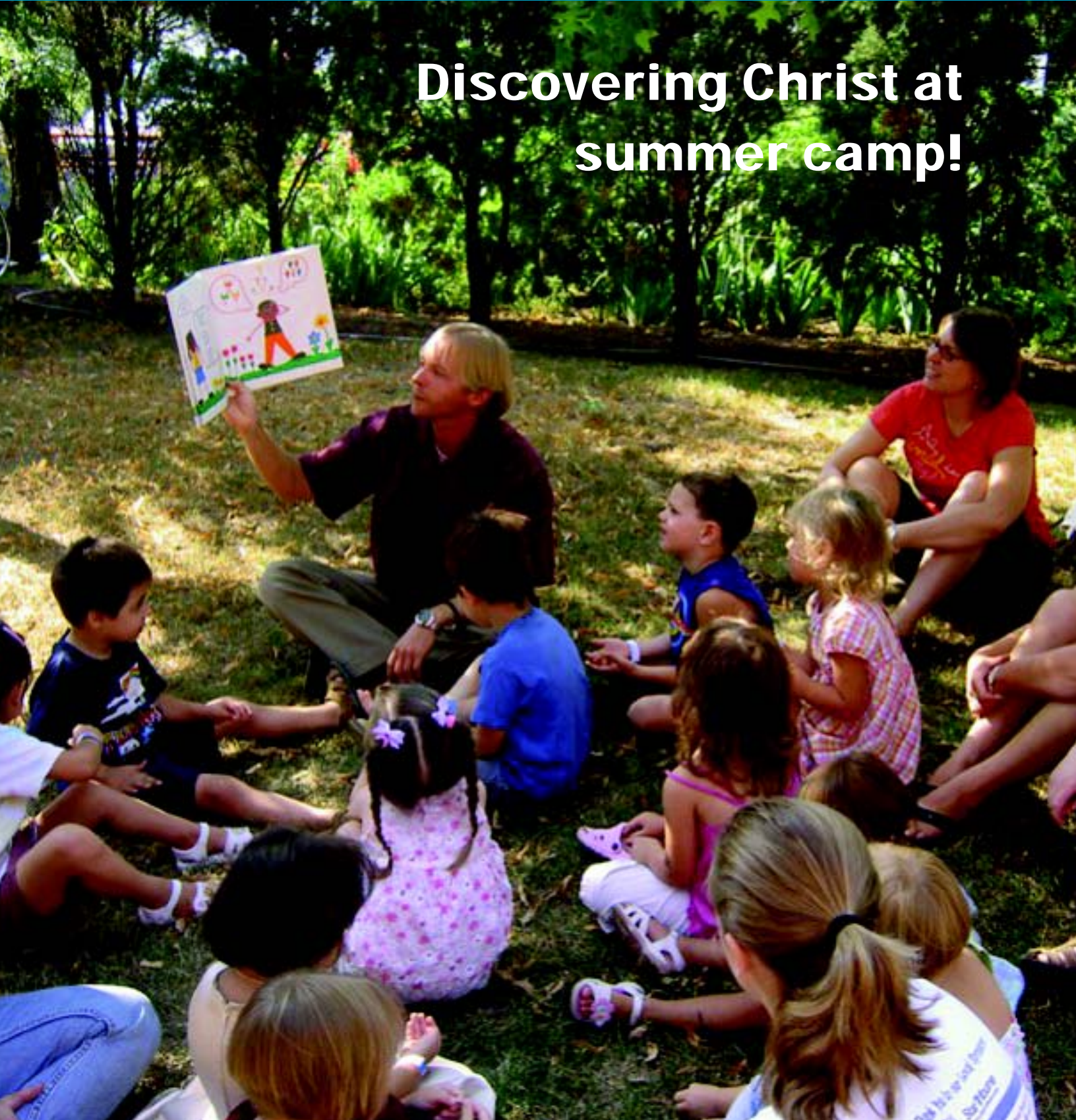


The Orthodox Church

VOLUME 43/NUMBER 4 ■ FALL 2007 ■ THE ORTHODOX CHURCH IN AMERICA ■ www.oca.org

**Discovering Christ at
summer camp!**



Official

No. 479 ■ JUNE 2007

■ EPISCOPAL CHANGES

[YONCHEV], **Archbishop Kyrill** of Pittsburgh, Western PA, and the Bulgarian Diocese, fell asleep in the Lord on June 17, 2007. *May his memory be eternal!*
[SWAIKO], **Metropolitan Herman** is appointed locum tenens of the Bulgarian Diocese and the Diocese of Western Pennsylvania. All his other duties remain the same/ June 17, 2007.

■ ORDINATIONS

AIRINEI, Mircea was ordained to the Holy Diaconate by Archbishop Nathaniel of Detroit and the Romanian Episcopate on behalf of Metropolitan Herman at St. Joseph of Maramures Church, Hazelton, PA. He is under the omophorion of Metropolitan Herman/ May 13, 2007.

PACURAR, Ovidiu was ordained to the Holy Diaconate by Bishop Irineu of Dearborn Heights on behalf of Archbishop Nathaniel of Detroit and the Romanian Episcopate at Holy Trinity Church, Miramar, FL. He is under the omophorion of Archbishop Nathaniel and attached to the Romanian Episcopate/ November 5, 2006.

POWELL, Ambrose [Charles L.] was ordained to the Holy Diaconate by Bishop Nikon of Boston, New England and the Albanian Archdiocese at Holy Resurrection Church, Claremont, NH. He is under the omophorion of Bishop Nikon and attached to the Diocese of New England/ June 3, 2007.

SIZEMORE, Deacon James was ordained to the Holy Priesthood by Archbishop Job of Chicago and the Midwest at St. Gregory of Nyssa Church, Columbus, OH. He is under the omophorion of Archbishop Job and attached to the Diocese of the Midwest/ June 2, 2007.

■ ASSIGNMENTS

AIRINEI, Deacon Mircea is attached to St. Tikhon of Zadonsk Monastery Church, St. Tikhon Seminary, South Canaan, PA/ May 13, 2007.

EDWARDS, The V. Rev. Thomas, who was retired and attached to St. Nicholas Church, Bethlehem, PA, is returned to active duty. He is released from attachment at St. Nicholas Church, Bethlehem, PA, and from the Diocese of Eastern PA; transferred to the Diocese of Washington and New York; and assigned rector of St. Gregory Palamas Church, Glen Gardner, NJ/ July 1, 2007.

GARKLAVS, The V. Rev. Alexander is released from duties at Holy Trinity Church, East Meadow, NY; as dean of the New York City Deanery; from the Diocese of Washington and New York; and placed under the omophorion of Metropolitan Herman. In addition to his duties as chancellor of the Orthodox Church in America, he is assigned rector of St. Sergius of Radonezh Chapel, Oyster Bay Cove, NY/ July 1, 2007.

LAZOR, The V. Rev. Paul is released from duties as associate dean for student affairs and from duties at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY, and granted retirement/ June 30, 2007.

PACURAR, Deacon Ovidiu is assigned to Holy Trinity Church, Miramar, FL/ November 5, 2006.

POWELL, Deacon Ambrose [Charles L.] is attached to Holy Resurrection Church, Claremont, NH/ June 3,

2007.

SIZEMORE, The Rev. James is attached to St. Gregory of Nyssa Church, Columbus, OH/ June 2, 2007.
SOUCEK, The Rev. John, who was awaiting assignment, is assigned acting rector of St. Michael Church, Old Forge, PA/ June 24, 2007.

■ RELEASED

* [NICOVITIS], **Priestmonk Ambrose**, who was on loan to the Orthodox Church in America from the Ecumenical Patriarchate, is released from duties at the Bishop's Chapel of St. Silouan the Athonite and the Monastic Community of St. Silouan the Athonite, Johnstown, ON, and from the Archdiocese of Canada, and returned to the omophorion of Archbishop Gabriel of Comana and the Diocese of Western Europe/ May 28, 2007.

■ RETIRED

LAZOR, The V. Rev. Paul is granted retirement. He is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ June 30, 2007.

(Stavropegial)

■ DEATHS

DONOVAN, The V. Rev. Daniel, who was attached in retirement to St. John the Baptist Church, Johnstown [Conemaugh], PA, died on June 6, 2007. *May his memory be eternal!*

[MANCUSO], **Archimandrite Laurence**, who was attached to St. Sergius Chapel, Oyster Bay Cove, NY, died June 10, 2007. *May his memory be eternal!*

[YONCHEV], **Archbishop Kyrill** of Pittsburgh, Western PA, and the Bulgarian Diocese died on June 17, 2007. *May his memory be eternal!*

*NOTE: * indicates non-OCA clergy.*

No. 480 ■ JULY 2007

■ EPISCOPAL CHANGES

[NOVAKSHONOFF], **Bishop Varlaam**, who is retired, is released from duties at St. Nicholas Church, Langley, BC, Canada. He remains a member of the Monastery of All Saints of North America, Dewdney, BC, Canada/ July 31, 2007.

■ RECEPTIONS

[NICHOLAS], **Priestmonk Gabriel** is canonically received into the ranks of clergy of the Orthodox Church in America by Metropolitan Herman from the Greek Orthodox Archdiocese of America. He is under the omophorion of Metropolitan Herman/ July 24, 2007.

■ ORDINATIONS

HOSKING, Steven was ordained to the Holy Diaconate by Bishop Nikon of Boston, New England, and the Albanian Archdiocese at Holy Annunciation Church, Maynard, MA. He is under the omophorion of Bishop Nikon and attached to the Diocese of New England/ July 1, 2007.

■ ASSIGNMENTS

BEHR, The Rev. John is appointed dean of St. Vladimir's Seminary and rector of Three Hierarchs Chapel, Crestwood, NY/ July 1, 2007.

BINGHAM, The Rev. John is appointed rector of St. Nicholas Church, Langley, BC, Canada. All other duties remain the same/ July 31, 2007.

BRUNER, Deacon Gregory, who was awaiting as-

signment, is attached to St. John the Forerunner Church, Indianapolis, IN/ July 27, 2007.

DUNLOP, The Rev. John is released from duties at Ascension of Our Lord Church, Karluk, AK and appointed priest-in-charge of St. Herman Church, Larsen Bay, AK, and Nativity of the Theotokos Church, Port Lions, AK. All other duties remain the same/ July 1, 2007.

ERICKSON, The V. Rev. John is released from duties as dean of St. Vladimir's Seminary and as rector of Three Hierarchs Chapel, Crestwood, NY. He remains assigned to the above chapel and will continue teaching duties at the seminary/ July 1, 2007.

FLOM, The Rev. Richard is released from duties at St. Tikhon of Zadonsk Monastery Church, South Canaan, PA, and from the omophorion of Metropolitan Herman; transferred to the omophorion of Archbishop Job; and attached to the Diocese of the Midwest, where he awaits assignment/ July 31, 2007.

HATFIELD, The V. Rev. Chad is released from duties at Holy Resurrection Cathedral, Kodiak, AK; St. Herman's Seminary, Kodiak, AK; and as dean of the Kodiak Deanery. He is released from the omophorion of Bishop Nikolai and the Diocese of Alaska and transferred to the omophorion of Metropolitan Herman. He is appointed chancellor of St. Vladimir's Seminary and assigned to Three Hierarchs Chapel, Crestwood, NY/ July 1, 2007.

HOSKING, Deacon Steven is attached to Holy Annunciation Church, Maynard, MA/ July 1, 2007.

* **IANCU, The Rev. Ioan** is appointed pastor of Nativity of the Birthgiver of God Mission, Laval, QC, Canada/ June 28, 2007.

KOCZAK, The V. Rev. Mark is granted retirement from the US Navy. He is released from duties in the military chaplaincy, transferred to the Diocese of Washington and New York, and attached to St. Mark Church, Bethesda, MD/ July 2, 2007.

KOKHNO, The V. Rev. George is released from duties at Christ the Savior Mission, Stafford, VA. He remains attached to St. Nicholas Cathedral, Washington, DC/ July 23, 2007.

KRAUS, The Rev. Martin is released from duties at St. Vladimir Church, Trenton, NJ, and assigned rector of Holy Trinity Church, East Meadow, NY/ July 16, 2007.

[NICHOLAS], **Priestmonk Gabriel** is attached to the Brotherhood of St. Tikhon of Zadonsk Monastery and St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ July 24, 2007.

* **NICOLAU, The Rev. Dan** is appointed pastor of St. Andrew the Apostle Mission, Laval, QC, Canada/ May 20, 2006.

PARSELLS, The Rev. John, who was acting rector, is appointed rector of Christ the Savior Mission, Fenwick Island, DE/ July 8, 2007.

* **REVCU, The Rev. Eduard Eugen** is appointed pastor of Holy Confessors of Transylvania Mission, Oakville, ON, Canada/ June 28, 2007.

SEKELA, The V. Rev. Michael, who was retired, is released from attachment to St. Joseph Church, Wheaton, IL, and from the omophorion of Archbishop Job of Chi-

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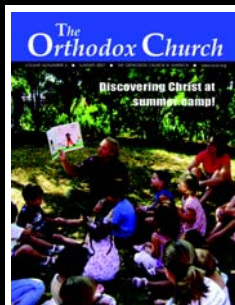
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Our Cover

Finding faith at summer camp!

Seminary intern John Murray leads a discussion on Christian life at St. Mary's summer camp, Minneapolis, MN/ See pages 22-23



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The renewed mission of St. Vladimir's Seminary: An example for the entire Church

In a series of festive events September 14-15, 2007, Saint Vladimir's Orthodox Theological Seminary installed its new leadership and began the next stage of its ecclesial and educational pilgrimage. These events included liturgical services, an academic convocation for the purpose of installing the new leadership, a symposium titled "The Challenges for Orthodox Theology and Theological Education in the 21st Century," and a celebratory banquet.

The academic year 2007-2008 is characterized by several dimensions of "newness." Not only has a new academic year been launched, but the approach to the orientation of students at the beginning of the academic year, the character of the curriculum, the seminary's academic and administrative leadership, the approach to the work of the board of trustees, with Metropolitan Herman continuing as the seminary's President, Anne Glynn-Mackoul serving as executive chair – all these are new. There is a sense in which these new initiatives are meeting new challenges.

In providing for the succession to the distinguished line of seminary deans, the seminary board of trustees decided to create the office of chancellor and CEO, with responsibility for seminary operations and administration. The office of dean is now responsible for the ecclesiastical and academic dimensions of the seminary. The dean and chancellor are mandated to work together closely, and their common task is to build up the seminary together, in close collaboration with the faculty and trustees.

The curriculum has now been shaped anew to integrate and make coherent the course of studies. There is a focus on the pastoral dimension and the pastoral implications of all teaching. There are new courses, with an emphasis on questions of Orthodox identity in 21st century America, where we are now in the North American and world Church context and in our society. Liturgical instruction will be strengthened, along with chanting and singing, rubrics (order of services), homiletics (preaching), education, and parish ministry. There will be no gap between the "academic" and the "pastoral."

