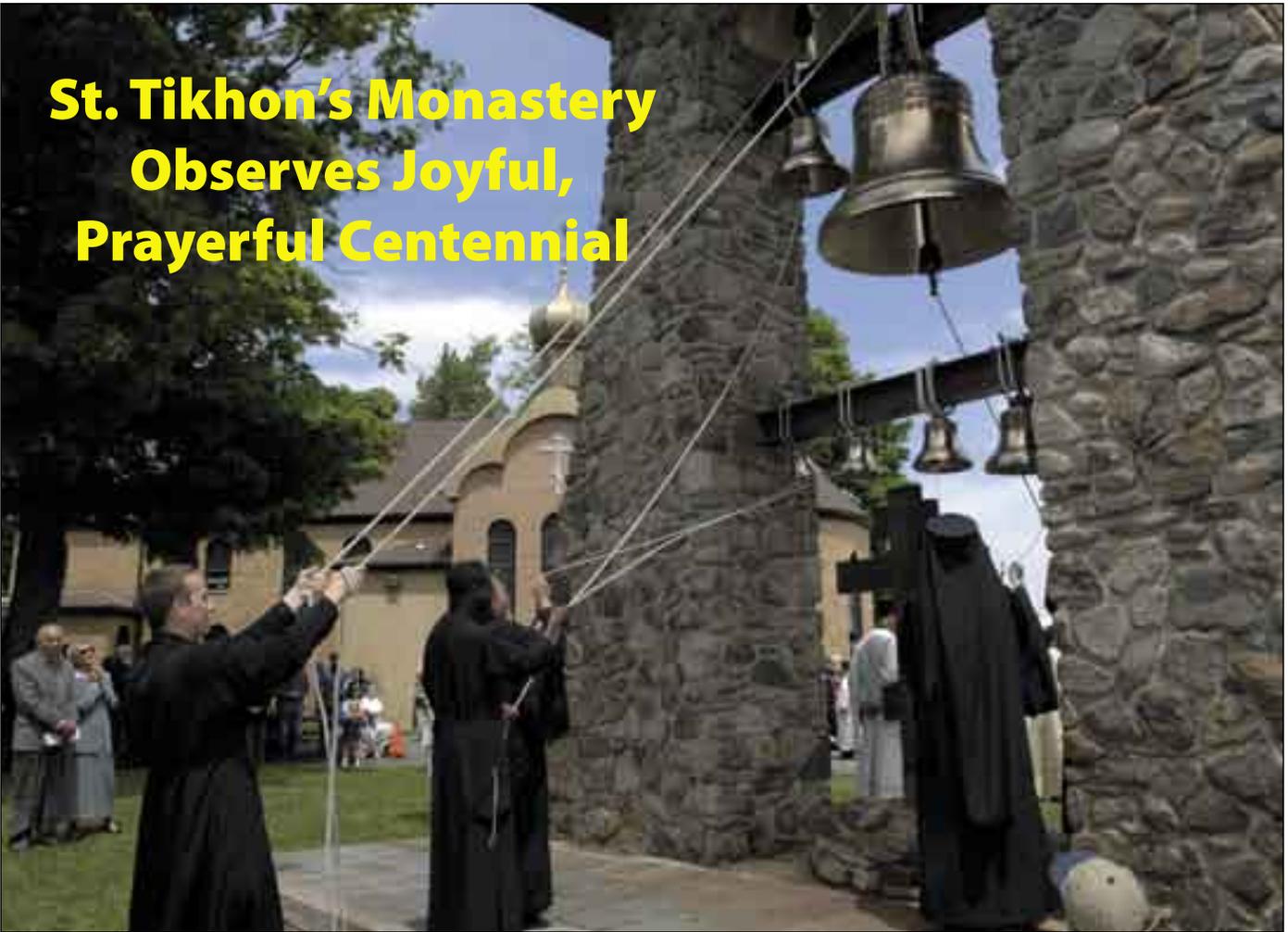
Priest Victor Gorodenchuk — Acting Rector of St. Stephen's Cathedral in Philadelphia, Pa.

Priest Timothy Hojnicky — Acting Rector of Holy Apostles Church, Mechanicsburg, Pa.

Priest Mirosław Kulik — Acting Rector of St. John the Baptist Church in Edwardsville, Pa.

Priest Barnabas Fravel — Rector of Holy Ascension Church in Frackville, Pa.

## St. Tikhon's Monastery Observes Joyful, Prayerful Centennial



New Centennial Bells, cast in Voronezh, Russia in 2005

**H**is Beatitude, Metropolitan Herman, the Holy Synod of Bishops, and thousands of Orthodox clergy and faithful, including a 200-voice choir under the direction of Archpriest Sergei Glagolev celebrated the Divine Liturgy on Memorial Day at St. Tikhon's Monastery, South Canaan, Pennsylvania.

Following a tradition established by Orthodox Christian faithful a century ago, thousands of clergy and lay pilgrims joined the Church's hierarchs over Memorial Day weekend to mark the centennial of Saint Tikhon of Zadonsk Monastery here May 27-30, 2005.

Faithful from as far as Mexico and Canada passed through the monastery's landmark arch to witness the consecration of a new bishop, the dedication of a museum, and the blessing of a set of bells cast in honor of the centennial.

His Beatitude, Metropolitan Herman, opened the centennial pilgrimage on Fri-

ON SATURDAY MORNING,  
FOLLOWING THE DIVINE  
LITURGY DURING WHICH  
BISHOP-ELECT ALEJO WAS  
CONSECRATED TO THE  
EPISCOPACY, A SET OF  
NEW BELLS WAS BLESSED  
IN COMMEMORATION  
OF THE MONASTERY'S  
CENTENNIAL

day evening, May 27, with the celebration of vespers and matins in the monastery church. During the service, Bishop-elect Alejo was formally elected Bishop of Mexico City by the Holy Synod of Bishops.

On Saturday morning, following the Divine Liturgy during which Bishop-elect Alejo was consecrated to the episcopacy, a set of new bells was blessed in commemoration of the monastery's centennial.

"O Lord our God . . . look down mercifully on the fervent supplication of us, Thine unworthy servants, and upon these bells, fashioned for the service of Thy holy Church, and to the glory of Thy magnificent and all-holy Name," Metropolitan Herman prayed before sprinkling the bells with holy water.

"With Thy heavenly blessing and the grace of Thine all-consecrating Spirit, bless and consecrate them, and draw down upon them the power of Thy grace, that Thy faithful servants, having heard the voice of their ringing, may be strengthened in piety and faith [and] be led to the church in prayer and glorification of Thy

*Continued on the next page*

## MONASTERY CENTENNIAL



Acceptance of Bishop-Elect Alejo

*Continued from page 5*  
holy Name.”

On Saturday afternoon, the 63th commencement exercises of Saint Tikhon’s Seminary were held. Metropolitan Herman, seminary president, presented degrees and diplomas to the graduates, while His Grace, Bishop Thomas of Oakland, Pa. of the Antiochian Orthodox Christian Archdiocese of North America delivered the commencement address.

The recently completed Metropolitan Theodosius Museum was blessed and officially opened after the Divine Liturgy on Sunday, May 29. In addition to housing priceless icons, antique liturgical appointments, vestments, and other religious artifacts from around the world, the museum features numerous items bequeathed to the monastery by His Beatitude, Metropolitan Theodosius, retired OCA Primate. The building also houses the new seminary bookstore.

On Sunday evening, over 500 hierarchs, clergy, and faithful enjoyed the centennial banquet at the Genetti Convention Center, Wilkes-Barre, Pa., at which the seminary graduates were honored.

Monday, May 30, opened with the celebration of an early liturgy in the monastery church — a tradition that dates back



to the first pilgrimage to Saint Tikhon’s 100 years ago.

“Another century-old tradition is the pilgrim’s procession to the monastery,” said the Very Rev. John Kowalczyk, Jermyan, Pa. “Today’s pilgrims drive to the

monastery. But in the spirit of those who embarked on foot from the train station to the monastery grounds 100 years ago, the pilgrims made a symbolic procession from South Canaan Corners to the monastery pavilion for the celebration of the

## MONASTERY CENTENNIAL



Bishop Alejo of Mexico



continue the work initiated by the monastery's founders.

Months before the pilgrimage, faithful from OCA parishes were invited to join what was to have been a 100-voice choir to sing the responses at the centennial liturgy. Music had been distributed well in advance, and local rehearsals were organized. To the delight of everyone, the choir that led the faithful in prayer consisted of over 200 singers, rather than the anticipated 100, under the direction of the Very Rev. Sergei Glagolev. A recording of the liturgy is slated to be released later this year. As one pilgrim enthusiastically stated after the liturgy, "the choir was nothing less than magnificent!"

Following the liturgy, the traditional memorial service for all faithful departed was celebrated at the grave of the late Metropolitan Leonty. The memorial was especially moving because 2005 marks the 40th anniversary of the saintly Metropolitan's repose. Located behind the monastery church, his grave stands to

the left of the mausoleum in which Saint Alexis Toth's relics rested until they were enshrined in the church proper.

Countless pilgrims also participated in the Service of Intercession to the Mother of God and anointing of the sick and infirm celebrated at the monastery bell tower. The celebration of vespers and matins marked the centennial pilgrimage's official closing. But the faithful lingered until sunset as they offered prayers for their loved ones in the cemetery, enjoyed delicious food prepared by members of area parishes, and enjoyed fellowship with one another.

"The centennial pilgrimage was a fitting tribute to the monastery's visionary and holy founders and an expression of intense gratitude to those — especially Metropolitan Herman, who has made the monastery his home for four of its ten decades — who have built upon the founders' vision spiritually, as well as with wood, bricks, and mortar," said the Very Rev. John Matusiak, OCA communications director. "In an era in which statisticians claim that the average life-span of the typical American religious 'institution' is less than 90 years, the monastery's ongoing growth stands as a testimony to its past and serves as the very foundation upon which its next century of witness and ministry as a center of spiritual refreshment is being built."

The four-day celebration was organized by a specially appointed centennial

*Continued on the next page*

main Divine Liturgy, at which Metropolitan Herman, members of the Holy Synod of Bishops, visiting hierarchs, and dozens of priests and deacons concelebrated."

Nearly the entire body of faithful received the Eucharist — a genuine sign of commitment to the unity Orthodox Christians find in Christ and a visible pledge to

## MONASTERY CENTENNIAL

*Continued from page 7*

commission under the direction of His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania. Protopresbyter Robert Kondratyck, OCA chancellor, and the Very Rev. Daniel Donlick, retired dean of Saint Tikhon's Seminary, cochaired the commission, composed of dozens of dedicated volunteers who meticulously planned every aspect of the historic occasion.

In addition to Metropolitan Herman and Bishops Tikhon, Thomas, and Alejo, hierarchs concelebrating at the centennial Liturgy included His Eminence, Metropolitan Onufrey of Chernovtsy and Bukovina, Ukraine; His Eminence, Archbishop Kyrill of Pittsburgh and Western Pennsylvania; His Eminence, Archbishop Dmitri of Dallas and the South; His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate; His Eminence, Archbishop Job of Chicago and the Midwest; His Grace, Bishop Tikhon of San Francisco, Los Angeles, and the West; His Grace, Bishop Seraphim of Ottawa and Canada; His Grace, Bishop Nikolai of Sitka, Anchorage, and Alaska; His Grace, Bishop Nikon of Boston and the Albanian Archdiocese; His Grace, Bishop Mark, former Bishop of Boston, retired; and His Grace, Bishop Mercurius of Zaraisk, Administrator of the Patriarchal Parishes in the U.S. Among the other guest concelebrants were Archimandrite Gerasimos (Makris), who represented His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America, and the Very Rev. Michael Roscoe, who represented His Eminence, Metropolitan Nicholas of the American-Carpatho Russian Diocese.

—OCA Communications

\* \* \*

*The centennial festivities of St. Tikhon's Monastery continued at the end of July, marking the precise anniversary to the day, when St. Raphael and others came to bless the grounds of the holy monastery and to celebrate the first Divine Liturgy. Please see the account of these events on page 49.*



Archbishop Dmitri greet Bishop Alejo's family and faithful from Mexico



Vigil service



Seminary commencement

# Historical Reflections on St. Tikhon of Zadonsk Monastery

Delivered at the 100th Anniversary Grand Banquet, Genetti Hotel,  
Wilkes-Barre, Pennsylvania, Sunday, May 29, 2005

In 1905, just before the blessing of the grounds of our Monastery of St. Tikhon of Zadonsk, Fr. Arseny of blessed memory recalled his thoughts.

*Whatever is the will of God the future will show, but the present is so beautiful, we cannot help but be joyful. . . . The lot fell to me to become the founder of the holy monastery. . . . At the present time I am not afraid of any difficulties. . . . I'm only afraid of one thing: to shrink back from the Divine Providence which has set the course for these holy acts.*

The establishing of the holy monastery of St. Tikhon of Zadonsk, and honor of being the cofounders belong to these two holy men: to Archbishop Tikhon, the future saint and patriarch, and to Father Arseny, future Archbishop — Father Arseny for generally conceiving the idea and promoting it, for finding the land, and for doing most of the on-site work; and Archbishop Tikhon for providing the endeavor

***The establishing of the holy monastery of St. Tikhon of Zadonsk, and honor of being the cofounders belong to these two holy men: to Archbishop Tikhon, the future saint and patriarch, and to Father Arseny, future Archbishop***

with the necessary episcopal oversight, embracing moral and spiritual leadership, vision, support, and guidance.

Thus the two men — their zeal cooperating with, and being aided by, di-

vine grace at every step — were able to turn dream into reality for the American Church.

*I am afraid of one thing: to shrink back from the Divine Providence, which has set the course for these holy acts.*

What extraordinary faith and spiritual insight we see in Fr. Arseny — the crystalline and pure vision, the undaunted faith. By his faith in the Risen Christ, he has set for us, future inheritors, the precious adornment of Holy Orthodoxy in America — St. Tikhon's Monastery.

We build upon the foundation laid before us . . . *I planted, Apollos watered, but God gave the increase* (1 Cor. 3:6). During the past years forty years, our Metropolitan Herman has been surrounded by a great cloud of witnesses: Metropolitan Leonty, Metropolitan Ireney, St. Nicholai of Zicha, Archbishop Kiprian, Fr. Vasily, Fr. Naum and over sixty monks, and

*Continued on the next page*



Bishops, graduates, trustees, and faculty

## MONASTERY CENTENNIAL

*Continued from page 9*

countless other metropolitans, archbishops, and bishops buried in the hollowed grounds of St. Tikhon's cemetery.

These saintly men strengthen our primate to look at the greater picture of God's will and desire that all men should be saved and enter into an everlasting and eternal relationship with the God-Man, Jesus Christ our Risen Lord.

"Watering" means to be vigilant and take care and give the necessary nutrients for the soil to be fertile, so that we may reap the harvest.

"At each pilgrimage there is progress, improvement, expansion, and growth," commented one pilgrim to me a few days ago. We see the hand print of our beloved Metropolitan Herman with each improvement. He is not alone: he is surrounded by a "cloud of witnesses" who planted before him. The Spirit of God is a work at our beloved St. Tikhon's.

In the middle of the feast on Wednesday, May 25 — the baton of faith was passed on from Met. Herman to Bishop Tikhon, the newly elected Bishop of Philadelphia and Eastern Pennsylvania and rector of St. Tikhon's Seminary. Bishop Tikhon was nurtured within the bosom of St. Tikhon's Monastery.

A new young bishop follows and walks on the path of divine providence. Do not be afraid; Fr. Arseny says, *I am afraid of one thing: to shrink back from the Divine Providence which has set the course for these holy acts.*



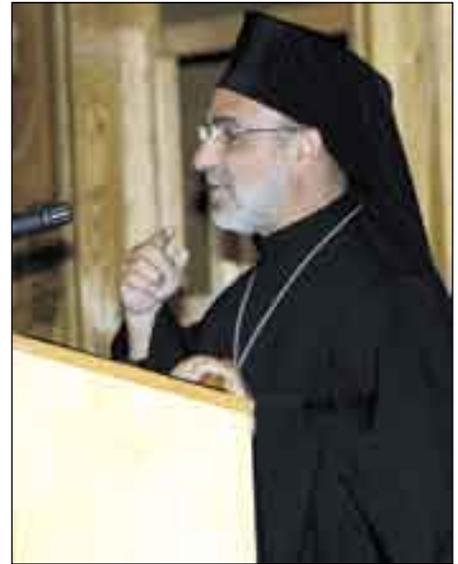
Cutting the ribbon to open the new museum



Blessing the Metropolitan Theodosius Museum



Blessing the new seminary bookstore



Bishop Thomas of Antiochian Archdiocese

*hops, then stood still, Having proceeded further; at the slope of the hill I found a life-giving spring, pouring out wondrous, cool water from under a rock, where, undoubtedly, in the future, industrious monks would build a small chapel and Cross-processions would be celebrated there.*

The cool water from under a rock is the present site of the well dedicated to the Samaritan Woman, where thousands of pilgrims over the years have been renewed by the refreshing and blessed waters of immortality.

Fr. Arseny shares with us his holy remembrance of the moment when the bishop gave the blessing for the celebration of the vigil service for the first monastery pilgrimage:

*Standing before the holy table with the censer in my hands, I exclaimed, "Arise." My heart trembled with unspeakable joy. "To whom," I thought, "is this exclamation, 'arise,' directed? The few people here are already standing. To whom is my exclamation directed? To the forest and the leafy trees," I answered mentally, "to the animals and feathered birds, inhabitants of the nature which surrounds us; that they, together with all the people and the future inhabitants of the holy monastery, might offer up 'Glory to the Holy Consubstantial, and undivided Trinity.'" Trembling seized my body anew when my lips, instead of the usual, "for this holy*

*Continued on the next page*

It takes spiritual courage to press on, to grow in Christ. *Let me decrease, so that Christ may increase.*

It takes faith to love God, to take on a big mortgage, to purchase more land, to build more buildings. It takes deep commitment, and looking at the greater picture, being mindful of God's divine providential care and oversight.

On Saturday, the consecration of the new Bishop Alejo for Mexico took place. The apostolic laying on of hands was performed at our holy monastery. God's providence has indeed set the course for these holy acts for the holy catholic and apostolic Church. Mexico, the third largest country in the North American continent, will have a shepherd.

The events of St. Tikhon's Monas-

tery's one hundredth anniversary celebration this weekend, and the consecration of the new bishop, are deeply connected by divine providence. Bishop Alejo stands in the unbroken chain of apostolic succession of the founders, St. Patriarch Tikhon and Archbishop Arseny, together with Metropolitan Herman, Bishop Tikhon, and our Holy Synod of Bishops in America.

On the day before the first pilgrimage and first Divine Liturgy at the site of the future monastery, Fr. Arseny had occasion to take a stroll through the grounds, giving him an opportunity to rejoice in the selected site of the new monastery.

*It was a wonderful day! I took a walk through the woods, listening to the many birds singing. I kept going. Right under my feet a rabbit jumped out, made several*

## MONASTERY CENTENNIAL

*Continued from page 11*  
*temple,” uttered “for this holy habitation.” The service being celebrated was for St. Tikhon of Zadonsk.*

Trembling had seized this visionary priest: he clearly realized he had become an instrument of God to set into motion a place of pilgrimage and prayer for the future, for Orthodoxy in America.

Fr. Arseny narrated the following concerning the importance of monasticism in this country:

*And so, in the beginning of joy for all who are seeking spiritual soberness, this quiet refuge is being built — the holy monastery — which with joy will accept anyone who is ready for contests of prayer in solitude. Let the doors be opened wide so that the lamps of abstinence may shine and that they may gather around themselves anchorites for the glory of monasticism in America!*

On the first Memorial Day pilgrimage, trains left Wilkes-Barre, Pennsylvania at 6:00 a.m. Each threaded the Wyoming and the Lackawanna Valleys, stopping at every station to pick up pilgrims.

The voices of the small children and all those present filled the coach of the train as they sang the hymns and the akathist before the icon of St. Panteleimon and the icon of the Theotokos “She Who is Quick to Hear.” These icons, gifts brought from Mount Athos, were being delivered to the monastery, making their pilgrimage to their future home.

After disembarking from the train, the throngs of pilgrims walked the 2.7 miles to the monastery, forming, as newspaper reported, a half-mile long procession as they went.

Fr. Arseny stated, “Children who were raised up in America and not accustomed to make such a journey by foot became very tired and the people began to ask the question, ‘How soon is the Holy Monastery?’ As an answer to that question, soon all saw in the middle of the deep forest a blue cupola with a three-barred Cross.”

At the monastery gate, the procession was greeted by St. Tikhon, St. Raphael, St. Alexander Hotovitsky and the monks. Saint Alexander Hotovitsky described the moment of arrival of the procession thus: *Even though I had seen in Russia*



*festive multitudes headed by hierarchs, with thousands of church banners shining all about and thousands of vestments, the procession here was more impressive. This moment cannot be repeated! This feeling cannot be expressed! I could not*

*expect anything more from this procession! At this moment my whole being was filled with overflowing. Up till now everything else that took place here in this event is nothing in comparison to that moment when we were meeting that procession.*



Start of the Memorial Day Divine Liturgy



other singers who came, numbering 300 in all. Meanwhile, St. Tikhon celebrated the liturgy inside the newly consecrated church. At the end of the service, he gave an address in which he spoke of the importance of the monastic life and of Orthodoxy in America, and in general exhorted the brothers of the new monastery:

*Is it not a vain dream and a waste of effort and funds to organize a monastery, with its contemplative and eastern way of life, in a land whose inhabitants are known throughout the world for their practical needs, external efficiency and a lifestyle of worldly comforts? . . . Let us hope that our monastery, presently small by the number of its brotherhood, will become like the mustard seed, 'which is the smallest of all seeds, but when it has grown it is the greatest of all shrubs and becomes a tree, so that the birds of the air come and make nests in its branches' (Matt. 13:32). The hopes and desires of my heart go further: I would like our monastery to become, according to the words of*

*Continued on page 15*



May 29, the date of that procession, was, as Fr. Arseny wrote, *a wonderful, sunny morning showing all the magnificence of springtime . . . The souls of all of us were uplifted and with joy we began preparing the arrangements . . .*

After St. Patriarch Tikhon had performed the consecration of the monastery church, St. Raphael, Bishop of Brooklyn, stepped outside and served the Divine Liturgy with St. Alexis, the singing being provided by the Wilkes-Barre choir and

# MONASTERY CENTENNIAL



Memorial service at grave of Metropolitan Leonty



Healing service at the monastery bell tower



Choir at healing service

Continued from page 13

the Savior, 'like a leaven which a woman took and hid in three measures of meal, till it was all leavened' (Matt. 13:33). Therefore, look down from Heaven, O God, upon the Monastery now founded, and behold and visit this vine which you have planted with your right hand, and establish it.

Newspaper accounts estimated the total number of assembled pilgrims at 2,000. The outdoor liturgy was served to accommodate the great crowd. The tradition of two liturgies, one in the monastery church, and one served in more spacious surroundings to accommodate the many pilgrims, has continued till now.

At the outdoor liturgy, St. Alexis

preached following the gospel. The services had begun at 9 a.m. and lasted till 4 p.m. Following the events of the consecration, St. Patriarch Tikhon stayed at the monastery during the summer of 1906, living with the monks and attending the services and thus sanctifying this holy place by his presence.

The first two novices were Andrew Repella (later Archimandrite Anthony) and Constantine Chupek (later Igumen Kiprian).

That was the first Memorial Day Pilgrimage to St. Tikhon's Monastery. This Holy Place is indeed surrounded a "great cloud of witnesses." Reflecting on the new monastery's significance, Fr. Arseny wrote these prophetic words, which are also appropriate for us to ponder even today, a century later. When the eight new bells from Voronezh, Russia, toll at our monastery on Memorial Day, let them ring and proclaim these words of Fr. Arseny into the beginning of the next century: *Whatever is the will of God the future will show, but the present is so beautiful, we cannot help but be joyful.*

Christ is Risen!

—Archpriest John Kowalczyk

## "From the Diary of a Missionary"

*This is an account of a visit to St. Tikhon's Monastery by Father Arseny, the monastery co-founder, shortly after the July 31, 1905 blessing of the monastery grounds and the Orphan Home site and first Divine Liturgy. He describes the peaceful atmosphere, and refers also to Treaty of Portsmouth (N.H.) which in the summer of 1905 concluded the Russo-Japanese War and reestablished peace between Japan and Russia. This extract was printed in the American Orthodox Messenger, October 1-14, 1905.*

"... But then the place that is "chosen" came closer, the grounds of the monastery could be seen, and I felt happier in my heart. I approached the house. The children joyful and cheerful ran out to meet me. They surrounded me, looking at me with serene eyes, each one expecting a present — one was expecting a little shovel, another — a little rake, another — a doll, everything that had been requested in advance. And then the laborers for the Kingdom of God approached me. One asked for the *Spiritual Meadow*, the other for the *Flowers from the Garden of Ephrem the Syrian*. A special feeling was in the air, the atmosphere was special, and I immersed myself into the surrounding life... Over there you can hear children laughing, and candy tasting is under way; other there, to the side, the *Spiritual Meadow* is being perused, and here in the monastery garden are fresh juicy apples to quench one's thirst. Everything around is beautiful — silence, calmness! Lord! How can people not understand that nature is the best friend and healer of many ailments of the soul, and why do they not seek pleasure in spiritual solitude, but seek after the friends of Mammon? Before vespers I explained to everyone, as much as I could, the importance of the day, and during the service I said a prayer of gratitude to the Lord God asking for the elimination of hatred and the multiplication of love. And in this way I finished the important day of Portsmouth peace."<sup>1</sup>

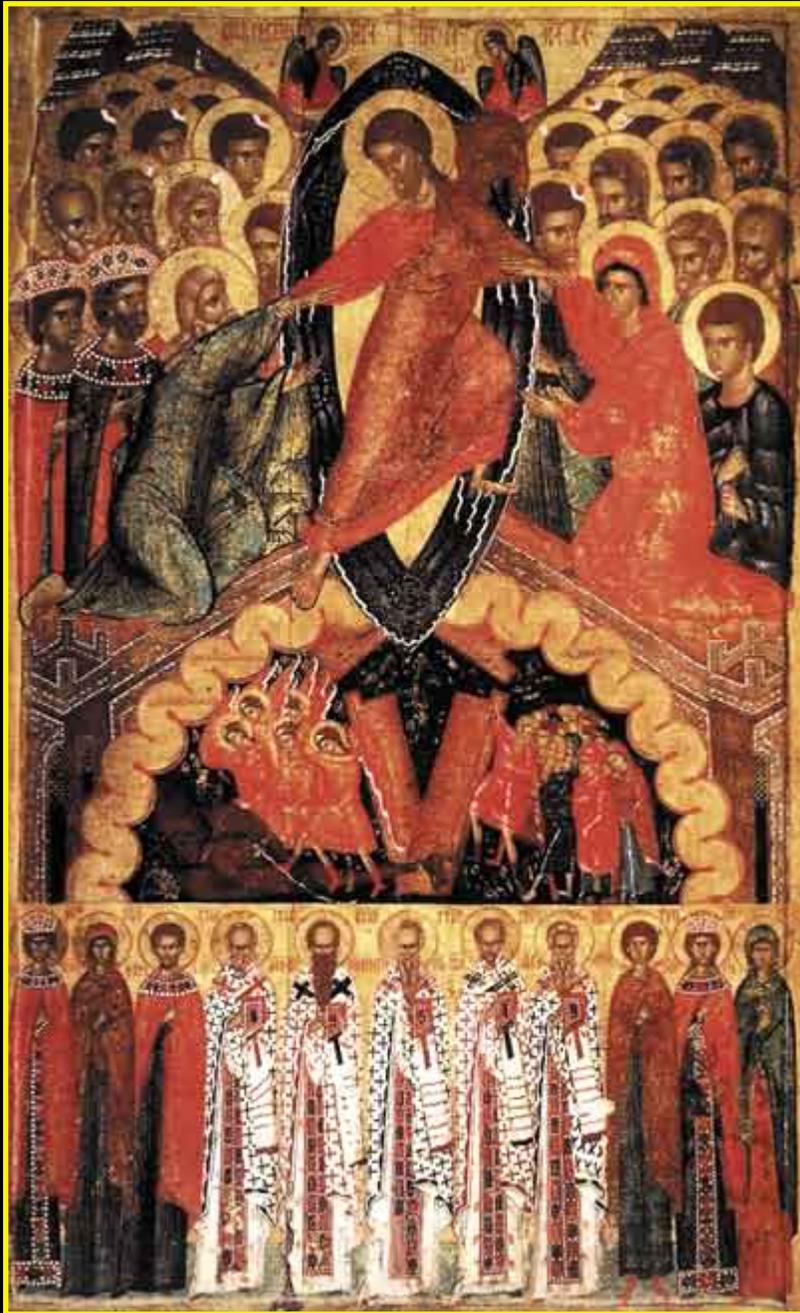
<sup>1</sup>American Orthodox Messenger, October 1-14, 1905.

# We Believe

## The Symbol of the Faith — The Creed

### Part V

### Article VI



*“And rose again the third day according to the Scriptures”*

**W**e confess that Jesus rose on the third day after His death. When a man dies, his soul leaves and his body becomes lifeless. When Christ died on the cross, His soul left His body and went to His Heavenly Father. His holy Body was buried by Joseph of Arimathea. St. James says, “The body apart from the spirit is dead” (James 2:26). When Jesus Christ rose from the dead, His soul returned to His body and He became alive again. However, our Lord’s resurrection remains a wonderful and miraculous event beyond human understanding. Without being a spirit, Jesus Christ’s body had the qualities of a spirit. On the evening of the day of His resurrection, His apostles gathered in a house in Jerusalem with all doors locked for fear of the Jews. Yet Jesus appeared among His disciples; not in spirit, but in body. It was His resurrected body, the same one that had been crucified. He showed His hands and feet which had been pierced by nails on the cross to His Disciples. Jesus could also become invisible. Two of the apostles, Luke and Cleopas, were going from Jerusalem to Emmaus, discussing the events of the last few days. Jesus approached them in fulfillment of His words, “Where two or three are gathered in my name, there am I in the midst of them” (Matthew 18:20). At first, His disciples did not recognize Him. As they approached the end of their journey, He made as if to go on farther. The disciples persuaded Him to stay with them. “When He was at the table with them, He took the bread, and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized Him; and He vanished out of their sight” (Luke 23:30-31).

It was prophesied in the Old Testament that the Savior would rise from the dead. In the “Symbol of the Faith” we confess it in these words, “And rose again the third day according to the Scriptures.” There are many prophecies about Jesus’ sufferings, death, and resurrection in the Scriptures. Jesus Christ Himself often spoke about His coming death and resurrection. A few days before the events occurred He told His disciples, “Behold, we are going up to Jerusalem and everything that is written of the Son of Man by the prophets will be accomplished. For he will be delivered to the Gentiles, and

will be mocked, and shamefully treated, and spit upon; they will scourge him, and kill him, and on the third day he will rise” (Luke 18: 31-33). Another time Jesus mentioned Jonah’s fate as an image or foreshowing of what would happen to Him: “Jonah spent three days and three nights in the belly of a whale, and on the third day he was expelled alive from the whale” (Book of Jonah 1:17; 2:10).

After His resurrection, Jesus remained in the world for forty days. He appeared to His disciples. He spoke to them, and He ate with them. His return to them so strengthened their belief in the Resurrected Savior that when they were persecuted and ordered to keep quiet about these events they had witnessed they said, “We cannot but speak of what we have seen and heard” (Acts 4:20). Jesus Christ wanted His disciples to be convinced fully of His resurrection so that they could let the whole world know of these events. His resurrection confirmed that He was the Son of God and that His teachings were of and from God.

The Nativity of our Lord, Christmas,

is a great feast for on it we commemorate the birth of Christ, the Incarnation of the Son of God, for our salvation. Pascha, the Day of the Resurrection of our Lord, is even more important for us, for on this day we celebrate Jesus Christ’s victory over death and His resurrection. It is on this day, the New Pascha, or Passover, that in and through our Lord Jesus Christ we pass over from the bondage to sin and death and into the perfect freedom in Jesus Christ. We are restored and reconciled to God, and become sons of God, members of the Body of Christ, His Church, inheritors of the Kingdom of Heaven. This is the day of fulfillment of God’s promise of salvation, of the reconciliation between God and man. All this is realized and accomplished on the day of the Resurrection of Jesus Christ. This is the triumph of triumphs and the feast of feasts. From the very first days of Christianity it was called the Holy Day of all Holy Days. On this day, then as now, Christians, upon meeting, greet each other with the words, “Christ is risen.” “Indeed He is risen!”

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## Questions for Article 5

1. What happened to Christ’s soul when he died?
2. What happened, when Christ rose from the dead, to His Body?
3. Why is the Resurrection of Christ called a miracle?
4. How did Jesus appear to His Disciples after His Resurrection?
5. Can you describe some of the unusual facts of Christ’s appearances after His resurrection?
6. What are some of the prophecies of the Resurrection of Christ that are to be found in the Old Testament?
7. Why did Christ stay with His disciples for forty days after the Resurrection?
8. Why is the day of the Resurrection of Christ called the New Pascha?
9. How do we greet one another on the Day of Christ’s Resurrection?
10. What do you feel and experience on the Day of Pascha?

## Barbecue and Flea Market Benefits Seminary

This year’s flea market and barbecue was very successful. This annual event is sponsored by the Society of the Friends of St. Tikhon’s and is to benefit St. Tikhon’s Seminary. The barbecue was a complete sellout. A special thank you is due John Paluch and to all those who worked with him on the flea market, and also to Protodeacon Gabriel Petorak and the parishioners of St. Michael’s Church in Jermyn for providing the food, and to all others who made the events a success.



# 14<sup>th</sup> All-American Council Held in Toronto



**R**epresentatives from the Diocese of Eastern Pennsylvania joined nearly 1200 hierarchs, clergy and lay delegates, observers, and guests at the Sheraton Centre hotel in Toronto from July 17-22, 2005 for the 14th All-American Council of the Orthodox Church in America.

The Council began with Liturgy on Monday morning, July 18<sup>th</sup>, during which His Grace Bishop Tikhon of Philadel-

phia and Eastern Pennsylvania delivered the homily. His Grace immediately set a spiritual tone for the Council and for the participants to follow. He said, "As we gather here in Toronto for this 14th All-American Council, we know that we have choices to make, programs to implement, financial programs to debate, and so forth. But in the midst of all that, let us not allow ourselves to be caught up in the divisions and polarities that are the way of the

world . . . If we want to be transformed, there is only one thing to do, and that is to follow Christ, to strive to acquire His perfection, to be granted His humility, and to be filled with His love. This should be the work of each and every one of us, and this should be the work of our Council, whose theme is: 'Our Church and the Future.' Our future can only be one thing: our salvation in Christ and the road that we take to get there."

The first session of the Council following the Divine Liturgy on Monday morning was devoted to the opening address of His Beatitude Metropolitan Herman. His Beatitude emphasized that, while the Orthodox Church in America has a long history, the future course of the Church begs the “responsible and right-ordered participation of the entire People of God in the Church’s life and work.”

Metropolitan Herman underscored the unique position of the Orthodox Church in America, as an autocephalous Church, to address its needs and future direction within the context of the All-American Council. Metropolitan Herman observed the cooperation between laity and clergy: “We have an understanding of the Church which is not a narrow understanding. This broader, more involved, and more engaged understanding of the Church is reflected in the All-American Council. Convened every three years, the All-American Council is a microcosm of the diversity and unity of the Orthodox Church in America and of its unique role within the larger community of Orthodox Churches throughout the world.”

Metropolitan Herman reported on his ministry since his election as the Church’s Primate in 2002, focusing on his archpastoral visits across North America, his efforts to maintain and strengthen relationships with the sister Orthodox Churches around the world, and his concern for a variety of issues, including ecumenical relations, youth, the internet, theological education, and parish life.

In addressing the funding of the Church, Metropolitan Herman challenged Council participants to embrace generosity “in sharing the blessings we have been given by God.” He went on to say that “in-

difference often develops first on the parish level when clergy and faithful, while often of good will, fail to rise to the occasion and respond to the Church’s ever-growing needs,” Metropolitan Herman observed: “Instead of denying the reality of the increasing cost of living and acting as the Church, we should rejoice that our needs are increasing, as this clearly shows that the Church’s mission is also growing and expanding. And this should lead us to the generous stewardship to which the Lord calls us.”

In his concluding remarks, Metropolitan Herman encouraged Council participants to embrace a “greater appreciation of our identity and a stronger affirmation of who we are and who we are called to be” by recognizing that the OCA “has been greatly blessed by the lives, labors, and holy examples of many saints.”

On Tuesday morning, the Chancellor of the Orthodox Church in America, Protopresbyter Robert Kondratick, gave his official report and echoed many of the themes expressed by Metropolitan Herman. He stated, “I cannot help but think that the spiritual and missionary legacy that has come down to us is indeed being fulfilled in our Church life today.” Father Kondratick went on to say: “Although those concerned for the well-being of our Church are often tempted to think in terms of crises and problems, the truth of the matter is that, even if we are weak vessels, we are striving with God’s help to realize our vocation as the local Church on this continent. Our Council is dedicated to renewing and re-energizing our sense of this vocation.”

Father Kondratick also reported on the work of the chancery and its staff and commended the nearly 300 individu-



Bishop Tikhon delivers homily at Divine Liturgy on Monday

als who, on a voluntary basis, serve the Church’s departments, boards, and commissions. In conclusion, Father Kondratick offered a reflection on the witness and example of the North American saints and challenged Council participants to embrace their zeal and enthusiasm, even in the face of cynical criticism or worse. He expressed hope that all gathered at the Council “will be encouraged to return to our respective dioceses and parishes with a rekindled enthusiasm for the active support of the apostolic work of the Orthodox Church in America!”

In the remaining plenary sessions, delegates considered five essential aspects, or “pillars,” of Church life — vision and identity as the Orthodox Church in America; relations with others, both Orthodox and non-Orthodox; clergy formation and development; parish health; and evangelization in North America — each of which was associated with the overall Council

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## All-American Council

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Council opens with prayer service

theme, “Our Church and the Future.” In each instance, panel presentations on each pillar were offered, after which delegates participated in workshops and offered a wide range of reactions, recommendations, and ideas for strengthening the life of the Church, which were synthesized by a summary team in regular reports at the beginning of each session.

A summary of the sessions on each of the various pillars follows.

### Vision and Identity

The delegates expressed a vision of the Church as essentially missionary, one by which the fullness of the Gospel was brought to North America to be proclaimed, rather than preserved. Furthermore the OCA’s autocephalous status — which reflects an understanding of the Church as serving all who would receive the Gospel, rather than a “diaspora” sharing the same ethnic, cultural, or linguistic background — was emphasized by clergy and lay delegates alike during workshop sessions.

### Clergy Formation and Development

Delegates lodged strong, yet positive, opinions on a variety of issues related to clergy formation. The central and traditional role of seminary training was affirmed, along with the importance of providing appropriate funding for theological students, the ideal being full funding. Many delegates offered proposals for continuing education, distance learning and satellite programs, and other forms of ongoing formation. Of special interest was an emphasis on pastoral rather than theoretical skill building, resource sharing, mentoring, and internship programs for seminarians. Many delegates expressed serious concern for the reestablishment



of the summer internship program, suspended in 2005 due to diminished free-will offerings. A number of clergy who had participated in the internship program spoke of the benefits they gained from the experience.

### Parish Health and Evangelization

Delegates stressed the importance of education and formation of clergy and laity alike as foundational for successful evangelization and the health of parish communities. As in the workshops on clergy formation, strong feelings were expressed with regard to the need for experiential and practical, skill-based education for every member of the Church, regardless of level or age. Regular personal contact among members of the Church to share skills, provide mentorship and direction, and receive and offer spiritual and pastoral care was also emphasized. In connection with this, the talents of retired clergy were acknowledged, with many suggesting that they be called upon to



share their experience in a variety of areas that would benefit parishes and individuals alike.

Numerous delegates also noted the need for sensitivity with regard to multicultural ministry and evangelization, not only to traditionally Orthodox immigrant groups, but also to Hispanic, Asian-American and African-Americans. Numerous delegates related their experienc-



Metropolitan Herman speaks at reception for clergy wives



Fr. Daniel Kovalak delivers keynote on evangelization

es in successfully opening their parishes to neighborhood groups and the broader communities in which they exist rather than abandoning the “old neighborhoods” altogether.

### Relations with Orthodox and non-Orthodox

Delegates clearly noted that parish health and successful evangelistic ministries cannot be pursued independently of the quest for Orthodox unity in North America. While the importance of inter-Orthodox cooperation in the quest for administrative unity in North America surfaced as a central concern, the reality — that such unity is not likely in the immediate future — should not hinder the work of the local parishes in developing and strengthening cooperative efforts and ministries in an effort to proclaim and witness to the Gospel.

In his remarks at the closing plenary session, Metropolitan Herman, while noting that “sooner or later, in God’s time, unity will take place,” reminded the delegates that “nothing comes about unless we all work together to make it happen.”

In the area of ecumenical relations, concerns over the Church’s participation in agencies such as the National Council of Churches and the World Council of

Churches were expressed. However, such matters remain within the competency of the Holy Synod of Bishops and are up to their discretion. It was noted that in the *Tomos of Autocephaly*, the OCA is charged to “maintain direct relations with all other churches and confessions, Orthodox and non-Orthodox alike.”

\* \* \*

At the end of each plenary session, summary teams were assigned the task of compiling and summarizing the discussion. While lack of sufficient funding surfaced as the main obstacle to accomplishing many of the Church’s goals, delegates did offer specific long- and short-range proposals in three broad areas.

**Mission:** While delegates affirmed the missionary nature of the Church and, as a long-range goal proposed establishment of 50 new missions and 50 revitalized parishes within the next five to ten years, the establishment of a national evangelization program topped the list of proposals delegates felt could be reasonably implemented. Other proposals included the introduction of courses on mission into the seminary curriculum, the appointment of mission directors in every diocese, and an increased visibility and profile for the annual mission appeal. Consideration of mission as the theme of the 15th All-American Council was also proposed. It was also recommended that the Department of Evangelization develop specific recommendations to implement these long- and short-range goals before the 2005 fall session of the Holy Synod.

**Education and formation:** Funding continues to be an ongoing obstacle for many wishing to pursue theological education, especially as the number of married students continues to grow. Delegates recommended that within five to ten years, full funding for all seminarians studying for the priesthood be available. Delegates also expressed strong feelings for the development of skill-based educational resources and mentoring and internship programs, adding that within ten years such programs should become a normal part of clergy formation. Delegates offered two recommendations that could be implemented within the next

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## All-American Council

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three years: the creation of national “Orthodox Life” conferences and the establishment of an ongoing pastoral education and care program directed by seasoned clergy. The revitalization of the summer internship program was recommended as a priority that could be implemented within the next three months. It also was recommended that the development of the means to implement the long- and short-range proposals be referred to the Department of Christian Education.

**Orthodox unity:** Four general recommendations emerged within the area of Orthodox unity. Delegates reaffirmed the role of the Orthodox Church in America as a leading voice for Orthodox unity. They also recommitted themselves to the prayerful support of Metropolitan Herman and the members of the Holy Synod in their ongoing efforts to promote Orthodox unity. The development of inter-Orthodox collaboration, especially on the local level, was affirmed as a principle of action. Delegates also recommended that the bilateral commission between the Orthodox Church in America and the Antiochian Orthodox Christian Archdiocese of North America be reestablished.

An entire plenary session on Thursday, July 21, was devoted to funding the vision and ongoing mission of the Church. The Very Rev. John Dresko, chairman of the Department of Stewardship, offered a presentation on the Church’s financial needs and the proposed 2006 budget of \$2,600,000. He stressed that insufficient funding limits the implementation of the Church’s vision and mission and generates deficits due to a lack of adequate income for necessary as well as unavoidable expenditures. In line with the report of the Very Rev. Dimitri Oselinsky, treasurer, he reported that deficit reduction and repayment of borrowed funds are important issues.

In reviewing implementation of the fair share resolution passed at the 13th All-American Council in 2002, Father Dresko stated that delegates to that Council felt assured that adequate funds would be generated to meet the Church’s budget. “After various discussions at the 13th All-American Council concerning the total amount of budgeted income, we agreed



Fr. Michael Dahulich speaks on the life of St. Tikhon’s Seminary



upon a *per capita* equivalent, *de facto* keeping in place the same system that has contributed to our current difficulties,” Father Dresko observed. “We immediately budgeted up to the maximum allowed by our income, instead of gradually building to it, limiting budget spending and allowing for an annual increase. When we apportioned by fair share the maximum amount to the dioceses, the reported financial supporting membership again declined; we actually are receiving less in budgeted income in 2005 than was received in 2002.”

This, Father Dresko added, has been aggravated by the fact that annual, voluntary, and development giving have fallen far short of the yearly budgeted amounts, presenting the Church with further difficulties in meeting her annual budget needs. He also noted that in order to meet diocesan budgetary needs, virtually every diocese has at some point increased its annual assessment by at least the rate of inflation. While Father Dresko reported that annual and voluntary giving and thoughtful budgeting are high priorities, he emphasized that without increased

**Father Dresko reported that annual and voluntary giving and thoughtful budgeting are high priorities, he emphasized that without increased funding — equal to \$20.00 per year per adult member — ongoing deficits are inevitable**

funding — equal to \$20.00 per year per adult member — ongoing deficits are inevitable.

Before presenting the fair share proposal to the delegates, Father Dresko reported that multiple proposals were presented to the Metropolitan Council in April 2005, at the request of the Holy Synod of Bishops. The annual support needed from the dioceses for the day-to-day operation of the OCA’s central Church administration is \$2,710,000. Father Dresko



stated, "All the proposals hoped that increased annual and voluntary giving will lead to reduced fair share amounts in the future."

Father Dresko then presented the fair share proposal as adopted by the Metropolitan Council on April 15, 2005 and subsequently reviewed by the Holy Synod. The proposal presented to Council delegates was that the amount of income support each year (2006, 2007, and 2008) be \$2,600,000. This amount will be apportioned out to the territorial dioceses of the Orthodox Church in America using a formula of OCA membership percentage (i.e., if your diocese is 15% of the supporting diocesan membership of the OCA, it will be asked to support 15% of the fair share income amount). Parishes shall forward to their diocesan treasurer the reported financially supporting membership number no later than September 30 of each year. The diocesan treasurer shall forward to the OCA treasurer the

diocesan reported financially supporting membership no later than October 15 of each year. That figure shall be used to recalculate the fair share for the following January 1. These amounts to be apportioned will not be raised. Each diocese shall forward one-twelfth of its respective fair share amount to the OCA chancery no later than the 15th of each month.

"The Primate of the Church will request dioceses that do not participate in the fair share support of the Orthodox Church in America to raise the support they do send (\$74,000.00 actual in 2004) to \$110,000.00 in 2006, \$120,000.00 in 2007, and \$130,000.00 in 2008."

Fr. Dresko added: "In order to reduce the dependency of the Orthodox Church in America on the mandatory, imposed fair share on dioceses and members of the Church for budgetary funding, a concentrated effort shall be made to build the annual, planned, and development giving to the Church. A full-time director of

development will work with the director of the Fellowship of Orthodox Stewards [FOS] to strive to meet the following income goals: In 2006, \$400,000.00 from FOS and \$450,000.00 from development; in 2007, \$430,000.00 from FOS and \$550,000.00 from development; and in 2008, \$450,000.00 from FOS and \$650,000.00 from development. In the event that annual and development giving exceed these annual goals, the fair share amount for the supporting dioceses of the Orthodox Church in America shall be reduced in the following year by an amount equivalent to the excess raised. For example, if annual/development giving in 2006 totals \$900,000.00 (+\$50,000.00), the fair share amount for 2007 will be reduced by \$50,000.00 (making it \$2,550,000.00)."

After discussion, delegates voted on the proposal as presented by Father Dresko. Using voting cards, a first vote was taken, but results were inconclusive

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## All-American Council

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due to problems with the verification of credentials. A second vote was taken, which resulted in 237 votes in favor of the motion and 175 against the motion.

**Other Council Highlights.** The Council's sessions all began and ended with prayer with the celebration of daily vespers, matins, and the Divine Liturgy. This served as a tangible reminder that the Orthodox Church is a worshipping people centered on Christ. Council participants also sang the Akathistos Hymn in honor of the North American saints in celebrating the memory of those who, as Metropolitan Herman stated, "established the vision and path to which we continue to commit ourselves."

The V. Rev. Michael Westerberg and Mrs. Elizabeth Kondratick, group leader and administrative secretary of the Orthodox Church in America pension board, reported on the condition of the OCA pension plan. It was noted that the plan is not only financially stable, but growing. Clergy not currently participating in the plan were strongly encouraged to do so.



A full schedule of activities and outings organized by the Department of Youth, Young Adult, and Campus Ministry was organized for the Council's 250 youth observers. Assisting the Rev. Michael Anderson, department director, were dozens of volunteers and chaperones. Religious discussions and programs for all ages and outings to Niagara Falls and other attractions provided a wealth of opportunities for inspiration and fellowship. Young adults also enjoyed a cruise and participated in an afternoon of ministry at one of Toronto's soup kitchens. Delegates enjoyed a presentation by the

youth and young adult observers at the closing plenary session.

A reception for graduates of St. Tikhon's Seminary was held on Tuesday evening. Particularly noted was the need for more alumni to financially support the school and for increased interaction with the current student body through planned events.

The grand banquet was held on Thursday evening in which Metropolitan Herman addressed the faithful on his hopes for the Church's future. The Council closed on Friday, July 22<sup>nd</sup>.

—Priest Paul Fetsko

## St. Tikhon's Seminary Student-Alumni Fellowship Picnic

**A**n old tradition was reestablished this year when the Alumni Association of St. Tikhon's Seminary sponsored the "Welcome Back" Picnic for the new and returning students. His Grace, Bishop Tikhon, along with administration, faculty and staff of the seminary joined the students and alumni for an evening of food and fun on the seminary grounds.



Fr. Joe and Fr. James prepare the food Alumni



Alumni with Bishop Tikhon



Bishop Tikhon, students and alumni



A gathering of the students' children

**Y**ou search the Scriptures, for in them you think you have eternal life; and these are they which testify of me. And you are not willing to come to me that you may have life. (John 5:39-40)

The explanation of this passage that is smooth, passable to the many, and well-beaten,<sup>1</sup> persuades us to suppose that it was spoken in the imperative mood<sup>2</sup> by our Savior to the Pharisees, that they ought to *search the Divine Scriptures* and gather testimonies concerning him leading to *life*. But since by interposing the conjunction (I mean *And*) he joins to the clause, *You are not willing to come to me*, he evidently signifies something else, akin to what has been said, but a little different. For if it were to be taken imperatively, how should we not say it was necessary to say the whole sentence in some such fashion as this, *Search the Scriptures, for in them you think you have eternal life; and these are they which testify of me*; but when you have searched, come to me? But he is blaming them for not choosing to come, although led to it by the search, saying, *And you are not willing to come to me*.

Looking then to what is more profitable and consistent with what preceded, we will not read it imperatively, but rather as connected and as with a comma. The meaning then of the passage before us will be something like this. For when he saw that they were always running to the books of Moses and ignorantly gathering from them materials for argument, but not seeking for anything else, nor receiving what would be useful to them for due belief, he therefore necessarily shows them that their labor in searching for these things is useless and unprofitable, and clearly convicts them of exercising themselves in a great and most profitable occupation in a way not becoming its use. For he says, Tell me, what is the use of your searching *the Divine Scriptures*, and supposing that by them you will attain to *everlasting life*, but when you find that they *testify of me* and call me *everlasting*

1. St. Cyril compares the challenge of interpreting a passage to the task of getting from one place to another, for which there are more commonly used and easier paths, and less often used, more difficult ones.  
2. Noting that the Greek text of this passage can be interpreted either as a command ("Search the scriptures...") or as a statement ("You do search / are searching the scriptures..."), Cyril favors the second interpretation.

# COMMENTARY OF ST. CYRIL OF ALEXANDRIA ON THE GOSPEL OF JOHN

Part XX  
John 5:39-6:15



## St. Cyril on John's Gospel

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*life, you are not willing to come to me that you may have life?* So, while you ought to be saved by [studying] this, he says, you do not perceive that from it you are getting the greatest damage to your own souls — you who are sharpened from the Mosaic books only for argument, but the things by which you could gain *eternal life*, you do not so much as receive into your minds.

For I think it will be plain to all who are lovers of learning that in the law and the holy prophets there is much said concerning him who is by nature life, that is the Only-Begotten.

*I do not receive honor from men. But I know you, that you do not have the love of God in you.* (John 5:41-42)

He perceives again — indeed, rather, he sees in a way befitting God — that the stubborn and contumacious band of the Pharisees were cut to the heart, and this not entirely at being accused of not searching *the Divine Scriptures* as they should, but rather at his saying, *You are not willing to come to me.* For they think that the diseases they themselves easily fall into, can take hold of the Savior also. For in their great folly, it seems they imagined that the Lord was ambitious and wished to obtain for himself honor from all, through his calling them to be his disciples. Having made some surmise such as this in their minds, they expected to be deprived, not at once, of their authority over the nation; they were cut to the heart in no slight degree at seeing the heir desirous of demanding the fruit of the vineyard. Therefore, as far as pertains to their wrath and envy at what is said, they all but say what is in the gospel parables, *Come, let us kill him and seize his inheritance.*<sup>3</sup> Then, taking away their surmise, the offspring of emptiness, and plucking up beforehand by the roots the shoots of envy and evil eye, he says simply, *I do not receive honor from men.* For I do not, he says, call my hearers to discipleship under me, as though hunting for honor from you, or from others, as you yourselves do, nor do I receive this as the reward of my teaching, for I have from myself the fullest *glory*, and not short of that from you,<sup>4</sup>

3. Matt. 21:38.

but I said that you would *not come to me*, because I know well *that you do not have the love of God in you.* And being destitute of love for God (he says) how would you want to come to me who am the Only-Begotten God from God?



*I have come in my Father's name, and you do not receive me; if another comes in his own name, him you will receive.* (John 5:43)

In order that the Pharisees might not think that the Lord was idly railing at them, from his saying, *You do not have the love of God in you*, he immediately adds this also to the above, showing that the saying is true. That I do not lie (he says) in saying that you are bereft of love towards God, I will set before you by one thing. For I came *in my Father's name*, (for I am persuading you to be driven to perform all things to the God and Father's glory) but by your unbelief you shook off from you him who comes from above and proceeds from God; but *you will surely receive* (for as God, I know things to come) the falsely-called, who does not offer the glory to the God and Father, and demands credence from you, yet works *in his own name*. Therefore I think the blessed Paul too, having understanding, says something true concerning the Jews and the son of transgression, *Because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they*

4. that from you: i.e., that which might have come from you.

*should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.*<sup>5</sup> This then which has been said, is a proof that the Pharisees were not slandered by our Savior Christ with empty words, for it introduces a prophecy of an event which would come to pass in its time.

*How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?* (John 5:44)

He accuses the Pharisees of love of rule and of prizing honors from men, covertly hinting that they do extremely ill in unadvisedly putting the sicknesses of their own soul upon God who can by no means know sickness. And so he says that they, held fast by vainglory, because of it lose the fairest prize, meaning faith in him. Of this Paul too speaks clearly to us: *For if* (he says) *I still pleased men, I would not be a bondservant of Christ.*<sup>6</sup> It usually then, as of necessity, befalls those who hunt for honors from men to fall short of *the glory that comes from above and from the only God*, as the Savior says. He says *only*, opposing God to the gods of the Gentiles, and not excluding himself from the honor of the *Only*. For as we have often said already, the fullness of the holy and consubstantial Trinity rises up to one nature and glory of divinity.

*Do not think that I shall accuse you to the Father; there is one who accuses you; Moses, in whom you trust.* (John 5:45)

Having said that the Pharisees were more concerned to live vaingloriously than piously, and having taught that they in consequence turned aside to measureless unbelief, he says that they were accused by *Moses* himself, of whom they were accustomed to boast very vehemently. And indeed when the man who was blind from his birth once said to them of Christ, *Do you also want to become his disciples?* they immediately cry out and say openly, *You are his disciple, but we are Moses' disciples.*<sup>7</sup> Therefore he says, even *Moses* himself will *accuse you, in whom you put all your hope*, and he, despised with the others,<sup>8</sup> will denounce before God the lack of right reason that unites with you.

5. 2 Thess. 2:10-12.

6. Gal. 1:10.

7. John 9:27-28.

And we do not consider that those who do not believe in him will be without blame from Christ, by reason of his saying to the Jews, *Do not think that I shall accuse you to the Father.* For what shall we say when we hear him saying, *Therefore whoever confesses me before men, him I will also confess before my Father who is in heaven. But whoever denies me before men, him I will also deny before my Father who is in heaven?*<sup>9</sup> Shall we not reasonably suppose that those who meet with this from Christ, shall be accused to the God and Father for their denial? But I suppose this is clear to every one. The Jews then, who have through long unbelief denied Christ, are surely not free from accusation, but this applies to them most naturally. For since they shook off his admonitions and made no account of his divine and heavenly teaching, but are always busy with duly keeping the Mosaic law, so that they are seen now even more nakedly crying out, *We know that God spoke to Moses; as for this fellow, we do not know where he is from*<sup>10</sup> — he most necessarily convicts them of transgressing against that *Moses, in whom* they boast, and says that they need no other accuser, but that the law given through him will alone suffice for their being with good reason accused for their unbelief in him, even though the voice of the judge, that is, Christ, were to be mute.

*For if you believed Moses, you would believe me; for he wrote about me.* (John 5:46)

Having said that the Jews would be accused by the all-wise Moses and would undergo indictment at his hands for their unbelief in him, he profitably adds this also, teaching that he was not finding fault with them for nothing — or besides, repudiating the suspicion of being given to railing; for it is evident that he is saying nothing that is false. So he says, Let it be that you reject my words, I will even bear with not being believed. Accept the truth of your own Moses, give credence to him whom you admire, and you will all know<sup>11</sup> him whom, not knowing, you dishonor. Let the types which are in labor with the truth burst forth. For I myself

am foreshadowed in his books. Therefore Moses himself will also accuse you (he says) when he sees you disbelieving his writings about me.

Having interpreted what is before us, perhaps we should, accordingly, proceed in order, committing it to sincere lovers of learning to investigate the images of Christ through Moses. For his books are full of passages, and much is said from them,<sup>12</sup> yet they are full of things difficult to understand and replete with extremely subtle and hidden meanings. But lest we seem to let indolence have the mastery over us, and to unreasonably shirk so glorious a toil by simply clothing with difficulty the books of Moses, we will apply ourselves to this too, knowing what is written, *The Lord will give speech with great power to those who preach the gospel.*<sup>13</sup>

But since there are, as we have said, many words on these things, and since the all-wise Moses has sung Christ's mystery in advance through many forms, we will not deem it necessary to heap up a great multitude before our readers, but having chosen one out of the whole number, we will attempt to give clear proof that the word of our Savior which he spoke to the Jews, saying, *For if you believed Moses, you would believe me; for he wrote about me,* was true.

### CHAPTER III.

#### **That Moses was Indicating the Coming of the Savior: From Deuteronomy, concerning Christ.**

*The Lord your God* (he says) *will raise up for you a prophet from your brethren, like me; him shall you hear; according to all things that you desired of the Lord your God in Horeb in the day of the assembly, saying, We shall not hear the voice of the Lord our God again, nor will we see this great fire any more, and let us not die. And the Lord said to me, All that they have said to you they have spoken rightly. I will raise up for them a prophet from their brethren, like you; and I will put my words in his mouth, and he will*

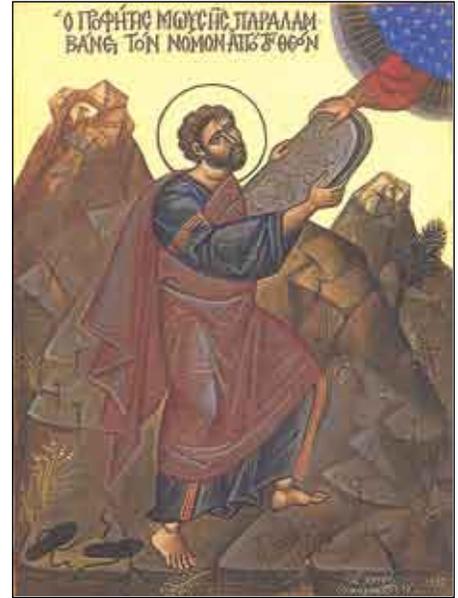
11. The Greek text of Migne reads: you will all know. Pusey has: you will of a truth know (i.e., you will assuredly know). This would reflect a difference of one letter in the Greek text, *pantes* vs. *pantos*.

12. from them: or: about them.

13. Psa. 68:11 Lxx.

*speak to them as I will command him. And whatever man will not listen to whatsoever words that prophet shall speak in my name, I will take vengeance on him.*<sup>14</sup>

Deuteronomy is a kind of repetition and summary of the Mosaic books, so it is not possible to take from it a type and image of the legal priesthood. Yet since we, who by Christ's aid think rightly in all, are



not accustomed to be without understanding, we will tell our readers and throw open the meaning of the passage in hand. See, the mystery of Christ is again plainly spoken to us, skillfully molded from likeness to Moses through most subtle spiritual vision. For *The Lord your God*, he says, *will raise up for you a prophet from your brethren, like me;*<sup>15</sup> and — himself explaining very vigorously what the idea is which, from the likeness to himself, his declaration introduces to us — he wisely adds, *according to all things that you desired of the Lord your God in Choreb in the day of the assembly, saying, We shall not hear the voice of the Lord our God again, nor will we see this great fire any more, and let us not die.* For he affirms that he himself was at that time spoken of as a mediator, the congregation of the Jews still being powerless to grapple with things above nature, and therefore prudently declining things above their power. For such was the divine vision, surprising the sight with unaccustomed images and

14. Deut. 18:15-19.

15. Deut. 18:15.

*Continued on the next page*

8. the others: i.e. the other prophets, to whom the Jews did not listen.

9. Matt. 10:32-33.

10. John 9:29.

## St. Cyril on John's Gospel

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the echoes of trumpets supernatural and intolerable to the hearers.