In his address at the academic convocation, after his installation as dean, Father John Behr spoke of the foundational vision of theological education in America as articulated by Father Leonid Turkevich (later Metropolitan Leonty) in the early 20th century in a report to his bishop. In America, the report insisted, theological scholarship at the highest level is necessary. A priest serving in this country "does not have the right to refuse a decent, basic answer about the significance, aims, and problems of the Church, as well as about the true relationship of Orthodoxy to non-Orthodoxy." Serious theological education, in the dean's summary of Father Leonid Turkevich's vision, has to "transcend the opposition between pastoral and academic, practical and scholarly, uniting both of these necessary activities to provide an 'apostolic type' of formation." The dean called for a recognition of the complexity of the contemporary context and for an awareness of the gap between "the way we speak about the Church, the one,

holy, catholic, and apostolic reality which we know and in which we live, and the pitiful way that we all-too-often appear to others." In the midst of the reality of this context, the address insisted that "there is nothing to fear: fear comes about when we perceive only the crises, confusion, and chaos, not understanding that this is the arena in which God works, strength being made perfect in weakness, light shining in darkness, life coming about through death."

At the festive banquet on the following night, Father Chad Hatfield, the new seminary chancellor, quoted the words of Archbishop Anastasios of Albania: "The Church is not the Church when it is not actively engaged in missionary work." The chancellor referred theological education to mission, stating that the missionary component cannot be missing from the life of the seminary. He spoke of the promise and possibilities of the new curriculum in preparing the future leadership of the Church, both ordained and lay, and of the possibilities of the new program for the wives of future priests, helping to prepare them for their vocation. Father Chad outlined a wide spectrum of the possibilities that lie before the mission of the seminary in its service to American Orthodoxy.

Metropolitan Herman, Primate of the Orthodox Church and President of Saint Vladimir's Seminary; Archbishop Seraphim of Ottawa and Canada [OCA]; Bishop Hilarion of Vienna and Austria [Church of Russia]; Bishop Maxim of the Western American Diocese [Church of Serbia]; and Bishop Savas, chancellor of the Greek Orthodox Archdiocese of America [Patriarchate of Constantinople] through their presence – whether in concelebrated services or in the academic convocation and symposium – offered a vivid image of the communion and sharing among Orthodox Churches.

The symposium on "The Challenges for Orthodox Theology and Theological Education in the 21st Century," with Bishops Hilarion and Maxim and Fathers Andrew Louth [Durham University] and John McGuckin [Union Theological Seminary and Columbia University] as the distinguished featured speakers, opened windows of insight and understanding and suggested perspectives for continued reflection.

At a time of considerable internal crisis and difficulty, anguish, and even chaos in the Orthodox Church in America, it is a joy to witness to the events and new beginnings at Saint Vladimir's Seminary. These new beginnings are not only a gift to the Orthodox Church in America, they are an offering to American Orthodoxy as a whole. Perhaps they are even a sign of promise and possibility to global Orthodoxy.

While we legitimately grieve over painful difficulties and sins, we must not neglect to thank God for the gifts of promise and possibility, for new beginnings and energy, for renewed mission. And in thanking God, let us offer prayers for bishops and theologians, for priests and lay people – for the whole People of God – that temptations and trials may be overcome so that the witness of the Church may resound with purity and clarity. ■

Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the presbytery.

– 1 Timothy 4:14

Do not neglect your gift

Saint Paul, in writing to his disciple Timothy, is reminding him that he was ordained to serve the Church. One has the feeling that the young man is challenged in his ministry. He lacks experience. False teachers compete with him and have a contradictory message to promote. Church discipline is a problem. The older apostle had written what can be seen as a manual of instructions to any priest in pursuit of his calling.

In the midst of his tutoring, Saint Paul orders Timothy to remember that he was blessed with a special gift at the time of his ordination. It's not clear exactly what that gift was, but Paul assumes that Timothy knows what it is. How easy it is to forget our gifts when negative thoughts invade our minds and replace the positive, upbeat feeling we normally experience. They cloud our inner vision and shut out the sun of optimism. We lose touch with our true selves. We abandon our purpose for living and serving the Lord.

Saint Timothy needed a reminder of who he was, what he was to be doing in Asia where he had been assigned to bring the Gospel of Christ to the native population, and the spiritual equipment that he was neglecting in his confusion and dependency. Not all of us are ordained to the priesthood, but we all have special gifts to offer up to the Lord in our time on earth for the service of Church and society. The first challenge is to know what it is that we have to offer to God. Not all are preachers, theologians, or among the ordained ministers, but other gifts are precious and needed to enhance the mission of the Church. This is why Our Lord, Jesus Christ, insisted that we know ourselves. Some may feel that Christians are hard on themselves. They fast to suppress the appetites both physical and sensual. They humble themselves before the Lord and plead to Him, seeking mercy and forgiveness for their sins – but they do all that in order to eliminate all that might interfere with the vision of themselves and the truth concerning who they are and what they are appointed to be doing in their brief lifetimes on the earth.

We live in a time of confusion and change. What was traditionally conventional wisdom regarding morals and life-styles has been challenged and overtaken by what is called sexual freedom and liberation from family values cherished by believers in God and the Word of the Lord found in the Bible and the Holy Church. Before a true Christian can offer his or her unique gift to the Lord, he or she must first realize and affirm the dignity of selfhood. It demands a focus on the God within one's soul. That requires purity. As the beatitude states, "Blessed are the pure in heart, for they shall see God."

To know the God within, to praise Him by utilizing the special gift that is your own, you must believe not only in the Lord, but in His love for you, His gift of whatever it is that you are meant to utilize for the welfare of the Church and the world, and to honor Him by becoming all that He had in mind when He brought you into existence. In other terms, when your life on earth is through and you are brought before the "dread judgment seat of the Lord," how will you answer when you are asked to produce evidence of having utilized the means that were your own in the Lord's behalf? ■

Saint Cyril of Alexandria

The human nature does not possess any trace of the divine graces of its own will or by its own nature. "For what have you that you did not receive?" it is asked [1 Corinthians 4:7]. Rather, human

nature was enriched from outside and by acquisition – , that is, from God – with that which transcends its own nature. It was necessary that the only-begotten Word of God, Who lowered Himself to the level of self-emptying, should not repudiate the low estate arising from that self-emptying, but should accept what is by nature com-

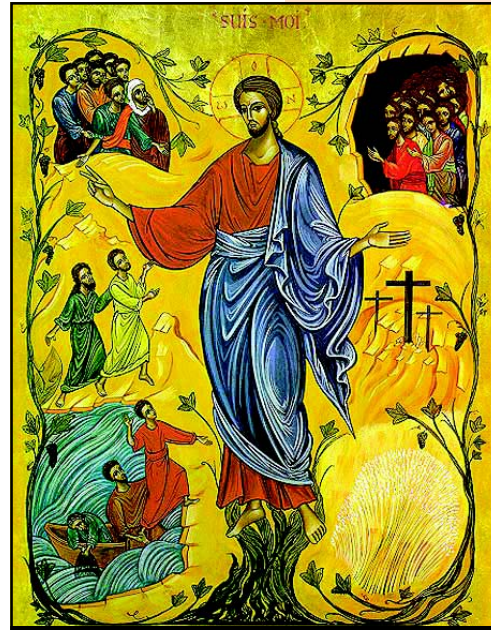
plete on account of the humanity, not for His own sake, but for ours, who lack every good thing.

Saint Isaac of Syria

A life of spiritual endeavor is the mother of sanctity. From it is born the first experience of perception of the mysteries of Christ – which is called the first stage of spiritual knowledge.

Saint Symeon the New Theologian

God created us intelligent beings to glorify, thank, and love Him for the lesser blessings given us for the needs of our present life, and become worthy to gain great eternal blessings in the life to come. ■



"Every good gift and every perfect gift is from above...."

Sophie Koulomzin

Education and growth

Religious education must involve growth. Growth means change. One grows from something one is into something one was not, and yet one continues to be the same person. Growth is a process that takes place within the individual: he grows in understanding, in strength, in intelligence, in feeling. When there is no growth there is stagnation. The whole art of education can be defined as “stimulating growth.” This sounds trite, yet it is one of the most demanding and critical criteria to be applied to the educative process. To what extent does our lesson stimulate growth? To what extent does it *stretch* our students’ capacities? To what extent does our teaching provoke an autonomous process of growth in the students’ capacities?

We find an excellent illustration of this approach to teaching in the Gospels. The teaching technique most widely used by Jesus is the use of parables, i.e., a “language of art” in which a familiar image of everyday life is introduced to make the listeners discover and perceive a deeper truth. Teaching in parables demands an effort of imagination and understanding on the part of the listener. He has to discover for himself the meaning of the image. This is a creative act. Once the idea is perceived, it can be developed and consequences can be drawn. The first step, however, is to perceive the image, to identify oneself with the person in the story, so that the experience becomes one’s own. This is a far more “growth-producing” way of teaching than is presentation of a syllogism, a logical structure that is irrefutable.

Another aspect of the method of teaching of Jesus Christ is that He approaches each person at that person’s own particular level of development. Jesus does not reveal Himself fully from the start, and the Gospels refer several times to the fact that “they understood Him not.” Nor does He reveal Himself to every one of His listen-

ers in the same way. The growth of understanding on the part of the disciples is a very gradual, individual process.

Within a family, Christian education does not mean simply making the child conform to family standards in a passive, static way. Christian education involves the recognition of constant change in the child: change in his perception of love, of unity, of obedience, of joy and sorrow. The “reason why” a child obeys changes and grows from the purely physical submissions of the young child to a recognition of the moral authority of the parents, and the “reason why” a child rebels changes accordingly.

One of the hardest tasks for parents is to give up seeing their child as a baby, to recognize changes in their child’s tastes. Occasions of great joy, like birthday par-

ties, or picnics, or camping trips may suddenly lose their attractiveness for a youngster. Hardest of all is to give up the aura of omnipotence or omniscience with which a young child endows his parents. But unless the child grows and changes, unless his own perception of his role within the family and of his relations with others changes, his development is arrested.

In a classroom situation, growth can be encouraged only when the teacher involves the student’s interest, doubt, acceptance, challenge, search, problem-solving in the contents of the lesson. Ideally the teaching process should consist of confronting the student with a problem – a problem well at his level and that he can recognize as such – and then of furnishing him the

Classics to 31

Sophie Koulomzin, renowned Orthodox Christian religious educator, was born in 1903 in St. Petersburg, Russia, where her father, Serge Shidlovsky, was the last vice president of the Duma. In her teenage years, she and her family fled the upheaval of the Russian revolution, taking refuge first in Estonia and later in France. In the mid-1920s, she received a scholarship from the John D. Rockefeller Fund to study at Columbia University, from which she received a Masters degree in Religious Education in 1927 – the first Orthodox Christian woman to do so.



After returning to France, she became the education director for the Russian Student Christian Movement, taught religion to immigrant children, and edited two volumes of Church school lessons. In 1948, she, together with her husband and four children, immigrated to the US, where she became a member of the Metropolitan Council Church School Committee of the Russian Orthodox Greek Catholic Church, as the Orthodox Church in America was known at the time. She authored numerous books, translated existing texts, and helped organize conferences across North America. In 1954, she began teaching religious education at St. Vladimir’s Seminary, Crestwood, NY.

Recognizing the need for a pan-Orthodox religious education agency, she established the Orthodox Christian Education Commission, which functions to this day under the auspices of the Standing Conference of Canonical Orthodox Bishops in the Americas. For many years, she edited *Young Life*, a magazine for Orthodox children.

After her retirement in 1973 until the time of her death in September 2000, Mrs. Koulomzin continued her educational activities, which included the writing of two books, *Our Church and Our Children* and an autobiography, *Many Worlds: A Russian Life*. She also headed Religious Books for Russia, which published sorely needed religious resources for distribution in the Soviet Union. After the fall of communism, she continued to make an impact on the Church in Russia, for which Patriarch Aleksy of Moscow presented her with the Order of St. Olga in 1999. ■

What – and where – is the Church?



Father John Breck

The Church may often manifest herself as fragile and sinful, a very human institution. But in her essence, her innermost reality, she remains the transcendent Body and Bride of Christ, the Temple of the Holy Spirit.

Times of trial and testing can make us doubt a great many things. When they occur within the Church, they can very easily obscure reality, skew our perspective, and in the worst cases, push us to the point where we abandon faith.

A conflict arises among members of the parish that the priest can't begin to deal with adequately, and the situation festers like an infected sore. A respected lay leader is arrested for selling child-pornography over the Internet, and the congregation goes into shock. On web sites and through other media there circulate charges of financial mismanagement at the highest levels of Church governance, and local communities become polarized over the entire messy issue.

Whether these things occur on a local or a national level, insofar as they impact us directly they represent powerful and sometimes overwhelming temptations. If things get bad enough, they can make us want to pack our bags and get out, to say "good riddance" – or something more expressive – to the whole matter, and give up altogether on "the Church." For recent converts to Orthodoxy, it may be especially difficult. After all, many of them left their "former delusion" following a time of protracted and intense disappointment. Their first experiences in Orthodox worship gave them a sense of joy and hope at finding what they took to be "the true Church," the place where salvation is offered in an atmosphere of beauty, faithfulness, and love. Then comes reality, or so it seems.

So what is "the true Church," and just where do we find it?

The only possible way to answer the question is to go back to the sources of Orthodox faith, to Scripture and the whole of sacred Tradition. Those sources, though, need to be seen for what they are: the witness of people who have been there before us, who lived through times of trial and tribulation that make today's disillusionments and frustrations seem less than momentous and hardly devastating. Recall, for example, the Church's martyrs, from apostolic times to the present; or the internecine strife that left battle scars on bishops and lay theologians of the first ecumenical councils; or the tragic schism symbolized by the date 1054; or the fear and misery of so many Christian believers under the yokes of Islam, then communism, then Islam again. Then think, too, about the state of some other Christian confessions, where preachers and theologians are inveighing against everything from traditional belief in the divinity of Christ to the notion that a child in the womb might possess some inherent value.

This is not to make light of our own difficulties or to deny the need for appropriate action to clean house and redress wrongs. It is simply to say that the Church we long for, the Church that leads us to the threshold of the Kingdom of God, is already present; it is in our midst, even "within" us [Luke 17:21].

People have often resorted to a dualistic ecclesiology in an effort to find "the true Church." They have imagined the "institu-

Church from 7

What – and where – is the Church?

tional Church” as the weak, fragile and often corrupt reality made up of concrete human communities: parishes, monasteries, seminaries, and chanceries. The “true Church” they imagine as being located beyond all that: an invisible, invincible, all-holy reality that encompasses angels and the blessed departed. Whether this dualistic view focuses on the “visible” and “invisible,” or on the “Church militant” and “Church triumphant,” it represents a widespread and regrettable distortion of what our “sources” know to be true.

According to those sources, those living witnesses, the Church is One: undivided in its faith and its inherent structure. It is characterized by a total and essential continuity: from Creation, through the Incarnation and Resurrection of Christ, to His Second Coming. This continuity extends vertically as well as horizontally. It embraces not only the temporal past, present and future, but also the things of earth and the things of heaven. The Church encompasses all of time and space, immanence and transcendence, ourselves and the communion of saints, earthly existence and heavenly glory. The Church is the Bride of Christ, His Beloved, for whom He offers the supreme sacrifice. Symbolized by Eve, drawn from Adam’s side, the Church flows forth in visible form from the wounded side of Christ. As Saint Hilary of Poitiers [+367 AD] wrote, “The Word was made flesh, and the Church is a member of Christ’s Body, she who was born of His side by water and received life by His blood. That flesh in which the Word was born, who exists from all eternity as Son of God, dwells among us sacramentally.... The Church is made up of publicans and sinners, of people from among the nations. Only the heavenly Second Adam is without sin. Nevertheless, the Church will be saved despite her sin, by bringing into the world offspring who will persevere in their faith” [De Mysteriis 1.3].