So the mediation of Moses was instituted for those at that time as medicine for their infirmity, ministering to the synagogue the things decreed by God. One may transfer, again, the type to the truth, and through this conceive of Christ, the mediator between God and men, ministering to the more teachable by means of the human voice (when for our sakes he was born of a woman) the ineffable will of God the Father, made known to him alone, in that he is conceived of as both Son, from him, and wisdom, knowing all things, *yes, the deep things of God*.<sup>16</sup> For since it was not possible for the eyes of the body to fasten themselves upon the untempered and naked divine and ineffable glory of the essence which surpasses all things (for, he says, *No man shall see my face, and live*)<sup>17</sup> the Only-Begotten Word of God was necessarily co-fashioned after our infirmities, clothed in this human body according to the ineffable mode of the economy, and was manifesting to us the counsel from above, that is, of the God and Father, saying, *All things that I heard from my Father I have made known to you*.<sup>18</sup> and again, *For I have not spoken on my own authority; but the Father who sent me gave me a command, what I should say and what I should speak*.<sup>19</sup> Therefore as an image of the mediation, Moses of old may be considered a type of Christ, ministering most excellently to the children of Israel the things appointed from God; but Moses' mediation was by way of service; that of Christ is free and more mystical, in that he, by nature, takes hold of the things mediated and reaches as far as both, I mean the manhood that is mediated, and the Father, God.

For he was by nature God, as the Only-begotten of God, as not separated from the essence of him who begot him, and existing in relation to it, as he is conceived to be also of it. But he was human too, in that he became flesh, likening himself to us, that through him that which is by nature far separated might be conjoined to God. So when Moses says, *The Lord your*

*God shall raise up for you a prophet like me* you will understand it no other way than we have just said. Since God himself also sets his seal on the word saying, *All that they have said to you they have spoken rightly. I will raise up to them a prophet of their brethren, like you; and I will put my words in his mouth, and he shall speak to them as I shall command him*. For the Son *upholds all things by the word of his power*,<sup>20</sup> as Paul says, and tells us the words of the Father, inasmuch as he is appointed a mediator by him, as is sung in the Psalms, as of Christ himself, *And I was set as King by him upon Sion his holy mountain, proclaiming the commandment of the Lord*.<sup>21</sup>

But if it seems good to anyone to determine<sup>22</sup> the manner of the likeness from other considerations also, he will understand *like me* as lawgiver, and will bring forward as proof the words, *It was said to those of old, "You shall not commit adultery."* But I say to you,<sup>23</sup> You shall not lust. Again, he will understand *like me* as saying that he is a kind of leader and master in being able to understand the will of the Father, and as regards the things through which there is the high road into the kingdom of heaven, just as to those of old too the blessed Moses appeared a teacher of the instruction through the law, adding everywhere to his own words, That you may live long, and that the Lord your God may bring you into the land which he swore to your fathers.<sup>24</sup> But since he added to what has been said, *And whatever man shall not listen to whatsoever words that prophet shall speak in my name, I will take vengeance on him*, let the ignorant Jews, who harden their minds to the most extreme stubbornness, consider that they are pouring self-invited destruction upon their own heads. For they will be under divine wrath, receiving the total loss of good things as the wages of their rage against Christ. For if they had believed Moses, they would have believed Christ, for he wrote about him.

*But if you do not believe his writings, how will you believe my words?* (John 5:47)

The verse might appear to a someone

20. Heb. 1:3.

21. Psalm 2:6,7.

22. *anavivazesthai*.

23. Matt. 5:27-28.

24. Cf. Deut 4:40, 5:16, 11:9,21, 22:7.

to have great obscurity, and with good reason. For without being out of the mark, one might even take to untrue surmises, supposing that the books of Moses excel the words of the Savior. For the verse has some such appearance, and as far as one can say, taking it without accurate consideration, it accords to the Mosaic writings a more worthy repute than to the words of the Savior. For by saying, *If you do not believe his writings, how will you believe my words?* he somehow gives us to understand that the writings of Moses are in a superior position to his own words. But the very nature of the matter will show that this idea, which is so incredible, is replete with the most extreme folly; for how could the writings of Moses be thought to excel the Savior's words, when through him were types and shadows, but the reality is through Christ? And perhaps it would not be hard to expend much reasoning on this, but it is superfluous, I think, to say that things that are obvious and receive their proof not from outside but from themselves, are evil or that they are good.<sup>25</sup> For why should one waste time by going into the fine details of such things and dissecting into many unseasonable words that which is not in any way difficult?

That which is said by the Savior has, then, some meaning such as this. If you (he says) who have the law written by Moses, and thoroughly study his *writings*, think nothing of transgressing them, burying in distant oblivion that which is so often read, how would you be better disposed to *my words*, or how will you show yourselves more ready and more obedient to my sayings, since you have not often nor always attended them, but hear them as in passing, and scarcely once admit them into the bodily ears? You may either wrap the verse in this raiment, or think of it in another way; for the labor and researching of these questions belongs to those who desire to learn what is useful and good. The writings of Moses, then, introduce a kind of preparation for, and outline in figure, of the mysteries of Christ; and as we have shown more broadly by the things already examined, the elements, so to speak, of knowledge of him are the things sketched in Moses. But the end of the instruction of the law

25. Things that are obvious do not require analysis.

16. 1 Cor. 2:10.

17. Exod. 33:20.

18. John 15:15.

19. John 12:49.

is Christ,<sup>26</sup> according to what is written, Christ is the fulfillment of the law and the prophets.<sup>27</sup> Therefore, he says, how shall those who did not receive *the elements of the beginning of the words of God*<sup>28</sup> Where St. Cyril's text reads words (*log-on*) the text of Hebrews reads oracles (*log-ion*). ] and in their folly thrust away the law which leads them by its clearer letter, attain to yet more perfect knowledge? Or how will the greater be acceptable, if that which is little and inferior is by no means admitted?

#### CHAPTER IV

That often Christ's departures from Jerusalem signify the transferring of his grace to the Gentiles. In which also is the discourse of the five barley loaves and the two little fishes.

*After these things Jesus departed across the Sea of Tiberias.*<sup>29</sup> (John 6:1)

First I think it useful to tell my hearers that the Lord evidently did not make his departures from Jerusalem without some most necessary reason. There is an economy on almost every occasion, and on the nature of things, as on a tablet, he inscribes mysteries. Of what nature then is the intent of the departure, and what is signified by it, we will make clear in its proper time, the chapters before us having reached their termination. For having divided everything into sections and interpreted what is profitable out of the Scriptures, and so set them before our readers for their understanding, we will offer the final consideration of the whole, epitomizing in a summary what has been said in many portions. But I think we ought to speak first on what is now before us.

*After these things, it says, Jesus departed across the Sea of Tiberias. After what things, must be sought not negligently. Christ then was manifested in Jerusalem as a wondrous physician. He had healed the man who had an infirmity thirty-eight years*<sup>30</sup> not by giving him any medicine, not by devising any disease-repelling remedy, but rather by a word, as God, by all-accomplishing power and divine nod: for he says *Arise, take up your*

*bed, and go to your house.* But since it was the sabbath, the Jews are ignorantly angry, who were sick with the grossness of the letter, who more than he were bound by the folly that was their foster brother, who were sick of the listless want of all good things alike, who were paralytic in mind and enfeebled in habit, to whom might with reason be said, *Be strong, you weak hands and palsied knees.*<sup>31</sup> But they are angry, saying that the honor due to the sabbath ought to be paid even by the lawgiver himself; they condemn Christ as a transgressor, not admitting into their mind what is written, *Impious is he who says to a king, You transgress.*<sup>32</sup> For these things they received sharp reproofs from the Savior, and much and long discourse was prepared to show that the sabbath rest had been ordained for them long ago as a type, and that *the Son of Man is Lord of the sabbath.*<sup>33</sup> But they prepared to no good thing, but, still ready for all waywardness, they rise up against him who teaches what they ought to learn, and desire to kill him who would make them wise, rewarding him, as it is written, with *evil for good.*<sup>34</sup>

So, *After these deeds and words, the Lord as of necessity departs from Jerusalem, and since the Jews' Passover was near*<sup>35</sup> (as we shall find a little further on)<sup>36</sup> he sailed *across the sea of Tiberias, or the lake in the country of the Jews so called.* But since what principally drove him away and induced him to withdraw and to go to other places and those so far removed from Jerusalem, was (we have just said) that *the Jews' Passover was near*; I think is fitting to show that, extremely well, did Jesus eschew being found in Jerusalem at that time.

The law of Moses commanded therefore that the Jews should hasten from the whole country round about to Jerusalem,

31. Isa. 35:3.

32. Job 34:18.

33. Matt. 12:8.

34. Psa. 34(35):12.

35. the Jews' Passover: so read St. Cyril's text and all known gospel mss. But the whole context indicates that the true reading is he eorte ton ioudaion, the Jews' feast; for the whole scope of the passage that follows is on the Feast of Tabernacles, not the Passover. Cyril appears to take this chapter as contemporaneous with chapter 7. In the commentary on the latter, no notice is taken of verse 2. Now the Jews' feast of the tabernacles was at hand, except as a chapter heading (Book 4, Chapter 5). A 15th century Latin translation of this work by George of Trebizond omits mention of the passover here, but no stress can be laid on his omission of the words, as he did not appear to have had access to better or different mss. of Cyril, and his translation is very free and often of the nature of an abstract rather than a translation.

36. Cf. John 6:4.

there to celebrate, in a type, the feast of tabernacles. And the spiritual person will from this perceive the gathering together of all the saints into Christ, when they shall be brought together from the whole world after the resurrection of the dead, to the city which is above, the heavenly Jerusalem, there to offer the thank-offerings of the true pitching of tabernacles, that is, the framing of bodies, and their continuance unchanged, corruption having been destroyed and death fallen into death. As far as one can speak as to the fact of history, the multitude of those who went up to Jerusalem knew not number,<sup>37</sup> and it was probable that at that time the Pharisees had great influence, pretending to take the part of the law, and were, as in so great a multitude, crying out against the transgressor, or him who seemed to them to transgress. For it is not at all hard to fire up the countless swarm of common people when one says that they are wronged and endeavors to stir them up even against those who have not wronged them in any way. For like water or fire, they are tossed about everywhere by undiscerning and random impulses, and advance to everything that can hurt. The Lord, then, not ignorant of these things, quietly withdraws from Jerusalem with his disciples, and goes *across the sea of Tiberias.* But by these things we shall see also that he does exceeding well in shunning the Jews who desire to kill him. For the blessed Evangelist himself says, *After these things Jesus walked in Galilee; for he did not want to walk in Judea, because the Jews sought to kill him.*<sup>38</sup>

That he avoids walking in *Judea* in order not to undergo death before his time, I will agree (someone may perhaps say) but whether he also is avoiding the feast, I do not yet know. Therefore those who were reputed to be his brothers come to Christ in Galilee, saying, *Depart from here and go into Judea, that your disciples also may see the works that you are doing.*<sup>39</sup> But the Lord answered them, *You go up to the feast, I am not going up to this feast, for my time has not yet fully come.*<sup>40</sup>

It is then very plain and clear that the Savior had withdrawn from Jerusalem,

37. i.e. was beyond number, innumerable.

38. John 7:1.

39. John 7:3.

40. John 7:8.

*Continued on the next page*

26. Rom. 10:4.

27. Cf. Matt. 5:18.

28. Heb. 5:12.

29. So reads St. Cyril in Migne.

30. John 5:5.

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not only sent into voluntary banishment from there, so to speak, but also loathing the abomination of the unbelieving — both eluding his persecutors' fierceness by his skill, and repelling the dart of envy by his prudence. Again, he withdraws (although he is able to suffer nothing even if present) that he may record for us a good example, not of cowardice but of piety and charity towards our neighbor. For being led as by a pattern to the knowledge of what is profitable, we shall know that if our enemies persecute us, even though there is no harm at all to be seen in our remaining, yet by retiring and thereby evading the broadside of the onslaughts and retreating from the heat of the moment, we may find the anger of those who are doing wrong to be already on the wane, and may undercut the advantage of their arrogance, benefiting those who were not good towards us, and that unjustly, rather than ourselves being benefited, which is plainly, not seeking that which is for ourselves but also [the good] of others. The work of love, then, is not in utterly withstanding those who wish us evil, nor in — by being satisfied with not being able to suffer anything even if present — causing in them an anger more bitter from its not being able to attain the mastery over that which is hated. *Love* then, as Paul says, *is not self-seeking*,<sup>41</sup> and this was purely in Christ.

But if you fix again the keen eye of the understanding upon what is written, you will be surprised to find a most excellent discretion<sup>42</sup> in the departures of our Savior, I mean from Jerusalem. For he is often driven out by the mad folly of the Jews, and lodging with foreigners, seems both to be kept safe by them and to enjoy due honor. By this he gives judgment of superiority to the Church of the gentiles, and through the piety of others, exposes the hatred towards God of those of Israel, and shows the cruelty that is in them by the gentleness that is in these, that in every respect they may be proved to have been well and rightly thrust out of the promise to the fathers.

But having hastened away from Jerusalem, the Lord does not lodge at one of

the cities round about, nor does he take up his abode in the neighboring villages, but goes *across the sea of Tiberias*, all but threatening — by a most evident act — those who blasphemously take up the idea that they ought to persecute him, that he would depart from them so far, and estrange himself from their whole nation, as to even make the way of their conversion to him in some fashion impassable; for *the sea* cannot, by any means, be trodden by the foot of man. Something such as this, too, will he be found saying to them in what follows: *You will seek me and not find me and Where I go you cannot come*.<sup>43</sup> For smoothest and easiest and most free from ruggedness is the way<sup>44</sup> through righteousness, for those who by faith go to him; rugged and uphill indeed — rather, even wholly impassable — [is the way] for those who provoke him, as is said through one of the holy prophets: *For right are the ways of the Lord, and the righteous shall walk in them, but the ungodly shall grow weak in them*.<sup>45</sup> Therefore the intervening tract of sea signifies the difficulty — even more, the impassability, to the Jews — of the path to him, since God declares that he hedges up the ways of the ungodly soul, saying in the prophets, *Therefore, behold, I hedge up her way with thorns, and she shall not find her path*.<sup>46</sup> Therefore what the thorns signified there, the sea [signifies] here too, in that it separates him who was insulted from those who chose recklessly to insult, and severs the holy from the unholy.

But the image seems as though it were pregnant to us with yet another hidden mystery. For when Israel was sent forth from the country of the Egyptians, Pharaoh was following in extreme exasperation and, maddened at the unexpected well-doing of the nation, was hastening to dare his envious and grievous designs by the law of war; he was following, thinking he would be able to constrain those who had, after a long time and with difficulty, slipped away from under his serfdom, to return to bondage; but God was leading his people through the midst of the sea; and he — hotly pursuing, and not in any way enduring to abate his anger, and be-

ing foolishly persuaded, from his ungoverned wrath, to fight against God — was drowned in the midst of it with his whole army, and Israel alone was saved.

But now let Moses too, who lamented beforehand the Jews' mad folly, come forward in the midst of us, and let him in his indignation at their impiety towards Christ say to them, O evil and perverse generation, do you thus recompense the Lord?<sup>47</sup> He who carried you through the midst of the sea, whom also, through mighty waves, you drive *across the sea*, do you not also blush at persecuting him? Yours then is the suffering, O Jew: the sea will at last swallow you up. For to the persecutors — not to the persecuted — did death belong both then in their case, and now with regard to Christ and the unholy Jews. The divine David too sings to us, *Let not the waterflood drown me, nor let the deep swallow me up*,<sup>48</sup> hinting at the altogether grievous shipwreck of the Assembly of the Jews, and entreating not to be drowned with them in their depth of ignorance. But with regard to the Egyptians and him who ruled over them, the danger then was concerning their earthly bodies, but the Jews' conduct being with regard to what is more precious, they are punished more severely; for they undergo punishment of the soul, receiving recompense proportionate to their wickednesses. For Pharaoh was punished with reason: he attempted to put in bondage what was free; again, Israel in contrast is justly punished for not entering into bond-service under the Lord of all: but what the one was to him in the might of his greed, this was he too found to be towards God from his great vainglory.<sup>49</sup>

We must note that he calls the Lake of Tiberias a *sea* in accordance with the words of divine Scripture, for *the gathering together of the waters* the Creator called *seas*.<sup>50</sup> Among profane writers too the word is often indifferently used, inasmuch that some do not hesitate sometimes to call the sea a lake.

*Then a great multitude followed him, because they saw his miracles which he performed on those who were diseased.*

41. 1 Cor. 13:5.  
42. oikonomian.

43. John 7:34, 8:21.

44. *odos*. This word, recurring throughout the passage, may be translated as way, path, or road.

45. Hos. 14:9.

46. Hos. 2:6 (2:8 in some editions).

47. Deut. 32:5,6.

48. Psa. 69:15.

49. I.e. what Pharaoh was towards God in his greed, Israel was in its vainglory.

50. Gen. 1:10.

And Jesus went up on the mountain, and there he sat with his disciples. Now the Passover, a feast of the Jews, was near. (John 6:2-4)

For when Christ had gone forth from Jerusalem, according to that which is said in the prophets: *I have forsaken my house, I have left my heritage*,<sup>51</sup> when having spurned the disobedient and unruly people of the Jews, he gave himself to the aliens, then a great multitude followed him. But he goes up on a mountain, surely according to that which he had said previously, *And I, if I am lifted up from the earth, will draw all peoples to myself*<sup>52</sup> For he was lifted up from the earth on ascending the Cross for our sakes; he was lifted up again in another way by ascending, as into a mountain, to the honor and glory that befit God. For we do not, like Israel, dishonor him as man, but we worship him as God and Savior and Lord. For among them he was conceived of as someone lowly and as nothing at all; and truly they would not shrink from calling him a Samaritan, and with more grievous dishonor would call him the carpenter's Son; but among those who believe on him, he is admired as a doer of great deeds and God, a performer of miracles. For you may hear how pious is the purpose of those who followed him. For because they saw his miracles<sup>53</sup> upon

the infirm, therefore they thought that they should follow him more zealously, as being led proportionately<sup>54</sup> from the things accomplished to the knowledge of him who accomplished them — considering also — from his divinely-befitting power — that he who was clothed with this is by nature the Son. For by this path the Savior commanded us to advance to faith in him. For the very works that I do, he says, bear witness of me, and again, *If I do not do the works of my Father, do not believe me; but if I do, though you do not believe me, believe the works*.<sup>55</sup> As then from the greatness of the beauty of the creatures, their maker<sup>56</sup> God is seen, so from the divine miracle, by a similar

process of thought, the perfecter of bodies is seen, and the faith of his followers may rightly be admired.

But I consider that some more special interpretation, one that is not obvious, is concealed in these words. For we see that the evangelist not only says the followers of Christ were glad beholders of miracles, but also which miracles they most justly admired. For he adds, *which he performed on those who were diseased*, that by this he might show that the frame of mind of those who followed him was contrary to that of the Jews. For the latter are impiously angry because he had healed the person sick with palsy, but the former not



only admire him for this when present, but also at his departure flock together to him as wonder-worker and God. Let us, then, who have acknowledged Christ as our Lord, flee the ignorance which is fitting for the Jews; let us cleave to him by patient endurance, as the most wise disciples did enduringly, by no means bearing to depart from him and be deserters, but by our very deeds crying aloud that which was valiantly spoken by Paul, *Who shall separate us from the love of Christ?*<sup>57</sup> Let us then follow him, both in his being persecuted and in his flight from the stubbornness of those who strive against him, that we may both go up on the mountain, and there sit with him, that is, may spring up into glorious and most excellent grace, by reigning together with him, according to what he himself said, *You who have followed me in my temptations, in the re-*

generation, when the Son of Man sits on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.<sup>58</sup> For I think that the disciples being said to abide with the Savior, and to go up on a mountain and sit with him, introduced these ideas.

Then Jesus lifted up his eyes, and seeing a great multitude coming toward him, he said to Philip, "Where shall we buy bread, that these may eat?" But this he said to test him, for he himself knew what he would do. Philip answered him, (John 6:5-7)

Christ again devised for his disciples a lesson most excellent, and suitable for the most holy men, both persuading them in absolute difficulties to overcome cowardice regarding hospitality, and to throw hesitation in it far away, but rather, with more fervent emotions, to attain to this virtue. For what is there greater than this among those who know and will the things by which it is fitting to purchase for themselves the friendship from above? For when no small crowd comes to him, and an innumerable multitude is pouring out like waters on the places in which he was stopping, he immediately ordered them to make preparations for feeding them. And in truth it was not unlikely that even a very rich man's zeal, faced with the multitude of those he saw, would grow numb, startled with fear of not being able to be hospitable. But Christ shows that it is nothing at all great when our brotherly love is shown towards a few, but he wills that we should also with manful courage overcome things that surpass our expectation, being firmly grounded by confidence in him, to boldness in all good things.<sup>59</sup>

With regard to the narrative then, the force of what has been said does not aim away from the mark; but again turning these things towards their spiritual significance and cutting away the gross outward appearance, we say more plainly that God, as from a mountain — that is from his foreknowledge which is sublime

58. Matt. 19:28; cf. Luke 22:28.

59. I.e. not only in the area of hospitality but in every field of virtue and good endeavor. (Ed.)

51. Jer. 12:7.

52. John 12:32.

53. Semeia, literally "signs." This is the name St. John the Apostle and Theologian usually gives to miracles.

54. Wis. 13:5; see also text below.

55. John 10:37-38.

56. Wis. 13:5.

57. Rom. 8:35.

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# From Earth to Heaven:

## *American Saints Living a Life in Christ Walking Where the Saints Once Walked*

Summer Camp 2005

Camp was a challenge this year. While Hurricane Dennis and tropical storm Cindy spewed rain along the Eastern coastline, the residual effects of those weather events dropped three days of rain over the grounds of St. Tikhon's Monastery. Despite heavy downpours, dark clouds, and several cracks of lightning, campers remained exuberant, as only children can, for their week of swimming, sports, friends, and fun.

St. Tikhon's Summer Youth Camp was held July 3-10, 2005 on the monastery grounds, rain and shine. Under the guidance of camp director Mr. Martin Paluch, 83 children, 34 teens, and 60 staffers came from all parts of the Diocese of Philadelphia and Eastern Pennsylvania, from western Pennsylvania, Ohio, New York, New Jersey, Tennessee, Florida and as far as Alaska. Teens followed a program and schedule separate from the younger campers' program.

*From Earth to Heaven: American Saints Living a Life in Christ* was this year's theme. In honor of the Centennial of St. Tikhon's Monastery, the theme focused on those saints directly connected with the monastery's history: St. Patriarch TIKHON, St. Raphael, St. Alexander Hotovitsky the New Martyr, and St. Alexis Toth of Wilkes-Barre. The week's presentations and workshop sessions also included St. Herman of Alaska, the first Orthodox saint canonized in America, since this year marks the 35<sup>th</sup> anniversary of his glorification.

Mrs. Anna Marie Black, who developed the theme, expressed the hope that campers would learn not just facts about these saints but learn to know them as people and how it was they could live so close to Christ and His Church.

Because of the initiative of Ms. Tatiana Bohush, Ms. Kimberly Metz, and Mr. Nick Macura, there was a teen component to camp. These three former ardent campers (known as PCs, or persistent campers) wanted to give back to the Church



something of what they had been given through the years they attended camp as youngsters. With the blessing of His Beatitude, Metropolitan HERMAN, they set up a program to provide useful workshops, service to the monastery community, exposure to Slavic culture, and most especially opportunity for the teens to meet with other Orthodox teens.

The younger children rotated, according to age groups, among swimming and paddleboats; sports and recreation; and workshops in Christian education. Their day began at 7 a.m. with wake-up calls, morning prayers, breakfast in the trapeza, and time for cleaning dorm rooms and bathrooms. The teens began work on fixing up the Beatitude Trail or gathered for workshops. All younger campers assembled in the pavilion at 10:15 a.m. to hear a presentation on the day's theme. Af-

terward, the campers dispersed for their various rotations for swimming, sports, or workshop. Sports on the grounds included kickball, volleyball, and soccer.

As camp chaplain, Archpriest Basil Stoyka served morning prayers each day. Archpriest Stephen Kopestonsky led evening prayers. As choir director, Mrs. Lory Nescott led the singing for daily prayers, rehearsed all campers to sing at vespers and Divine Liturgy, and conducted those services. The campers took turns chanting the prayers or reading the epistles. Confession was offered on Friday evening.

That was the planned schedule for the week.

An old Russian proverb says, "We plan; God laughs." Monday did go according to plan with a sunny, hot day and relatively comfortable night for sleeping. Because of threats of thunderstorms on



Tuesday, the schedule was changed so that campers could hike in the morning to Flat Rock (a camp tradition) in anticipation of the impending afternoon thunderstorm. Mother Nature had not read the camp plans, however, nor heard about the morning hike. Not long after the hikers departed, ominous black clouds took up residence over the monastery's 300 acres and the heavens gushed forth torrential

rain.

The hikers didn't make it to Flat Rock but they did get as far as the skete built years ago by the monk Fr. Anthony (Duchaine). Along the way, the hikers took shelter from the rainstorm in Martin Paluch's garage, played with his dog, and dried off. The children were "rescued" with the hay wagon that carried them back to the dormitory to change clothes for lunch. The children and teens were transported by van and cars to the trapeza for the midday meal. (There was what one staffer called a "big laundry party" to wash and dry everyone's T-shirts. Upon arrival, each camper had been given a color-coded T-shirt to be worn each day.) And on Thursday, the weather held enough for the campers to go on the hayride — and stuff Martin with hay when they returned.

And so it went during the camp week

with changes and adaptations according to weather; attempting (and for the most part succeeding) at giving the children every opportunity to be outdoors at the pool, at sports, or on the lake, while still adhering to the day's religious theme.

On Monday, the theme was The Monastery: One Path to Salvation. His Grace, the Rt. Reverend TIKHON, Bishop of Philadelphia and Eastern Pennsylvania, gave the morning talk about the monastic way of life. As is customary, the bishop was presented with flowers gathered from the monastery fields by Ana Georges, Masha Cameron, Tabitha Chasse, Nancy (Anna) Mikheyeva, and Kyra Spitko. His Grace sat outdoors with the older campers, Ages 11-13, to talk with them in depth about monasticism, to answer their questions, and to tell about the life of monks on Mt. Athos.

On Tuesday, Mrs. Anna Marie Black gave the day's presentation on St. Herman of Alaska, the first saint canonized by the Orthodox Church in America. She urged the students to remember that so much of what they will learn about Alaska in school gives only one side of the story of the Native Americans and does not tell them about all that St. Herman and the other monks did to help the Aleuts in Alaska. She urged them to learn what the Church's history teaches about the development of Alaska and its Orthodox peoples. So much of what we know comes from letters written by people who knew St. Herman. Mrs. Black told campers about Simeon Yanovsky, whose letters to Orthodox bishops give us first-hand accounts of St. Herman's life, deeds, and miracles. Yanovsky, a governor in Russian America, became a disciple of Fr. Herman and was converted to Orthodox Christianity by having many conversations with St. Herman on Spruce Island. Mrs. Black read an excerpt from a letter written by St. Herman himself to his abbot where he tells that the journey from Russia to Kodiak Island, Alaska, took nearly a year and how they were attacked by bears along the way. (As a monk on Spruce Island, the saintly Fr. Herman fed the bears that came often to his cave.)

On Wednesday, Archpriest Michael Dahulich, Dean of St. Tikhon's Seminary, gave a talk about three saints who worked

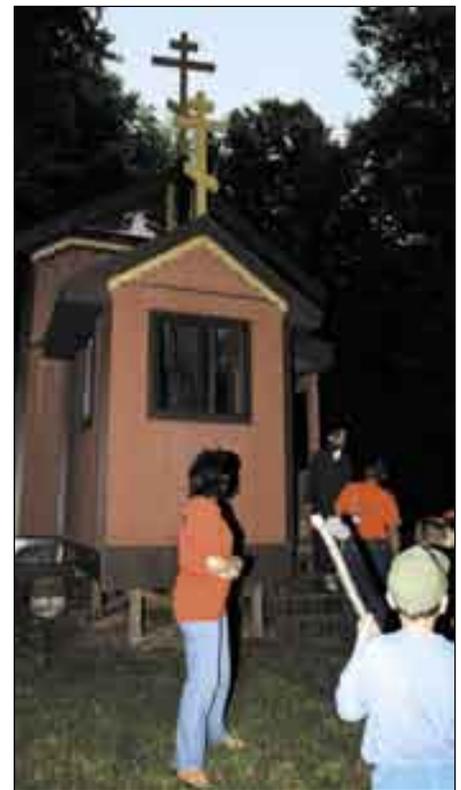
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## From Earth to Heaven

Continued from page 33

to establish parishes in America. These were St. TIKHON, Patriarch of Moscow, St. RAPHAEL of Brooklyn, and St. Alexander Hotovitsky. Fr. Michael's remarks focused on the fact that these men worked for an American *Orthodox* Church in this country, not limiting their work to establish their own ethnic churches but working as a united *Orthodox* presence. Fr. Michael encouraged the campers to *actively* bring others to the Orthodox Church.

Thursday's theme was St. Nicholai of Zicha, a Serbian bishop and scholar who became rector of St. Tikhon's Seminary



and spent his last five years living there. Fr. Basil Stoyka gave a presentation about St. Nicholai's life in Europe and America, including time spent in a concentration camp in Dachau. Fr. Basil's talk included anecdotes from his wife's family who had known the saint while they were all living in South Canaan. The campers learned about the many writings by St. Nicholai, especially his famous work, *The Prologue from Ochrid* that tells the lives of saints and includes his other writings. Matushka Jan Orlic from St. George Serbian Orthodox Church in Lorain, Ohio, read aloud some of St. Nicholai's poems. Remarkably, in past years, campers had heard about saints' lives from readings in *The Prologue* given by Dr. David Ford.

Friday's theme was planned as The

Monastery Church: Saints' Relics and St. Alexis Toth of Wilkes-Barre. For the morning session in the pavilion, Fr. Basil Stoyka explained what a relic is in the Orthodox Church and why the Church reverences relics of saints. Fr. Basil made sure that the campers understood that a relic is not only the bones of the saint but could also be something the saint possessed or wore while alive or an object that came in physical contact with the saint, or, in the case of a martyr, an instrument used in that person's torture (such as the True Cross). Every Orthodox Church has a relic of a saint in the *antimension* on the church's altar.

The children were scheduled to see the relics of the American saints that are housed in the monastery church and to

learn the proper way to reverence such relics, including St. Alexis Toth's, whose body is entombed on the right cleros of the church. Because of schedule changes that included a funeral, only some of the age groups could be led into the church, although the side room that contains the saints' relics is familiar to many of the children.



Dr. David Ford, Associate Professor of Church History at St. Tikhon's Seminary, spoke about the life of Fr. Arseny (Chagovtsev) who is under consideration for canonization. Dr. Ford met with each age group, including the teens, at the grave of Fr. Arseny on the monastery cemetery grounds. Fr. Arseny had envisioned the need for an Orthodox monastery in America and had worked toward finding a site that became St. Tikhon's Monastery. Fr. Arseny worked together with Sts. Patriarch Tikhon, Bishop Raphael, and Alex-

ander Hotovitsky toward the day when the monastery church would be planted and a monastery would continue to thrive amidst the rolling hills of South Canaan. The campers might not easily remember the details of the complex and productive life of Fr. Arseny. Having heard his name and seen his grave will mean more as they hear about this man in days to come, especially if Fr. Arseny's name is added to the ranks of the American Orthodox saints.

Three take-home crafts projects were provided by Fr. Vladimir (Poszywak), a

monk attached to Sts. Peter and Paul Orthodox Church, Lorain, Ohio. Each child made bookmarks that showed American saints, prepared a plaque that shows the logo of the Centennial of St. Tikhon's Monastery, and decorated a candle.

A tour of the exhibits at the Metropolitan Theodosius Museum was made available to the older children so that they could see artifacts from the history and presence of the Orthodox Church on the American continent.

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## From Earth to Heaven

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Campers prepared a Timeline that showed events occurring simultaneously in America and Russia from 1700 to the present. The children drew scenes depicting the life of St. Herman of Alaska, a women's monastery, St. Tikhon's Monastery, facts about the other American saints, and several church events in the twentieth century such as the autocephaly and the glorification of St. Herman.