In this perspective, the Church is the visible yet transcendent locus of our sacramental communion in Christ. Constantly filled with the Pentecostal outpouring of the Holy Spirit, she reveals, manifests, and makes present the Word of God to the world. The Church indeed is Christ, the living and life-giving Body of which He is the Head. Yet the Church is also us: simple, sinful people, called to persevere in our faith, to offer mutual forgiveness for our foibles and transgressions, and to witness to God’s love for each of us and for the world that considers itself to be beyond the Church’s borders. This is why our “sources” speak of the Church as a theandric or divine-human reality. She may often manifest herself as fragile and sinful, a very human institution. But in her essence, her innermost reality, she remains the transcendent Body and Bride of Christ, the Temple of the Holy Spirit, and the locus of true worship that unites our mundane lives and activities with the ceaseless celebration of the saints and the angelic host.

The Church of Christ is everywhere. It fills the cosmos, both visible and invisible. However bitter its struggles and frail its human institutions, it will pursue its mission until the end of time. And not even the gates of hell will prevail against it. ■

Fr. John Breck is author of the Life in Christ series on the OCA web site at www.oca.org.

Mary Ann Bulko

Golden moments

They’re there, if only we open our eyes!

Some might call them coincidences. Others might use the term *serendipity*. I prefer to see them as the hand of God, His Spirit and grace in action – life’s spontaneously precious, unique, *golden moments*.

On a trip this past summer, I worshipped at a local parish. During the fellowship hour that followed the Divine Liturgy, no one seemed to notice me. Finally, one woman who was fairly new to the parish approached me. We had a friendly exchange. I mentioned my short-term African missionary work with the Orthodox Christian Mission Center and urged her to consider the experience. Soon, the priest joined the conversation, and I spoke about missions with him.

“Have you met my daughter?” the priest asked.

“No,” I replied, before he introduced me to his wife and daughter, who joined our growing little group.

“This is Maricella,” he said. I looked at this lovely 14-year-old girl, and suddenly realized that indeed we had met before! It was during the summer of 2000, while I was serving on a mission team to Guatemala’s Hogar Rafael Orphanage, that I had first met Maricella – the same delightful teenager who now stood before my eyes. She had been adopted by the priest and his wife, who provided her with a loving family and community. What joy I felt in seeing her once again! To my delight, being in the right place at the right time to witness her transformation was a golden moment – truly God at work.

I am grateful to say there have been many golden moments in my life – giving birth to four children, unexpectedly seeing two rainbows at the same time, meeting and thanking the priest who had baptized me 58 years earlier! Even life’s tragedies, if we look deep enough, are touched by the hand of God. Several years ago, shortly after my husband and I had relocated to the midwest from the east coast, I received word that a dear family member was very ill. A phone call from her daughter warned me that there was precious little time left. I grappled with securing airline tickets on such short notice, and then I called her parish priest. It was a grave situation, but he assured me that she would “wait” for my arrival. Seemingly, from the priest’s lips to the ears of God, she did wait for me. I spent a full Saturday talking, sharing, loving, and praying with this dear woman, who always displayed more concern for those around her than for herself. The next day, I attended the Divine Liturgy and, after many inquiries about her health, a good number of parishioners went to her bedside to offer their love and final prayers. She peacefully fell asleep in the Lord before my eyes – a sorrowful, yet golden, moment.

Surely, all of us experience golden moments. We simply need to learn to recognize them as such, and give thanks to God for allowing us to be graced by them. ■

Mary Ann Bulko is a regular contributor to The Orthodox Church.



Father Anastasy Richter

To train our children...

Train up a child in the way he should go, and when he is old, he will not depart from it [Proverbs 22:6]

Disciplining children is not popular today. In fact, I have met parents who almost never discipline their children. They are victims of the attitude of the society that surrounds them and the attitude, popularized in the 1960s, that holds that children are inherently good, that discipline can be harmful to them, and that if we simply let our children make their own choices, they will learn to choose the good and grow up to be responsible adults.

Over the years, experience has shown that this attitude is hardly correct. Children who are not disciplined tend to grow up being completely self-centered, with a total lack of respect for others and authority figures. The only authority figures they recognize are themselves. They have been accustomed to getting what they want, when they want, since birth. They have bossed their misguided parents, and if they aren't given what they want, they scream louder until their parents give in. They are the proverbial "spoiled brats," and their parents are often miserable. Who would want to raise a child to be like that?

Like all of Satan's lies, such attitudes are based on a truth that has been twisted and perverted. Harsh discipline of children, without love, indeed causes damage. In a sense, society has reacted to what often has been harsh discipline in times past. But we have gone too far in the other direction! Since the dawn of mankind, parents have disciplined their children, most of whom grew up fine. Contrary to modern opinion, we are not so much wiser than our ancestors. If mankind used a certain methodology of discipline for thousands of years with great effectiveness, we would do well to pay attention to it.

It is most certainly true that the discipline of children needs to be reinforced with much love and affection. Children need to *feel* loved by their parents. And children who are shown no affection, who don't spend "quality time" with their parents, simply do not grow up feeling loved. The most important thing we can

do as parents is to create a loving home for our children. This means that a loving relationship with one's spouse is equally important. If a child grows up in a home in which the atmosphere is one of love and acceptance, he or she will not be harmed by reasonable methods of discipline.

"Folly is bound up in the heart of a child," we read in Proverbs 22:15, "the rod of discipline will drive it far from him." To fully understand this passage from Holy Scripture, it is important to realize that in Proverbs, "folly" and "evil" are used interchangeably. In other words, if one doesn't discipline one's child, he or she will grow up to be self-centered, proud, arrogant, and lacking in respect for other people – in a word, *evil*. These characteristics are the very characteristics of Satan himself. But if a child is disciplined in a healthy manner, he or she will grow up being other-centered, humble, patient, and obedient to those in authority, possessing a healthy respect and love for his or her neighbor.

Parents! It is *your* responsibility to raise your children to become the kind of people God wants and expects. And you can indeed train your children to be obedient, to be loving and respectful and patient. Anyone who has children knows that talking with them about such virtues is not enough. We can tell our children to eat their vegetables or to pray, but they won't do these things unless we help them. [Left to their own devices, they would only eat dessert – and that at every meal!] Children lack the ability to discipline themselves.

In Ephesians 6:1-4, we read, "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother so that it may be well with you, and that you may live long on the earth.' Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." Our children will not obey and respect us *naturally*. Far from it! In fact, parents have to *earn* their respect by *teaching* them to respect us, and others, through godly discipline.

Dr. James Dobson, a child psychologist who has written extensively on the importance of disciplining children, has stated that the lack of discipline is every bit as damaging to children as harsh discipline. Children need boundaries. They need strong, loving parents. They need discipline because they are incapable of disciplining themselves. And they will thank their parents for it when they mature.

It is crucial for parents to decide which path to follow – that of the world around us, or that of the God Who speaks to us in Scripture and through His Son, Jesus Christ. "He who spares the rod hates his son, but he who loves him is careful to discipline him" [Proverbs 13:24]. Christian parents must learn to put their trust in God and His word in every area of life and to trust Him, for He knows what He is doing, even when it goes against how we feel. This is especially so in the case of raising our children – actually, *His* children! – in the ways of the Lord, for we will have to give an account to Him of how we raised the children that He entrusted to us. May God help us, teach us, and give us wisdom. Our children are depending on us! ■

Fr. Anastasy Richter is associate pastor of St. Mary Cathedral, Minneapolis, MN.

Tom Ehrich

Making a difference

It can make *us* different!

I met recently with a 73-year-old man whose health was poor, but whose eyes and spirit were alive. Despite horizons and mobility limited by cancer, he reflected insightfully on his thoughts and activities. He seemed eager about upcoming duties. He radiated zest for living.

I also spent time with a much healthier 30-something whose eyes were dead, affect flat, and interest in life around her minimal. She radiated defeat.

I don't know either of them well, and I'm sure their stories, like all human stories, are complex. But I sensed that one key difference between them had to do with making a difference. One seemed to believe that his life made a difference in the world. He saw purpose to his days and impact from his efforts. The other, by contrast, seemed to be plodding along, dutifully buying what commerce wants her to buy, paying her taxes and obeying the laws, but not seeing her existence as essential to anyone but herself.

Making a difference isn't a matter of fame or wealth. A physically disabled woman I visited falls short on those two measures, but she travels widely, thinks and speaks energetically, and believes that her contributions are valued.

Nor is making a difference a matter of intellect, skills, or worldly success. How one makes a difference might be shaped by one's talents, but the fact of making a difference originates elsewhere, primarily in an attitude toward other people. The key, it seems, is exactly what Jesus said it would be: living for self or living for others. The life that is lived to itself seems empty; the life lived for others seems full.

The life lived for self – self-referential, self-protective, concerned with comfort and appetite – is widely encouraged by modern commerce and government. Such a life makes for abundant shopping, time devoted to passive entertainment, and compliant citizenship. Recent political movements grounded in rage, entitlement, and religious elitism declare self as king, self as under assault, and aggression as the answer.

The life lived for others, however, brings an appreciative engagement with the world and provides a context where one's impact can be felt. It opens the door to collaboration and compromise, two essentials of any healthy community. The other-oriented life often is discouraged as disruptive and noncompliant, a danger to an economy driven by greed and self-improvement, and to a political apparatus that wants to perpetuate itself through marketing and deceit, not through performance.

Faith is the heart of the other-oriented life. In order not to be obsessed with looking out for oneself, one must have faith that another – namely, God – is actively caring. Self-denial puts one out of step with the world but close to God. My frustration with modern religion goes deeper than disagreement with the theological and intellectual narrowness of fundamentalism, or the

smugness and intolerance of progressivism. Both can be avenues to the same result: a life where self is the center, God is champion of self-improvement, divergent beliefs are a threat to self, and safety lies in clinging self-protectively to one's kind.

Our way forward, it seems to me, is to help each other to make a difference. What specifically are we doing to make a difference in this world? Whom have we helped? Have we trusted in God enough to leave our cocoons and step off our self-defined pedestals? In the spirit of self-examination, we need to ask how our own lives are being transformed. Making a difference in the world, you see, makes oneself different. ■

Tom Ehrich *is a columnist for Religion News Service.*

Father Daniel Kovalak

A candle in the window

Six years after 9/11

A talented artist once sat down to a blank canvas and commenced painting a winter scene. He painted snow to blanket the ground, hills, and pine trees. He depicted night-fall, a landscape enveloped in semi-darkness. And in the center of the canvas, he painted a log cabin, barely visible in the shadows.

Having achieved what he intended, he retired for the evening.

The next day, as he looked at his work, he became depressed. The whole scene seemed to be one of sadness and gloom. So he picked up a tiny brush, opened a tube of bright yellow paint and, ever so carefully, painted the slightest hint of candles in the cabin's windows. Then he softened the texture of the snow just outside the windows, adding a golden reflection from the candles.

That simple touch of color brought a warm glow to the whole scene, transforming an otherwise depressing scene into one of peace, calm, and joy. All it took was a little dab of brightness.

As Christians, we believe that Jesus Christ is the Light of the world. "In Him was life, and the life was the light of men" [John 1:4]. By sending His Son, the Almighty lovingly and carefully placed a light in the window of a world enveloped in sadness and despair. In Christ, even the darkness of the world reflects that bright tint of color capable of transforming the whole scene. "He who follows Me shall not walk in darkness, but have the light of life" [John 8:12].

Though our "scene" may often appear sad, hopeless, and depressing, to follow Christ is to be always able to see the Light of the world, the divine candle, shining in the window of our hearts and lives, dispelling the darkness that surrounds us.

As we mark the sixth anniversary of the terrorist attacks on America, enduring the burdens of the daily crosses in our individual lives, it's perhaps difficult to consider these things within the context of the "bigger canvas," the "whole picture."

Yet, be assured, Jesus Christ, the Candle in the window, still shines. ■

Fr. Daniel Kovalak *is rector of Holy Cross Church, Williamsport, PA.*

Alexis Liberovsky

The vision of St. Innocent Veniaminov

The 210th anniversary of the birth of Saint Innocent Veniaminov, Metropolitan of Moscow and Apostle of America and Siberia on August 26, 2007, and the 30th anniversary of his canonization on October 6 provide us with an opportunity to reflect on this missionary saint and his vision for Orthodox Christianity in North America.

John [Ivan] Popov was born August 26, 1797, in the remote village of Anga in the Verkholensk region of the Irkutsk province of Russia. His father, the local parish sexton, died soon after his birth. John was then educated by his uncle, a deacon, and in 1808, sent to study at the Irkutsk Seminary.

It was at that time customary to give new last names to seminarians, as many did not yet even have surnames. As an outstanding student, John was given the special honor of receiving a new last name in honor of the recently deceased Bishop Veniamin [Benjamin] of Irkutsk. Thus, his surname became Veniaminov. In 1817, he married and was ordained to the diaconate. After graduation from the seminary with honors in 1818, Father John served in Irkutsk as a deacon and, after his ordination in 1821, as a priest.

In 1823, Father John accepted appointment as a missionary in Alaska, where his amazing evangelistic abilities and other talents would blossom fully, bearing much fruit for the Church. Upon arrival with his family in Unalaska in 1824, he immediately began to evangelize the natives, while teaching them many practical skills. He had come to Alaska to further solidify and expand the missionary foundation established by the monks in Kodiak in 1794. He sought to learn the languages of the people to whom he was preaching and to familiarize himself as much as possible with their culture in order to be able to “bap-



A rare photograph of St. Innocent as Metropolitan of Moscow with his son and grandson from the Alaska State Library historical collection.

tize” it – to “Christianize” rather than obliterate it, as some non-Orthodox missionaries in Alaska eventually would do in an effort to “civilize the natives.” He traveled tirelessly, under the most severe conditions, to previously unevangelized regions; devised alphabets for native languages; translated scriptural and liturgical texts; and baptized, preached, and wrote inspirational treatises. A multitasking man, he also was adept at architecture, furniture making, carpentry, clock and barrel organ making, metalwork, fishing, sailing, agriculture, astronomy, meteorology, geology, botany, biology and anthropology – skills that he was able to use as missionary tools.

After a decade of missionary labors in the Aleutian Islands, Father John was transferred to Novoarkhangelsk [Sitka], where he directed his energies to evangelizing the Tlingit people. Here he would serve as a priest for four years, before returning temporarily to Russia.

While in Saint Petersburg reporting to the Holy Synod and government officials on the state of the Alaskan mission, Father John’s beloved wife passed away in Irkutsk. Having received assurances that his seven children would be well cared for and educated, he was convinced by Saint Filaret, Metropolitan of Moscow, to embrace monasticism and to be consecrated to the episcopacy, which he did in 1840, taking the name Innocent.

In 1841, Bishop Innocent returned to

Novoarkhangelsk and continued his relentless missionary labors throughout Alaska and eastern Siberia for nearly three more decades. His foremost disciple, Saint Jacob Netsvetov – the first native Alaskan Orthodox priest – and many others continued and expanded his missionary endeavors among the peoples of Alaska.

When Russia sold Alaska to the United States in 1867, it was rumored that Saint Innocent advocated the closure of the North American Orthodox mission. In response, he wrote to the Russian Holy Synod, articulating his vision of a locally-rooted Church that would proclaim the Orthodox faith to all, regardless of ethnic background.

“Rumors reaching me from Moscow purport that I wrote to someone of my great unhappiness about the sale of our colonies to the Americans,” he wrote. “This is utterly false. To the contrary, I see in this event one of the ways of Providence whereby Orthodoxy will penetrate the United States (where even now people have begun to pay serious attention to it). Were I to be asked about this, I would reply:

“Designate San Francisco rather than Novoarkhangelsk [Sitka] as the residence of the vicar [bishop].

“Return to Russia the current vicar and all clergy in Novoarkhangelsk and appoint a new vicar from among those who know the English language. Likewise, his retinue ought to be composed of those who

OCA News Notes Notices

Holy Synod of Bishops holds special session

A special session of the Holy Synod of Bishops of the Orthodox Church in America was held July 31-August 1, 2007, at the Chancery in Syosset, NY.

His Beatitude, Metropolitan Herman, convened and presided at the meeting.

Highlights of the session include the following.

Spiritual court. His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate, who presided at the spiritual court at which the case of the suspended former chancellor, Protosybyter Robert Kondratik, was heard, announced the court's decision, which was accepted by Metropolitan Herman, the diocesan bishop, effective July 31, 2007. The members of the Holy Synod of Bishops concurred.

Archbishop Nathaniel's letter. Archbishop Nathaniel read a letter titled "Witnessing to the Autocephaly of Our Holy Orthodox Church in America," addressed to the members of the Holy Synod. His letter reviewed a number of issues facing Orthodox Christianity in North America, including administrative unity, inter-church communication difficulties, and autocephaly. A discussion ensued concerning the OCA's participation in the National Council of Churches in Christ, a matter that will be discussed in detail at the fall session of the Holy Synod in October 2007. It is anticipated that a statement on this matter will be issued at that time.

Alaska. The hierarchs discussed among themselves various issues circulating with regard to the Diocese of Alaska. His Grace, Bishop Nikolai of Sitka, Anchorage, and Alaska addressed the matter, pointing out certain inaccuracies in some of the rumors, which will be further explored.

Confirmation of new OCA secretary. In response to the recommendation of the Metropolitan Council, the hierarchs confirmed Mr. Paul Bodnar as secretary of the Orthodox Church in

America.

Background checks for ordination candidates. The hierarchs decided that official "national" legal and psychological background checks will be required of all candidates for ordination. Legal background checks will be required at each level of ordination, for candidates entering the Orthodox Church in America, and for beginning seminary students. The psychological check will be required at the first instance.

General counsel for the OCA. Metropolitan Herman reported that the Metropolitan Council has initiated a search for one or several general counsel[s], and particularly for at least one attorney qualified and licensed to practice in the state of New York. Letters of gratitude will be sent to attorneys James Perry and Alexandra Makosky for their outstanding and self-sacrificing work associated with the special investigation committee, the Proskauer-Rose investigation, and the spiritual court of the Diocese of Washington and New York.

Best practices policy. After a final review and discussion, the hierarchs endorsed the document *Best Practices, Principles, and Policies for Financial Accountability*. Each hierarch signed the

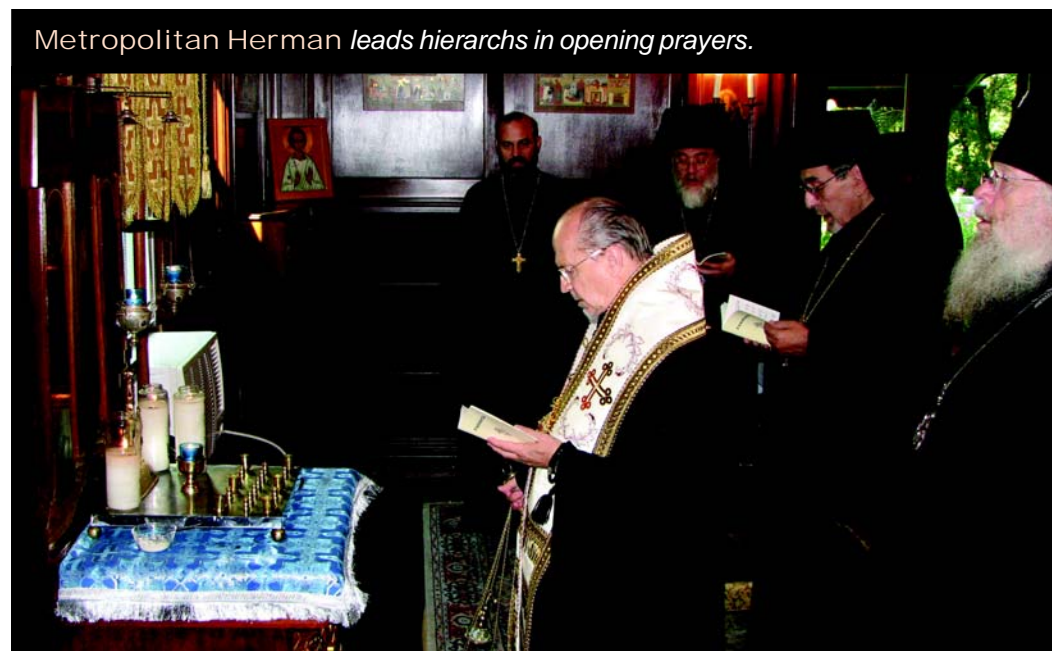
three documents annually required – the "Annual Ethics Statement," the "Annual Conflict of Interest Statement," and the "Annual Whistleblowers Statement."

Article on the administration of the OCA. The hierarchs reviewed the 1999 reflection of the Very Rev. David Brum, former secretary to the Metropolitan, on the nature of the Church's administration as it functioned at that time. The hierarchs agreed that the document had never been adopted by the Church and remains the personal opinion of the author.

The role and function of the Metropolitan as first among equals. The hierarchs discussed the role and function of the Metropolitan, as first among equals, and his relationship with his brother hierarchs of the Holy Synod of Bishops. Concerns were raised about the need to improve communications among the bishops with regard to manner, substance, and frequency.

It was also decided that His Eminence, Archbishop Seraphim of Ottawa and Canada will discuss the possibility of providing the hierarchs with regular, even monthly, bulletins/reports from the Office of External Affairs and Inter-Church Relations concerning the state of the Orthodox Church in general and events among other Christian traditions that affect the OCA.

1999 resolution on discretionary funds. His Eminence, Archbishop Job of Chicago and the Midwest, **Synod to 30**



Metropolitan Herman leads hierarchs in opening prayers.

OCA offers support during Greek fires

In a letter to His Beatitude, Archbishop Christodoulos of Athens and All Greece dated August 27, 2007, His Beatitude, Metropolitan Herman, expressed the prayerful concern of the hierarchs, clergy, and faithful of the Orthodox Church in America for the citizens of Greece, who suffered from the fires that devastated the southern part of the country during the summer.

“It is with deep sadness that the faithful of the Orthodox Church in America learn
Greece to 31

IN DEPTH

- ✓ **READ** the **2006 financial statements and auditor’s report** at www.oca.org/News.asp?ID=1328&SID=19.
- ✓ **READ** the **financial summary report issued by the OCA transition officer** at www.oca.org/news.asp?ID=1314&SID=19.
- ✓ **READ** the **organizational task force’s update** at www.oca.org/news.asp?ID=1312&SID=19.
- ✓ **READ** the **updated response to the September 27, 2006 letter to the OCA audit committee elected at the 14th All-American Council** at www.oca.org/news.asp?ID=1308&SID=19.
- ✓ **READ** about the **distribution of \$90K to the 9/11 Unmet Needs Roundtable** at www.oca.org/news.asp?ID=1305&SID=19.
- ✓ **READ** about the **investigation to be conducted by the Primate’s office** at www.oca.org/news.asp?ID=1307&SID=19.
- ✓ **READ** about the **reorganization task force’s meeting with the new OCA chancellor, secretary, and ministries/communications director** at www.oca.org/news.asp?ID=1303&SID=19. ■

www.oca.org

Cathedral gathering names of departed Orthodox military personnel

In 1948, delegates to the national convention of the Federated Russian Orthodox Clubs [FROC] proposed the establishment of a War Memorial Shrine at Saint Nicholas parish, Washington, DC, to honor Orthodox Christian military personnel who lost their lives in battle.

When the National War Memorial Shrine – Saint Nicholas Cathedral – was dedicated in 1963, faithful from across the US submitted the names of soldiers

who lost their lives in defense of the country. The departed soldiers are remembered by name in prayer annually at the Liturgy on the Sunday of Memorial Day weekend.

In recent years, no new names have been added to the list.

“We now find ourselves at war again, and daily we hear of fallen soldiers,” said the Very Rev. Constantine White, cathedral dean. “The cathedral parish would like to remember fallen Orthodox soldiers from recent conflicts so that they may be honored along with those of earlier conflicts.”

The cathedral invites the faithful to submit the names of their departed loved ones and the conflict in which they lost their lives to Saint Nicholas Cathedral, Attention War Memorial Shrine, 3500 Massachusetts Ave. NW, Washington, DC 20007 or to office@stnicholasdc.org. ■



Holy Synod acts on spiritual court’s judgment

The verdict of the spiritual court that heard the case of Protopresbyter Robert S. Kondratik, the suspended former chancellor of the Orthodox Church in America, was reviewed by the members of the Holy Synod of Bishops on July 31, 2007.

His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate, who presided at the spiritual court, presented the court’s report and judgment, which recommended that Father Kondratik be deposed from the priesthood, to members of the Holy Synod.

A statement issued by the Holy Synod, dated July 31, 2007, reads as follows.

“The Holy Synod of the Orthodox Church in America met in executive session [on July 31, 2007], during which it heard the judgment of the spiritual court called to hear the accusations against

Protopresbyter Robert Kondratik, made on behalf of the Metropolitan Council by Dr. Faith Skordinski. The judgment of the court was presented by His Eminence, Archbishop Nathaniel of Detroit, presiding hierarch, who read the proceedings to the members of the Holy Synod. Notification of the judgment will be made in due course.”

Subsequently, the members of the Holy Synod resolved that the suspended Father Kondratik be permanently deposed from all sacred functions of the priesthood, effective July 31, 2007, and that his name be removed immediately from the list of clergy of the Orthodox Church in America. The Holy Synod took this action with great sadness and with assurance of its prayers on behalf of the former Father Kondratik.

Judges for the spiritual court were the Very Revs. Joseph Lickwar, Michael Dahulich, and John Erickson, and the Rev. David Garretson. Dr. Faith Skordinski, a member of the OCA Metropolitan Council and the special investigative committee, served as the accuser. ■

NOTES

from the Chancellor's desk

Father Alexander Garklavs

PR, prayer, and the Christ- centered life

One recent evening, my son and I watched the movie *The Deer Hunter* on television. He had heard about it, but had never seen it. The movie created quite a sensation when it came out in 1978. Winning five Academy Awards, it was the first serious cinematic treatment of America's involvement in Viet Nam. Conveying graphic depictions of the horrors of war, it also portrayed patriotic sentiments and the psychological bonds that emerge among men in the military. It introduced actors who would soon become major celebrities – Robert DeNiro, Meryl Streep, Christopher Walken, and others. But for Orthodox Christians from an eastern European background, it was neither the awards nor the famous actors that made the movie stand out. It was, rather, the fact that the movie contained scenes depicting an Orthodox church and Orthodox services. This was the reason that I joined several friends from Saint Vladimir's Seminary to see the movie in the spring of 1979. A real Orthodox church, Cleveland's Saint Theodosius Cathedral, a real priest, and a real church choir were featured in a major American motion picture. We were enthralled by the experience!

For us seminarians, it represented a coming of age moment. The movie seemed to acknowledge that Orthodox Christianity in America had achieved prominent visibility. Orthodox Christianity had been present on the North American continent for about 200 years, with huge waves of immigrants coming during the late 19th and early 20th centuries. Once they arrived, the immigrants found jobs, set up new homes, and quickly began to acclimate themselves. The New World also offered them the

unrestricted freedom to worship according to the religious traditions that they cherished. Devout adherence to Orthodoxy and a willingness to place roots in this land naturally led our early missionaries to formulate a vision of an American Orthodox Church. As years went by, Orthodox Christians quickly assimilated the American way of life without losing their devotion to the faith of their fathers. Orthodox men and women enlisted in the armed forces without any reservations during the Second World War. By the Viet Nam era, there was no doubt that an Orthodox Christian could also be a true-blue American. Now *The Deer Hunter* proved this on the big screen. The American public, through the medium of film, noticed and acknowledged Orthodox Christians and the Orthodox Church.

That was 1979. Since then, we have had, from time to time, prominent coverage of Church events on television and in news publications. But during the last year, we have seen another kind of unflattering prominence. Is this too a sign of coming of age? Perhaps the problems that presently affect the Orthodox Church in America are another indication that we have finally “made it” on the grand media stage. If that is true then, as is said about a bad press review, negative pub-

licity is good simply because it is publicity, and publicity will generate interest. Of course my rhetorical musings do not address the big questions. How important is public approval and media recognition for the Church?

which news is communicated today is astounding. Television has made it possible for people to witness news events in “real time” – literally as they happen. The internet has not only augmented that ability, it makes it possible for anyone, sitting in his or her living room, to be a participant in events. Web sites were novel curiosities a mere 15 years ago; today, they are a required part of any serious institution or organization. In addition to official websites, many institutions find that privately operated web sites become unofficial purveyors of news and commentary. All of this has made it necessary for any serious business or organization to devote considerable time and effort in designing and maintaining web sites, and to monitoring other websites, blogs, and chat rooms, which can affect and influence decisions. The information age of the 20th century is now an information explosion. The old adage “knowledge is power” can be updated to read “information is power.” Public relations – PR – has become an art and a science, devoted to the articulation, management, and use of information. All of this is progress, of course, but there are downsides as well.

For Christians, the proliferation of information does pose problems. Christians have never feared the truth, nor disclos-

Christians have never feared the truth, nor disclosing it in a forthright manner. “For there is nothing hidden, except to be made manifest, nor is anything secret, except to come to the light” [Mark 4:21].

ing it in a forthright manner. “For there is nothing hidden, except to be made manifest, nor is anything secret, except to come to the light” [Mark 4.21]. Jesus Christ taught us that “you will know the truth, and the truth will make you free” [John 8.31]. If a Christian was called upon to answer before a tribunal, there was only one option, even if it meant certain death. As Saint Paul answered the Governor Felix, “I always take pains to have a clear conscience before God and toward men” [Acts 24.16]. Honesty,

In considering this question, we cannot avoid the obvious question of whether we want it or not. We do live in a media environment, and our society thrives on information and news. It is unthinkable that we would not have information, a fact we simply take for granted. That was true half a century ago, but the quickness with

Honesty,

Chancellor to 28

In Memoriam

Editorial request: Please inform the TOC editorial office at 630/668-3071 or info@oca.org when a death occurs so announcements may be made on the OCA web site and in TOC in a timely manner.