Mrs. Black impressed upon the campers that the people who became our American saints lived at the same times as did many of the "famous" people the children read about in school. George Washington lived at the same time as St. Herman of Alaska. The monks sent from Russia to Russian America reached the shores of Kodiak in 1794 at the time when the fledgling nation was establishing its own Constitution and newly independent government. Before his repose, St. Herman predicted the sale of Alaska to the United States. Sts. Raphael and Patriarch Tikhon were establishing parishes in the U.S. to serve the many Slavic and Arabic immigrants from Europe and the Middle East. St. Nicholai of Zicha was alive when the grandparents and parents of campers were growing up in America during the 1950s.

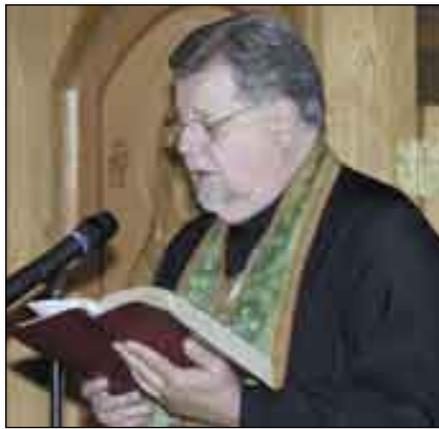
In workshop, campers Ages 7/8 focussed on the life of St. Herman of Alaska for the week. They listed questions they had about the saint's life and were helped by the staff to find answers. Each



child drew scenes from St. Herman's life on a four-frame "movie." The 7/8s also contributed to the Timeline with scenes from St. Herman's life. These youngsters seemed most impressed with Fr. Herman's miracle of stopping the tidal wave and his saintliness in being able to feed bears, normally a ferocious animal to humans. Many were surprised to learn that St. Herman used two bricks for a pillow and a board for a blanket. Some also were impressed that St. Herman was compared to the North Star that guides sailors. ("O Blessed Father Herman of Alaska, North Star of Christ's Holy Church . . .")

In workshop, campers Ages 9/10 re-

viewed terms used in discussing monasticism and depicted monastic communities for the Timeline: a women's monastery; St. Tikhon's Monastery in its beginning in 1905; and St. Tikhon's Monastery as it stands now in its Centennial Year 2005. The campers also worked on trioramas that depicted information about one of the American saints they heard about during the camp week. The campers colored paper icons of the saint and added information about the saint to the triorama display. They visited the Metropolitan Theodosius Museum. When the 9/10s met at the monastery cemetery to hear about Fr. Arseny, they also posed numerous ques-



tions about the Orthodox faith, which Dr. David Ford gladly answered.

Because of the many schedule changes necessitated by inclement weather, the Ages 11/13 group missed some of its formal workshop sessions. However, after having completed their craft activity with Fr. Vladimir, many also met informally with clergy for talks about their involvement in the life of the Church. As a group, the 11/13s met with Fr. Philemon, a priest from the Philippines, who challenged them with a numerical game about Biblical figures. They had a scheduled visit to view the exhibits about the history of American Orthodoxy at the new Metropolitan Theodosius Museum. The 11/13s were invited to contribute to the Timeline, and many did add artwork about the American saints in the 1800s (Sts. Alexander Hotovitsky, Alexis Toth, Bishop Raphael, Patriarch TIKHON) and events in the Church in the twentieth cen-

tury. Many assisted in preparing for the Friday-night skits or as participants themselves.

One goal of the Teen Program was to work on the Beatitude Trail along the monastery's 300 acres, a trail marked by nine crosses, each depicting one of the nine Beatitudes. Despite the bad weather, the teens cleared away dead logs, twigs, brush, and foliage from Crosses One and Three. The dead organic matter they collected was put on the camp bonfire and burned. Next year, the teens expect to continue work on the trail and make it more accessible to visitors. The Beatitude Trail was established in 1996 during camp with a theme *To the Top of the Mountain* that focused on The Beatitudes. Many of the teens at camp this year had helped to paint the crosses and to plant them on the trail when they were younger campers.

The weather held long enough so that campers could participate in what is becoming an annual event: the Talent Show before a blazing bonfire and nighttime sky.

The children were encouraged to

present songs or monologues, either prepared or extemporaneous, in front of their peers. Talent Show winners from Thursday night's bonfire were Amanda Yarosh, Alex Bilas, and Vera Pastor.

While the campers sprawled on the grass at the bonfire, some of the adult staff sat on the dormitory steps listening to renditions of Russian folk melodies sung by "Baba," Dr. Elena Greendlinger, with others joining in. Fr. Stephen Kopestonsky brought out his accordion; Mr. Terry Bilas played domra and his son, Gabriel, played little domra.

Campers could choose among additional activities: some viewed the nighttime stars through a telescope on Monday; some fished at Pickerel Pond; some signed up for Math as Art offered by Dr. Greendlinger. The sports-minded signed up for the Basketball Tournament or competed in the Washerboard Tournament, a game unique to St. Tikhon's Camp. All campers competed for recognition for having the cleanest rooms each day and for the week. Many campers took part in cake decorating offered by Mrs. Nescott, which was a help in preparing the birthday cakes for four campers who became a year older during the week.

During Sports and Recreation, the children could play kickball, soccer, basketball, and volleyball. There was the usual rush for the candies once some strong-armed camper could break open the pinyata. The candy store was available daily with a \$1.00 spending limit imposed per day.

Each day campers could compete in the Answer Box activity. Questions relat-

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## From Earth to Heaven

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ed to the day's workshop lessons were set up for the children to answer. Those scoring the highest number of correct answers were given prizes. Heathryn Berry won first place for the Ages 11/13 group of questions (310 points). In a three-way tie, Emmelia Ford, Andrew Yarosh, and Erik Yarosh each scored 120 points to win for second place. Ransom Berry was the highest scorer (240 points) in the Ages 9/10 group with Tabitha Chasse as first runner-up (210 points) and Masha Cameron as second runner up (188 points).

On Friday evenings, campers assemble in the pavilion for Celebration, a time when they share with one another some of the things learned throughout the week. The Timeline completed by the children was on display in the pavilion for all to see.

The 7/8s shared what they knew about St. Herman of Alaska and sang the troparion "O Blessed Father Herman of Alaska" in Aleut melody. Older children performed skits about St. Herman's life: his prayer to the Theotokos to heal the boil on his neck; his feeding the bears; how the Aleuts discovered him singing with angels. Four boys took it upon themselves to write a skit depicting the conversation Fr. Herman had with sailors about loving God. This was the conversation from which we get his famous quote: "From this day forth, from this hour, from this very minute, let us love God above all."

The campers had learned that St. Nicholai of Zicha had written poetry and songs based on liturgical themes. Mr. Terry Bilas led a group of campers in singing St. Nicholai's "Pomozi Nam Vishnij Bozhe" (Help Us, O God). The music was provided by the Resanovic Family.

Abigail Perrotta, Charity Scott, Andrew Yarosh, and friends devised a game show called "Campers Feud" that pitted contestants against one another to answer



questions about the American saints.

In her parting words, Mrs. Black asked the campers to remember the American saints when they return to their families and schools. When the 7/8s study American patriotic symbols, they might remember that St. Herman of Alaska was alive on Kodiak Island at the same time that George Washington lived and our country was being formed.

When fourth-graders study U.S. states, particularly Alaska, and see the North Star (Polaris) on the Alaskan state flag, they might remember St. Herman who is called the "North Star of Christ's Holy Church." They might also remember that this year marks the 35<sup>th</sup> anniversary of the glorification of St. Herman, our first American Orthodox saint.

When the campers study about the

many immigrants that came to American shores in the 1800s and 1900s, they might also remember St. Raphael, St. Alexander Hotovitsky, and St. Alexis Toth who came to serve as priests to the Orthodox immigrant population, whether Arabs, Greeks, or Slavs. The campers might remember the founders of St. Tikhon's Monastery: St. Patriarch Tikhon, St. Alexander Hotovitsky, and Fr. Arseny.

Mrs. Black asked all campers to have an "attitude of gratitude" for all they are given in their lives. If St. Herman had not gone to Kodiak and the other American saints had not come to America, we might not have an American Church. If some of these saints had not helped to establish St. Tikhon's Monastery, we might not have



a camp. If there had been no place for a camp, none of us would have been together for the week. If our Lord and Savior Jesus Christ had not risen from the dead, we would have no life in the Church.

Mr. Martin Paluch spoke about the theme “From Earth to Heaven” and asked the campers to prepare properly for Divine Liturgy the next morning. The One who created the Earth would be received in Holy Communion the next day.

On Saturday morning, the monastery church was filled with children, teens, parents, and monks for Divine Liturgy. His Beatitude, Metropolitan HERMAN and His Grace, Bishop TIKHON concel- ebrated with clergy. Mrs. Nescott directed the choir of children and teens in singing the hymns of the liturgy. One by one the children received Holy Communion, building them up as members of the living Orthodox Church.

We thank the adult staff for their many hours of devoted volunteer service, especially Archpriest John Onofrey and his kitchen crew for two barbecues (how many hot dogs?), four suppers, five lunches, six breakfasts, and a week of water jugs and evening snacks. We thank Matushka Myra Kovalak for spearheading the staff orientation and registration process and

managing the dormitory. We thank the parents for entrusting their children to our care and for providing the means to get them to camp. We thank His Grace Bishop TIKHON and the monks for allowing us the privilege of walking their monastery grounds during the week. We thank His Beatitude Metropolitan HERMAN for caring enough about our children to encourage the work of the camp year after year. We thank God for the opportunity to come together as Orthodox Christians in the bountiful, natural surroundings of an Orthodox monastery.

“The saints walked these grounds,” was probably heard many times during the week. Those American saints did work and live in the area around South Canaan at some point in their lives. Those saints (and Fr. Arseny) did travel along the same country roads to get to the monastery church, saw the same expanse of sky, the same fields, probably some of the same trees. Those American saints walked on the same ground that our campers walked during their week of camp. And although

St. Herman never got as far as South Canaan, his work in Alaska made it possible for others to establish churches in America.

We don’t know who might yet be named a saint in our American Orthodox Church. It could be a bishop or priest. It could be someone who traveled these grounds not too many years ago. It *could* be one of the campers who played and laughed with us during the week. As we sing at vespers for All Saints of North America:

“... Come, O assembly of the Orthodox  
And with love let us praise the holy  
women, men, *and children*,  
Those known to us and those known  
only to God,  
And let us cry out to them:  
Rejoice, All Saints of North America,  
And pray to God for us.”

—Anna Marie Black,  
Program Coordinator  
St. Tikhon’s Summer  
Youth Camp

**W**e should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men ... but, speaking the truth in love, may grow up in all things into Him who is the head — Christ. (Eph. 4: 14,15)

## From Earth to Heaven

# St. Tikhon's Summer Camp Teen Program: A Huge Success!

**F**or decades, St. Tikhon's Summer Camp, under the direction of Martin Paluch, has offered an outstanding program for children 7-13. Unfortunately, with the camps growing popularity and its being all volunteer-staffed, activities for the 14-17 year age group had become limited to a single workshop or less each day. Being former longtime campers ourselves, we felt it was essential for the future of our faith that we fill this void.

The planning of the brand new Teen Program at St. Tikhon's camp was the effort of the new Teen Activities Committee, or TAC, comprised of four individuals: Tatiana Bohush, Nick Macura, Timothy Macura, and Kimberly Metz. Although planning such an undertaking in 5 months seemed like a monstrous task, what started as an idea at the 2005 Winter Teen Retreat became a reality when the teens began to check into their rooms. In the highly decorated basement floor of the Metropolitan Leonty Dormitory, the teens were greeted with paper covered walls and "Questions of the Day" that they could write and draw on.

Each morning, the teens participated in daily Monastery Beautification time, when they got a chance to give back to the place they have grown to love. Activities included upkeep of the Beatitude Trail, general maintenance, and collecting of firewood for Thursday's bonfire. Afterwards, the first workshop of each day was offered by one of a variety of speakers. Fr. Timothy Hojnicky, a former camper and counselor himself, presented the first two days of workshop with topics ranging from Orthodox themes in the "Star Wars" films to faith and the miracles of the modern saints of the Church.

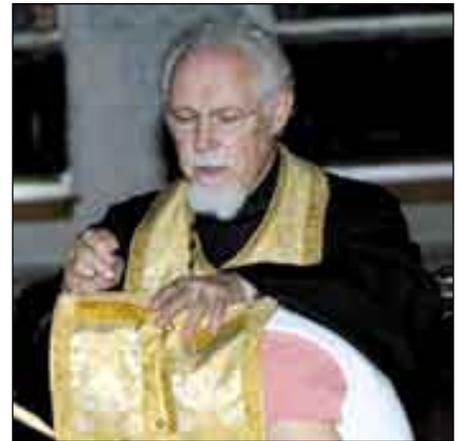
Later in the week workshops were held by Dr. David Ford and His Grace, Bishop Tikhon. Bishop Tikhon's workshop was especially interesting for the teens, as he answered their questions on a variety of topics.

The world of today's youth can be a scary place, filled with drugs, school

violence, abductions, and much worse. The teen's daily afternoon T4 Workshop with Sensei Timothy Macura was an interactive workshop targeting self-esteem, a positive attitude, and a healthy spiritual and physical lifestyle. Mr. Macura, an instructor of Chinese Kenpo and a longtime scholar of the martial arts, put his instructional expertise to use. During T4, the teens learned, through various hands-on demonstrations, how not to become a victim. By learning how to identify and avoid potentially dangerous situations, and by becoming more aware of their environment mentally, physically, and spiritually, they realized they could live fuller lives. Of course the teens' favorite part of T4 was Sensei Macura's demonstrations of what can happen to someone who has chosen not to ground himself spiritually and physically. These demonstrations were of course performed on his test dummy, his brother Nick.

Recreational activities for the week included several of St. Tikhon's Summer Camp's favorites from past times such as washerboards, swimming, paddleboats, basketball, and good old-fashioned rest and relaxation with friends. The campers also had the opportunity for a variety of evening activities. New for this year was "Nick's Night Frisbee Night" with a blue LED light-up Frisbee, a pizza-n-movie night, a root-beer and creamsicle float night, and the all-new Cultural Actives Time.

During Cultural Activities Time, the teens were given the opportunity to take a nightly pysanky egg class taught by professional pysanky artist Kimberly Metz. At the beginning of the week, all of the teens learned about the history and meaning behind these beautiful, intricate works of art. Over the course of the week, the teens taking Kim's class labored tediously over their eggs and created their very first pysanka to take home with them. Later in the week, they were given the opportunity to learn several Russian dances including the Troika and Hopak.



There was an enormous interest shown by the teens in their sometimes forgotten cultural past, and we hope to expand on this part of the program next year.

The week ended with the teens, along with the rest of the camp, attending a glorious Divine Liturgy celebrated by Metropolitan Herman and Bishop Tikhon. While everyone was sad that the week was over, the teens left camp with their spiritual batteries recharged, as well as a feeling of satisfaction. They had just been part of something special, which youth from no other religion could ever fully understand. We hope that this new program will continue to grow into a time-honored St. Tikhon's Summer Camp tradition that the teens can look forward to each year, as their own personal spiritual treasure.

—Nicholas Macura, & TAC



## Alaskan Camper Reflects on St. Tikhon's Camp Experience

*Editor's note: Charity Scott, age 12, lives in Willow, Alaska and is a parishioner at St. Tikhon of Moscow Mission in Anchorage, which is a two-hour drive from home.*

I'm going to tell you a little bit about my state. For example, the weather. In winter, it can go down to 115 degrees F. below freezing. We don't have spring. We have breakup. My family calls it foot season or mud season. Our autumns are really pretty but they get as cold as winter. Our summer temperature can get up to 100 degrees F. I haven't lived the day when it was 100 degrees, but it does happen.

We have grizzly bears that can grow

up to five feet on all fours and up to twelve feet standing up. Moose sometimes come into my yard and bed down to have their calves. The antlers on caribou get to five feet in width. Usually, we're able to sneak up on wild rabbits and pet them.

Where I live in Willow, Alaska, there's hardly anybody who lives there. When there is someone, they're really old people, and houses are sometimes five miles apart. So there are few kids around. That's why I took advantage of coming to St. Tikhon's Camp.

In Anchorage and in Wasilla, there are a lot of stores and buildings. Girls will wear miniskirts and belly shirts. Boys go without shirts, with combs stuck in their

hair; and with pants hanging low with their boxers showing. But where I live, you have to wear appropriate clothing.

Women cook a lot and gather firewood. You have to be able to hunt and be strong enough to carry home the kill and skin it. Girls and women cook the kill. My favorite is fried moose thighs cooked by my dad. The women teach girls how to be a wife and mother, almost like old times.

Public school is harsh. There are popular kids and not so popular kids. Then the popular kids act like they befriend the others and they use them to make the popular kids look more popular. That's happened to me.



Charity Scott

I'm home schooled, which is a lot easier. You can get up when you want to and can have as many recesses as your parent will allow. You can use some programs on the computer.

It took me 2-1/2 days to get to St. Tikhon's Camp, not including the night I spent in Newark, New Jersey.

Camp was a lot better than I thought it would be. I expected it to be like a boot camp at first. I met a lot more friends than I thought I would. Also, I had a lot more fun than I possibly thought I could have. I liked the counselors, though some could be grumpy. At first, I thought we'd be stuck listening to lectures and do more chores than just kitchen duty or bathroom duty. Even though St. Tikhon's Camp is the only camp I've ever been to, it's still got to be best camp in the entire world.

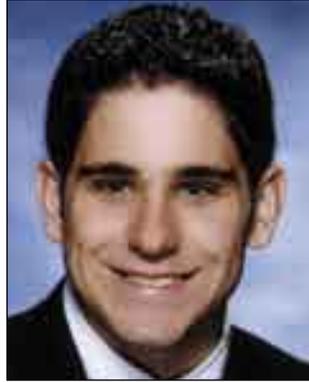
—Charity Scott



# We Salute Our 2005 Graduates



Joshua Anderson  
Garden Spot High School  
St. Herman of Alaska Church  
Shillington, Pa.



Mark Babiak  
Owen J. Roberts High School  
St. Herman of Alaska Church  
Gradyville, Pa.



Nicholas Babiak  
Owen J. Roberts High School  
St. Herman of Alaska Church  
Gradyville, Pa.



Karen Ann Belsito  
Larc School for Special Education  
St. Stephen's Cathedral  
Philadelphia, Pa.



Andrew J. Capalong  
North Pocono High School  
All Saints Church  
Olyphant, Pa.



Vanessa A. Christman  
Panther Valley High School  
St. Mary's Church  
Coaldale, Pa.



Richard Chwastiak  
Tamaqua Area High School  
Holy Ascension Church  
Frackville, Pa.



Larissa Cleary  
Valley View High School  
St. Michael's Church  
Jermyn, Pa.



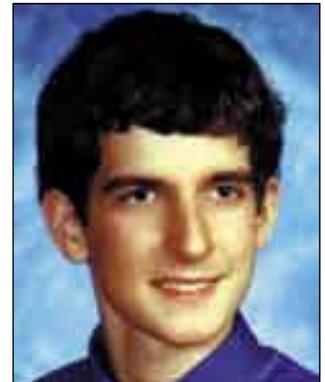
Nicholas Cox  
Upper Moreland High School  
St. Stephen's Cathedral  
Philadelphia, Pa.



Nicholas Elko  
Abington Heights High School  
St. Michael's Church  
Old Forge, Pa.



Adam Frantz  
Lebanon Valley High School  
SS Peter & Paul Church  
Minersville, Pa.



Colin Gore  
Gov. Mifflin High School  
St. Herman of Alaska Church  
Shillington, Pa.

# We Salute Our 2005 Graduates



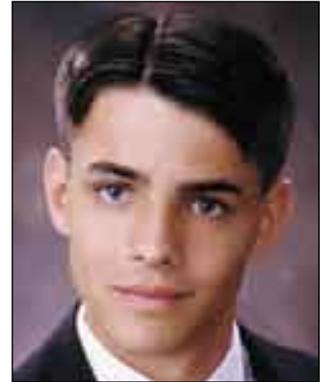
Anastasia Nadine Hanney  
Eastern Regional High School  
St. Nicholas Church  
Philadelphia, Pa.



Leo Howell  
Emmaus High School  
St. Nicholas Church  
Bethlehem, Pa.



Michael Intrieri  
East Pennsboro High School  
Christ the Savior Church  
Harrisburg, Pa.



Nicholas Intreiri  
Drexel University  
Christ the Savior Church  
Harrisburg, Pa.



Richard G. Kawood III  
Carnegie Mellon University  
St. Herman's Church  
Shillington, Pa.



Mary Anne Kweder  
Drexel University  
St. Herman of Alaska Church  
Shillington, Pa.



Kyra Lezinsky  
De Sales University  
St. Nicholas Church  
Bethlehem, Pa.



Juliana Malcolm  
Lake Lehman High School  
St. John the Baptist Church  
Edwardsville, Pa.



Michelle Lynn Maskalis  
Lake Lehman High School  
St. John the Baptist Church  
Nanticoke, Pa.



Colby McHugh  
Tamaqua Area High School  
St. Mary's Church  
Coaldale, Pa.



Abby A. Meck  
East Stroudsburg University  
Holy Trinity Church  
Wilkes-Barre, Pa.



Corie E. Meck  
East Stroudsburg University  
Holy Trinity Church  
Wilkes-Barre, Pa.



# We Salute Our 2005 Graduates



Marina Moser  
Central Bucks East High School  
St. Mark's Church  
Wrightstown, Pa.



Nicholas Moser  
Kutztown University  
St. Mark's Church  
Wrightstown, Pa.



Julianna Newmeyer  
Brandywine High School  
St. Michael's Church  
Wilmington, Del.



Jennifer Novatnack  
Liberty High School  
St. Nicholas Church  
Bethlehem, Pa.



Larissa G. Pahomov  
Vassar College  
St. Herman of Alaska Church  
Shillington, Pa.



Alexandra Pawlush  
Hershey High School  
Christ the Savior Church  
Harrisburg, Pa.



Matthew Pylypciw  
Palmyra High School  
Christ the Savior Church  
Harrisburg, Pa.



Stephanie Raptis  
Loyalsock High School  
Holy Cross Church  
Williamsport, Pa.



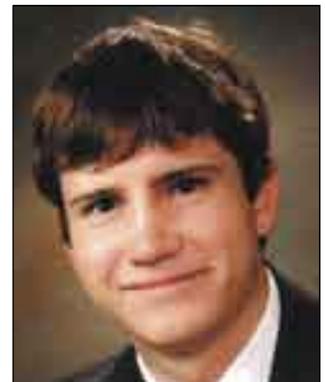
Euthalia Ren  
Council Rock South High School  
St. Stephen's Cathedral  
Philadelphia, Pa.



Matthew Roberts  
Catasauqua High School  
St. Nicholas Church  
Bethlehem, Pa.



Cassandra Rogers  
Minersville High School  
SS Peter & Paul Church  
Minersville, Pa.



Alex Roman  
Salisbury High School  
St. Nicholas Church  
Bethlehem, Pa.

# We Salute Our 2005 Graduates



Ashley A. Shamus  
Mount Carmel High School  
St. Michael's Church  
Mount Carmel, Pa.



Rachel Shatley  
Mount Sophia High School  
St. Michael's Church  
Wilmington, Del.



Karen Sinatra  
Jersey Shore High School  
Holy Cross Church  
Williamsport, Pa.



Gerald P. Stankiewicz, Jr.  
Marywood University  
Holy Trinity Church  
Wilkes-Barre, Pa.



Jason Stankiewicz  
James M. Coughlin High School  
Holy Trinity Church  
Wilkes-Barre, Pa.



Matthew Sysak  
USC, Santa Barbara, Calif.  
Christ the Savior Church  
Harrisburg, Pa.



Michael Tanney  
Bloomsburg University  
St. Michael's Church  
Mount Carmel, Pa.



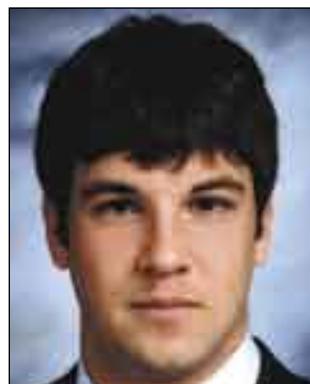
Paul Joseph Tomcavage  
Mount Carmel Area High School  
St. Michael's Church  
Mount Carmel, Pa.



Jennifer Twardzik  
Lakeland High School  
St. Michael's Church  
Jermyn, Pa.



Jonathan Weaver  
Coatesville Area High School  
St. Herman of Alaska Church  
Shillington, Pa.



Nicholas Wilson  
North Schuylkill High School  
Holy Ascension Church  
Frackville, Pa.



Victoria Wood  
Mount Carmel High School  
St. Michael's Church  
Mount Carmel, Pa.

## NO PHOTOS:

Joseph Hetrick  
Gov. Mifflin High School  
St. Herman of Alaska Church  
Shillington, Pa.

Reader David Kessler  
Wilkes University  
Holy Resurrection Cathedral  
Wilkes-Barre, Pa.

Patricia Ann Metz  
De Sales University  
St. Nicholas Church  
Bethlehem, Pa.

Matushka Lisa Weremedic  
Bloomsburg University  
Holy Annunciation Church  
Berwick, Pa.

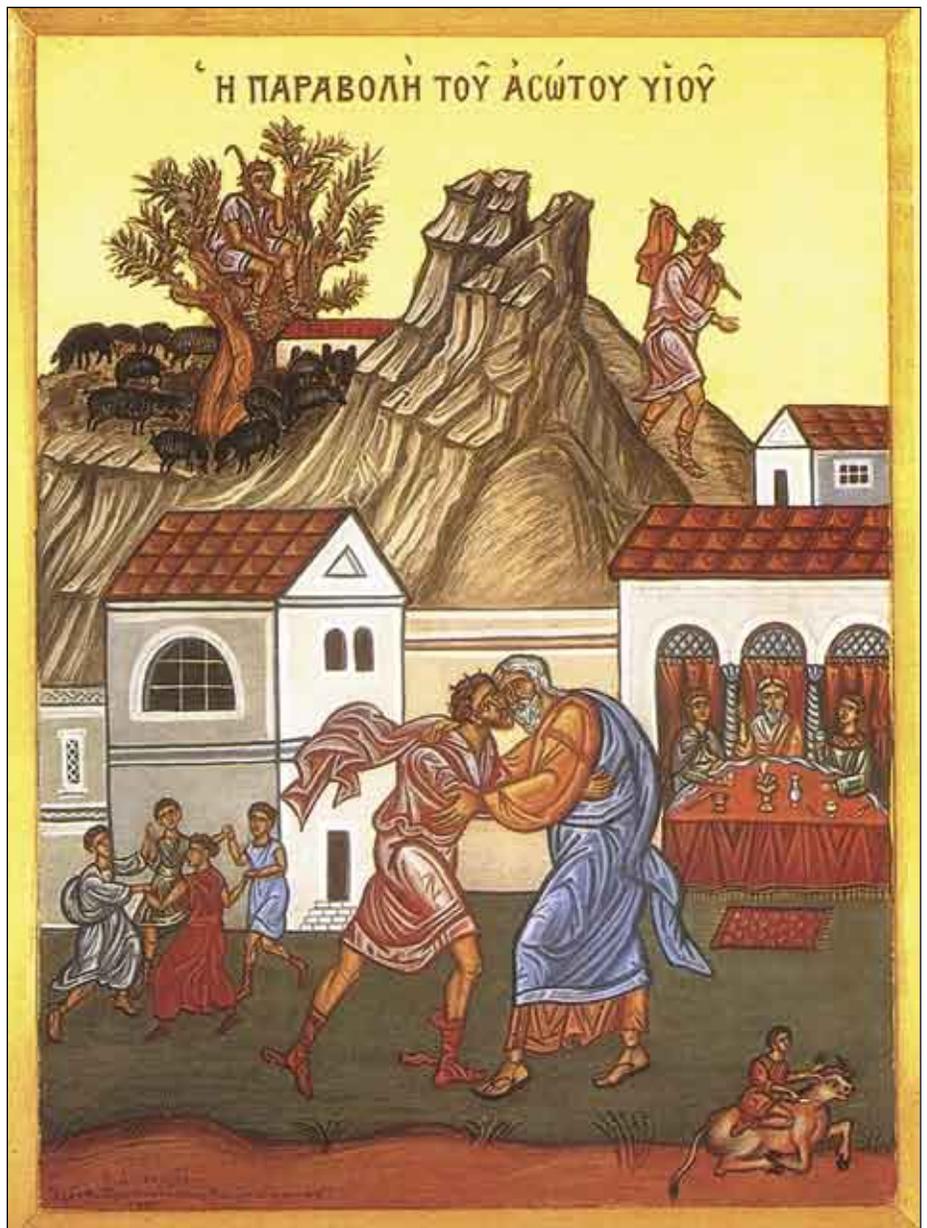
# Obedience

*Reflections on the  
Orthodox Concept  
and its  
Application in America*

Obedience is something that is an integral component of man's nature, because man is a creature. And any created being lacks self-sufficiency and is in need of outside help. It is to God, the Creator, that every rational creature must turn to for help and consequently it is to God that obedience is due. When God created Adam and placed him in paradise he had a free relationship with God and a pure, undistorted communion with Him. He was the first created and so his obedience was directly to God without an intermediary.

Adam was given one commandment from God: "Thou shalt not eat of the tree of knowledge of good and evil" (Gen. 2:17). Adam ate of the fruit and in his sin of disobedience his relationship and communion with God were distorted along with his very being, which is in the image of God. So with the passage of time and the multiplication of mankind upon the earth this distortion of man's being and his relationship with God has become augmented. Our being, our human nature, must become whole once again and we must reestablish a relationship with God and communion with Him. We need to be shown the way, we need someone to guide us, and therefore we need to practice obedience. As we do not have that free relationship with God and the pure, undistorted communion that Adam had, our obedience will not be directly to God. Instead we practice obedience to a spiritual father who is traveling upon this path of renewal of being and reconciliation with God.

In order for this obedience to bring forth the desired fruits it must be done in the context of our Orthodox Church, since everything that has been mentioned above can be employed not only by Christians outside the Church but even



**The Parable of the Prodigal Son**

by those who have no faith in Christ as the Son of God and Savior of the world. Indeed there are other ascetical traditions outside of Christianity that have many similarities to ours, but in the final analysis they are humanistic; they do not bear the grace of the Holy Spirit. Just as our venerable Father Seraphim of Sarov says in his conversation with Nicholas Motivilov: "Only those good deeds done for the sake of Christ can bring us the fruits of the Holy Spirit. Everything else, though it be good, but not done for the sake of Christ, will not bring us a reward in the

life to come. Neither will it bring us the grace of God here in the present."<sup>1</sup> This holds true for obedience, it must be done for the sake of Christ, that is, our focus must be on Christ, we practice obedience because Christ wants this of us and He commands it. The Lord Himself enjoined the execution of obedience when He said to His apostles: "If ye love Me, ye will keep my commandments" (John 14:15).

The Apostles were the first to practice obedience and they rendered this to our Lord Jesus Christ during his life in the flesh upon the earth. We also observe this divinely instituted endeavor of obedience. And in so doing we follow the example

1. *The Joy of the Holy*, Harry Boosalis (South Canaan, Pa.: St. Tikhon's Seminary Press), pg. 94.

first set for us by Christ; He said in the Gospel, "I have come not to do mine own will, but the will of the Father which hast sent me" (John 6:48). And the Holy Apostle Paul points out that Christ "became obedient unto death, even death upon the Cross" (Phil. 2:8). So in doing obedience we imitate the Lord Himself and we execute the commandment of the Lord to the Apostles, we seek to do the will of God and not our own; thus we please Christ and have the hope of receiving the grace of the Holy Spirit.