Matushka Karen Mahaffey

POTTSTOWN, PA – Matushka Karen Mahaffey, 54, the wife of the Very Rev. David Mahaffey, rector of Holy Trinity Church here, fell asleep in the Lord on August 8, 2007 after a long battle with a rare form of melanoma, with which she had been diagnosed in 2003.

A native of Spangler, PA, she and her husband were married May 5, 1973.

Matushka Karen was a former den leader for cub scout packs in the Burnside and Clearfield area. Very gifted musically, she played the saxophone and piano and directed choirs at her home parish in Urey, PA, and Saint Michael Church, Old Forge, PA, where her husband served as rector for several years. She sang in the Wyoming Valley Orthodox Choir and Holy Trinity choir, Pottstown. Besides her musical talents, she was gifted in painting, pottery, sewing, and crafting. She organized many parish food sales and coordinated the baked goods stand at the annual Memorial Day pilgrimage at Saint Tikhon's Monastery. She also had served as Church school director at Saint Michael Church and on the board of the Diocese of Eastern Pennsylvania's education department.

In addition to her husband and mother, she is survived by four children, one sister, and two brothers.

Funeral services were celebrated on August 10, 2007, with interment at Saint Tikhon's Monastery Cemetery, South Canaan, PA, the following day.

Donations in her memory may be made to Holy Trinity Church, 1230 North Hanover St., Pottstown, PA 19464, or to the Matushka Karen Mahaffey Scholarship Fund, Saint Tikhon's Seminary, PO Box 130, South Canaan, 18459.

May Matushka Karen's memory be eternal! ■

OCA News

Cleveland-area Christian ed conference explores book of Genesis

Over forty laypersons and clergy gathered at Holy Trinity Church, Parma, OH, on Saturday, June 30, 2007, for a regional conference sponsored by the Orthodox Church in America's Department of Christian Education [DCE].

Titled "In the Beginning," the conference examined how Genesis could be taught to Church school students of various age and grade levels.

In his opening remarks, the Very Rev. Vladimir Berzonsky, host pastor, spoke about the importance of teaching and guarding the faith. He encouraged the participants to delve into the faith, rather than "hovering above" it, and emphasized the need to reach out to parents struggling to bring up their children in our post-modern world.

Two keynote presentations were offered. Mrs. Valerie Zahirsky, DCE co-chair, spoke on "Genesis for 2007: How Genesis Can Help Our Kids Navigate Their World." She observed how our young people are often confronted by the claims of other faiths and the influence of those who support relative truth. She also discussed a number of issues facing our youth today and how the Church and the Fathers addressed them.

The Very Rev. Theodore Bobosh, rector of Saint Paul Church, Dayton, OH, spoke on "Opening Our Minds to Scripture: How Do We Read the Book of Genesis?" Scripture is not like a Magic 8 ball, he said, by which we can open up to one verse or story for all the answers. He drew parallels between Genesis 1-3 and certain New Testament passages while emphasizing how the study of Scripture is not always about the answers, but about formulating the questions.

Informative, interactive workshops on lesson planning, resource material, classroom organization, and teaching tech-



Conference speakers included Valerie Zahirsky and Fr. Theodore Bobosh.

niques were offered by DCE members. One workshop discussed issues, such as evolution and same-sex attraction and marriage, that need to be dealt with in our classrooms and the ages at which these

issues should be discussed.

Participants also took advantage of a number of displays offering Orthodox Christian educational resources.

Similar conferences in other regions are being planned for the future. To host a conference in your area, contact the DCE at christianeducation@oca.org. ■

Applications being accepted for 2008 planting grants

The Orthodox Church in America's Department of Evangelization is pleased to announce that applications for the 2008 mission planting grant are now being accepted.

"Each year, the department awards up to five planting grants to qualified OCA missions across North America," according to the Rev. Eric Tosi, department chair. "The grants are for \$15,000.00 per year and can be awarded for up to three years. Grants must be used specifically to assist in the salary of a full-time resident priest and must be matched by the same amount by the qualifying mission."

To date, some 20 missions have received the grant and have successfully transitioned to full parish status.

"Each year missions that are currently receiving grants must reapply for continuance of the grant," Father Eric added. "The grant comes as a monthly stipend and allows the priest to concentrate on building the mission to parish status. The number

Grants to 28

FOCA initiates drive to build married student housing at STS

Delegates to the Fellowship of Orthodox Christians in America's 81st national convention in Nashville, TN Labor Day weekend authorized the initiation of a \$1.9 million major capital campaign for the construction of married student housing at Saint Tikhon's Seminary, South Canaan, PA.

The complex, proposed in recognition of the fact that most new seminarians are married and in need of affordable housing, will consist of three buildings, each with four condos and a common open space.

"By providing this resource, we are assisting those who will become the future spiritual leaders of our Church," said national FOCA president Michael Steffaro. "This project will make an enormous impact for all of Orthodoxy in America."

The project will operate on a four-year phased schedule.

Year one will focus on advertising, educating the public, and securing pledges and grants. Years two through four will be marked with the building of each unit upon receipt of funding.

Four suggested giving levels, ranging from "benefactor" [\$5,000 per year for three years] to "donor" [\$500 per year for three years], were established.

Those interested in participating in a project team may contact Michael Steffaro at michaelsteffaro@comcast.net. Pledge forms are available on the FOCA web site at www.orthodoxfellowship.org.

Convention delegates also voted to continue the Saint Nicholas Christmas project, through which the FOCA provides and distributes Christmas gifts to married seminarian families. The FOCA's Adopt-a-Seminarian project, through which the fellowship provides financial assistance directly to needy seminarians, was also slated to continue.

For information on how you or your parish can help the FOCA to meet the needs of our seminarians, contact Allison Steffaro FOCA seminarian assistance coordinator, at 732/698-1952 or michaelsteffaro@comcast.net. ■

Archpastoral Message of Metropolitan Herman on the beginning of the Ecclesiastical Year

September 1, 2007

Dearly beloved in Christ,

In the 16th chapter of the Gospel of Saint Matthew, Our Lord, Jesus Christ confronts His apostles with a question: "Who do you say that I am?" Peter speaks for the twelve, uttering words which we repeat at every Divine Liturgy: "You are the Christ, the Son of the Living God" [Matthew 16:15,16]. In spite of this definitive confession of faith, the question of Who Jesus of Nazareth was continued to be addressed, often attacked, throughout the ages. In the face of a variety of erroneous teachings about Our Lord, the Orthodox Church has echoed the proclamation of the Holy Fathers of the First Ecumenical Council, declaring Jesus Christ to be "Light of Lights, True God of True God, Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary, and was made man...."

Just as the true Orthodox teaching about Christ has been contested over the centuries, a proper understanding of the Church also has come under the attack of false teachers. This is to be expected. The Church is the Bride and Body of Christ; the life of Christ is essentially linked to the life of the Church. If Christ is to come under attack, so too is His Church. Some would say that the Church is simply one of the various social institutions that make up a society or an ethnic group. The presence of the Church and her voice are but one of many influences upon a people. This view robs the Church of her divine origin, and her singular place in the world. It makes her precepts negotiable in all aspects, and thus robs her of her authority and voice.

Orthodox Christians know the Church to be the living presence of Christ in the world. In the Church, by the grace of the Holy Spirit, Our Lord, Jesus Christ continues to accomplish that which He declared through the words of the Holy Prophet Isaiah when He began His ministry of salvation: "To preach the Gospel to the poor; to heal the brokenhearted; to proclaim liberty to the captives and recovery of sight to the blind; to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord" [Luke 4:18,19]. How apt that these words are part of the Gospel reading on the ecclesiastical new year.

Orthodox Christians also know the Church in another intimate and personal way. The Church is a sacred family, rooted in the Fatherhood of God. It is not without significance that we call upon God in the Lord's Prayer as "Father" – and not only as "Father," but "*Our* Father" and not "*My* Father." Both Church and family are sacred rather than social institutions, and there is much in both that is similar.

Families must take the time to get together regularly to enjoy interaction and fellowship, to share experiences and concerns, to be lifted up by the company of one another. Without such times of close communication, a family will disintegrate. The Church Family must also gather together for a similar purpose. It is for this cause that we now begin preparations for our Church Family to gather together in 2008 for an All-American Council. At this sacred gathering, under the guidance of the Holy Spirit, we will look at our Church's current strengths and areas of need. We will share our concerns and hopes. We will plot our future, lifted up in the company of one another, of the saints, and of the Father, the Son, and the Holy Spirit, the Trinity one in essence and undivided.

Families share moments of joy and strength, and also those of sorrow and struggle. Family members are there with each other and for each other in all things. A Church family is no different. We find ourselves in what some have called the most difficult of times for the Orthodox Church in America. There are even those who have gone so far as to suggest that our present struggles herald the end of our Church. Many others, however, me included, see it differently. The demise of our Church would only come if we were to allow cynicism and self-interest to rule the day. On the other hand, through faith in our heavenly Father and with good will towards our brothers and sisters in the faith, emerging out of our current unrest will be stronger ties that hold us together, along with the possibility for a brighter future. Let us entreat God to grant us strength to flee division and dissension and to embrace unity and harmony.

With heartfelt love I greet you at the beginning of this new ecclesiastical year. May this be a time for renewed dedication to Our Lord, Jesus Christ, and to seeking the good estate of all members of our own Church family – the Orthodox Church in America. May all of our prayerful encounters, our deliberations, our moments of shared joy and struggle, be sources of sanctification, drawing us ever closer to the blessed Kingdom of our heavenly Father. Let us pray and work together in a spirit of selfless love, that this indeed may be "the acceptable year of the Lord.

Invoking God's blessings and assuring you of my prayers, I remain

Sincerely yours in Christ,

+ **HERMAN**

Archbishop of Washington and New York
Metropolitan of All America and Canada

Monastery celebrates 40th anniversary

On August 6, 2007, the Great Feast of the Transfiguration, hundreds of pilgrims gathered at the Monastery of the Transfiguration, Ellwood City, PA, to mark the community's 40th anniversary.

"It has been 40 years since Mother Alexandra broke ground to establish the first English-speaking, pan-Orthodox monastery for women in the West," said Mother Magdalena. "And this year we also celebrated the 20th year since Mother Christophora was installed as abbess."

The pilgrimage opened with the celebration of the festal Vigil in the monastery chapel on August 5, at which His Beatitude, Metropolitan Herman, concelebrated with His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate. On the morning of the feast, the nuns greeted Metropolitan Herman as he arrived for the celebration of the Divine Liturgy at the outdoor pavilion chapel of Saint Elizabeth. Concelebrating with Metropolitan Herman and Archbishop Nathaniel were 22 priests and four deacons. The pavilion's new iconostasis and icons were blessed before the Liturgy, at which the nuns sang the liturgical responses. The pavilion was filled with pilgrims, despite an early morning thunderstorm.

After the Liturgy, the hierarchs presented Mother Christophora with gifts marking her 20th anniversary. Synodal citations were presented to Archimandrite Pitirim and Protodeacon Lawrence Daniels for their service to the community; Judge John Regule for his 40 years of pro-bono service as legal counsel; to the members of Saint Elias Church, Ellwood City, PA, for the help and support they have offered the monastic community over the years; and to Gregory Thetford for his service as monastery caretaker for 18 years.

Following lunch and time for fellowship, the Service of Holy Unction was celebrated by the hierarchs and other clergy.

"In founding the monastery, Mother Alexandra desired a haven of peace where God's presence is clear," said Mother Magdalena. "Truly the hundreds of pilgrims who attended this feast will attest that her desire has been fulfilled. ■



Mother Christophora [left] and the nuns of Holy Transfiguration Monastery await the arrival of the hierarchs for the Divine Liturgy marking the community's 40th anniversary.

Christmas stocking project brightens holidays for Mexican, E. European children

For the 14th consecutive year, the Orthodox Church in America's Christmas Stocking Project will provide filled stockings or equivalent gifts to thousand of orphans, children of needy and disabled families, and children in pediatric hospitals and clinics in eastern Europe and Mexico.

"In 2006, thanks to the generosity of many donors, 15,000 stockings/gifts were distributed," according to Mrs. Arlene Kallaur, project coordinator. "The thank you letters that we received indicated that the children were delighted with them. In one such letter, Metropolitan Nikoloz, who distributes the gifts in his country of Georgia, wrote, 'You should know that last year's heavy snowfalls prevented the chil-

dren from attending many of the planned Christmas festivities and holy processions, so the stockings filled with sweets and toys were especially great presents. Most joyous for them was the fact that they received so much attention from Orthodox people in America.'"

Workers at Freeport, NY's Association for the Help of Retarded Children Vocational Training Center will assemble the stockings.

The cost of each stocking/equivalent gift is \$5.00.

"Church schools, FOCA chapters, and youth groups are again invited to get creative and raise funds for this year's project," Mrs. Kallaur added. "Parish and individual

contributions are also very important. Every donation, large and small, will contribute to bringing extra joy to children who have very little."

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

Metropolitan Sawa of Warsaw distributes Christmas stockings to needy children in Poland.



Pages from 11

St. Innocent

know English.

“Allow the bishop to augment his retinue, transfer its members, and ordain to the priesthood for our churches converts to Orthodoxy from among American citizens who accept all its institutions and customs.

“Allow the vicar bishop and all clerics of the Orthodox Church in America to celebrate the Liturgy and other services in English (for which purpose, obviously, the service books must be translated into English).

“Use English rather than Russian (which must sooner or later be replaced by English) in all instruction in the schools to be established in San Francisco and elsewhere to prepare people for missionary and clerical positions.”

Clearly, Saint Innocent saw the sale of Alaska to the United States as a wonderful, God-given missionary opportunity for the spreading of the Orthodox faith. As a result, the North American episcopal see was transferred from Sitka to San Francisco in 1872, and in its new location it was designated a diocesan rather than an auxiliary see, as it previously had been. With this, the Orthodox mission expanded throughout the continental United States, and subsequently into Canada. Saint Innocent’s statement expressing his missionary vision remains a key guidepost for the evangelization efforts of the Orthodox Church in America to this day.

In 1868, quite unexpectedly, Saint Innocent, a hierarch in remote Siberia, was appointed Metropolitan of Moscow. He continued to support and promote the missionary endeavors of the Church until his death on March 31, 1879.

Shaped largely by Saint Innocent, the history of the Orthodox Christian mission in North America clearly established a sturdy foundation for a locally rooted Church on this continent. He and other missionaries did not seek to serve immigrants of a particular ethnic group, but to preach the universal Orthodox faith to the local population.

Although Saint Innocent’s missionary vision was alive and greatly revered by the faithful in North America, the Orthodox Church in America could not proclaim him a saint, as he had died in Russia. However,



Moscow symposium on the life of St. Innocent

MOSCOW, RUSSIA – A symposium on the life of St. Innocent was held at the St. Tikhon Humanitarian University here on August 26, 2007.

The event was cosponsored by the Orthodox Church in America’s Representation Church of the Great Martyr Catherine, Moscow.