It is precisely because of this hope of discovering the will of God and receiving the grace of the Holy Spirit that obedience is seen as a sacrament in our Orthodox ascetic tradition. Therefore, "the relationship between a spiritual father and child is considered a holy and mystical relationship and many fathers have termed it a 'Holy adoption'. It is commonly said that in doing obedience to a spiritual father, one does — as it were — obedience to Christ Himself. The spiritual father is he to whom one goes and discloses all the inner thoughts and actions of the soul and who then takes on the responsibility for that person's spiritual direction and ultimate salvation. The spiritual father must recognize and know everything that involves that child, just as the child must trust completely and do obedience to the father, because it is the spiritual father who will advise and help direct that person for the better and if need be give a penance to that child so as to benefit spiritually. Just as when we go to a physician we must disclose and confide in him all our symptoms, aches and pains so that he can make a proper diagnosis; so too with the spiritual father, who is the physician of our souls. We must confide in him and disclose all our inner symptoms, aches and pains so that he may effectively give us the right medicine for our passions and sins and he must watch and chart our progress to see if we take correctly the medicine he gives us for the health of our souls."<sup>2</sup> So then, through the practice of obedience one mortifies one's will and understanding — in the warfare on the path of repentance — before their spiritual father who has much more ex-

2. Excerpts from an unpublished letter of the late Eldress Taxiarchia of the Convent of the Nativity of the Theotokos at Saxonburg, Pennsylvania.

perience.

But how does obedience and such a relationship come to be? Is it a mechanical arbitrary action that takes place between any individual seeking guidance and priest whether in the monastery or the world? Again according to the ascetic tradition of our Church obedience is a voluntary act and so, too, is choice of a spiritual father. According to several Athonite fathers, "One who desires monasticism must seek for a spiritual father who suits his character, to whom he is attracted, with whom he shares a like-mindedness and can heal his soul. When he finds such a one and enters a monastery then he practices absolute obedience. Those in the world must act in a like manner and seek a spiritual father, just as he who desires monasticism does, and then practice absolute obedience, but not before that time. Perhaps they will not find such a person; but in the end it is Christ Who will save and not the spiritual father." St. Symeon the New Theologian admonishes one to pray to God to point out a spiritual father and then one must follow him wherever he leads one. Yet he adds that if the Spirit points out another, then the person must leave the first and go to the other.

In practice what we can say about obedience? One contemporary elder, when asked about obedience simply answered: "When your spiritual father asks you to do something, do it." Again, one eldress<sup>3</sup> once when giving a talk to her sisters said, "Through the prayers of the Elder we are going to speak about spiritual obedience." The eldress went on to speak about the need of absolute, blind obedience, without questioning or thinking. She went on to recall a story of an event when their elder was once visiting the convent. One evening when it was already dark he told one of the sisters to go to their cemetery. This was dangerous as animals could have been roaming about, yet the sister obeyed without questioning. When the sister had gone some distance the elder called her and told her to come back and she immediately did so. She said he had done this to test her faith, and she praised

3. This eldress is the late Mother Makrina (+1995) of the Convent of the Panagia "the Directress" at Portaria in Greece.

4. [Editor's note: It is understood, obviously, that obedience is to be rendered only in response to directives that reflect the commandments and teachings of

the obedience of this sister. She also quoted the elder who had said, "When a man has spiritual obedience he also has spiritual states." Thus she explained spiritual obedience. There are indeed many cases in the lives and sayings of monastics both ancient and contemporary that laud blind obedience.<sup>4</sup> In like manner there are many cases when an obedient spiritual child is rewarded and saved from one danger or another by calling on God's help through the prayers of their spiritual father. This is because obedience is a sacrament through which God works.

All that has been said thus far is a general sketch of the concept of obedience as seen in our ascetic, or more precisely monastic tradition. Without question it is to the lives and writings of the monastic fathers of the Church where we must turn in order to gain understanding of the concept of obedience. Therefore a question may arise: How does this apply to the laity? Is the same obedience expected of a layman as the monastic? In answer to this we should first take a look at the sacraments which make one a member of the Church and a member of the monastic ranks. In the monastic tonsure which brings one fully into the monastic order there are vows of poverty, virginity and obedience. In Baptism which is the entrance of any given person into the Church there are vows to renounce Satan and unite oneself to Christ. In Baptism there is no vow of obedience. In the monastic ranks one seeks to go a step above and beyond the spiritual life that is attainable in the world, and all the circumstances of life in a monastery are geared for this. This is true for obedience, the monastic is expected to go a step above and beyond the layman, and his living conditions are set up for this. So then, what can we say about obedience for a layman and especially for us in America?

Perhaps it would be prudent to consider the people with whom we are dealing, especially since in this country the Church is challenged to function in a living situation it has never experienced before. America is not and never has been an Orthodox monarchy which is the environment that Orthodoxy has existed in

5. The Monastery of Iveron is one of the twenty monasteries on the Holy Mountain in Greece.

*Continued on the next page*

## Obedience

*Continued from page 47*

since the time of St. Constantine until recent times. Nor is this a country that is primarily Orthodox and has been permeated with Orthodox life for centuries. It is a country that does not have the experience of widespread types of slavery or slavish submission to despotic ruling powers. Nor are we simple, we are complex, intelligent and free thinkers. And especially in our age of technology, when there is a danger of the destruction of personhood under the threat of being categorized as a number and filed away in a computer, obedience can be repulsive. So now we raise the question: How do we institute obedience in the life of the Church in America?

Possibly a very wise method of employing obedience in our country and our times can be found in the manner in which one of the Athonite elders carries out the role of spiritual fatherhood. It is to the Elder Vasileos of the monastery of Iveron<sup>5</sup> that reference is being made. Father Vasileos has an acute sensitivity to the needs of every particular person that comes before him. He does not set one strict program in his monastery that everyone is obliged to follow exactly, nor does he assign a rule for anyone without considering the particular person that is before him and his needs. For example, in the case of a rule of prayer he does not expect someone who comes to him to completely change what they had previously done and accept a standard form from him; rather he builds on what a per-

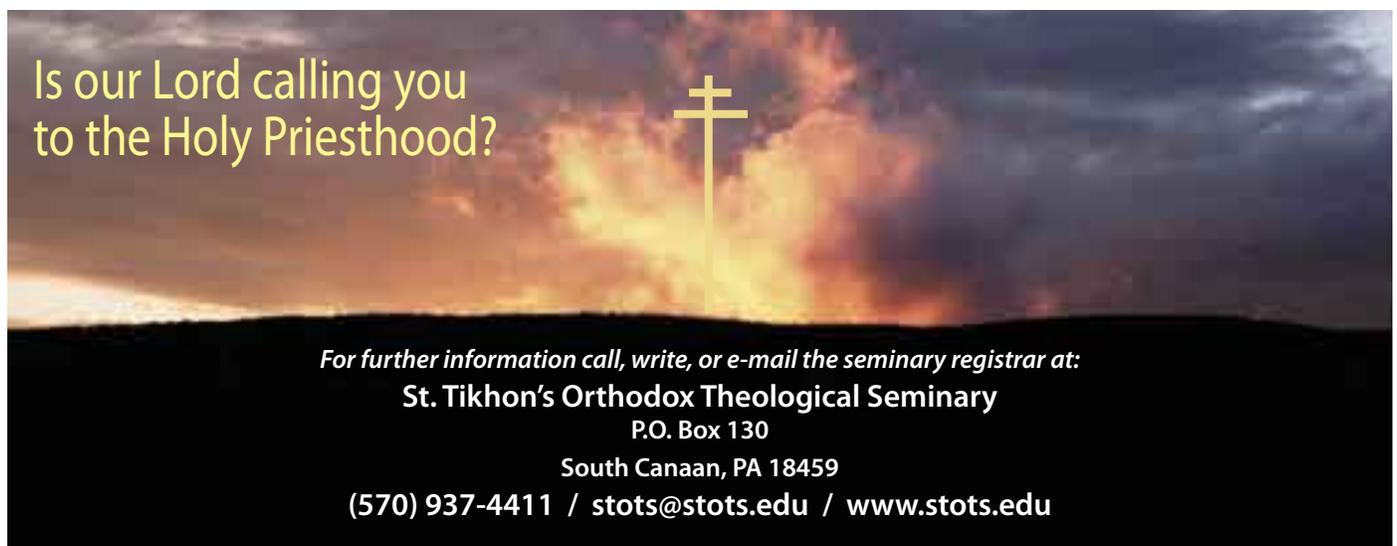
son is already doing. He does not demand blind obedience but he is very flexible, approachable, and open — again I emphasize, open — to the particular person before him: he does not categorize the person according to the human nature that he shares with every other man but he is sympathetic to the personal essence of the one before him. He will make a suggestion and point someone in a particular direction but he prefers each to exercise his free will in a task or spiritual endeavor that needs to be done. This way is a very practical method of dispensing the Orthodox practice of obedience for us today in America. In order to practice obedience most people today in this country need to know why they are doing something. For as was pointed out above — we are complex, intelligent and free thinkers. We want to understand the meaning and significance of what we do; this is instilled in us by our environment, from the time we begin to reason, as this gives us needed motivation. Perhaps what is most important is we need to know that the particular personal entity that is unique to each of us is being considered and respected.

In putting all this together we can surmise that obedience should not be something abstract, an impersonal, lifeless work; rather it is an exercise that depends upon and issues forth from a relationship between two people, a relationship of love. A mutual exchange of love is the essence of the relationship between a spiritual father and child. As a result of this relationship the spiritual father takes upon

himself the direction, all the burdens and ultimate salvation of the one who submits to him. Likewise upon the foundation of knowing that he has found a father with experience, to whose way of thought he is attracted and who loves him and respects his personhood, the spiritual child in returns loves and has faith which results in his doing obedience. So this is its aspect in the interrelations between two particular persons, while in its personal aspect it is the humble acknowledgment of the inability to guide one's self.

For the layman, obedience should not be an escape from the responsibilities laid upon one by society and family, for the purpose of obedience is to know and do God's will and not to "pass the buck" to someone else. Nor should it diminish one's ability to function; on the contrary it should help to make one mature. The interchange with a spiritual father and any resulting obedience should be focused on the struggle against our sinful habits and the acquisition of virtues. The spiritual father's role is like that of St. John the Baptist; that is, to point one to Christ and to bring one to maturity in Christ. As one grows in one's relationship with Christ, His most pure Mother and the saints, and is formed by the life of the Church, one's understanding is developed. Thus the scope and extent of the need of direction and obedience is diminished. So in conclusion, we could say, "Obedience is a spiritual state, it is a state of harmony with the Holy Spirit and Gregory (Zaens)

<sup>6</sup> A comment of one of the fathers of the Monastery of St. John the Baptist at Essex, England.



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# Monastery Anniversary Graced by Visit of Icon

Valaam Icon of Our Lady Visits Diocese in the Company of  
Archbishop LEO Of Finland, While Monastics Hold Convocation

**T**he one hundredth anniversary to the day of the blessing of the grounds and celebration of the first Divine Liturgy on the site of St. Tikhon's Monastery were marked by several special events and festivities during the summer. The wonderworking Valaam Icon of the Holy Theotokos visited the monastery, at the same time as a conference of monks and nuns was convened there. Also welcomed to the monastery and our diocese while on an official visit to the Orthodox Church in America were His Eminence, Archbishop LEO and a delegation from the Orthodox Church of Finland, who brought with them this holy and famous icon of our Lady. On Sunday, July 31, 2005, exactly one century after the first liturgy was served by St. Raphael of Brooklyn on July 31, 1905 at the site of the future monastery, a dinner for all the assembled monastics, faithful, and guests was held in the monastery dining hall.

The three-day monastic conference opened at the monastery on Friday, July 29. The participating monastics represented their respective monasteries and monastic communities from throughout the North American continent. At 10 a.m. an opening prayer service was served in the monastery church by His Grace, Bishop Tikhon, of Philadelphia and Eastern Pennsylvania, deputy abbot of the monastery, followed by his welcoming address to the participants. On the same day, Archbishop Leo's entourage, together with the Valaam Icon, were greeted upon their arrival in New York, by our primate, His Beatitude, Metropolitan Herman and other hierarchs and clergy. Archbishop Leo's arrival in New York with the celebrated icon took place exactly one century after the day when Father Arseny had welcomed Bishop Raphael at Mayfield, Pa., on July 29, 1905, in preparation for



the upcoming festivities at the new monastery.

The meetings of the monastic conference took place in the St. Tikhon's

Seminary chapel. The first presentation, on Friday morning, was given by Hieromonk Jonah, superior of the Monastery of

## Monastery Anniversary

*Continued from page 49*

St. John of Shanghai and San Francisco in Point Reyes Sta., Calif., and was titled "The Monk: his Spiritual Life and Offering in the Modern World." The second presentation was offered the same afternoon by Mother Christophora, abbess of Holy Transfiguration Monastery in Ellwood City, Pa., and was titled "Contemporary Challenges in Female Monasticism." Each presentation was followed by a period of questions, answers, and discussion. At 5 p.m. vespers and matins were served in the monastery church by Bishop Tikhon. Meals were served in the monastery dining hall and afforded further opportunity for fellowship among the monastics.

Besides St. Tikhon's and the two communities already named, the monasteries and monastic communities represented at the conference were: Holy Ascension in Detroit, Mich., SS. Mary and Martha Monastery in Wagener, S.C., Holy Myrhbearers in Otego, N.Y., Monks of New Skete and Nuns of New Skete in Cambridge, N.Y., Presentation of the Virgin Mary in Canton, Ohio, Protection of the Holy Theotokos in Miami, Fla. (now relocated to N.C.), and SS. Sergius and Herman of Valaam in Anchorage, Alaska.

After Divine Liturgy and brunch on Saturday morning, the third and final presentation was given by Archimandrite Gregory, of Protection of the Holy Theotokos Monastery. His topic was "New Challenges for the Monk in the Contemporary World." While each speaker addressed the assigned topic, a theme could be discerned that ran through all three presentations, though handled in a somewhat different way by each speaker — namely, the necessity for the cloister to engage in a constructive and useful way with the "world" surrounding it (and sometimes entering within it), yet without in any way compromising the monastery's own identity and functioning as a monastic community.

In the early afternoon on Saturday, July 30, 2005, Archbishop Leo, with his entourage and the Valaam Icon, together with our monastery abbot, Metropolitan Herman, were greeted at the entrance arch of the monastery, by His Grace Bishop Tikhon together with clergy and mem-



bers of the monastic brotherhood and the visiting monastics and numerous faithful. The icon was carried in procession to the monastery church, where Metropolitan Herman presided at the celebration of a service of thanksgiving. Beginning at 4 p.m., His Beatitude celebrated the All-Night Vigil in the monastery church for the gathered monastic conference participants, clergy, and faithful. During and after these services, all those gathered were able to venerate the miraculous Valaam Icon of our holy and all-blessed Lady, which was on display in the center of the monastery church.

As we took part in the vigil service, we were aware that exactly one century earlier, between 3 and 6 p.m. on Sunday, July 30, 1905, Father Arseny along with Bishop (Saint) Raphael, had been journeying by horse and carriage across the mountain from Mayfield, Pa., to the monastery grounds. During that trip, St. Ra-

phael, like St. Tikhon a short time earlier, was quite taken by the natural beauty of the area which he was then seeing for the first time. Upon arrival, they celebrated the vigil service in the makeshift chapel which at the time was being used for worship in the new Orphan's Home. On this Saturday evening of the centennial year, Archbishop Leo and Bishop Tikhon likewise crossed the mountain (in the opposite direction) to attend great vespers at Saint Michael the Archangel Church, Jermyn, Pa., where they were welcomed by the parish rector and chancellor of our diocese, Archpriest John Kowalczyk and the parish faithful.

The next morning, on Sunday, July 31, the Divine Liturgy was served in the monastery church presided by Metropolitan Herman along with Archbishop Leo, Bishop Tikhon and other hierarchs and monastic and visiting clergy. This liturgy marked the centennial of the first Divine



Metropolitan Herman prays before Valaam Icon

Liturgy at the site of the future monastery church, on July 31, 1905. Whereas that first liturgy was served by St. Raphael and clergy under the open sky and was interrupted by some brief rainshowers, this Sunday Divine Liturgy was served indoors in the monastery church, which had been built by May of 1906 and was since then twice renovated, in the 1940s and 1960s.

The presence in our midst of the holy and wonderworking Valaam Icon — as well as our own icon “She Who is Quick to Hear,” which was likewise brought in procession to St. Tikhon’s at the 1906 consecration of the monastery church — were fitting reminders of the fact that praying with us and always interceding



Archbishop Leo and Bishops Tikhon and Seraphim are greeted by the parish president at St. Michael’s Church in Jermyn, Pa.



Fellowship after vespers at St. Michael’s in Jermyn

for us, are the All-Holy Lady Theotokos who is depicted in these sacred icons, as well as Saints Raphael and Alexander, both of whom were both present at that first Divine Liturgy in 1905, and the other saints who later visited the grounds or even resided here — among them, Saints Tikhon, Alexis, and Nicholas of Zicha.

After the liturgy, a centennial dinner was held in the monastery dining hall for all present. Accompanying Archbishop Leo were Archimandrite Sergey of New Valaam Monastery and Mother Marina of

Finland’s Lintula Monastery. Archimandrite Sergey recounted the history of the miraculous Valaam Icon and the marvelous circumstances of its revelation. The icon had been painted during the last quarter of the 19th century. A woman in Russia who had a serious ailment was visited several times in dreams by the Theotokos, who told the woman that she would be healed if she would visit the Valaam Monastery and have prayers said before her icon. Finally the woman did so.

*Continued on the next page*

## Monastery Anniversary

*Continued from page 51*

The icon first had to be located — it had been in stowed away and all but forgotten in a storeroom. The pilgrim was indeed healed, and this was the first of many such miraculous healings wrought through Our Lady of Valaam for the Christian people.

On this occasion of the centennial of the opening of St. Tikhon's Monastery and Orphan's Home, we remembered and gave thanks to God for his beneficence and providential care in establishing the very first of many monasteries for his Holy Orthodox Church on the North American continent, so that at every Divine Liturgy celebrated here and in all other holy monasteries in North America, the name of Christ and his voluntary sacrifice might be remembered, as he commanded at the holy supper before his Passion, saying "Do this in remembrance of me," that the name of Christ might be glorified here, in the North American lands, as throughout the world.



Centennial Divine Liturgy, July 31, 2005 at St. Tikhon's Monastery



Archbishop Leo visits with St. Tikhon's community and visiting monastics

## Local Church Offers Russian Little Leaguers a Friendly Welcome

From the *Williamsport Sun-Gazette*, Monday, August 22

Written by Sandra M. Huff

They are thousands of miles away from Russia and have no family members here to cheer them through the Little League Baseball World Series, but the Brateevo Little League team of Moscow still managed to get a taste of home Sunday at a picnic held by some new friends.

"We thought we'd be their family here," said Father Dan Kovalak of the Holy Cross Orthodox Church in Loyalsock Township. "We will try to make them feel as much at home we can."

Because it takes about two months to obtain a visa in Russia, Kovalak said none of the players have family supporting them at the World Series.

Not only did Kovalak and his parish stand in as the team's cheering section during their game against the Pacific team Friday, they also decided to invite them to their annual Feast of the Mother of God picnic Sunday afternoon.

Kovalak and members of the parish greeted the team by singing "Happy Birthday" to four of the players who had birthdays last week, Sunday, and next week. While the players did not know how to respond to that song, they did when everyone then sang "God Grant You Many Years" in Russian.

Once the boys were shown the volleyball court, swing set and other sports equipment outside, it did

not take them long to make themselves at home.

"They are nonstop motion machines!" church member Richard Lang of Jersey Shore said of the active 11- and 12-year-olds who jumped from one activity to the next.

While it was apparent that the boys were very familiar with the games of volleyball and soccer, which are very popular in their country, it was the first time they had played horseshoes. The players were familiar with water balloons, which proved to have an international appeal.

Although they spent some time kicking soccer balls, throwing water balloons and hitting volleyballs, it didn't take long for the boys to start playing the one sport they know best — baseball. Using whiffle bats and rubber balls, the boys formed a makeshift backyard ball game with members of the parish.

While they are now playing on the most revered Little League fields in the world, their coach and team manager Alexey Erofeev said the boys are used to playing their games in dilapidated fields with less than desirable equipment.

"There is no equipment, there is no infield, no Little League stadiums — no gloves, bats, helmets," he said.

Through some broken English, Erofeev said that

because baseball is such an undeveloped sport in Russia, his team has to play their games on soccer fields.

"This is beautiful place," he said with a smile. "Williamsport is wonderful. Many teams, many countries — friendship. Beautiful baseball!"

Erofeev said he learned the game by watching videos 19 years ago. Similarly, Gladikor Pavel, president of the Brateevo Little League, learned the game and its rules during a phone conversation with an Olympic committee member.

After watching the videos, the two men liked the sport so much that they wanted to develop baseball in their country. With tennis balls, hockey goalie gloves, and a bat he made himself, Pavel said he started his first baseball team.

After chowing down on some hot dogs, macaroni and cheese, and other picnic foods, the boys were taken on a tour of the church by Kovalak.

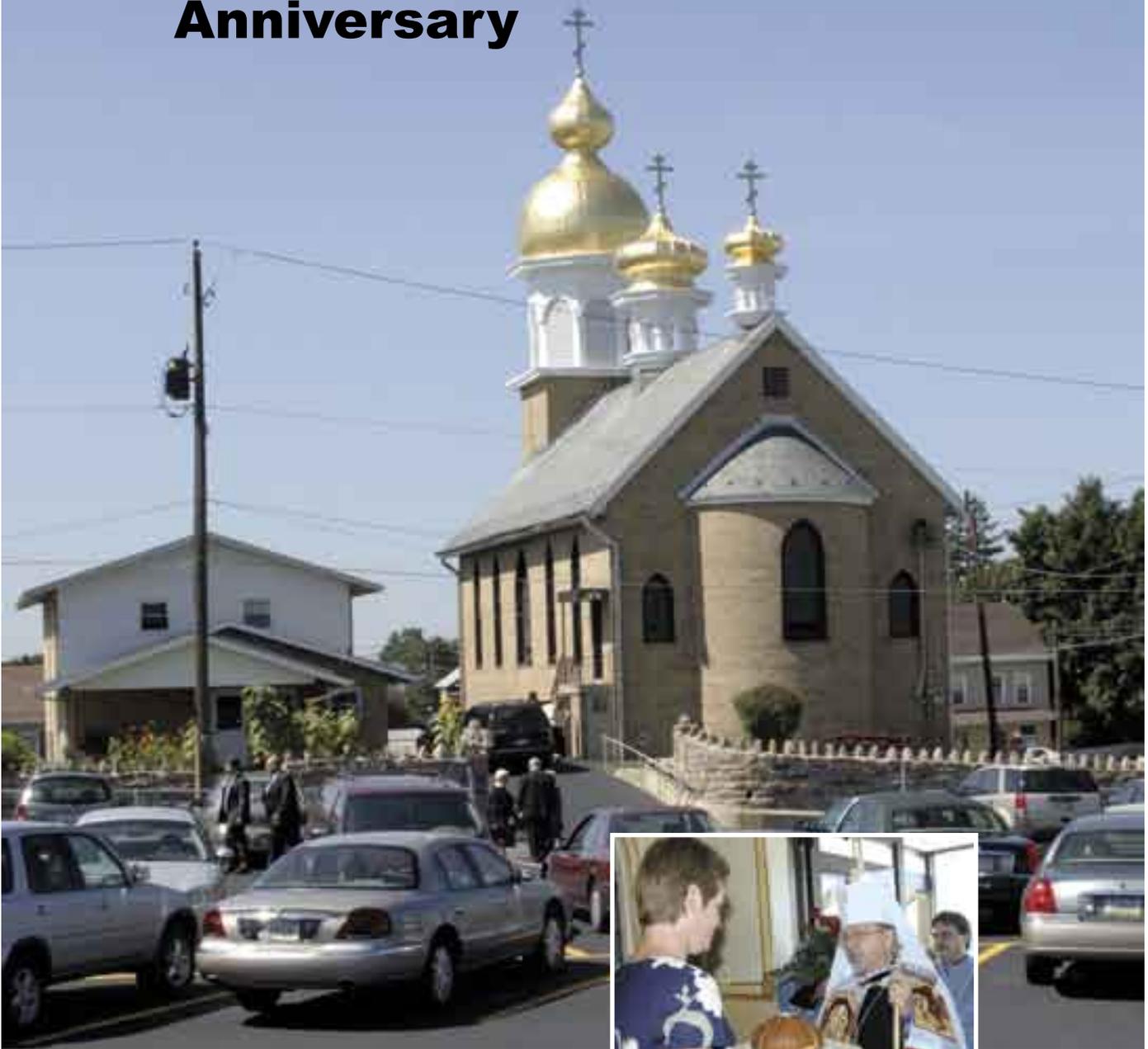
"I want them to see that the church is alive here as it is resurrecting itself in Russia," he said.

As the boys entered the elaborate church, modeled after several other orthodox churches in Russia, Kovalak said he was happy to see the boys were familiar with the tradition of immediately crossing themselves and venerating Christ and the Virgin Mary. Kovalak then led them all in a prayer spoken in Russian.

Kovalak said he also was glad to give the players a change of venue from the hustle and bustle of the series.

"We're happy this worked out for them and hopefully they'll make it," he said.

# Holy Ascension Church Marks 90th Anniversary



This is the day which the Lord hath made; let us rejoice and be glad in it!" The joy felt by all as we celebrated the 90<sup>th</sup> anniversary cannot be expressed in words. Our hearts are overflowing and we radiate pride and humility as we thank God for ninety years of Orthodoxy in Frackville.

The history of this parish is in many ways similar to the history of other Orthodox parishes in America. Most of them were organized by small groups of immigrants from Galacia or from Sub-Carpathian Rus'. Difficult economic conditions, and religious and cultural perse-

cutions, forced these people to leave their native lands. Here in America, they found work that was often hard and dangerous. As fruits of their labor, they improved their standards of living and, more important,

*Continued on the next page*

## Holy Ascension Church

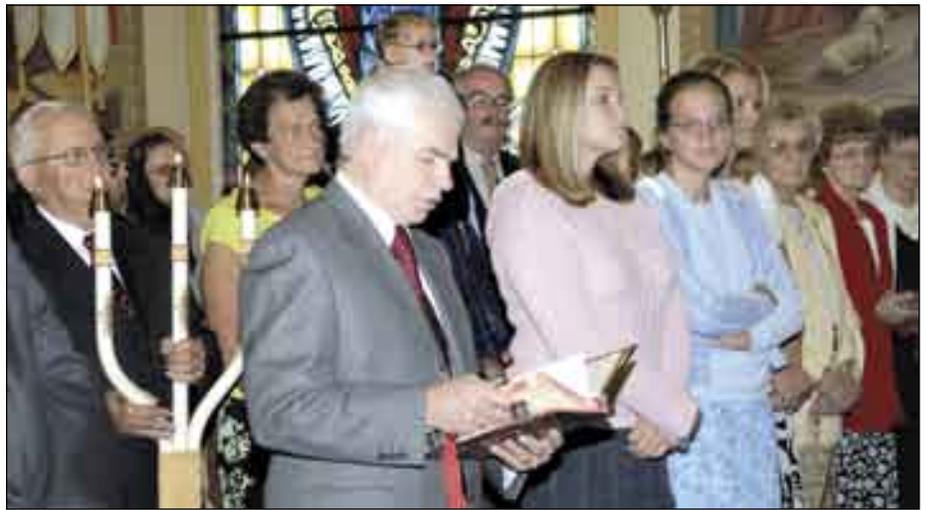
*Continued from page 53*

they had complete religious freedom.

The dawn of the 20<sup>th</sup> century found a few Russian families in Frackville and Maizeville who were determined to worship God in a church that maintained a canonical attachment to their mother Orthodox Church in Russia.

In 1914, twenty-one men gathered at the home of Michael Halenda in Frackville. Their purpose: to effect the organization of a Russian Orthodox Church. Their names were Artim Billie, Harry Billie, Peter Billie, John Cuttic, Steve Cuttic, Michael Halenda, Samuel Kessock, Michael Kohudic, Wasil Kuchta, Thomas Lehotsky, Frank Madzi, Stephen Malinchock, John Malinchock, Julian Mucha, Theodore Patrick, Michael Polansky, George Pribulick, Wasil Roman, Roman Ruschak, Frank Sowchak, and Gabriel Supko. May their memory truly be eternal for their labors and love for the holy Orthodox faith.

These men, with their families, began holding services in a church on Broad Mountain Ave. The V. Rev. Joseph Fedoronko and Professor Elias Boruch from the Coaldale congregation rendered their services during these initial months. The founding fathers elected the first board of trustees, with Michael Halenda as president. (A memorial to him is found in the center of the parish cemetery.) They were successful in having the Rev. Andrew Vanyush appointed as the first pastor. A plot of ground on the corner of South Lehigh Ave. and Chestnut St. in Frackville was purchased. After a hard day's work in the mines, the men, together with many neighbors and friends, gathered at the future church site to excavate the ground and build the foundation. It should be noted that some of the men from the parish mortgaged their homes and all that they had in order that the church could be built. On June 15, 1915 the cornerstone was laid and blessed by Archbishop Evdokim, the ruling primate of the Russian Orthodox Church of America. The church was named Holy Ascension Russian Orthodox Greek-Catholic Church. From then on work progressed rapidly, so that by the end of 1915 the present church was consecrated. Fr. Andrew Vanyush served our parish from 1915 to 1916, Fr. Basil



Repella from 1916 to 1920, and Fr. John Zitinsky from 1920 to 1924.

From 1915 till today, we have witnessed a continuing number of additions and renovations. In 1915 the church was consecrated, and two years later ground was purchased for the parish cemetery. Not long after, in 1922, the rectory was built, and blessed the next year. The fol-



lowing two years saw the construction of the stone wall and steps, and a sidewalk was laid in front of the church; the church interior was painted, and three bells were



purchased by the Holy Ascension Choir Club.

From 1924 to 1968 the Rt. Rev. Basil Gambal served and he strived hard to make the church one of the finest in the region. Parish life would progress rapidly under his guidance, and in 1927 Metropolitan Platon blessed the church and the newly painted icons. In 1928 a stone wall was erected around the parish cemetery.

In 1930 a crystal chandelier increased the church's beauty, and ten years later the large "onion-domes" (bulbed domes) were covered with copper. The church edifice was reconstructed in 1956. The Russian Friendly Club were purchased in 1960 as a place for parish social functions.

In 1961 the church interior was repainted and extensive gold leaf stenciling added. The iconography was performed by one of the finest iconographers in the country, Serge Bodasiuk. It was during this repainting that the icon of the Holy Ascension was written as the centerpiece on the church ceiling.

In 1966 the property adjacent to the parish rectory was purchased to become a

residence for the Professor.

In September 1968 Fr. Basil retired and Fr. Paul Ropitsky was assigned as the priest of Holy Ascension Orthodox Church. Under Fr. Paul's leadership and guidance the parish has advanced to where it is today. In the 1970s a new rectory was built and many other improvements were made.