The key note speakers at the conference included [from left] Bishop Zosimus of Yakutia; Archimandrite Zacchaeus, OCA representative to the Moscow Patriarchate; and Archbishop Seraphim of Ottawa and Canada. US Consul General John Stepanchuk also addressed the gathering. He spoke about the contributions St. Innocent made to the spiritual and cultural ties between Russia and the US, which are especially noteworthy on the 200th anniversary of diplomatic relations between Russia and the US. ■

upon the request of the Orthodox Church in America, the Holy Synod of the Russian Orthodox Church glorified Saint Innocent on October 6, 1977, with the appellation “Apostle of America and Siberia.” This was a rare occurrence at that time. In the 20th century, prior to the celebration of the millennium of Christianity in Russia in 1988, the Russian Orthodox Church had canonized just a handful of saints, in part due to soviet oppression of the Church. In 1994, the Russian Orthodox Church Outside of Russia [ROCOR] also canonized Saint Innocent. In the revived Russian Church after the fall of the Soviet Union, Saint Innocent’s missionary legacy has been rediscovered, and he is now greatly revered. In 1994, at the Monastery of the Holy Trinity and Saint Sergius near Moscow, the relics of Saint Innocent, together with those of his predecessor and mentor, Saint Filaret, Metropolitan of Moscow, were miraculously uncovered after their desecration several decades earlier at the hands of the soviet regime. This intensified his veneration even more, and the bicentennial of Saint Innocent’s birth

in 1997 was celebrated with great enthusiasm by Orthodox Christians in both Russia and North America.

As Orthodox Christians, struggling to provide a credible witness of our faith, we should be inspired by Saint Innocent’s selfless and innovative missionary labors and his bold vision for the future of Orthodoxy on this continent.

More information on Saint Innocent may be found on the OCA website at www.oca.org/FS.NA-Saint.asp?SID=4&Saint=Innocent. ■

Alexis Liberovsky is the archivist of the Orthodox Church in America.

CORRECTION

Two errors appeared in the article titled “110 years of missionary efforts in Canada” on page 11 of the Summer 2007 issue of *The Orthodox Church*. The opening line should read “110th anniversary” rather than “100th anniversary.” In the first line of the article’s fifth paragraph, “Saturday, July 5/17, 1907,” should read “Saturday, July 5/18, 1897.”

Preparing for the Nativity

Church school, home, and beyond

On November 15, the Nativity Fast – a period of preparation for the celebration of the Nativity of Our Lord – begins. Now is the time to start thinking about how to observe the season in the Church school and home.

Church school. Besides spending class time preparing for the Christmas pageant, teachers should stress the impending celebration of birth of Christ in their weekly lessons.

- **Sunday, November 18:** Read the Nativity narratives as they appear in Matthew 1:18–2:23. Discuss the details of the Nativity story, relating each element to those found in the traditional icon of the feast. Be sure to mention that the feast of Saint Matthew was celebrated two days earlier.

- **Sunday, November 25:** Display and discuss with the students the icon of the Mother of God “The Sign,” pictured to the right, which depicts the Holy Virgin bearing Christ in her womb. Read and discuss



the prophecies in Isaiah 7:14 and 9:2-7 and relate them to the icon. Note that the icon’s feastday is celebrated on November 27.

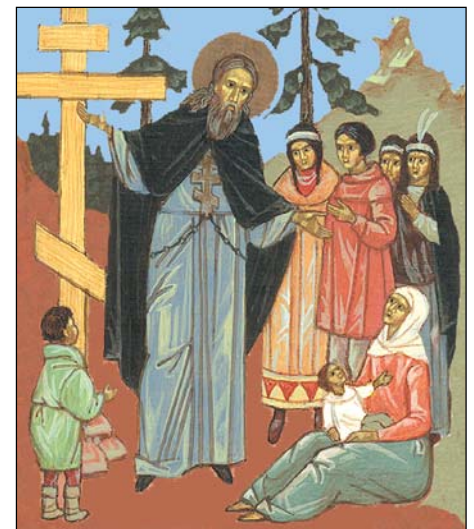
- **Sunday, December 2:** Read the life

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of Saint Nicholas, whose feast is celebrated on December 6. Emphasize the saint’s love for children and the needy. Divide the students into groups, and ask each group to illustrate one aspect of his life on a poster board. Display their completed artwork in sequence, perhaps in the parish hall or vestibule, so that others will learn about the life of Saint Nicholas.

- **Sunday, December 9:** On this Sunday, the feast of the Conception of the Mother of God by the righteous Anna, read the life of the Virgin Mary. Explain her role as the “New Eve” – the one who said “yes” to God, unlike the first Eve – and the importance of her assent to bear the only-begotten Son of God in her womb. You



can use this session to review that which was taught in earlier lessons.

- **Sunday, December 16:** Read the life of Saint Herman of Alaska, whose feast was celebrated on December 13. Compare his life to that of Saint Nicholas. Ask the students to discern ways they can model their lives after the two saints. List their observations on a large posterboard.

- **Sunday, December 23:** Gather all the students together for an assembly. Distribute copies of the Nativity troparion, and explain its meaning. Teach the children to

Christian Ed to 21

RESOURCES

✓ A GREAT RESOURCE FOR HOME AND CLASSROOM

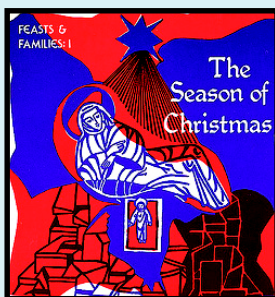
Feasts and Families: The Season of Christmas, offers a wealth of lessons and activities that can be used at home or in Church school to prepare for the celebration of the Nativity of Our Lord.

The parent/teacher guide is accompanied by a volume with cut-outs, patterns, and other Nativity projects.

The Season of Christmas covers the period between the start of the Nativity Fast on November 15 through the end of Christmas cycle – February 2.

Specific events covered include the Great Feast of the Entrance of the Mother of God into the Temple, the feasts of SS. Andrew and Nicholas, the Sundays of the Forefathers and the Holy Fathers, and the Great Feasts of the Nativity, Theophany, and the Meeting of the Lord in the Temple. A brief explanation is given for each day or season. Related scripture readings are included, as are a variety of other resources for all ages. Tips for using the text at home, in groups, and in class are included.

Order on-line from the Orthodox Christian Publications Center at <https://secure.oca.org/ocpc/scripts/prodList.asp?idCategory=23>. ■



3: Prophecy and fulfillment

Father Theodore Bobosh

Prophecy” in Jewish scripture has been understood to mean “forth telling” – “telling the future.” The prophets were called by God to tell His people what the Lord was now planning or doing, even if the people could not see the events or God’s hand in that which they were experiencing. A difficulty of prophecy is found in the fact that its fulfillment is often not understood or made clear until *after* the events to which it refers have occurred. It is only later, after the events have occurred, that the faithful come to understand the prophecy’s truth and fulfillment.

Certainly, in Christian scriptures, we see this principle at work. In Matthew 1:22-23, Christians understand the fulfillment of the prophecy found in Isaiah 7:14 – “All this took place to fulfill what the Lord had spoken by the prophet: ‘Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel’ (which means, God with us)” – to be fulfilled in the birth of Jesus Christ. Similarly, Matthew 2:5-6 claims that the birth of Jesus fulfills Micah 5:2, while Matthew 2:17-18 says Jeremiah 31:15 finds its fulfillment in Jesus. But clearly the people to whom the prophets spoke did not know that it would be Jesus, several hundred years into their future, Who would fulfill the prophecy. In this sense, “prophecy” can in fact obscure the text, as one does not know when the fulfillment will take place, or precisely how the fulfillment will be recognized. Prophecy, then, requires fulfillment as the key to understanding the text. Reading the Old Testament only in an historical, literal manner – and keeping the verses purely in their Old Testament context – would not help us to see a text as prophecy, let alone reveal how it should be understood.

For Christians, the key to understanding prophecy is Christ Himself. Christians interpret and understand the Old Testament in the light of New Testament events. Obviously, the Jews did not embrace this, reading the same texts as Christians yet interpreting them in a radically different manner. Thus, Saint Paul wrote in 2 Corinthians 3:14-16 about his fellow Jews, “But their minds were hardened; for to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. To this day whenever Moses is read a veil lies over their minds; but when a man turns to the Lord the veil is removed.” The understanding and interpretation of prophecy thus requires “faith,” as one has to believe that in fact what the prophets spoke about centuries ago has found its fulfillment in specific events. The fulfillment of prophecy doesn’t make one a believer; rather one has to believe in order to see the prophecy fulfilled in certain events. Jesus is the key to interpreting the scriptures, to removing the veil which leaves prophecy, Law, and typology in shadow, obscurity, and incomprehension.

In Matthew 22:41-46, we again encounter Christ using prophecy in its obscurity to illumine the great mystery which God was revealing in Himself: “Now while the Pharisees were gathered together, Jesus asked them a question, saying, ‘What do you think



of the Christ? Whose son is He?’ They said to Him, ‘The son of David.’ He said to them, ‘How is it then that David, inspired by the Spirit, calls Him Lord, saying, The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet? If David thus calls Him Lord, how is He his son?’ And no one was able to answer Him a word, nor from that day did any one dare to ask Him any more questions.” Christ

was beginning to reveal a truth about Himself – a truth that prophecy had foretold in an obscure way. In this case, the revealing of the truth about His incarnate divinity also unveiled the mystery of God’s plan. Yet, the very unveiling of what God was doing could only be comprehended as mystery. How can the eternal, indescribable, and incomprehensible God reveal Himself in the incarnate Jesus? Ultimately, the fulfillment of the prophecy can only be seen through the eyes of faith.

Understanding Jesus the Messiah as the fulfillment of Old Testament prophecy is necessary to break the otherwise mysterious code of prophecy. For example, after telling the parable of the master who lets out his vineyard to some tenants and then sends his son to collect what is due [Matthew 21:33-39], Jesus asked His hearers a question: “‘When therefore the owner of the vineyard comes, what will he do to those tenants?’ They said to Him, ‘He will put those wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons.’ Jesus said to them, ‘Have you never read in the scriptures: The very stone which the builders rejected has become the head of the corner; this was the Lord’s doing, and it is marvelous in our eyes?’ Therefore I tell you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it.” Jesus uses His parable to warn His listeners that the ancient prophecy of Psalm 118:22 – “the stone which the builders rejected” – is being fulfilled in their hearing, and that the fulfillment in itself is a prophecy of what His hearers are about to do! In applying the ancient prophecy to the parable, Christ reveals that He is the key to recognizing the text as prophecy and understandable as the Word of God. The events of His own life will prove that the prophecy is true – a prophecy whose fulfillment would not otherwise be recognized except for in Him. Without Christ, the text would remain obscure as to its exact meaning – neither fully recognized as prophecy, nor ever seen as fulfilled.

Jesus used prophecy to explain what He was doing. “So was fulfilled what was spoken through the prophet: ‘I will open my mouth in parables, I will utter things hidden since the creation of the world’” [Matthew 13:35]. Jesus reveals that the scriptures find their fulfillment and their meaning in Him, in His life, in His methods, and in His teachings. The prophecies of old find their fulfillment and meaning in Him – and this is a statement of belief. One believes there is a prophecy, and one has to believe that Jesus fulfills the prophecy before one can see that this has in fact happened. One has to believe in Jesus’ own interpretation of the prophecy, for the prophecy has no obvious meaning apart from its fulfillment, which can only be recognized by faith. ■

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

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

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Preparing for the Nativity

sing the troparion, and encourage them to sing it as a group during the Nativity Vigil and Divine Liturgy.

Home and community. Instead of fretting over the “commercialization of Christmas,” emphasize with your children how holiday decorations remind us of the coming of Christ and the joy that will be experienced by receiving Him as God’s greatest gift to mankind.

- The lighting of Advent candles, the hanging of wreaths, and the sending of greeting cards to relatives and friends can be occasions for discussing the impending feast. Even the selection of gifts can be done in the context of discussing the gift God gives to His People through the birth of His Son, Jesus Christ, while the hanging of lights offers an occasion to reflect on Christ, the “Light of the world.”

- Organize groups of individuals and families to sing carols for home-bound parishioners or nursing home residents, offering the “gift of song” to those who surely would appreciate a visit. Distribute small gifts – perhaps essential person items like hand cream – as an expression of the gift of eternal life made possible through the incarnation of Christ.

- In addition to observing the season’s traditional fasting regulations, spend a few minutes before dinner reading the day’s appointed scripture readings as a family. During dinner, discuss the meaning of that which was read.

- Practice almsgiving. Parents – set aside a “dollar a day” during the Nativity Fast for the needy. Encourage children to set aside a “dime a day” from their allowances. Place the alms in a box or can, and bring them to services on the Great Feast of the Nativity. Earmark them to be given to a needy person or family in the parish or to a community agency that offers assistance to the needy. ■

Communications

Spreading the word

What is the Church to communicate?

Father Andrew Jarmus

Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – meditate on these things” [cf. Philippians 4:8].

I once heard a speaker at a Church media conference say that the difference between Christian communications and the secular media is that Christian communications should always strive to offer a “redemptive message.” This is an important distinction. Saint John Chrysostom once warned that, “in all ways, therefore, is [the devil] accustomed to threaten us, but especially by means of the tongue and the mouth. For there is no organ so convenient for him for our deception and our destruction as an unchastened tongue and an unchecked utterance.” Words can heal and words can hurt.

It seems that in the secular media tragedy is most always valued over triumph. Perhaps this is a result of that aspect of our fallen humanity which compels people to slow down to get a look at an accident scene on the freeway. Jesus often taught that in the world it was one way, but “it shall not be so” for His disciples. We have a higher calling, a goal that transcends our fallen nature; we have the potential, the divine invitation, to enjoy growth in the likeness of God. The various aspects of our Church life are, in one way or another, ministries that play a part in challenging and/or nurturing us to strive for this higher goal.

Saint Paul tells the faithful in Ephesus that “[God] Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the Body of Christ” [Ephesians 4:11,12]. He goes on to say that the goal of “edifying the body of

Christ” is that “we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ” [Ephesians 4:13].

Christian communications is a ministry, be it through web sites, church bulletins, or periodicals. Those in the ministry of Christian communications must always strive that what they have to say will “edify the Body of Christ.”

This does not mean that what the Church has to communicate is always going to be easy to accept. (It has been said that the work of the Church is to “comfort the afflicted and afflict the comfortable.”) Our Lord, Jesus Christ, spoke many words to many people. Some welcomed Jesus’ words joyfully. The paralytic lying on his bed must have been filled with profound joy when he heard Jesus say, “Son, be of good cheer, your sins are forgiven.... Arise, take up your bed, and go to your house” [Matthew 9:2,6]. Others took in Jesus’ words with a heavy heart. When the rich young man heard Jesus say, “If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me,” his heart was heavy and “he went away sorrowful” [Matthew 19:21-22]. Whether they were received with joy or sadness, though, every one of Christ’s words was a word of salvation.

Christian communications speak words that do not only *inform*. God forbid that we utter words that *deform*. We are called to speak words that *transform*. The Gospel teaches us that “the Word became flesh,” and that in the Word was Light and Life. It stands to reason, then, that the words of His Body, the Church, also must be sources of light and life. ■

Fr. Andrew Jarmus is the newly appointed Director of Ministries and Communications for the Orthodox Church in America. He began his duties in August 2007.

Chaplaincies

OCA represented at international pastoral care congress

The International Congress for Pastoral Care and Counseling's eighth world congress was held recently for the first time in Poland, now a member of the European Union. The site of the congress, Krzyzowa, was the place where German Chancellor Helmut Kohl and Polish Prime Minister met for reunification talks in 1989, at the time of the fall of opening of the Berlin Wall.

The theme of the gathering was "Treasure in Earthen Vessels: Care of Souls Facing Fragility and Destruction." Nearly 200 participants from over 50 countries participated, with the number of Orthodox Christian participants doubling over last year.

The Rev. Steven Voytovich, director of the OCA Department of Institutional Chaplains, represented the Orthodox Church in America at the gathering. He presented a paper titled "Relational Story of Joseph in Egypt: Implications for Cross-Cultural Clinical Training." He wove together his heritage as a Slavic-American, showing photos of the region from which his grandparents had emigrated and of Saint John's Church, Huron, WI, which they helped build upon their arrival in the US, with involvement in clinical training as an Orthodox Christian through the story of Joseph in Egypt. He also shared some multi-cultural models he has been developing as aids in understanding persons of diverse cultural backgrounds. ■



Fr. Steven Voytovich [right] with Fr. Constantin Miron of Bruhl, Germany, representative of the Ecumenical Patriarchate, at pastoral ministry congress.



Wheaton, IL teens shared their faith – and building skills – with needy families in eastern Kentucky.

"When my roof leaked, you fixed it!"

WHEATON, IL – A group of teens from St. Joseph Church here traveled to eastern Kentucky's Appalachian region this summer to share their faith – and their carpentry skills – with some of the nation's neediest families.

In addition to replacing the roof on one family's home and installing a bathroom in the home of a second family, the teens befriended the families whom they served.

"To say that the teens' lives changed as a result of the mission trip would be an understatement," said Mark Klinski, a member of the parish's youth ministry team. "Coming face-to-face with the 'least of the brethren,' the teens experienced what it means to discern God's presence in those around them, while sharing their Orthodox Christian faith with those who otherwise would have never heard of it!" ■

Monastery hosts teen retreats

WAGENER, SC – Three-dozen teens enjoyed two retreats at the Monastery of SS. Mary and Martha here in June.

At the SS. Moses and Miriam retreat for 12 to 14-year olds, Fr. Stephen Freeman, Oak Ridge, TN, and St. Tikhon seminarian Kirill Williams explored the theme, "Who Am I?" Fifteen to 17-year-olds enjoyed the SS. Niketas and Eleni retreat, the theme of which was "Chastity and Purity: The Transformation of Cultural Imagery into Holy Icons," June 20- 23. Frs. John Parker, Mt. Pleasant, SC and David Arnold, Richmond, VA, led the interesting discussions. ■

The natural beauty of the monastery grounds provided the ideal setting for summer teen retreats.



IN DEPTH

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Log on to www.receive.org to access 24/7 Orthodox Christian programming and music – including "Come Receive the Light," "The Ark," and "The Rudder" – brought to you by the Orthodox Christian Network.

Youth & Young Adults



Chicago Deanery teens enjoyed camping in the wilds of Wisconsin.



Youth department chair *Dr. Joseph Matusiak challenges campers at St. John Camp, Riverdale, IN, to live their faith every day.*

How I spent my vacation

Discovering Christ – at summer camp!

From coast to coast, OCA youth enjoyed the opportunity to share their faith and friendship at over two dozen camping programs this summer.

“While every camp is unique, reflecting the regions in which they are held, all of them share a common focus – discovering Christ and the strengthening of the faith,” said Deacon Joseph Matusiak of the OCA Department of Youth, Young Adult, and Campus Ministry. “For many camp-

ers, the experience was their first in building and living within the context of an Orthodox Christian community.”

Youth department summer intern Joel Weir, a student at St. Tikhon’s Seminary, assisted at the FOCA’s sports tournament at Saint Vladimir Camp, Farmdale, OH, and Saint John Camp, Riverdale, IN. An accomplished musician with two recordings to his credit, Joel shared the Gospel in song with the campers.

John Murray, a summer intern for the OCA Department of Pastoral Life and Ministry at Saint Mary Cathedral, Minneapolis, MN, also assisted at camping programs.

“Being a counselor to kids from a variety of backgrounds made clear to me the battle that is at hand, and the enormous responsibility we have as the Church, to cut through all the static and noise of this culture and to present the true life and personhood that is found in Jesus Christ,” John said of his experience. “We don’t need to entertain them, but we need to engage them where they are, and draw them towards their true identity in Christ.”

In every instance, the campers were challenged to take their experience home and to live the Gospel in their daily lives. ■



Youth department intern *Joel Weir performs original compositions at St. John Camp, Riverdale, IN.*

Archbishop Job joins interns and campers at Ohio’s St. Vladimir Camp.



Evangelization

“So, you’re Orthodox?!”

Sharing the “living treasure” of faith with others

Our Orthodox Christian faith is a great *living treasure*. Sharing this treasure and its message does not require a large vocabulary or eloquence. However, a working knowledge of the faith and a certain amount of zeal and enthusiasm to share it certainly doesn’t hurt!

In the words of “Sinner Man,” a folk song popular a number of years ago, “If you can’t pray like Peter, if you can’t preach like Paul, go home and tell your neighbor, that He died to save us all.” This may sound simplistic, but in essence, it is what Our Lord, Jesus Christ, commanded us to do. “Go make disciples of all nations,” He said before He ascended into heaven [Matthew 28:16].

Recall for a moment the parable of the talents, found in Matthew 25:14, in which the good stewards wisely used the treasures entrusted to them. When their master returned and called them to account for how they used that which had been given to them, they were able to give back to their master amounts many times greater than they had been given.

Remember also the woman in Luke

15:8, who lost a silver coin in her home. She cleaned her entire house, then rejoiced with those living about her when she found it.

In these, and countless other scriptural passages, we are reminded of our continuing obligation as the People of God and members of Christ’s Body, the Church, to share our faith with others.

Knowing our faith. In order to explain our faith – what it means to us and why we want to share it – we must, of course, learn about our faith.

It is not uncommon to find non-Orthodox Christians or those of other faith traditions a bit puzzled by Orthodox Christianity. “Is it like Catholicism, or like Protestantism” is a commonly asked question. “So, you’re Orthodox? Are you Jewish, or are you Greek?” is also heard with great regularity. We must be ready to cheerfully and patiently explain clearly that, until the 11th century, Roman Catholicism was in communion with Orthodox Christianity. Catholicism, it is often said, sought to add to the faith, whereas the countless competing Protestant bodies sought to subtract

from it.

We, as Orthodox Christians, believe that the faith we hold is whole, complete, and lacking in nothing. It is the faith that has been received unchanged from the apostles – a faith intact, guided by the Holy Spirit, and fully consistent with that which Christ revealed to mankind. We also believe that we are called to share and spread the faith, to build up the Body of Christ that gathers for worship and unites God with His creation in a fellowship that is fully present in the Kingdom of God that has yet to be revealed in its fullness, yet is already fully present in the life of the Church.

A way of life. Living our Orthodox Christian faith, our “right belief,” involves more than telling others what we profess in the Creed, or what we believe about the three essential foundations of Christian life – prayer, fasting, and almsgiving. It involves our willingness to joyfully make Christ, His saving message, and the Good News which He proclaims known to our neighbors and, indeed, “to the ends of the earth” – through our actions and example, as well as our words. As such, sharing and witnessing to our faith – in a word, *evangelizing* – involves putting what we believe into practice in our daily lives. Many people are attracted to Orthodox Christianity by our public worship, our admirable enthusiasm, our hospitality, and the other externals we have received, yet it is ultimately in *how we live* our faith that they will discern whether we are convinced and transformed by it, or merely “maintaining” and “preserving” it, as if it were a relic or museum piece from bygone days. If we fail to offer an example of Orthodox Christianity as a way of life rooted in our ongoing encounter with the new life granted to us by the risen Savior, we fail in our attempt to witness and evangelize. We hold out to the world a beautiful gift, yet focus on the external packaging instead of that which is inside – the very content of our faith in Jesus Christ.

In apostolic times, the faith was simply called “The Way” [see Acts 9:2]. Embracing every aspect of our lives, our faith cannot be limited to a few hours of worship and fellowship on Sunday mornings, nor can it be seen as a “private, personal mat-

Evangelization to 31

EVANGELISM. EVANGELIZATION. EVANGELIZE.

These terms are sometimes misunderstood. **Evangelization** is *not*

- “something Protestants do.”
- a gimmick by which the unsuspecting are coerced into making commitments for which they are not prepared.
- just “another facet” of Christian life.

To the contrary, evangelization *is* – and *always has been* – at the very heart of the Church’s life and experience. “Let us note that the very Tradition, teaching, and faith of the Church which the Lord gave was, from the beginning, preached by the apostles and preserved by the Fathers,” writes St. Athanasius. “On this the Church was founded.... The Lord sent out the apostles and commanded them to make this the foundation of the Church when He said, ‘Go out and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.’”

Evangelization, then, is

- the **sharing of the Good News** of the risen Christ with others.
- the **utilization and application of our faith** in our day-to-day activities, behavior, and relationships.
- the **calling of every Orthodox Christian.** ■

Parish ministries

Self-emptying love

Parish ministries conference focuses on those too often neglected

Father David Cowan

"As much as you did it to one of the least of these My brethren, you did it to Me" [Matthew 25:40].

Who are "the least of these?" Of course, they are persons lacking adequate food, shelter, and clothing. They are the friendless, the sick, the imprisoned, and the confined. But are the "least of these" only to be found in the settings where we *expect* to find them – in hospitals and homeless shelters, jails, and geriatric homes? Or are they also to be found among us, in our communities, our schools – even *beside* us, in our parishes? And how is the parish, the local manifestation of the Body of Christ, to fulfill the Lord's mandate to minister to His brethren, wherever we may encounter them?

These questions were at the heart of the Orthodox Church in America's 2007 parish ministries conference, "The Heart Assured: Works of Love in Deed and Truth," held at Marymount University, Arlington, VA, July 25-28, 2007. Over 70 clergy and lay persons attended the conference, joined by His Beatitude, Metropolitan Herman, and His Eminence, Archbishop Seraphim of Ottawa and Canada, who gave the opening keynote address. Archbishop Seraphim reminded attendees that true works of charity are those done, not out of obligation, but out of self-emptying love, the same love that Christ has for each of us.

Ensuring that such "works of love in deed and truth" are accomplished is not merely the task of the clergy, but of the parish as a whole. The Very Rev. Andrew Morbey, dean of Saint Mary Cathedral, Minneapolis, MN and chairman of the OCA Department of Pastoral Life and Ministry, and Mr. John Rybicki, a member of Saint Luke Church, McLean, VA, spoke on the need to clarify and respond to the various expectations clergy and parishes have of one another.

Ms. Nancy VanDyken, a member of Saint Anthony the Great Mission, Bozeman, MT, and director of a regional office of a not-for-profit, interdenominational

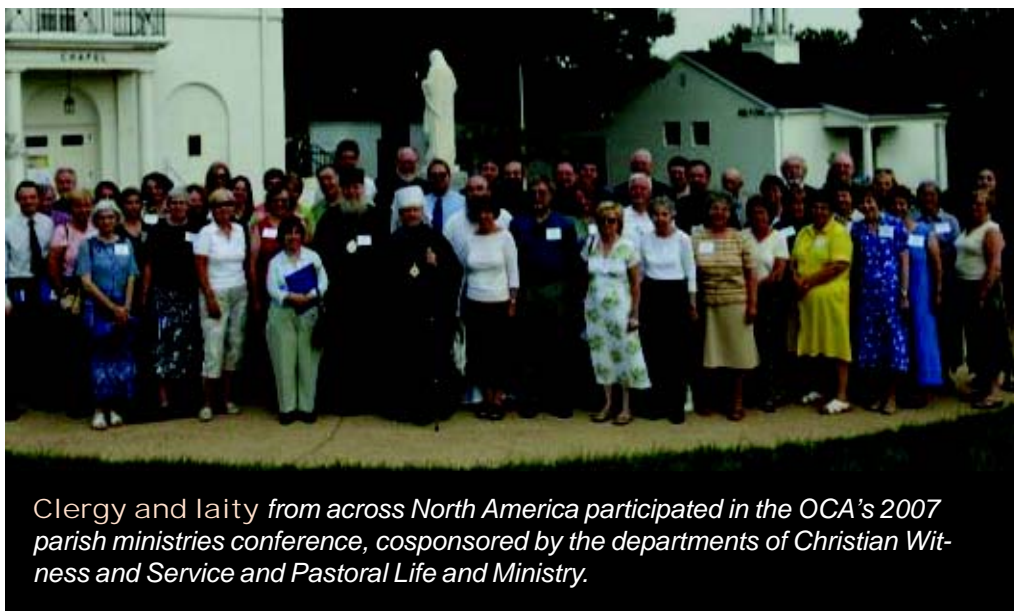
groups, such as homebound persons and their caregivers, prisoners, single persons, families with young children, and newcomers and visitors to the parish community. Various workshops addressed these topics, and others shared ideas gleaned from OCA parishes active in outreach ministries to the hungry and homeless.

Though the conference's main emphasis was on ministry in and around the local parish, the event had a broader, international dimension as well. One evening session featured vivid, inspiring, up-to-the-minute talks on the essential work of International Orthodox Christian Charities, the Orthodox Christian Fellowship's "Real Break" program for college students, the Orthodox Christian Mission Center, Project Mexico, and Church World Service. Clergy and lay representatives from these organizations discussed practical ways for parishes to contribute to these crucial missionary efforts, both as individual parishes and in collaboration with neighboring

Orthodox parishes across jurisdictional lines.

A great deal of instruction, interaction, and inspiration took place in the space of two and a half long, densely packed days! But the event was not limited to lectures and dialogue. Attendees learned together, shared meals together,

and prayed together. Each day was "book-ended" by worship, including Vespers and Matins; a 40-day Memorial for His Eminence, Archbishop Kyrill; Friday Vespers at Saint Nicholas Cathedral, Washington, DC; and a closing Divine Liturgy at Saint Mary Church, Falls Church, VA. Both parishes provided meals and gracious hospitality. The Fellowship of Orthodox Christians in America chapter of Saint Mark Church, Bethesda, MD, also hosted a wel-



Clergy and laity from across North America participated in the OCA's 2007 parish ministries conference, cosponsored by the departments of Christian Witness and Service and Pastoral Life and Ministry.

Christian outreach development and training organization, brought her considerable creativity and experience to bear in a presentation titled "Expanding Our Parish Life: Including Those Too Often Left Out." She turned the participants' attention to those whose needs may not be obvious, yet are very real – widows, divorcees, at-risk children and teens, children and adults with learning disabilities, and others. Breakout groups met to identify needs and to "brainstorm" ministry ideas for these and other

Official from 2

cago and the Diocese of the Midwest/ July 18, 2007. He is transferred to the omophorion of Metropolitan Herman and attached to the Diocese of Washington and New York. His status as a retired priest is removed and he is returned to active duty. He is appointed rector of Christ the Savior Mission, Stafford, VA/ July 23, 2007.