In 1976 our church participated in the Frackville Centennial with the Cossack Belles and our beautiful parish float. The Russian Friendly Club was renovated in 1985 to aid Frackville's seniors, as meal plans for senior citizens with the Area Agency on Aging were developed. In addition, a rental program of the church hall began for parishioners only; this program would be used for parties, feasts, and other affairs. To help educate our laity, monies from the Cossack Belles organization were used to establish a library the church basement.

After many years of faithful service, Archpriest Paul Ropitsky retired in 2003, and the newly ordained Priest Barnabas Fravel was assigned as acting rector. The three cupolas that crown the Church were

recently gold-leafed. With the decline in membership in many of our parishes in the "coal region," from where the children of parishioners often relocate to other areas for career reasons, the assignment of Fr. Barnabas (a convert to Orthodoxy) brought about some changes in thinking. The parish has begun efforts towards parish renewal and parish re-education as well as active evangelization and community involvement.

Holy Ascension Russian Orthodox Church is proud to have a number of her spiritual sons serving the Orthodox Church. Throughout the years our parish has provided strong support for St. Tikhon's Orthodox Theological Seminary. The seminary is located within this diocese, and a special bond is evident since seven sons have been educated at St. Tikhon's and have been ordained as priests: Frs. Joseph Martin, Dimitri Rachko, Michael Rachko, Gregory Dudash, and John Stefero, along with Frs. John Rachko and John Kuchta (now departed — may their memory be eternal!). Father Paul Ropitsky, our current pastor, is also a graduate of St. Tikhon's. We are also proud of the sacrifice and dedication of the daughters of Holy Ascension who serve the Church as wives of our clergy, among them Matushka Helen (Chrin) Kuchta and Matushka Anne (Timko) Hughes.

Our parish remains faithful in her dedication to the Orthodox Church in America, Diocese of Philadelphia and Eastern Pennsylvania. As we celebrate the 90<sup>th</sup> anniversary of our parish's founding, we recognize that the Lord has blessed His faithful here in Holy Ascension Orthodox Church of Frackville. Since 1915 thousands of divine services have been performed here, including 1,086 baptisms. We pray that his blessings will continue as we rededicate ourselves to His holy name. We humbly acknowledge the faithful labors of our forefathers in establishing this congregation 90 years ago. We are aware of their sacrifices, patience, understanding, hard work, and labor, by which this house of God became a reality, and for which we are eternally grateful. It is also with deep reverence and holy awe we proclaim above all the miracles that "God hath wrought."

## Sister Anna Leads 12<sup>th</sup> Annual Diocesan Women's Retreat

**T**he Annual Women's Retreat, sponsored by the Diocese of Eastern Pa. Department of Christian Education (formerly known as the Department of Religious Education), was held on Saturday, August 13 at St. Tikhon's Monastery and Seminary. Braving the sultry day, nearly 100 women of all ages attended, coming from as far as Baltimore and New York. The speaker was Sister Anna of Holy Transfiguration Women's Monastery in Ellwood City, Pa.

Following registration and a sumptuous continental breakfast hosted by Matushka Gloria and Marina Martin, the day's events began with a Molieben for the Beginning of Instruction, led by His Grace, Bishop Tikhon and assisted by Matushka Karen Mahaffey, who led the group singing, and Matushka Lisa Weredemic who did the readings for the service. Welcome and greetings were enthusiastically extended by Maria Proch, new Chairperson of the Dept. of Christian Education. Sister Anna's theme for the day's retreat, "Spiritual Time Management," was both timely and relevant to today's society of overscheduled, multitask-filled lives. Sister Anna, a former social worker and nurse, spoke of being victims of our time through computers, cell phones, and media. Her first handout, "Satan's Convention, A Warning to Busy Christians" (*The Semandron*, Vol. 15, #3) was a stun-



ning illustration as to how lives entangled in "busy-ness" can tear down Christian values, no matter how noble the cause. An excerpt reads:

"Keep them busy in the nonessentials of life and invent innumerable schemes to occupy their minds . . . Tempt them to spend, spend, spend, and borrow, borrow, borrow. Persuade the wives to go to work for long hours and the husbands to work six or seven days a week, ten to twelve hours a day, so they can afford their empty lifestyles . . . Over-stimulate their minds so they cannot hear that 'still, small, voice' . . . Tempt them to keep the TV, VCR, CD's and PC's going constantly in their homes . . . Have them return from their recreation exhausted . . . Let them be involved in winning souls, but crowd their lives with so many 'good causes' that they have no time to seek strength from Christ through prayer . . . It will work!"

This reading left most people thinking of their own lives, and how full of empty tasks and scheduled activities they have become. What is the answer? Carve out time to feed the soul. Sister Anna pointed out that times may have changed in some aspects, but human nature has not. As Adam in his pride, we need to stop and begin using our lives appropriately. When things become stressful, take the time to read the Psalms, such as Psalm 106. Sister Anna pointed out the way which Christ taught, citing the parable of the banquet which no one invited joined, because of so many things to attend to (Luke 14:16-24). Will we miss our invitation because we are too busy? She also discussed the seeds which fell among the thorns, or the busyness of our lives (Luke 8:11-15) and the man who had to build bigger barns to house his possessions (Luke 12:15-21). All found themselves outside of the King-

dom of God. Unlike her sister Martha, Sister Anna pointed out, we must become more like Mary and first seek the Lord in all things.

Beginning with prayer, Sister Anna stated, we “invite the Lord in,” as Metropolitan Anthony Bloom stated in his book, *Beginning to Pray*. In a simple and childlike manner, we need to listen to the knock, and find the connection to God. Many times we find ourselves complaining of the many tasks and loads we carry, failing to notice those around us whose loads are much more burdensome than our own. Sister Anna discussed how we often are in one place or situation, but desire to be in another — whether our location, family situation, or other aspects of our lives. “Take yourself with you. No matter what the situation, be who you are in this place.” Quoting Fr. Thomas Hopko, “Where you find yourself is where God wants you to be.” Sister Anna added, “If you keep second-guessing, you will only be unhappy. You should ‘sell-off’ to become who we are, in this place, with God present.”

Citing St. John Chrysostom, she continued, “Find the door to your heart, and you will discover the Kingdom of God.” Begin the day with simple prayers, such as “This is the day the Lord has made. We will rejoice and be glad in it.” As we begin our day, we must bless it, then take it seriously. We must know that the day will be full of obligations and struggles, but we must not use them as crutches or places to hide from ourselves. Stay clear of destructive thoughts, which lead to depression. God loves us for who we are;



unpeel and take a good look. Time was given for discussion, and prayer booklets and further reading given to participants by Sister Anna and DCE.

***We must know that the day will be full of obligations and struggles, but we must not use them as crutches or places to hide from ourselves***

Following a Lenten luncheon, shopping at the new, spacious bookstore, and a photo session, His Grace was pleased to be a part of the day, leading the afternoon session of the retreat with a talk on confession. Calling this sacrament our “meeting with God,” His Grace discussed the meaning of confession as a joyful, personal process as well as the way to free

ourselves from our sins. Our most important task is to seek a spiritual father, and participate in this sacrament regularly, finding God’s will and a proper balance. He pointed out that confession does not have to follow a set formula with an automatic reading of a list of our sins, but rather a pouring out of what is heaviest in our hearts. As we do this we look forward with hope. We learn humility and look at ourselves honestly, asking for God’s help to be our true self. After some insightful questions and answers, His Grace concluded the day with a closing prayer and blessing. Time was provided for prayer, fellowship and meditation, walking the beautiful grounds, as well as participation in evening vigil at the monastery church.

The DCE wishes to thank all those involved in making this retreat a success. Our special thanks go to His Beatitude, Metropolitan Herman, His Grace, Bishop Tikhon, Fr. Leo Poore, John and Martin Paluch, Gregory Hatrak, Matushka Dorothy Sulich, and Fr. Dea. Alexei Klimitchev, as well as Fr. Nicodemus and the monastery staff for their hospitality.

—Mat. Myra Kovalak



# Origen: The Denier of Human Freedom

## Part I

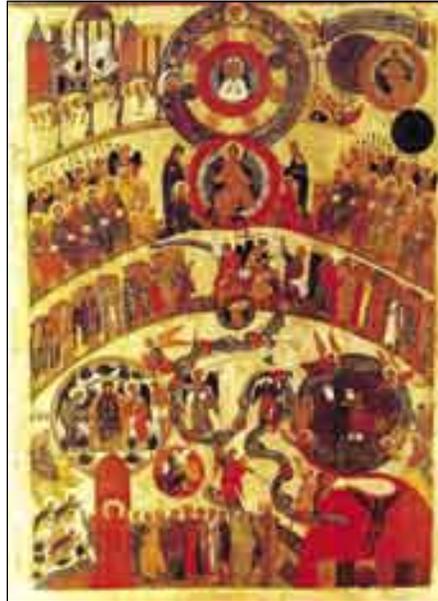
The Gospel of the Jesus Christ had already spread in an amazing way by the late second and early third centuries after His Ascension. It reached out in all directions from Jerusalem, but as one would expect, mostly in the Roman empire. At the same time, it did reach eastward into Persian lands, but it never had the vitality there as in the West, especially after the conquests of Islam.

In the early third century a very prominent figure arose in Alexandria, Egypt. The experts tell us that he was Copt (a native Egyptian) who used Greek perfectly.<sup>1</sup> His name was Origen, also called Adamantius.<sup>2</sup> Perhaps he has made as much of a mark on the Christian Church as anyone in 2000 years of history. He would write a great deal about human freedom; yet, no less than an ecumenical council would charge him as person who ultimately denied freedom to man. We will discuss this further on in this article.

Down through the ages he has been a very controversial figure. For some, he is a hero, for others, quite the opposite. Under the heading, "The Great Predecessor of Augustine: Origen," the Romanian historian of religion Mircea Eliade writes:

"Origen . . . the most ingenious and daring theologian [of the third century], the only one who can be compared to Augustine, enjoyed none of the authority he merited, although his prestige and influence increased after his death . . . But

1. The Egyptian language continued for many centuries but gradually gave way to the Greek, and then after the Islamic invasion in the 7th century, to Arabic. Today the native people of Egypt speak the latter language.  
2. "The name *Adamantius* ('Adamantios' from *adamas*, unconquerable, hence *hard*, *adamantine*) is said by Jerome (*Ep. ad Paulam*. #33; *Ep.* 23) to have been given him on account of his untiring industry, by Photius (*Cod.* 118), on account of the invincible force of his arguments, and by Epiphanius (*Heresies* 64.74) to have been vainly adopted by himself. But Eusebius' simple statement at this point looks rather as if *Adamantius* was a second name which belonged to Origen from the beginning, and had no reference to his character." *Nicene and Post Nicene Fathers*, series 2, 1.261, n. 12.



### Last Judgment

the definite condemnation of Origen [by the 5<sup>th</sup> Ecumenical Council] deprived the Church of a unique possibility of reinforcing its universalism, notably in opening Christian theology to dialogue with other systems of religious thought (e.g., Indian religious thought). With all its audacious implications, the vision of *apokatastasis* ranks among the most magnificent of eschatological creations.<sup>3</sup>

John of the Ladder, writing in the 6<sup>th</sup> century, in his classic work, had a different idea. He expressed the viewpoint of many Fathers of the Church. "Let all of us, and especially the fallen, beware lest we sicken in heart from the disease of the atheist Origen. For this foul disease, by using God's love for man as an excuse, is readily accepted by pleasure-lovers."<sup>4</sup> And so it goes up until the present time.

Alexander the Great, in his amazing campaign to subdue the Persian menace to his native Macedonia and Greece, reached Egypt in 332 B.C. There he sketched out a new metropolis on the shores of the blue

Mediterranean and traveled on. His lieutenants finished it. As an excellent port of the time, it was excelled only by Rome. It also became a great center of Hellenism and of Judaism. In the Christian era, the Apostle Mark brought the Gospel of Jesus Christ to Alexandria.<sup>5</sup>

Alexandria was known for its museum and library. It had a famous research institute founded and maintained by the Greek kings in Egypt (the Ptolemies) from the 3<sup>rd</sup> century B.C. The faculties were headed by a president-priest and the king paid his salary. The ideal was to have not only Greek literature, but also translations of literature from as far away as India.<sup>6</sup>

Origen grew up in this culturally advanced city that had ties with the known world, perhaps even with India. The reason we go into this background here is that we are trying to trace the source of some of his ideas, especially those from his most famous book, *First Principles*.

A letter<sup>7</sup> from the internet trying to show the Buddhist influence in Alexandria is worth quoting, as it may help show us where Origen got some of his thoughts. The subject of a letter of May 5, 1995 entitled "Buddhism in Christianity" claims that after 270 B.C. the Indian king Ashoka began to send missionaries around the world to preach the word of the 'Lord Buddha.' "There are also records from Alexandria that indicate a steady stream of Buddhist monks and philosophers who, living in that area, which was at the crossroads of commerce and ideas, influenced the philosophical currents of the time." The letter goes on to say that there was

4. St. John Climacus, *The Ladder of Divine Ascent*, revised ed. (Boston, Mass.: 1978), p. 65, Step 5.41.

5. *Encyclopedia Britannica*, 1966 ed., 1.584, article "Alexandria."

6. *Ibid.*, 13.1032, article "Library."

7. To: alt-hindu@uunet.uu.net; From: Singhs@Haven.Ios.Com; Date: 5 May 1995 23:10:54:47 1995; Newsgroups: alt.hindu; Organization: International Internet Association.

3. *A History of Religious Ideas* (Chicago: 1985) vol. 3, pp. 42-45.

commercial trade between the Indian sub-continent and Mesopotamia, Syria, Egypt and the countries of the Fertile Crescent for almost 2500 years B.C.

What the writer of this long letter likes, in writing about the subject of Buddhism in Christianity, is the reincarnation that he finds in Origen. We will get to that presently. He says that Origen had a Buddhist teacher, Ammonius Saccas. Others say that the teacher was a Platonist.

Fr. Seraphim Rose had some similar views. When a student once asked him, "Was there any influence of Eastern ideas on Origen?" he replied, "Undoubtedly. People came from India to Alexandria, where Origen lived, and they taught there. One of Origen's teachers was from India."

"Student: 'The idea of the preexistence of souls is similar to what Hinduism teaches on the transmigration of souls or 'reincarnation.'

"Fr. Seraphim: Right."<sup>8</sup>

Eusebius records the early life of Origen, in book six (of ten) of his famous church history. Bishop Eusebius was writing in Caesarea of Palestine a century after Origen lived there. He was friendly to him and the account probably is fairly accurate. He says that he was born in Alexandria about 185 A.D. of Christian parents; time was recorded in those days by the reigns of the Roman emperors. His father was martyred in the persecution of 202 by Emperor Severus. The child himself longed for martyrdom but his mother hid his clothing to keep him at home. The young Origen was left to provide for his mother and younger brothers. From his earliest childhood he was a student of Holy Scripture, and then of Greek letters and philosophy.<sup>9</sup> He taught grammar and eventually became a pupil of Clement of Alexandria. He succeeded him as head of the catechetical school when he was still very young. When he became involved in his Bible studies he learned Hebrew, as St. Jerome did a century and a half later. He always lived in poverty.<sup>10</sup> Several of his pupils became martyrs. His headstrong act is here recorded. Having heard that some have made themselves eunuchs for the Kingdom of Heavens sake (Matthew

19.12), 'he castrated himself,' Eusebius tells us.<sup>11</sup> Christ here was speaking metaphorically, as Origen should have known.

A more objective view of Origen's life, at least in my opinion, is given to us by Pierre Nautin in his important work, *Origene, Sa Vie et Son Oeuvre*, published in Paris in 1977.<sup>12</sup> What this professor did was to carefully study all the writings of the Alexandrian sage, including the letters, which often contain biographical material. Then he pieced that together with contemporary history and made a chronology of Origen's life. He went over Eusebius' account very carefully and took nothing for granted. Finally he wrote a new biography. It's a masterful achievement.

Origen converted a certain wealthy Gnostic named Ambrose who provided him with secretaries and copyists. From then on we have countless treatises and commentaries. He also began to travel a lot — to Rome, Arabia, Antioch, and Palestine. Because his fame grew, so did the demand for him; his bishop didn't like it. On his way to Greece in about 229-230 he stopped in Caesarea and he was given the right to preach.

In 232 in the same place he was ordained a presbyter (priest). No wonder his bishop, Demetrios of Alexandria, protested. He not only went to another diocese for ordination, but shouldn't have been ordained in the first place (because of his self-castration). Canon 22 of the Apostolic Canons reads: "He who has mutilated himself, cannot become a clergyman, for he is a self-murderer, and an enemy to the workmanship of God."<sup>13</sup> At this time Origen also got into discussions about the fate of Satan, a subject that he liked, and he moved to Caesarea in Palestine for good.

11. *Ibid.* 6.8.

12. "Origen, His Life and Work"

13. *Nicene and Post-Nicene Fathers* 14. 595. Although the Apostolic Canons, according to some, were probably formulated after the time of Origen, nevertheless they enter into the discussion of his case, because what later became canons were, long before, customs. In St. Nicodemos' work, the *Rudder*, in a footnote on Canon 23 regarding the mutilation of clergymen, we read, "Hence pursuant to the present Apostolical Canon Demetrios of Alexandria, according to Socrates, deposed Origen because the latter dared to eunuchize himself . . ." (Chicago, 1957, p. 85). In the latest Greek edition of the *Rudder* I also found the preceding note. See the *Pedalion*, Thessalonica, 2003, pp. 22-3. It claims to be an exact copy of the third (Greek) edition of 1864. Also being a eunuch was an impediment to the priesthood under the Mosaic Law (Leviticus 21.20.)

Professor Pierre Nautin has a rather full account of Origen's ordination and Bishop Demetrios' reaction to it:

"It took several days for the news of the ordination to get from Caesarea to Alexandria. Bishop Demetrios was furious. That another bishop had dared to ordain an Alexandrian without his permission, after he himself had refused to ordain him — this was a real provocation against which he had to react. He wrote a letter to Pontianus of Rome, countersigned by a number of his Egyptian colleagues to protest against Theoctist and Alexander of Jerusalem. Such a step meant that he had decided to break communion with them and that he was demanding that the bishop of Rome do likewise. He then explained that the two Palestinian bishops had violated a number of church regulations. Theoctist did not have the right to ordain someone who was under another bishop and who in addition was mutilated."<sup>14</sup>

Professor Nautin goes on to tell how the case ended. The Palestinian bishops queried Origen in Athens. He said that the charges of heresy against him, based on his book *Dialogue with Candid*, were false, because the copy of the book in Demetrios' hands had been corrupted. He sent the bishops another copy which he said was the true version, along with a long autobiographical letter. The pope was rather ambiguous. He seems to have agreed with everybody. Anyway, he was soon out of office, to die in exile, and Demetrios soon died too. As for the charge of self-mutilation, it was left as it was.<sup>15</sup>

The Church was again persecuted in 235, when Origen was visiting Cappadocia (now Eastern Turkey). He was back home in Palestine when a new persecution broke out in 250 under the Emperor Decius. Origen was put in prison and suffered greatly but he lived until about 254 and died at Tyre. His tomb was still extant in the second millennium A.D. as attested to by historians of the period of the Crusades.<sup>16</sup>

Having been trained as a *grammateus*, that is, a teacher of Greek literature, Ori-

14. *Origene, Sa Vie et Son Oeuvre* (Paris, 1977), p. 429.

15. *Ibid.*, p. 430.

16. This biographical material has been taken from Eusebius and the *Encyclopedia Britannica*, 1966 ed., 16.1094 ff.

*Continued on the next page*

8. *Genesis, Creation, and Early Man, the Orthodox Vision* (Platina, Calif.: 2000), pp. 475-6.

9. *Church History* 6.1.

10. *Ibid.*, 6.3.

## Origen

*Continued from page 59*

gen used the same four-stage method of looking at a classical text — textual criticism, reading, interpretation, and judgment — when he studied Holy Scripture. Textual criticism arrived at the most probable reading of the original text; reading aloud, in the absence of lexical aids like quotation marks and punctuation, helped to identify who was speaking; interpretation would try to draw lessons from the passage at hand, and then judgment.<sup>17</sup>

Origen became known as the person who interpreted Holy Scripture allegorically. This system had already been in use for the interpretation of ancient Greek literature. Homer, for example, was believed to have to put secret thoughts behind the events which he described, and it was up to the critic to discover these thoughts. So the Alexandrian Bible scholar applied the same principles to the Word of God:

“The individual [Origen wrote] ought to portray the ideas of Holy Scripture in a threefold manner upon his own soul, in order that the simple man may be edified by the ‘flesh,’ as it were, of Scripture — for so we name the obvious sense — while he who has ascended a certain way [may be edified] by the ‘soul,’ as it were. And the perfect man [may receive edification] from the law of the spirit. For as man consists of body and soul and spirit, so does Scripture.”<sup>18</sup>

Because of his keen mind, Origen was able to master not only the Bible but also Greek philosophy. He was able to see the problems in the transmission of the Bible text, for example, and wanted to do something about it. For example, we never have the ‘autograph’ copy of a Bible book, such as St. Matthew. We only have copies. And mistakes are made by copyists, either deliberately or in error. And for Old Testament books the copies are much further removed from the originals, the ‘autographs.’

He conceived the idea of laying all the copies and the translations of the Bible that he could find side by side to reach a consensus of the original texts. When he had six columns he called it the *hexapla* and it was supposed to have gone to

eight. He wasn’t afraid to use the Hebrew as some are who depend entirely on the text of the Septuagint (the Greek text of the Old Testament). Most of this hexapla has been lost after so many years. This method of textual study is used up until today.

Origen was a very prolific author. What has survived of Origen’s works are some of his commentaries and homilies, a book in defense of Christianity titled *Against Celsus*, and a reconstruction of his most important literary production, *First Principles*. There are basic theological errors in this writing which were espoused by various groups of Christians as time went on and which caused much turbulence in the Church and in the Christian empire. These ideas, and their exaggerations, from *First Principles*, were condemned by the Fifth Council (Second of Nicaea) meeting in 553.

So after the condemnation of Origen and his writings, some of his literary output was destroyed. It’s a real credit to scholarship how the *First Principles* has been reconstructed. We start out with a Latin translation, made by Rufinus<sup>19</sup> a century after the book was written. Rufinus was a Roman but he spent about 20 years in the East, that is, in Alexandria and Jerusalem.<sup>20</sup> His Latin translation of Origen is not true to the original, however. He says so in his preface; if he finds a passage which he thinks is going to be offensive, or corrupted, or obscure, he’s going to leave it out or rewrite it.<sup>21</sup>

In modern times, an academic named P. Koetschau, a German scholar, said we could do better. He found many quotations from *First Principles* among the Church Fathers. For example St. Jerome quotes Origen a lot. Jerome himself translated the work in question, but that has been lost. So Koetschau put the quotations he found in one column and matched them with the Latin translation by Rufinus in another column and we have a pretty good idea of what the original was like. By following Koetschau, you can see what Rufinus left out, what he added, and what he changed. Here you have a real work of

textual scholarship. I found myself usually reading the translation of the Greek text in the left column, and the footnotes, and sometimes the translation of Rufinus into English on the right. Down through the ages Rufinus has been much criticized for his method of translation. Scholars say that a translator should be faithful to the original text. His job is to tell you what the original says. On the other hand, Rufinus’ intention was good, since he was attempting to cleanse Origen’s writings of their heretical content.

When we say *Philocalia* in modern times, we think of the 19<sup>th</sup> century work by St. Nicodemus of the Holy Mountain, in which he gathered the choice sayings of the ascetical writers down through the ages, in five volumes. But a millennium and a half before that, in the 4<sup>th</sup> century, we have a compilation of some of Origen’s writings by Ss. Basil the Great and Gregory of Nazianzus also titled *Philocalia*.

The two compilers took selections from Origen’s *First Principles*, *Against Celsus*, and various commentaries and homilies on books of the Bible. There are 27 chapters in all. *The Philocalia*, too, was all but lost in antiquity, but there were a few manuscripts scattered here and there in monasteries, and quotations found in the writings of the Fathers. In the late 19<sup>th</sup> century, Professor Armitage Robinson of Cambridge University in England set about to edit a new edition, as Koetschau was doing at the same time with the *First Principles*.

In the introduction to his work, *The Philocalia of Origen*,<sup>22</sup> Robinson writes that “In 1844 . . . and again in 1859, on his return from Mt. Sinai, Tischendorf<sup>23</sup> visited the Monasterial Library at Patmos, and his attention was directed to a tenth century MS, which had been erroneously described as ‘*Origenis Hexapla*.’ On inspection he found that it contained [certain works of Origen] (1) *the Philocalia*, (2) *Scholia* from the *Hexapla* on Proverbs, and (3) *Scholia* on certain works of Gregory the Divine, together with a life of that saint. The Patmos MS then is the oldest copy of the *Philocalia* at present known to exist.”

22. Cambridge, England: 1893; reprinted 2005 by Kessinger Publishing.

23. Constantin Tischendorf, 1815-74, German New Testament textual critic.

19. Tyrannius Rufinus, c. 345-410.

20. *Oxford Dictionary of the Christian Church*.

21. Origen, *On First Principles, Being P. Koetschau’s Text of the De Principiis Translated into English. Together with an Introduction and Notes* by G. W. Butterworth (Gloucester, Mass.: 1973), lxiii.

17. Trigg, Joseph W., *Origen*. Series: The Early Church Fathers (London and New York: 1998), pp. 5-7.

18. *Encyclopedia Britannica* (1966 ed.) 8.951, article “Exegesis and Hermeneutics.”

A person might ask, why does an old manuscript in a monastery need any further editing? Can't it just be copied and published? The fact is, that often lines, or even whole pages are missing, or mixed up, and the text must be compared with other material, and so it gets to be a big project. Robinson's *Philocalia* is only in Greek; there exists an English translation (1911) by Gregory Lewis, and the French reader can find it in *Sources Chretiennes*, volumes 226 and 302, in both Greek and French.

*First Principles* is arranged in four books, which we would call chapters or sections today. The first deals with the Father, Christ, the Holy Spirit, loss (or falling away), rational natures, the end or consummation, things corporeal and incorporeal, and the angels.

The second book deals with the world, its beginning, and the creatures in it. It says that the God of the Old Testament is the same as the God of the New; it tells of the Incarnation, the soul, the world and the movements of rational creatures, resurrection and punishment, and the promises.

The third book deals with free will, how the devil and the opposing powers are at war with the human race, the three-fold wisdom, the possibility of individuals having two souls; it discusses the fact that the world is subject to decay, and the end.

The fourth book deals with the divine Scripture — its inspiration, how it should be read and interpreted, that is, not always literally, and a summary of the doctrine concerning the Father, and the Son and the Holy Spirit.

When you read Origen, and not about Origen, get ready for some surprises, for Origen's own work reveals what books about him often fail to mention. For example, he was a subordinationist. Christ was not equal to the Father, he says. We first pick this up in a note in *First Principles*. In Book 1.3 he says, "The Son also, is less than the Father, being second to him; and the Holy Spirit is inferior to the Son and dwells in all the saints. And in this order the power of the Father is greater than that of the Son and of the Holy Spirit; and in turn the power of the Spirit is greater than that of all other beings who are called holy." Because this is a reconstructed



**Transfiguration of Christ**

passage, it is good to find him saying the same thing elsewhere.<sup>24</sup> He says this even more clearly in *Against Celsus* 8.15. "For we who say that the visible world is under the government of Him who created all things, do thereby declare that the Son is not mightier than the Father, but inferior to Him."<sup>25</sup>

Why are some babies born blind? Well, says Origen, their souls were sinful in another life. "If this were not so, and souls had no preexistence, [and if they had not sinned in another life] why do

we find some newborn babes to be blind, when they have committed no sin, while others are born with no defect at all? But it is clear that certain sins existed before the souls, and as a result of these sins each soul receives a recompense in proportion to its deserts. They are sent forth from God as a punishment, that they must undergo on earth a first judgment. That is why the body is called a frame, because the soul is enclosed with it."<sup>26</sup> Of course, the Church rejects the concept of preexistence of souls, and with it the idea that

24. Note in Butterworth, *op. cit.*, pp. 33-4.

25. *Ante-Nicene Fathers* 4.645.

26. *First Principles*, Book I.8. Butterworth edition, p. 67.

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## Origen

Continued from page 61

one's status in the present life depends upon sins committed in a previous life.

So we have seen that Origen has made, and continues to make, problems in the Christian Church. It has taken a theologian and historian of our day to pinpoint the errors of the Egyptian philosopher and to answer them. This was Fr. John Meyendorff, one of the eminent Byzantinists of the 20<sup>th</sup> century who was dean and professor of St. Vladimir's Seminary in New York.

Meyendorff does this mainly in chapter three of his book *Christ in Eastern Christian Thought*.<sup>27</sup> The chapter is called 'The Origenist Crisis of the Sixth Century.' The great emperor Justinian, a saint of the Church, headed the empire at this time.<sup>28</sup> He was the author of the hymn in the Liturgy of St. John Chrysostom, 'O Only Begotten Son and Word of God.' The chapter starts out by reviewing the trouble that certain Origenist monks were causing in Palestine, where the Emperor had to intervene. He had Origenism condemned in a local council in 543 and then at the Fifth Ecumenical Council in 553.

"The question has long been asked [writes Meyendorff] whether the Origenism of the sixth century was really the doctrine of the great Alexandrian doctor . . . Some historians tend to present the disputed questions of the fourth century, which were finally condemned in the sixth, as having nothing to do with Origen himself. They are made out to be the invention of polemicists, heresy hunters interested in compromising Origen's memory. An objective study of the facts, and especially the reading of the *peri archon* (*De principiis, On the First Principles*), which the modern apologists of Origen usually overlook, leads to different conclusions. For instance, M. Harl, in

his brilliant analysis of the *peri archon*, does discover there the points of the Origenist doctrine that the Church's tradition formally rejected. These are precisely the propositions condemned under Justinian."<sup>29</sup>

Two important letters, written by Emperor Justinian for the Councils of 543 and 553, are discussed at length by Meyendorff. They are really theological treatises which show the errors of Origen, based for the most part on the *First Principles*. The fifteen anathematisms, as approved by the councils, are discussed one by one. They can be summed up as Origen's Platonic world view as opposed to a Biblical view. Meyendorff quotes the emperor, adding his commentary:

"Educated in the mythology of the Greeks [Origen] posed as exegete of the divine Scriptures, starting with their methods . . . What else did he expound but the doctrine of Plato?" The eternity of a spiritual world that is only diversified and materialized by successive falls in order to come back always to its primitive natural state implies a sort of determinism that excludes the necessity of redemption: 'If punishment and reward have an end, why the incarnation of our Lord Jesus Christ? Why the crucifixion, the death, the burial, and the resurrection of the Lord? What will be the reward of those who will have fought the good fight and witnessed for Christ, if the demons and the impious receive through apokatastasis the same dignity as the saints?'<sup>30</sup>

"The fact that the Logos assumed human nature as such implied the universal validity of redemption," Meyendorff writes in another place, "but not the *apokatastasis*, or universal salvation, a doctrine which in 553 was formally condemned as Origenistic. Freedom must remain an inalienable element of every man, and no one is to be forced into the Kingdom of God against his own free choice; the *apokatastasis* had to be rejected precisely because it presupposes an ultimate limitation of human freedom — the freedom to remain outside of God."<sup>31</sup>

29. Meyendorff, *Christ in Eastern Christian Thought*, p. 48-9.

30. The passage is in Meyendorff, *Christ*, pp. 57-8. The two quotes contained in it are from Justinian's *Letter to Menas*, ed. Schwartz, III, 191; PG 86.949bc, and Schwartz, III, 205; PG 86.974c.

31. *Byzantine Theology* (New York: 1979), p. 222.

In the foregoing we have discussed three of Origen's major doctrinal errors: subordinationism, the preexistence of souls, and apokatastasis.

1. By subordinationism he taught that Christ the Son is not equal to the Father, and the Holy Spirit is less than the Father and the Son.

2. He also taught that a hoard of souls were somewhere 'out there,' fallen souls, and from time to time they were sent to earth to inhabit various 'frames,' for example, the human body, to work off their debt.

3. Finally, a big teaching of his was *apokatastasis*, by which all will be saved. This is what the Fifth Council was taking aim at.

The text of the anathemas against Origen follows.<sup>32</sup> Meyendorff demonstrates how the doctrines set forth and rejected in these anathemas are based on the doctrines put forward in the writings of Origen and of his follower Evagrius.<sup>33</sup>

### The Anathemas Against Origen

[From the Fifth Ecumenical Council]

I. If anyone asserts the mythical preexistence of souls, and shall assert the monstrous restoration which follows from it: let him be anathema.

II. If anyone shall say that the creation (*tin paragoin*) of all reasonable things includes only intelligences (*noas*) without bodies and altogether immaterial, having neither number nor name, so that there is unity between them all by identity of substance, force and energy, and by their union with and knowledge of God the Word; but that no longer desiring the sight of God, they gave themselves over to worse things, each one following his own inclinations, and that they have taken bodies more or less subtle, and have received names, for among the heavenly

32. Taken from: *Christian Classics Ethereal Library at Calvin College*, last updated on May 27, 1999, at [www.ccel.org](http://www.ccel.org) and on CD. (See also the *Nicene and Post Nicene Fathers*, Series 2, 14.318 ff., of which the *Ethereal Library* is an electronic version).

33. The name of Evagrius " . . . does not appear in the text itself of the anathematisms pronounced in 553, but numerous contemporary and later sources, which used the now-lost Acts of the assembly, mention the condemnation of Evagrius by the fifth council." Meyendorff, *Christ*, p. 51.

27. Crestwood, N.Y., 1987, pp. 47 ff.

28. Emperor Justinian has often been maligned by historians. It is refreshing to read another view by Asterios Gerostergios in his thorough book *Justinian the Great, Emperor and Saint* (Belmont, Mass.: 1982). On the title page we read, "Illustrious Byzantine Emperor, Legislator and Codifier of Law, profound Theologian, remarkable Author, and great Defender of the Orthodox Christian Faith, exemplary Philanthropist, Founder of Hagia Sophia at Constantinople, other magnificent churches and the Monastery of St. Catherine on Mount Sinai, Supporter and Organizer of Monasticism, and a Saint of the Orthodox Church."

Powers there is a difference of names as there is also a difference of bodies; and thence some became and are called Cherubims, others Seraphims, and Principalities, and Powers, and Dominations, and Thrones, and Angels, and as many other heavenly orders as there may be: let him be anathema.

III. If anyone shall say that the sun, the moon and the stars are also reasonable beings, and that they have only become what they are because they turned towards evil: let him be anathema.

IV. If anyone shall say that the reasonable creatures in whom the divine love had grown cold have been hidden in gross bodies such as ours, and have been called men, while those who have attained the lowest degree of wickedness have shared cold and obscure bodies and are become and called demons and evil spirits: let him be anathema.

V. If anyone shall say that a psychic (*psychikin*) condition has come from an angelic or archangelic state, and moreover that a demoniac and a human condition has come from a psychic condition, and that from a human state they may become again angels and demons, and that each order of heavenly virtues is either all from those below or from those above, or from those above and below: let him be anathema.

VI. If anyone shall say that there is a twofold race of demons, of which the one includes the souls of men and the other the superior spirits who fell to this, and that of all the number of reasonable beings there is but one which has remained unshaken in the love and contemplation of God, and that that spirit is become Christ and the king of all reasonable beings, and that he has created all the bodies which exist in heaven, on earth, and between heaven and earth; and that the world which has in itself elements more ancient than itself, and which exists by themselves, viz.: dryness, damp, heat and cold, and the image (*idean*) to which it was formed, was so formed, and that the most holy and consubstantial Trinity did not create the world, but that it was created by the working intelligence (*nous dimiourgos*) which is more ancient than the world, and which communicates to it its being: let him be anathema.

VII. If anyone shall say that Christ,

of whom it is said that he appeared in the form of God, and that he was united before all time with God the Word, and humbled himself in these last days even to humanity, had (according to their expression) pity upon the divers falls which had appeared in the spirits united in the same unity (of which he himself is part), and that to restore them he passed through divers classes, had different bodies and different names, became all to all, an Angel among Angels, a Power among Powers, has clothed himself in the different classes of reasonable beings with a form corresponding to that class, and finally has taken flesh and blood like ours and is become man for men; [if anyone says all this] and does not profess that God the Word humbled himself and became man: let him be anathema.

VIII. If anyone shall not acknowledge that God the Word, of the same substance with the Father and the Holy Ghost, and who was made flesh and became man, one of the Trinity, is Christ in every sense of the word, but [shall affirm] that he is so only in an inaccurate manner, and because of the abasement (*kenosanta*), as they call it, of the intelligence (*nous*); if anyone shall affirm that this intelligence united (*synimmenon*) to God the Word, is the Christ in the true sense of the word, while the Logos is only called Christ because of this union with the intelligence, and *e converso* that the intelligence is only called God because of the Logos: let him be anathema.

IX. If anyone shall say that it was not the Divine Logos made man by taking an animated body with a *psychi logiki* and *noera*, that he descended into hell and ascended into heaven, but shall pretend that it is the *Nous* which has done this, that *Nous* of which they say (in an impious fashion) he is Christ properly so called, and that he is become so by the knowledge of the Monad: let him be anathema.

X. If anyone shall say that after the resurrection the body of the Lord was ethereal, having the form of a sphere, and that such shall be the bodies of all after the resurrection; and that after the Lord himself shall have rejected his true body and after the others who rise shall have rejected theirs, the nature of their bodies shall be annihilated: let him be anathema.

XI. If anyone shall say that the future

judgment signifies the destruction of the body and that the end of the story will be an immaterial *psysis*, and that thereafter there will no longer be any matter, but only spirit (*nous*): let him be anathema.

XII. If anyone shall say that the heavenly Powers and all men and the Devil and evil spirits are united with the Word of God in all respects, as the *Nous* which is by them called Christ and which is in the form of God, and which humbled itself as they say; and [if anyone shall say] that the Kingdom of Christ shall have an end: let him be anathema.

XIII. If anyone shall say that Christ [i.e., the *Nous*] is in no wise different from other reasonable beings, neither substantially nor by wisdom nor by his power and might over all things but that all will be placed at the right hand of God, as well as he that is called by them Christ [the *Nous*], as also they were in the reigned preexistence of all things: let him be anathema.

XIV. If anyone shall say that all reasonable beings will one day be united in one, when the hypostases as well as the numbers and the bodies shall have disappeared, and that the knowledge of the world to come will carry with it the ruin of the worlds, and the rejection of bodies as also the abolition of [all] names, and that there shall be finally an identity of the *gnosis* and of the hypostasis; moreover, that in this pretended *apocatastasis*, spirits only will continue to exist, as it was in the reigned preexistence: let him be anathema.

XV. If anyone shall say that the life of the spirits (*noōn*) shall be like to the life which was in the beginning while as yet the spirits had not come down or fallen, so that the end and the beginning shall be alike, and that the end shall be the true measure of the beginning: let him be anathema.

### **The Anathematisms of Saint Justinian the Emperor Against Origen<sup>34</sup>**

I. Whoever says or thinks that human souls preexisted, i.e., that they had

34. *Christian Classics Ethereal Library*, also *NPNF*, both *op. cit.* Labbe and Cossart, *Concilia*, Tom. v., col. 677, is given as the source for the text of the Anathematisms of Justinian.

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## Origen

*Continued from page 63*

previously been spirits and holy powers, but that, satiated with the vision of God, they had turned to evil, and in this way the divine love in them had died out (*apopsigeisas*) and they had therefore become souls (*psichas*) and had been condemned to punishment in bodies, shall be anathema.

II. If anyone says or thinks that the soul of the Lord pre-existed and was united with God the Word before the Incarnation and Conception of the Virgin, let him be anathema.

III. If anyone says or thinks that the body of our Lord Jesus Christ was first formed in the womb of the holy Virgin and that afterwards there was united with it God the Word and the pre-existing soul, let him be anathema.

IV. If anyone says or thinks that the Word of God has become like to all heavenly orders, so that for the cherubim he was a cherub, for the seraphim a seraph: in short, like all the superior powers, let him be anathema.

V. If anyone says or thinks that, at

the resurrection, human bodies will rise spherical in form and unlike our present form, let him be anathema.

VI. If anyone says that the heaven, the sun, the moon, the stars, and the waters that are above heavens, have souls, and are reasonable beings, let him be anathema.

VII. If anyone says or thinks that Christ the Lord in a future time will be crucified for demons as he was for men, let him be anathema.

VIII. If anyone says or thinks that the power of God is limited, and that he created as much as he was able to compass, let him be anathema.

IX. If anyone says or thinks that the punishment of demons and of impious men is only temporary, and will one day have an end, and that a restoration (*apokatastasis*) will take place of demons and of impious men, let him be anathema.

Anathema to Origen and to that Adamantius, who set forth these opinions together with his nefarious and execrable and wicked doctrine<sup>35</sup> and to whomsoever there is who thinks thus, or defends these opinions, or in any way hereafter at any

time shall presume to protect them.<sup>36</sup>

Note that Origen is anathematized by name in #IX. His anathematization and condemnation are also mentioned in Canon XI of the same (Fifth) Council, which reads: "If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, as well as their impious writings, as also all other heretics already condemned and anathematized by the Holy Catholic and Apostolic Church, and . . . all those who have held . . . the same opinion as those heretics just mentioned: let him be anathema."

—Archimandrite Jerome (Newville)

*To be continued. The next part will begin with the text of St. Jerome's letter to Avitus, a classic source for our knowledge*

35. "The text is, I think corrupt, at all events the Latin and the Greek do not agree" (note in *NPNF*)

36. "The reader should carefully study the entire tractate of the Emperor against Origen of which these anathematizations are the conclusion. It is found in Labbe and Cossart, and in many other collections" (note in *NPNF*).

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## St. Michael's Center in Jermyn Provides Over 1200 Dinners to Benefit Robert Muchal

When first heard that Bob Muchal had been diagnosed with cancer, we immediately decided that we wanted to do whatever we could to help ease the pain. Besides offering our support and kindness, we wanted to relieve some of the financial costs. We decided to have a pasta dinner, and with the help of Bob's friends and family our vision was going to be made possible.

First, we went to Father Gabe Petorak to see if we could use St. Michael's, since we knew that was a place special to the Muchal's hearts. We then set out, asking businesses from our area if they would like to support us. We had an overwhelming response and we were in shock at how much people cared and wanted to help. After talking to a few people, we decided to have a Chinese auction and auction off



baskets. We had 25 baskets, including an afghan. Next, we turned to family and friends to help us sell tickets. The effort and encouragement they provided to us was overwhelming. We sold 1050 tickets and could not have done it without them. We then went shopping and got everything we needed to make this dinner promising. An immense number of people donated their time and energy to help us set up, cook, and donate baked goods.

When Sunday came around we were

all set and ready to go. We were going to do whatever it took to make this dinner a success. We couldn't believe it when we saw the line of people that carried on out the door. It was heartwarming to see how much people really care. We are very excited to say that we had reached our goal. We hope this helps you, Muchal Family!

We would like very sincerely to thank everyone involved in making this dinner a success, especially the businesses and people who donated money, supplies, baskets or just their time, and also the friends and family of the Muchals. Without you all, this pasta dinner could not have been possible. Thank you all so much!

Best wishes Bobby, Nadine and Nathan, you're in our thoughts and prayers and we love you all so much!

## Daily Devotions

### SEPTEMBER

1. 1 Tim. 2:1-7
2. 2 Cor. 4:1-6, 13-18
3. 1 Cor. 1:3-9
4. 1 Cor. 9:2-12
5. 2 Cor. 5:10-15
6. 2 Cor. 5:15-21
7. 2 Cor. 6:11-16
8. Phil. 2:5-11 (Theot.)
9. 2 Cor. 7:1-16
10. 3 Cor. 2:1-9 (Sat. bef.)
- 1 Cor. 1:25-29
11. Gal. 6:11-13 (Sun. bef.)
- 1 Cor. 15:1-11
12. 2 Cor. 8:7-15
13. 2 Cor. 8:16-9:5
14. 1 Cor. 7:18-24
15. 2 Cor. 9:12-10:18
16. 2 Cor. 11:5-21
17. 1 Cor. 1:26-29 (Sat. aft.)
- 1 Cor. 2:5-9
18. Gal. 2:19-20 (Sun. aft.)
- 1 Cor. 16:12-24
19. 2 Cor. 12:10-19
20. 2 Cor. 12:20-13:2
21. 2 Cor. 13:3-14
22. Gal. 1:1-13, 20-2:5
23. Gal. 2:6-10
24. 1 Cor. 4:1-5
25. 1 Cor. 1:21-2:4
26. Gal. 2:11-16
27. Gal. 2:21-3:7
28. Gal. 3:15-22
29. Gal. 3:23-4:5
30. Gal. 4:3-21, 1 Cor. 4:17-5:6

### OCTOBER

1. Heb. 9:1-7 (Theot.)
2. 2 Cor. 4:10-15
3. Gal. 4:26-5:10
4. Gal. 6:11-21
5. Gal. 6:2-10
6. Eph. 1:1-3
7. Eph. 1:7-17
8. 1 Cor. 10:23-20
9. 2 Cor. 8:1-10
10. Eph. 1:22-2:3
11. Eph. 2:19-3:7
12. Eph. 3:8-21
13. Eph. 4:14-19
14. Eph. 4:17-25
15. 1 Cor. 14:20-25
16. 2 Cor. 6:16-7:1
17. Eph. 4:25-32
18. Eph. 6:20-26
19. Eph. 6:25-33
20. Eph. 6:33-6:9
21. Eph. 6:18-24
22. 1 Cor. 15:39-45
23. 2 Cor. 9:6-11
24. Phil. 1:1-7
25. Phil. 1:8-14
26. Phil. 1:12-20
27. Phil. 1:20-27
28. Phil. 1:27-2:4
29. 1 Cor. 15:53-16:3
30. 2 Cor. 11:30-12:9
31. Phil. 2:12-16

- Luke 4:56-22 (New Year)
- Matt. 24:13-33, 42-51
- Matt. 14:13-17
- Mat. 18:23-35
- Mark 1:9-15
- Mark 1:16-22
- Mark 1:23-35
- Luke 10:38-42; 11:27-28 (Theot.)
- Mark 2:18-22 (Sun. 3:22-4:5)
- Matt. 10:37-41 (Sat. bef.)
- Mat. 23:23-34
- John 3:13-17 (Sun. bef.)
- Matt. 19:16-26
- Mark 3:6-12
- Mark 3:13-18
- John 10:6-11, 13-20, 22-30, 30-36 (Cross)
- Mark 3:20-35
- Mark 4:1-9
- John 1:1-13 (Sat. aft.)
- Matt 22:15-22
- Mark 4:34-9:1 (Sun. aft.)
- Matt. 21:33-42
- Luke 9:1-9-22
- Luke 9:23-45
- Luke 4:1-15
- Luke 4:16-22
- Luke 4:22-30
- Luke 4:31-36
- Luke 4:1-11
- Luke 4:37-44
- Luke 5:12-16
- Luke 5:30-39
- Luke 6:12-23
- Luke 5:17-26

### NOVEMBER

1. 1 Thess. 1:1-5
1. Phil. 2:17-23
2. Phil. 2:24-30
3. Phil. 3:1-8
4. Phil. 3:9-19
5. 2 Cor. 1:9-11
6. Gal. 1:11-15
7. Phil. 4:10-20
8. Heb. 2:2-10 (Angels)
9. Col. 1:1-2, 7-11, 18-29
10. Col. 1:24-29
11. Col. 2:1-7
12. 2 Cor. 3:12-15
13. Gal. 2:16-20
14. Col. 2:13-20
15. Col. 2:20-3:3
16. Col. 3:17-4:5
17. Col. 4:2-9
18. Col. 4:10-18
19. 2 Cor. 5:1-10
20. Gal. 6:11-18
21. Heb. 9:1-7 (Theotosis)
22. 1 Thess. 1:1-10
23. 1 Thess. 2:1-9
24. 1 Thess. 2:9-14
25. 1 Thess. 2:14-19
26. 2 Cor. 8:1-5
27. Eph. 2:4-10
28. 1 Thess. 2:20-3:3
29. 1 Thess. 3:9-15
30. 1 Thess. 4:1-12
- Luke 11:29-33
- Luke 11:34-41
- Luke 11:42-49
- Luke 11:47-12:1
- Luke 12:2-12
- Luke 9:1-6
- Luke 10:41-56
- Luke 12:13-15, 22-31
- Luke 10:16-24 (Angels)
- Luke 12:42-59
- Luke 13:1-5
- Luke 13:31-35
- Luke 9:37-43
- Luke 10:25-37
- Luke 14:12-15
- Luke 14:25-35
- Luke 15:1-10
- Luke 15:1-9
- Luke 16:15-18 17:1-4
- Luke 2:57-62
- Luke 12:16-21
- Luke 10:38-42; 11:27-28 (Theot.)
- Luke 17:20-37
- Luke 18:15-17, 26-30
- Luke 18:31-34
- Luke 13:12-23
- Luke 10:19-21
- Luke 13:10-17
- Luke 19:37-44
- Luke 19:45-48
- Luke 20:1-8

### DECEMBER

1. 1 Thess. 5:1-8
2. 1 Thess. 5:9-13, 24-26
3. 2 Cor. 11:1-6
4. Eph. 2:14-22
5. 2 Thess. 1:1-10
6. Heb. 13:17-21 (Saint)
7. 2 Thess. 1:10-2:12
8. 2 Thess. 2:13-3:7
9. 2 Thess. 3:3-18
10. Gal. 1:3-10
11. Col. 3:4-11
12. 1 Tim. 1:1-14
13. Gal. 5:22-6:2 (Saint)
14. 1 Tim. 1:18-20; 2:8-15
15. 1 Tim. 3:1-13
16. 1 Tim. 4:4-5, 16
17. Gal. 3:8-12
18. Heb. 1:3-16, 17-23, 32-47
19. 1 Tim. 5:1-10
20. 1 Tim. 5:11-21
21. 1 Tim. 5:22-6:11
22. 1 Tim. 6:17-21
23. Heb. 1:1-2:3, 2:11-13
24. Gal. 3:8-12, 15-23
25. Gal. 4:4-7
26. Gal. 1:11-15 (Heb. 2:11-18)
27. 2 Tim. 3:16-4:4
28. 2 Tim. 4:9-22
29. Titus 1:5-2:1
30. Titus 1:16-2:10
31. 1 Tim. 6:11-15, 3:14-4:6
- Eph. 1:16-23
- Luke 20:9-10
- Luke 20:14-26
- Luke 12:32-40
- Luke 17:12-19
- Luke 28:27-41
- Luke 6:17-23 (Saint)
- Luke 21:5-7, 10-24
- Luke 21:28-35
- Luke 21:37-22:8
- Luke 13:18-29
- Luke 14:16-24 (Foralathers)
- Mark 6:11-26
- Luke 6:17-23 (Saint)
- Mark 3:30-34
- Mark 9:10-16
- Mark 5:33-47
- Luke 14:1-11
- Matt. 1:1-25 (Sun. bef.)
- Mark 9:42-10:1
- Mark 10:2-12
- Mark 10:11-16
- Mark 10:17-27
- Matt. 1:18-2:3
- Luke 19:13-29 (Sat. bef.)
- Matt. 2:1-12 (Nativ. of Chris)
- Matt. 2:13-25 (Rus. aft. & T. Ben)
- Mark 11:11-23
- Mark 11:23-33
- Mark 12:1-12
- Luke 20:19-26 James 2:1-11
- Matt. 2:15-21, 3:1-13 (Sat. aft. & Luke 17:3-10

# St. Tikhon's Seminary Golf Tournament

One hundred six golfers enjoyed a beautiful summer afternoon and a day of fellowship as they participated in the 8th annual St. Tikhon's Seminary Golf Tournament at Mountain Laurel Golf Course.

At the completion of the tournament the golfers enjoyed a banquet after which the awards were presented. There were five flights of golfers to share in the prizes.

Winners of the Championship Flight were the team of Jubinsky, Cerulli, Tucker and Mitinas. Winners of the First Flight: Newman, Pace, Wint, Carlo. Winners of the 2nd Flight: Diddick, Diddick, Minchak, Stull. Winners of 3rd Flight: Amen, Yurick, Sichak, Sichak. Winners of the 4th Flight: Kleman, Tatusko, Malinchok, Dura.

Skill prizes were awarded to the following: Long Drive — Doug Minchak; Accurate Drive — Bill Culley; Closest to Pin Hole #4 — Bob Dudick, Hole #8 — Paula Flynn, Hole # 18 — Dennis Jarolen. The Very Rev. Michael Dahulich accepted the contribution of over \$5,000 on behalf of the Seminary and thanked all golfers for their continued support of the Tournament. Next year's tournament is scheduled for Saturday, August 19, 2006.

The Golf Committee wishes to express its gratitude to Alexander's Restaurant for providing lunch, and to Michael Pasonick Architects and Engineers and Brannon Construction Managers for providing the golf balls.

Also a heartfelt thanks to the golfers who turned out to make this day a great success!





## St. Cyril on John's Gospel

Continued from page 31

and befits him — foresees those who by good zeal and faith seek him; according to that which is said by Paul, *For whom he foreknew, he also predestined to be conformed to the image of his Son, these he also called.*<sup>60</sup> Christ then *lifts up his eyes* as showing that those who love him are worthy of the divine gaze, even as in blessing it was said to Israel, *The Lord lift up his countenance upon you and give you peace.*<sup>61</sup> But his grace toward those who honor him is not limited to merely looking on them, but the blessed evangelist, adding something more, shows that the Lord was not unmindful of the multitudes, but was well prepared to give them food and to banquet them, that again, by this you may understand that which is delivered to us in Proverbs, *The Lord will not let a righteous soul go hungry.*<sup>62</sup> For he sets before them himself as bread from heaven, and will nourish the souls of those who fear him; and he prepares all things sufficient for their sustenance, as he says in the Psalms, *You prepare their food, for thus is your provision.*<sup>63</sup> And Christ himself somewhere says, *Truly, truly, I say to you, he who comes [to me] shall never hunger.*<sup>64</sup> For he will give, as we said before, food from heaven, and will richly bestow the manifold grace of the Spirit. Moreover, he prepares to give food to those who come to him, not even awaiting their asking. *For we do not know what we should pray for as we ought;*<sup>65</sup> but he anticipates us in reaching out those things which sustain us unto eternal life.

*He said to Philip, Where shall we buy bread?* We need to see why he says this to Philip, although the rest of the disciples were standing by and cleaving to him. Surely then *Philip* was a questioner and apt to learn, but not so quick in fervent power of understanding the more divine things. This you will learn, if you consider with yourself that he — after having followed the Savior for a long time and gathered many different lessons concerning his deity and acquired apprehension for himself through both deeds and words — as though he had learned nothing

yet, says to Jesus in the last times of the economy<sup>66</sup> *Lord, show us the Father, and it is sufficient for us.*<sup>67</sup> But as having said this innocently, he was fittingly educated otherwise: *Have I been with you so long, and yet you have not known me, Philip?*<sup>68</sup> says Christ. Therefore as to one duller of understanding, and advancing to the apprehension of diviner things more slowly than he ought to, he puts forth the question, exercising the disciple in faith. For this is one meaning of *to test him*, in this passage, although as the blessed evangelist affirmed, *he himself knew what he would do.*

But his saying *Where shall we buy* proves the absence of concern about money of those who were with him, and their voluntary poverty for God's sake, in that they had not even the wherewithal to buy necessary food. Together with this he works something and orders it skillfully. For he says *Where*, not emptily, as to those who had taken no trouble to provide anything at all, but as to those who were accustomed to complete lack of care for money. Therefore, excluding and very skillfully cutting off expectation arising from money, he all but persuades them to proceed with entreating the Lord, that if he wishes those who have no possibility of feeding the people coming to them, to do so, he, by his unspeakable power and divinely-befitting might, would create food. For this was what yet remained, and he was calling them to see that thereupon, their only remaining hopes were, according to the Greek poets: “. . . the iron wound of necessity.”

*Philip answered him, “Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.”* (John 6:7)

Feebly again Philip mounts up, not to the power of Jesus to do all things and that with extreme ease, but on hearing *Where shall we buy* said *to test him*, he at once seizes at it, and views money as the only means, not conceiving that the nature of the task might be achieved otherwise than by the ordinary rule practiced by all, namely a generous outlay of funds. Therefore so far as regards the disciples'

lack of care for money and their possessing nothing, and Philip's own understanding which did not as yet view our Savior's supreme rank with perfect clarity, liberality towards the multitudes is turned into an impossibility. But it was not so; the will of the Savior conducts it to its completion. What is impossible with men is possible with God,<sup>69</sup> and from every angle the divine power proves superior to the natural order of things with us, being strong to accomplish all things wondrously, even what transcends our understanding.

*One of his disciples, Andrew, Simon Peter's brother, said to him, “There is a lad here who has five barley loaves and two small fish, but what are they among so many?” Then Jesus said,* (John 6:8-10)

He both thinks and reasons akin to Philip, and is convicted of having a similar opinion of the Savior Christ. For neither considering the power, nor yet being led by the greatness of his previous works to Jesus' being able for all things, and that most easily — he points out what the *lad has*, but is evidently weak in faith: for *what are they*, he says, *among so many?* And yet (for we must say it) he ought to advance, not in any unready way but rather resolutely, to the recollection of those things which had already been miraculously wrought, and to consider that, from him who had transformed the nature of water into wine, healed the palsied and driven away so great an infirmity by one word, it was a work by no means strange or foreign that he should, I say, create food out of that which did not exist, and divinely multiply the extremely little that was found ready to hand. For how would the power and authority<sup>70</sup> that wrought in those things, not be effective in this? Thus, the pair of disciples answered more feebly than was proper. But in this, one must consider it again. For those things in the saints which appear to have been little falls, are often not without their share of profit, but have something wrapped up with them helpful to the essence of that matter to which the charge of their apparent infirmity pertains. For when the above mentioned holy disciples had considered, and openly said — one of them, that *Two hundred denarii worth of bread is not suf-*

60. Cf. Rom 8:29-30a.

61. Num. 6:26.

62. Prov. 10:3.

63. Psa. 65:9.

64. John 6:35.

65. Rom 8:26.

66. oikonomias. In context, this word refers to Christ's incarnation in the flesh.

67. John 14:8.

68. John 14:9.

69. Cf. Luke 18:27.

70. power and authority: exousia.

*ficient for them, that every one of them may have a little, the other, that of the five barley loaves and two small fish, what are they among so many?* — they raise the marvel to its height and make the Savior’s power most conspicuous, by their own words indicating the multitude that only now was to be filled, and the strength of their unbelief is converted into good testimony towards Christ. For in that they confessed that such a large amount of money would not be sufficient to provide the crowds even a slight enjoyment, they, by this very thing, crown<sup>71</sup> the ineffable might of the feast-giver, who when there was nothing there (for, as Andrew says, *what were the lad’s supplies among so many?*) surpassed in extreme richness his works of love for the multitude.

In the all-wise Moses too,<sup>72</sup> in the wilderness, we will find this kind of littleness of faith. For the people of Israel were weeping, and being excited to foul desire for the tables of Egypt, were picturing to themselves unclean dishes of flesh and inclining to a most inordinate pleasure in onions and garlic and similar coarse things; and, disregarding the divine good things, they were attacking Moses, their mediator and leader. But God was not ignorant of what the multitude were eagerly groaning for, and promised to give them flesh. But since the generous promise was made in the wilderness and appeared hard to accomplish according to human understanding, Moses came to him crying out, *The people among whom I am are six hundred thousand footmen, and you said, I will give them flesh to eat, and they shall eat a whole month. Shall sheep and oxen be slain for them, and shall it suffice them?*<sup>73</sup> And what did God say to this? *Will the Lord’s hand not be fully sufficient?*<sup>74</sup> For what is God unable to do?

Therefore one may well say to the words of Philip and Andrew also, *Will the Lord’s hand not be fully sufficient?* And taking the nature of the incident as an example, let us also hold that littleness of faith is the worst of sicknesses and surpasses all evil, and if God works, or promises to accomplish, let be it received in simple faith, with full certitude; and let not the deity be accused, based on our in-

ability to conceive how what is beyond us shall happen, by reason of our own powerlessness to do something. For it proper that he who is good and soberminded and has sound reason should consider also this in his mind: how the bodily eye too surely sees not as far as one would like, but as far as it can and as the limit of our nature permits. For it cannot distinguish the things that are situated at too great a height, even if it imagines them, snatching with difficulty even the slightest view of them. Consider the mind of man in this way too; it attains and stretches forth as far as the bounds given it by its maker, even if it is wholly purified; for it will see none of those things that are beyond, but will, even against its will, give place to the things that are above nature, being completely unable to grasp them. That which is above us is received by faith then, and not by investigation; and as he who so believes is admired, so he who falls into the contrary is by no means free from blame. And the Savior himself will testify to this, saying, *He who believes on the Son is not condemned; but he who does not believe is condemned already.*<sup>75</sup>

Now having once taken up the discourse upon the duty of not mistrusting God, come, again gathering together what is from the sacred writings, let us place it in our midst and, for our readers’ profit, put the spotlight on the punishment of unbelief. Accordingly I will again turn to Moses the revealer of sacred things. He was once commanded, when the people were oppressed with intolerable thirst in the wilderness, to take Aaron, and strike the rock with his rod, that it might gush forth fountains of water. But, not completely believing the words of him who commanded him, but being fainthearted by reason of human nature, he said, *“Hear me, you disobedient ones; must we bring you water out of this rock?”* And Moses lifted up his hand and struck the rock with his rod twice; and much water came forth. And the Lord said to Moses and Aaron, *“Because you have not believed me to sanctify me before the children of Israel, therefore you will not bring this congregation into the land which I have given them.”*<sup>76</sup> From this, is it not clear to every one how bitter are the wages of unbelief?

And if Moses, so great as he was, was rebuked, whom shall God spare — upon whom will he who is, then, no respecter of persons, not inflict his wrath for their unbelief, since he would not spare even that Moses to whom he had said, *I know you above all, and you have found favor with me.*<sup>77</sup>

*Then Jesus said, “Make the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand.* (John 6:10)

The Savior practiced his accustomed gentleness, and he takes away the sharpness of his reproaches. For he does not rebuke his disciples sharply, even though they were in deep sleep as regards their faintheartedness and littleness of faith in him; but rather he leads them by his deeds to the apprehension of the things which they do not as yet believe. For the words *Make the people sit down* have no slight force, and they all but show Jesus saying something like, O slow to understand my power, and to perceive who it is that speaks: *Make the people sit down*, that you may see them filled with the nothing that lies before you and marvel. *Make the people sit down.* For it is what is lacking to them. For not even two hundred denarii would have been able to procure for the crowds that which is life-giving; but the shortage of what human beings need to enable them to stay alive, my power — which calls everything into being and creates out of things that are not — will obtain. And did not Elijah<sup>78</sup> the Prophet render the widow’s cruse of oil to be not wanting, and the barrel a source of food unending? And will not he who gave him that power be able to multiply nothing, and in a word to make any mere chance supply into a fountain of his ineffable bounty and a source and root of unexpected grace?

It is not hard to believe that such things may have been Christ’s thoughts, reflected in what he said. Profitably the blessed evangelist mentions that *there was much grass in the place*, showing that the place was fit for the men<sup>79</sup> to sit down in. But notice how, while the multitude of those

71. Reading *katastephousi* for *katastephousi*.

72. I.e. in Moses’ book, the Pentateuch.

73. Num 11:21-22.

74. Num 11:23.

75. John 3:18.

76. Num. 20:10-12.

77. Exod. 33:12.

78. Gk. Elias.

79. men: the Greek word for men here refers specifically to males.

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## St. Cyril on John's Gospel

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fed was mixed, and women were there with their children, he<sup>80</sup> numbered the men only,<sup>81</sup> following I suppose the custom of the law. For God commanded the hierophant Moses, saying, *Take the sum of all the congregation of the sons of Israel according to their kindreds, according to the houses of their fathers' families, according to their number by their names, according to their heads: every male from twenty years old and upwards.*<sup>82</sup> The prophet did as he was commanded and collected a great list of names, and is seen to have completely disregarded females and those of childhood age, and enrolls the multitude that are of full age. For in the book of God too all that is manly and vigorous is honorable, and not what is childish in understanding as regards good things. Therefore in this he honored also the custom of the law, and again he forms a certain spiritual principle. For if we look to the whole mind of the passage before us, shall we not with reason say that Christ rightly turns away from and leaves the violent and vainglorious people of the Jews, but very graciously receives those who come to him, and fattens them with heavenly food, reaching out to them spiritual bread which *strengthens man's heart?*<sup>83</sup> For he does not feed them sadly, but joyously and freely and with much enjoyment in piety. For the reclining of the multitudes on *the grass* signifies this, so that now too it is fitting that each one who has been deemed worthy of such grace should say that, in the Psalms, *The Lord tends me as a shepherd, and I shall lack nothing. In a place of green grass, there he has made me dwell*<sup>84</sup> For in much enjoyment and delight through the gifts of the Spirit, is the mind of the saints fed, as it is said in the Song of Songs: *Eat and drink and be inebriated, O neighbors.*<sup>85</sup> But while there were many and they were sitting down in a mixed group, as we said before, he mentioned only the men, passing over in silence the women and children profitably, for mystical vision.<sup>86</sup> For he teaches us as with an illustration, that a more suitable and special food will be

supplied by the Savior to those who come to manhood, in what is good, that is, and not to those who are made effeminate in a state<sup>87</sup> that is not good, nor yet to those who are infantile in understanding, resulting their being unable to understand any of the things indispensable for knowledge.

*Jesus therefore took the loaves, and when he had given thanks he distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted. (John 6:11)*

He gives thanks, as an example to us and a pattern of the piety which ought to be in us; and again, attributes as man the power of the miracle to the divine nature. For this was his custom, both helping by an example of piety, as we have said, those to whom he was manifested as a teacher of what is most excellent, and economically<sup>88</sup> concealing still his divine dignity till the time of his passion should be at hand; for it was his earnest care that it should be urged by *the ruler of this world.*<sup>89</sup> For this reason, he elsewhere too, as a human being, uses words suitable for human beings, and again heals the understanding of his hearers, sometimes very skillfully enticing them, as in the words, *Father, I thank you that you have heard me.*<sup>90</sup> Do you see how these words are suited to a human being, and able to trouble the understanding of the more simple? But when, as a human, he says this, he then again immediately expounds the manner of the economy and the purpose of his wish to escape notice, administering most excellently, and edifying the palsied mind of the more simple. For *I know (he says) that you always hear me.*<sup>91</sup> Why then do you speak these things? *Because of the people who are standing by I said this, that they may believe (he says) that you sent me.*<sup>92</sup> By this, is it not then manifest that he sometimes speaks more lowly than he really is, with a view to helping us in many different ways, and to fulfilling, as was befitting for him, the hidden economy with flesh?<sup>93</sup> As therefore in that

passage, *I thank you* is taken economically, so here too; *He blessed* is understood of the bread.<sup>94</sup>

But we must observe that instead of *gave thanks*, Matthew has said, *blessed*, but the saints' versions are not discordant in any way. For Paul will show that they are both one, saying that *For every food of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer.*<sup>95</sup> But that which is sanctified through the prayer of entreaty, which we are always accustomed to make over the table, is surely blessed.

But since it is fitting that nothing profitable be left uninvestigated by us, come, let us say a little of *the five loaves* which the *lad* had and of *the two small fish*; the very species, and the numbers besides, are in labor with mystery. For why, some more studious person will say, were not the loaves rather five, and the fishes three? Why not five, and the fishes four? What occasion was there at all for recounting the number found, and why did he not rather say more simply and unqualifiedly, that the innumerable multitude of those who followed him were fed from the few provisions found? But the fact that the blessed evangelist very diligently reported about these things too, surely gives us something to think about, which we need to search into.

So he says that the *loaves* are *five*, and they are of *barley*, and the *fish two*, and with these Christ feeds those who love him. And I think (and let the lover of wisdom look out for something better) that by the five barley loaves are signified the fivefold book of the all-wise Moses, that is, the whole law, bringing in, as it were, coarser food, that [which comes] by the letter and history. For this is what the barley hints at. But by the *small fish* is signified the food obtained through the fishermen, that is, the tenderer writings of the Savior's disciples; and these two, he says,

93. economy with flesh: the plan of salvation through becoming flesh, the incarnation.

94. Pusey places in brackets the last few words beginning with *He blessed*. He notes that as the text now stands they form part of the present sentence, but comments, "the words seem as if they were a marginal explanation of the next clause . . . The explanation given by S. Cyril in this next clause would seem to be, that what is sanctified (as S. Paul says) by prayer is blessed, and that in prayer thanksgiving is included, so that when our Lord gave thanks, the thanksgiving was itself a blessing of the bread."

95. Cf. 1 Tim. 4:4-5. St. Cyril reads "food," while the known mss. of St. Paul read "creature."

86. tw thewremati.

87. state: AT: habit, condition.

88. oikonomikws. providentially; by way of an accommodation to the divine plan (economy) of salvation, i.e., the incarnation.

89. John 14:30.

90. John 11:41.

91. John 11:42.

92. John 11:42.

80. he: St. John, the author of the gospel.

81. See 2nd to last note.

82. Num. 1:2,3.

83. Psa. 103(104):15.

84. Psa. 22(23):1-2.

85. Cf. Song 5:1.

the apostolic and evangelic preaching,<sup>96</sup> shine forth among us.<sup>97</sup> And both of these are the catches<sup>98</sup> and spiritual writings of the fishermen. The Savior therefore mingling the new with the old, by the law and the teachings of the New Testament nourishes the souls of those who believe on him, unto life, plainly eternal life. I suppose it is plain and clear that the disciples were of fishermen, and though all were not so, yet since there are some of such among them, our argument will not recede from truth in what has been said.

*When they were filled, he said to his disciples, "Gather up the fragments that remain, so that nothing is lost." Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten. (John 6:12-13)*

To some, Christ may seem to have commanded his disciples to gather the remainders together in order to spare them. But I think everyone will properly understand that Christ would not endure to descend to such littleness; and why do I say Christ? Not even one of us would do so; for what remnant would be expected from *five barley loaves*? But the saying has great consideration,<sup>99</sup> and makes the miracle evident to the hearers. For so great is the efficacy of divine authority in this matter, that not only was so great a multitude sated from *five barley loaves and two small fish*, but *twelve baskets* full of fragments were gathered besides. Moreover the miracle drove away, as is likely, another suspicion, and by the finding of the fragments confirmed the belief that there really and truly had been an abundance of food, and not rather the appearance of a vision deceiving the eye, both of the feasters and of those ministering to them. But even greater and more noteworthy, and of immense profit to us, is this: consider how, by this miracle, he makes us most zealous in our desire to practice hospitality very gladly, all but shouting aloud to us by what was done, that the things that are from God shall not fail him who is gener-

ous and rejoices in the habit of neighborly love and who readily fulfills what is written, *Break your bread to the hungry*.<sup>100</sup> For we find that at the beginning, the disciples were hampered by reluctance about this, but seeing they were so minded, the Savior gave them a rich gathering from the fragments, and by this teaches us too, that we, on expending a little for the glory of God, shall receive richer grace according to Christ's saying, *Good measure, pressed down, shaken together, and running over will they give into your bosom*.<sup>101</sup> So we must not be hesitant with regard to the communion of love for the brethren, but rather progress towards good boldness, and put away from us as far as possible the cowardice and fear that dispose us to inhospitality, and being confirmed in hope through faith in the power of God to multiply little things too, let us open our bowels to the needy, according to the regulation of the law, for he says, *You shall surely open your bowels to your needy brother within you*.<sup>102</sup> For when will you be found merciful, if you remain harsh in this life? When will you fulfill the commandment, if you permit the time of being able to do it to slip by in idleness? Remember the Psalmist saying, *For in death there is no one who remembers you; and who will give you thanks in Hades*?<sup>103</sup> For what fruit is there still of the dead, or how shall one of those who have gone down into the grave remember God by fulfilling his commandments? For *God closed upon him*,<sup>104</sup> as it is written. For this reason too did the most wise Paul instruct us, writing to certain persons, *While we have opportunity, let us do good to all*.<sup>105</sup>

And these things shall be said for profit from the narrative. But since we taking what has been said in a spiritual sense (for so we should, and not otherwise) we said that by the *five barley loaves* the book of Moses was hinted at, and by the *two small fish*, the wise writings of the holy apostles; in the gathering together of the fragments as well, I suppose we ought to perceive some mystical and spiritual conception, agreeing with the order of the account.

100. Isa. 58:7.

101. Luke 6:38.

102. Cf. Deut. 15:11. Bowels (Gk. ta splygchna) in biblical language signifies depths of compassion. Among several differences between St. Cyril's text of this verse and the Lxx and Hebrew text, is that where Cyril reads bowels, the latter both read hands.

103. Psa. 6:5.

104. Job 3:23.

105. Gal. 6:10.

The Savior, then, commanded the multitudes to sit down, and having blessed the bread and the fishes, he distributed them, through the ministry of the disciples, of course; but when those who had eaten were miraculously filled, he commands them to gather together the fragments, and *twelve baskets* are filled — one, as it seems, for each of the disciples, for they too were as many. So what are we to understand from this, save surely and truly this: that for those who believe on him, Christ is the leader of the banquet, and nourishes those who come to him with divine and heavenly food — plainly, doctrines of the law and prophets, of the gospels and of the epistles.<sup>106</sup> But he himself is not altogether seen as effecting these things by himself, but the disciples minister to us the grace from above (for as it is written, it is not they *who speak, but the Spirit of the Father who speaks* in them).<sup>107</sup> Yet their labor in this shall not be without reward to the holy apostles. For having dispensed to us the spiritual food, and ministered the good things that are from our Savior, they will receive richest recompense and obtain the fullest grace of the munificence from God. For this and nothing else, I think, is the meaning of the gathering together of a basketful by each at the commandment of Christ, after their toils and the service expended upon the feasters. But after them, there is no doubt that the things signified in figure, will pass also to the rulers of the holy Churches.

*Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world." (John 6:14)*

They admire the sign, who know how to approve things befitting God, and regulate themselves by human reason rather than being diseased with the thoughtlessness befitting beasts, as were the blasphemous Jews — who, when they should have profited by the conspicuousness of the things wrought, lost even the power of right judgment. For they considered that Jesus should now also be stoned, because he so often appeared as a worker of miracles. Therefore those who are

106. doctrines . . . apostles: mathemasi, nomikois te kai prophetikois, evangelikois te kai apostolikois. Another reading is: ". . . of the law and prophets, evangelic and apostolic."

107. Matt. 10:20.

*Continued on the next page*

96. A reference to the epistles and the gospels, which make up all the books of the New Testament except Revelation. In Orthodox liturgical use, the epistles and gospels are bound in two books called the Gospel and the Apostle, respectively.

97. A seeming reference to the words, "five barley loaves and two small fish, but what are they among so many?"

98. eurementa, more literally "findings"; perhaps "discoveries."

99. oikononiam.

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amazed, being soberly persuaded by this one great miracle that this was surely he whose coming *into the world* as a *Prophet* was foretold, are assuredly superior to the folly of those men, and not in any small degree.

But observe from this how great a difference appears, I mean, between the race of Israel, and those situated out of Judaea. For the one, although they were spectators of many things, and those not unworthy of admiration, are not only hard of heart and inhuman, but also desire unjustly to slay him who was zealous to save them, driving him with their wild folly from their city and country; while those who dwelt away from Jerusalem and hence signify the race of foreigners, glorify him for one miracle alone, and nobly determine that their conceptions of him should be received with faith unhesitatingly. From all these things was Israel shown to be self-condemned and itself choosing its final just rejection, and that it was the Gentiles' due to obtain presently their share of mercy from above and love through Christ.

*Therefore when Jesus perceived that they were about to come and take him by force to make him king, he departed again to the mountain by himself alone.* (John 6:15)

One would give most praiseworthy judgment, and very rightly so, to those who had been easily brought by the great miracle to believe, that it was indeed fitting that their very choicest should be Christ's, and their highest offered to him as an honor. For what else but that does their desire *to choose him as king* signify to us? But among other things one may admire this also: for Christ is made an example for us of contempt of glory, in that he flees from those who desire to give him due honor, and refuses a kingdom, that highest earthly prize, although to him it was in truth no object of envy, in that with the Father, he reigns over all things; yet also to those who look for the hope to come, he gives to understand that worldly greatness is little to them, and that in this life, that is, in the world, it is not good to accept honors, even if they desert [them], that they may ascend up to the honor that is from God. For it is truly unseemly that

those who are pressing on to the divine grace and thirsting for everlasting glory, should wish to shine in these things.

We must then eschew the love of glory, the sister and neighbor of arrogance, and not far distant from its borders. And let us eschew as hurtful, illustrious honor in this present life; let us rather seek for a holy lowliness, giving way to one another as the blessed Paul too admonishes saying, *Let this mind be in each of you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, he humbled himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted him and given him the name which is above every name.*<sup>108</sup> Do you see how his voluntary abasement has a glorious consummation, and his lowly-mindedness shows itself a root of many good things for us? For the Only-Begotten, being in the form of the God and Father, has humbled himself, becoming a man<sup>109</sup> for our sakes; but even though he appeared in this life with flesh, yet he did not remain, for he hurries back to his original dignity and to the glory befitting God, even though he became man. One may suppose it will be this same way in the case of us too. For when we bring ourselves down from the empty heights of the present life and seek humble things, then will we surely receive in return the glory from above and be lifted up to be gods by grace, according to the likeness, receiving to be called children of God, with reference to him who is truly and by nature Son. And that I may say something akin to the subject before us, let us refuse earthly excellency, the mother of all honor, if it offers itself, if we have in mind heavenly things and are living for things above rather than those on earth.

But our word is not without a share of spiritual, mystic insight for us; we will therefore repeat, summing up the whole force of the preceding and again going through the account before us from the beginning. For in this way it will become clear to us what is about to be said, espe-

cially as the blessed evangelist has added — as though hinting at something necessary and not to be rejected — that he *withdrew to the mountain by himself alone*. Therefore, rejecting the Jews' inhumanity, Christ began to depart from Jerusalem, which plainly is, *I have forsaken mine house, I have left my heritage.*<sup>110</sup> When he had crossed the *sea of Tiberias*, and was very far removed from their folly, he goes up on a mountain together with his disciples.<sup>111</sup> This we said signified the nature of the way to him for the Jews, which is as though impassable and impracticable, and Christ's withdrawal from them in anger at his Passion for a season, that is, the fit time, and that Christ will be manifest, together with his disciples, when he departs from Judaea and goes to the Gentiles, transferring his grace to them. From the mountain he looked on those who followed him, and moreover took thought for their food. And again we said this signified, just as in a model, the supervision from above which is due to the saints according to, *The eyes of the Lord are upon the righteous,*<sup>112</sup> and that Christ is not without thought for those who fear him.

Next, many people were miraculously fed with the *five loaves and two small fish*; these we defined that they should be understood to be the writings of the old and new saints, set by the apostles before those who love Christ; moreover, that the choir of the disciples will receive from God the rich fruit of their ministry towards us, and after them, the overseers of the holy churches of God; for the type was with a view to all, in them, in the beginning.

Next the spectators marvel at the miracles, and plan to *take Jesus by force for king*. Understanding this, he *departs alone to the mountain by himself*, as it is written; for when Christ was marveled at by the Gentiles as miracle worker and God, when all enrolled him as their king and Lord, then was he received up alone into heaven, no one at all following him there. For he, the firstfruits of the dead, has gone up *alone into the great and truer mountain*, according to what was said through the Psalmist: *Who shall go up to the mountain of the Lord, and who shall*

110. Jer. 12:7.

111. John 6:3.

112. Psa. 33(34):15.

108. Phil. 2:5-9.

109. anthropos, a man, a human.

*Continued on page 79*

## All in the Diocesan Family

### Frackville

#### Holy Ascension Church

We presented our pastor-emeritus, Archpriest Paul Ropitsky, with a jeweled cross in honor of his 40th anniversary of ordination to the holy priesthood. The presentation was made at the Divine Liturgy on Sunday, May 30.



Fr. Paul & Matushka Lubov with cross



Fr. Barnabas leads faithful in prayers at cemetery



Fr. Dan and the faithful enjoy Family Night

### Harrisburg

#### Christ the Saviour Church

Members of the Harrisburg FOCA attended the basketball tournament held this past May in Minneapolis. Parishioners of Christ the Saviour recently held a "Family Night" with activities for all ages. A \$1,000 scholarship, the combined gift of Mr. & Mrs. Andrew Fedetz and Mr. Eli Mioff, was given to Matthew Pylypciw for his outstanding academic achievements.



Fr. Daniel and Matushka Theodora with gramota



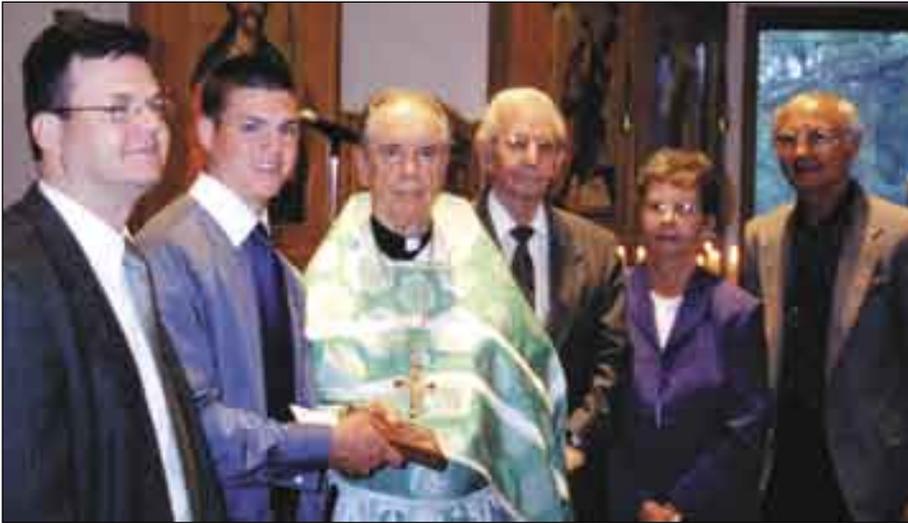
Harrisburg's basketball team

Fr. Daniel and Matushka Theodora Rassetar were recently presented with a gramota for their many years of dedicated service to the OCA and particularly their long involvement with Orthodoxy in the Harrisburg area. The award was signed by both His Beatitude, Metropolitan Herman and His Grace, Bishop Tikhon, and was

presented by Fr. Neal Carrigan.

**Baptisms:** Thomas Essis Royer, May 22; Olivia Grace Drozd, June 11; Ana Elena Sandu, June 18.

**Marriages:** Jaimie Nina Walker and Jacob Toroney, July 23; Jennifer Lynn Schmid and Vincent Joseph Carson, July 24.



Matthew Pylypciw is presented with his scholarship



Parishioners in McAdoo enjoy fellowship



Faithful gather on patronal feast in Mechanicsburg

**Lykens**

**Holy Ascension Church**

A dinner was held after liturgy on June 12, to honor longtime parishioner John H. Coles upon his retirement from Lebanon High School. Fr. Michael Evans offered prayers on John's behalf and joined the faithful at Kevin's Place for the dinner.



Fr. Michael with the Coles

**McAdoo**

**Holy Trinity Church**

Parishioners of Holy Trinity held a fellowship picnic for members and family this summer.

Father Walter Smith completed a series of presentations at St. Mary's Ukrainian Orthodox Church, Allentown, Pa. The talks, on the topic of the origins and development of the Orthodox icon and on the "Western Captivity" of the icon from the 18th to 20th centuries, were given in February and August.

**Mechanicsburg**

**Holy Apostles Mission**

The new mission parish in Mechanicsburg is off and running with the assignment of Fr. Timothy Hojnicky as our pastor. Services are held in the United Methodist Mission Central in Mechanicsburg. June 30 was our patronal feast day and a Divine Liturgy was celebrated. Fr. Neal Carrigan joined Fr. Timothy in celebrating Fr. Timothy's first liturgy at the mission on Sunday, June 19. Fr. Timothy was joined by Fr. George Hill on July 10 as the first baptism in the new mission was performed.

**Baptism:** Aidan Thomas, son of Dana & Thomas Diehl, July 10.



Fr. Timothy with Fr. Neal on Pentecost, June 19

**Minersville  
SS. Peter and Paul Church**

Anna Wyslutsky celebrated her 80th birthday June 15 with a surprise party given for her at the church by her family

**Mount Carmel  
St. Michael's Church**

Earlier this year Emily Francis Geist, the great-granddaughter of Fr. & Matushka Claude Vinyard, was baptized at St. Michael's in Mount Carmel. The proud parents are Gregory & Claudia Geist. The godparents are Stephen Turner and Alexandra Rebuck. Fr. Michael joined the family of parishioner Michael Dub as Michael celebrated his 90th birthday in Ashland, Pa.



Fathers Timothy and George with newly-baptized Aidan



Anna Wyslutsky and family



Fr. Michael with the Diehls



Fr. Michael and four generations of the Vinyard family

## All in the Diocesan Family



Justin Deshazo & family after his baptism



Parishioners enjoy Fr. David's cooking



Mary Oselinsky at 100 years of age



Dr. Eli Stavisky is presented his award by Dr. Nicholas Saccone

**Baptisms:** Emily Francis, daughter of Gregory and Claudia Geist, Jan. 15; Justin, son of Lindsey and Diane Deshazo, July 2.

**Marriage:** Gregory Diehl and Jessica To-cavage, June 4.

### Old Forge

#### St. Michael's Church

Members of St. Michael's gathered for what has become a new parish tradition on the Friday after Pentecost. Everyone gathers at the rectory for a cookout hosted by their rector, Fr. David Mahaffey, who also serves as chef for the occasion. This year's even included a special "thank you" for one of the longest serving altar boys, Nicholas Elko, who graduated from high school this year.

In August, members of the family of Mary Oselinsky gathered at her residence in Waymart to celebrate her hundredth birthday. Mary is the mother of Archpriest Dimitri Oselinsky. Many relatives from near and far joined Mary and offered their prayers for her continued good health.

Dr. Eli Stavisky, an outstanding parishioner at St. Michael's, was recently honored with one of the top awards in the medical-dental profession. Dr. Eli was the recipient of the prestigious Pennsylvania Dental Association Annual Award for 2004. Over his long career in dentistry, he has been the recipient of some of its highest honors, including: Outstanding Achievement Award for Lycoming College; Pennsylvania Dental Association Special Public Service Award in 1996; the Temple School of Dentistry Board of Visitors' Founders Award in 2002; and he was inducted into their Gallery of Success. He has been awarded Fellowships in the ICC, PFA and ACD. In addition to his practice in Scranton, Dr. Stavisky serves on the Pennsylvania State Board of Dentistry, has served as its chairman for a record ten years and is an examiner on the State Boards for Dentistry, and teaches a course in ethics at the Temple University School of Dentistry.

**Marriages:** Michael Peregrim, Jr. and Tara Klach, July 30; Michael Dmuchoski and Alexandra Wood, Sept. 3.

**Baptism:** Nikolai John, son of Benjamin and Tamara Williams, Sept. 4.

**Olyphant  
All Saints Church**

**Baptism:** Jayden Ann, daughter of Tom & Edie Evans.



Jayden Ann Evans and parents

**Shillington  
St. Herman of Alaska Church**

After over 20 years of pastoral service to the faithful of St. Herman's, Fr. John Onofrey was honored with a surprise luncheon in his honor. It was held on Sunday, June 26 after the liturgy, and was well attended. The parish held an outing with the Reading Phillies that has become an annual event, as has the parish picnic in September.

**Baptism:** Zachary Russel, son of Ryan and Traci Weinstein, July 16.

**Marriage:** Katherine Yurick and Richard Wentling, July 30.



Zachary and his sponsors, Gary Tatarka and Kathryn Weinstein



Sophie Karnick of blessed memory

**South Canaan  
St. Tikhon's Monastery Church**

In the same year that the Monastery of St. Tikhon of Zadonsk, the first Orthodox monastic community to be founded in North America, marks its centennial anniversary, one of the monastery church's longtime parishioners marked her 100th birthday.

Mrs. Sophie Karnick, a resident of South Canaan, recently celebrated her century of life with her family and friends. Presently the eldest member of St. Tikhon's parish, Mrs. Karnick was born in May of 1905, the same year the monastery was established by then Archbishop of America Tikhon (now known as Saint Patriarch Tikhon) and Hieromonk (later

Archbishop) Arseny.

Mrs. Karnick's son Peter hosted the festivities for his mother's birthday. Mr. Karnick and his family are also members of St. Tikhon's Monastery Church. Until her age limited her activities, Sophie faithful attended divine services and was very actively involved in the parish community.

(Editor's note: Sophie Karnick reposed in the Lord while *Alive in Christ* was going to press. May her memory be eternal!)

**Wilkes-Barre  
Holy Trinity Church**

A scholarship was awarded to a parishioner of Holy Trinity who recently graduated from high school. Jason Stankiewicz was awarded the Mary Banko Service Scholarship for 2005. Jason, the son of Jerry and Donna Stankiewicz, is a graduate of Coughlin High School where he was valedictorian and senior class president. Mary Banko's family established the scholarship in her honor. Fr. David Shewczyk presented Jason with the scholarship at a ceremony at Holy Trinity Church.

**Williamsport  
Holy Cross Church**

Vacation Bible School was held at Williamsport the week of August 8 for the youth of Holy Cross Church. This year's theme was "Signs." On June 17-18, a team from Holy Cross participated



Jason Stankiewicz and his scholarship and supporters

## All in the Diocesan Family



Vacation Bible School participants



Sean, Hayln, Aislinn, Clarissa and Ethan Alexander, with sponsors

**F**or when will you be found merciful, if you remain harsh in this life? When will you fulfill the commandment, if you permit the time of being able to do it to slip by in idleness?

—St Cyril of Alexandria



Metropolitan Herman and Fr. Timothy

in the American Cancer Society's Relay for Life at Williamsport High School. Thanks to the fund-raising efforts of the parishioners, the team raised \$1,000 for the cancer society.

New gold-leafed crosses were blessed by Fr. Daniel on August 28 and were installed on the church edifice on Sept. 15. Two days later, the Sean Alexander family was received into the Orthodox faith at Holy Cross Church.

**Chrismation:** Sean, Haylin, Clarissa and Ethan Alexander, Sept. 17.



New crosses are mounted at Holy Cross Church

### Wilmington, Del. St. Michael's Church

His Beatitude Metropolitan Herman ordained a son of St. Michael's Parish to the holy priesthood at the church in January. Fr. Timothy Hojnicky is now assigned to the Holy Apostles Mission Parish in Mechanicsburg.

**Wrightstown  
St. Mark's Church**

A Special Attendance Award was presented to two outstanding young members of St. Mark's Church. Recognition was

given to Anna Yates and Katernia Moser for their record attendance at all church school activities. A founding member of St. Mark's Church celebrated his 80th

birthday in April.

**Baptism:** Sean (Isaac) Chappe, April 23.

**Chrismation:** Joyce Marie Beer, April 23.



Attendance award recipients with their teachers



Newly illumined Sean Isaac and Joyce Marie with sponsors

**"From the Diary of a Missionary"**

*Fr Arseny, the co-founder of St. Tikhon's Monastery received a letter on Aug. 1, 1905, the day after the first Divine Liturgy on the site of the future monastery church. He wrote:*

"August 1. The mother's blessing. Today I have received a letter from my elderly parent, which contains a few warm words related to the undertaking that was bestowed upon me and imbues the very essence of my soul. "Let the Lord God bless you for the worthy and holy undertaking (organizing the holy cloister and the orphanage). I rejoice and I am in tears from this joy, that the Lord has called you to this endeavor, although I grieve the separation from you. I hope that once you complete this undertaking you will come to see me. And I will be asking the Lord to keep me alive until that time."

**St. Cyril on John's Gospel**

*Continued from page 72*

*stand in his holy place? He who is innocent in his hands and pure in his heart.<sup>113</sup>*

For such a one shall follow Christ, and shall go up into the spiritual mountain also at the time of the kingdom of the heavens. But he has withdrawn into the mountain, that is, has gone up into heaven, not refusing to reign over those who believed on him, but delaying the time of his more manifest kingdom until his return to us from above, when he shall descend in the glory of the Father, no longer known to be truly and by nature Lord by miracles as before, but by divinely-befitting glory being confessed that he is undoubtedly king.

Accordingly (for I will repeat it briefly, condensing many words) when through signs<sup>114</sup> he was believed on and acknowledged to be God, after he has gone away from the Jewish people, then do all press forward to receive him for their king, but he ascends into heaven alone, reserving for its proper time the more open mani-

113. Psa. 23(24):3,4.

114. semeion: signs, miracles.

festation of his kingdom.

*To be continued.*

Based on the Pusey translation, with re-

## Wilkes-Barre Deanery Youth Day

This summer the Wilkes-Barre Deanery, in cooperation with the Anthracite District FOCA and the diocesan DCE, held a Youth Day with the Red Barons. Parishioners from all over the deanery gathered for a tailgate picnic outside of Lackawanna Stadium before the Scranton/Wilkes-Barre Red Barons Baseball Game on July 31. As an added feature this year, one lucky child was chosen to throw out the ceremonial first pitch. The honor went to "A.J." Mihaly. Before the start of the game, the National Anthem was sung by the Wyoming Valley Orthodox Choir under the direction of Reader David Kessler of Holy Resurrection Cathedral. Fr. Joseph Martin handled the food preparation, and tickets and



Reader David Kessler directs the National Anthem

reservations were organized by the co-chairmen of the event, Frs. David Mahaffey and John Russin.



"Pitcher" for the Red Barons



Participants at Orthodox Youth Day at Lackawanna Stadium

### Altar Boy Outing

An annual event in the Wilkes-Barre Deanery is the altar boy picnic for altar boys from the churches of the Wilkes-Barre Deanery. The day begins with a highly competitive round of miniature golf at Fawnwood. Then it's off to Havrilak's Grove for hot dogs, hamburgers and other picnic favorites. The affair is sponsored by the clergy of the Wilkes-Barre Deanery under the direction of the dean, Archbishop Vladimir Fetcho.



Clergy and altar boys of the Wilkes-Barre Deanery