LEAVES OF ABSENCE

HERBEL, The Rev. Dellas Oliver is released from duties at Nativity of the Virgin Mary Church, Madison, IL, and placed on loan to the Antiochian Orthodox Christian Archdiocese. He is attached to Christ the Savior Church, Chicago, IL/ August 1, 2007.

PARISHES

ARCHDIOCESE OF CANADA/ New Status. St. Nicholas Church, Langley, BC, is removed from its status as the representation church of the Monastery of All Saints of North America, Dewdney, BC, and is designated a parish of the Archdiocese of Canada/ July 31, 2007.

DIocese OF THE MIDWEST/ New Location. Holy Cross Mission, St. Croix Falls, WI, is relocated to Chisago City, MN. Meeting site and mailing address: Zion Lutheran Church, 28005 Old Towne Rd., Chisago City, MN 55013/ / May 30, 2007.

DIocese OF THE MIDWEST/ New Status. West Bend Mission Station, West Bend, WI, is granted chapel Status and is now known as St. Herman of Alaska Chapel. The Rev. Gregory Madlom is priest-in-charge/ July 2, 2007.

ROMANIAN EPISCOPATE/ New Mission. St. Andrew the Apostle Mission, Laval, QC, Canada. Services held at St. Louis RC Church, 635 Des Laurentides Blvd., Laval, QC, H7G 2V7 Canada. * The Rev. Dan Nicolau, pastor/ / May 20, 2006.

ROMANIAN EPISCOPATE/ New Mission. Nativity of the Birthgiver of God Mission, Laval, QC, Canada. Services held at St. Bartholomew Anglican Church, 3544 Chemin du Souvenir, Laval, QC, H7V 1X2 Canada. * The Rev. Ioan Iancu, pastor/ June 28, 2007.

ROMANIAN EPISCOPATE/ New Mission. Holy Confessors of Transylvania Mission, Oakville, ON, Canada. Services held at SS. Peter and Paul Serbian Orthodox Church, 1039 Dundas St. W., Oakville, ON, L6M 4L8 Canada. * The Rev. Eduard Eugen Revencu, pastor/ June 28, 2007.

ROMANIAN EPISCOPATE/ New Mission. St. Dimitrie the New Mission, Denver, CO. Serviced by Pacific Coast Deanery Clergy/ June 28, 2007.

DIocese OF THE SOUTH/ New Status. Orthodox Mission Station, Aiken, SC, is granted mission status and is now known as Holy Resurrection Mission/ November 15, 2006.

*NOTE: * indicates non-OCA clergy.*

No. 481 ■ AUGUST 2007

ORDINATIONS

MATHEWSON, Deacon Daniel was ordained to the Holy Priesthood by Archbishop Job of Chicago and the Midwest on behalf of Metropolitan Herman at Holy Assumption Church, Canton, OH. He is under the omophorion of Metropolitan Herman/ July 21, 2007.

ASSIGNMENTS

ASKOAK, The V. Rev. Alexie is released from duties at St. Sergius Church, New Stuyahok, AK and appointed rector of Transfiguration of Our Lord Church, Ninilchik, AK/ August 20, 2007.

[BAEYENS], Igumen Daniel is released from duties at Communauté Monastique de St. Seraphim of Sarov, Rawdon, QC, Canada and St. Seraphim Skete, Rawdon, QC, Canada. He is attached to the Bishop's Chapel of St. Silouan the Athonite, Johnstown, ON, Canada. He is also given the blessing to serve under the omophorion of Bishop Nicolae of the Romanian Orthodox Archdiocese in the Monastery of the Protection, Lachute, QC, Canada/ August 15, 2007.

BEREZKIN, The Rev. R. George is released from duties at St. Sophia Church, Bethel, AK and appointed rector of Holy Trinity Church, Kasigluk, AK/ August 12, 2007.

[CHMERKO], Priestmonk Innokenty, who was on loan to the Diocese of the West from the omophorion of Metropolitan Herman, is released from duties at Nativity of the Holy Virgin Church, Menlo Park, CA and returned to the omophorion of Metropolitan Herman. He remains attached to the Brotherhood of St. Tikhon of Zadonsk Monastery and St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ June 1, 2007.

FLOM, The Rev. Richard, who was awaiting assignment, is attached to St. Mary's Cathedral, Minneapolis, MN/ August 13, 2007.

KASHEVAROF, The Rev. Andrew T. is released from duties at St. Innocent Cathedral, Anchorage, AK and appointed rector of St. Nicholas Church, Sand Point, AK/ August 20, 2007.

KUCHTA, The V. Rev. Waldemar, who was on loan to the Ukrainian Orthodox Church of Canada, is released from this status and restored to active duty. He is released from duties at Sobor of the Holy Resurrection, Saskatoon, SK, Canada and attached to the Bishop's Chapel of St. Silouan the Athonite, Johnstown, ON, Canada/ August 15, 2007.

LARSON, The V. Rev. Nicholai is released from duties at St. James Church, Napaskiak, AK and appointed rector of St. Sergius Church, New Stuyahok, AK/ August 20, 2007.

MATHEWSON, The Rev. Daniel is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ July 21, 2007.

PECK, The Rev. John is released from duties at Holy Assumption Church, Canton, OH and attached to St. Theodosius Cathedral, Cleveland, OH/ September 1, 2007.

STEVEN, The Rev. Yakov is released from duties at Holy Trinity Church, Kasigluk, AK and appointed rector of St. Gabriel Church, Kongiganak, AK/ August 12, 2007.

STRIKIS, The V. Rev. Stavros is released from duties at the Chancery of the Orthodox Church in America and from St. Sergius of Radonezh Chapel, Oyster Bay Cove, NY. He is released from the omophorion of Metropolitan Herman and transferred to the omophorion of Bishop Benjamin of San Francisco and the West/ August 31, 2007. He is attached to the Monastery of St. John of Shanghai and San Francisco, Manton, CA/ September 1, 2007.

TYAPKO, The Rev. George, who is on a leave of absence, is released from duties at Holy Trinity Cathedral, Boston, MA and from the Diocese of New England and transferred to the omophorion of Metropolitan Herman. He awaits assignment/ August 27, 2007.

URBANOWICZ, Deacon Maximus, who was awaiting assignment, is attached to St. Tikhon of Zadonsk Monastery Church, South Canaan, PA/ May 20, 2007.

LEAVES OF ABSENCE

EPCHOOK, The Rev. Stephen, who is attached to St. Nicholas Church, Kwethluk, AK, is placed on an indefinite medical leave of absence/ August 6, 2007.

ON LOAN

ADEN, The Rev. Basil is placed on loan to the American Carpatho-Russian Orthodox Diocese of the USA to serve Christ the Savior Church, Rockford, IL. He remains attached to St. Nicholas Church, Kenosha, WI/ July 27, 2007.

DEPOSED

KONDRATICK, Protopresbyter Robert S., who was suspended, is now deposed from all sacred functions of the Holy Priesthood and his name is removed from the ranks of clergy of the Orthodox Church in America, by the Holy Synod of Bishops of the Orthodox Church in America/ July 31, 2007. ■

CORRECTION

Timothy B. Jones was ordained to the Holy Diaconate on December 9, 2006, not September 12, 2006, as reported in the last issue.

Parish ministries from 25

Self-emptying love

come reception.

Beginning and ending each day with prayer gave life to Archbishop Seraphim's insistence that "works of love," when they flow from a heart steeped in humility and the desire to imitate Christ, can assist in not only the material sustenance of those in need, but in the salvation of their souls as well. May God grant that much fruit be borne as a result of this conference! ■

Fr. David Cowan *is acting rector of All Saints Church, Olyphant, PA.*

IN DEPTH

✓ **FOR MORE INFO** on parish outreach ministries, write to the **Department of Christian Witness and Service** at **christianwitness@oca.org**. Enquiries about **pastoral ministry** may be sent to **pastorallife@oca.org**.

www.oca.org

WorldBriefs

ROMANIA

Patriarch Teoctist dies; Metropolitan Daniel elected Patriarch of Romania

His Beatitude, Patriarch Teoctist of Romania, 92, fell asleep in the Lord on Monday, July 30, 2007, after undergoing a heart-related surgery.

Born in 1915 in north-eastern Romania, he entered the Vorona

Monastery in 1929. Later, he embraced monasticism, taking the name Teoctist, at the Bistrita Monastery.

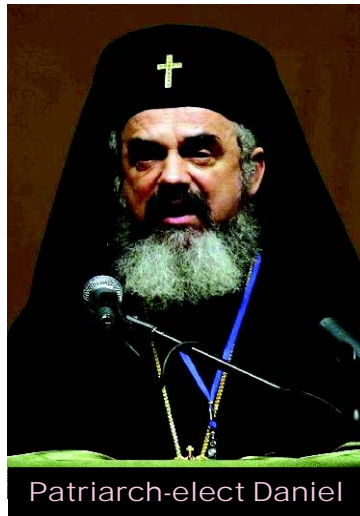
He studied at the Orthodox Seminary in Cernica from 1932 until 1940 and graduated from the Orthodox Theological Faculty of Bucharest University in 1944. The following year, he was ordained to the priesthood. He was consecrated to the episcopacy on March 5, 1950, after which he served as rector of the Bucharest Theological Institute. He served several dioceses between 1962 and 1977, when he was named Archbishop of Iasi and Metropolitan of Moldova and Suceava. On November 9, 1986, was elected Primate of the Romanian Orthodox Church.

Plagued by accusations of ties to the communist authorities and secret police, Patriarch Teoctist resigned from office in late 1989, shortly after the fall of the Ceausescu regime. In April of the following year, he was reinstated by the Romanian Holy Synod.

Active in ecumenical affairs, Patriarch Teoctist attended the eighth conference of European Churches in Crete in 1979, where he was elected to the consultative committee. He attended the meeting of the presidium of the Consultative Committee of European Churches in Oxford, England, in



Patriarch Teoctist



Patriarch-elect Daniel

1983. He also hosted the historic and controversial 1999 visit of Pope John Paul II to Romania, marking the first visit of a pope to an Orthodox Christian country since the 11th century.

Patriarch Teoctist received numerous honors and awards, including honorary doctorates from the Universities of Bucharest and Oradea. In May 1999, he received Romania's Star, one of his country's highest awards.

A prolific writer, Patriarch Teoctist authored 13 volumes of sermons, meditations, occasional speeches, and a four-volume collection of writings titled *On the Steps of Christian Service*.

Funeral services and interment were held at Bucharest's Patriarchal Cathedral on August 3. Joining delegations from the sister autocephalous Orthodox Churches at the funeral was His Grace, Bishop Ireneu of Dearborn, who represented His Beatitude, Metropolitan Herman and the Orthodox Church in America.

The election of Metropolitan Daniel. On September 12, 2007, His Eminence, Metropolitan Daniel of Moldova and Bucovina, was elected to succeed Patriarch Teoctist as the sixth Patriarch of the Romanian Orthodox Church.

Participating in the election were the

hierarchs of the Romanian Holy Synod; three representatives from each diocese; members of the assembly of the vacant archdiocese of Bucharest; the dean of each faculty of Orthodox theology; and one director from each Orthodox theological seminary.

Metropolitan Daniel was elected on the second round of secret ballot voting.

Born on July 22, 1951, Patriarch-elect Daniel received his doctorate from the Faculty of Theology in Strasbourg, France in 1979, after studies in Romania, France, and West Germany. He spent eight years lecturing at the World Council of Church's Ecumenical Institute at Bossey, near Geneva, before returning to Romania in 1988.

In 1990, Patriarch-elect Daniel was appointed archbishop of Iasi and Metropolitan of Moldavia and Bucovina. Since then, he has established more than 300 parishes and 40 monasteries. He also initiated and supported the building of over 250 new churches.

Patriarch-elect Daniel is a member of the presidium of CEC, which groups most of Europe's Protestant, Anglican, and Orthodox churches. He has also been a member of the central committee of the World Council of Churches.

Patriarch-elect Daniel will be enthroned at Bucharest's Patriarchal Cathedral on September 30, 2007.

Upon learning of Metropolitan Daniel's election, Metropolitan Herman sent the following greeting on behalf of the hierarchs, clergy, and faithful of the Orthodox Church in America.

"With joy I greet you on the occasion of your election as Patriarch of Romania," wrote Metropolitan Herman. "The journey of your life has prepared you to take

Romania to 30

IN DEPTH

✓ **READ** the official press release concerning the election of Metropolitan Daniel at www.patriarchia.ro/Site/Stiri/2007.100.html and Patriarch-elect Daniel's biography at www.patriarchia.ro/CV%20eng.html.

www.o.c.a.org

Chancellor from 14

Moving – and moving on

clarity, and openness were always characteristic of Christian life, whether “in season or out of season.” During the first few centuries, Christian life was understandably discreet, worship was not public, and Christians met in secret, but missionary outreach was not hindered, and speaking the truth was never an option. As the Church came out from the age of persecution, there no longer remained any restrictions. With freedom came boldness, and the great Fathers, such as Saint Basil the Great or Saint John Chrysostom, never wavered in speaking the truth, even if it offended government officials.

Together with openness and honesty, there was the underlying fact that the Christian Church is “not of this world.” The criteria of this world – fame, fortune, public recognition, etc. – were not the standards by which Christians evaluated themselves. The wisdom that is the foundation of the Christian Church is patently other-worldly, “not a wisdom of this age or of the rulers of this age” [1 Corinthians 2:8]. So too, the actions, words, and deeds that Christians express are not directed at acquiring approval. “So we speak not to please men, but to please God, Who tests our hearts” [1 Thessalonians 2:4]. Christians always realized that the powers of the world, under the “prince of this world,” would be at odds with Christ and His Church. It is not that they feared the world; rather, they were very cautious and circumspect. Were Christians deliberately anti-social or haughty? Never. “Honor all men,” Saint Peter wrote, “Fear God. Honor the emperor” [1 Peter 2:17]. Even if that emperor was a vehement persecutor, Christians maintained the spirit of good will to all. Except when compelled to worship idols or to offer sacrifice to false Gods, Christians were always loyal and patriotic citizens.

Being both honest, open, discreet, and cautious is not easy. It is a fine line and a delicate balance. By proclaiming the truth in an open and intelligent manner, Christians by definition are PR experts. But the aim of Christian life, ultimately, is not a matter of PR, but of prayer: “Rejoice in your hope, be patient in tribulation, be constant in prayer” [Romans 12:12]. From the very beginning, there has been a tension. The Christian is at one time a citizen of the world and a citizen of heaven. Being “in the world but not of the world” is the evangelical balance that has been handed down as the apostolic tradition. As the Christian Church became an established part of society, a two-fold development occurred simultaneously. The Church became a public and official institution, yet at the same time, with the appearance of monasticism, the importance of the interior life and spiritual charisma also emerged. The Orthodox Church throughout the

ages has balanced these two seemingly contradictory poles: a prominent public presence and the austere seclusion of monasticism. For the Church as a human institution, this balance at times has been imperfect. Being an institution functioning openly in society sometimes meant capitulation to tsars and commissars. But ecclesiastical aberrations, resulting in schisms, also came about when fanatical spiritualization affected believers.

What does this mean for us today? We are presently engaged in discerning a pragmatic and theological way to achieve a balance between being public and being discreet. Recent events in the life of the Orthodox Church in America have challenged members of the Holy Synod, Metropolitan Council, and Church administration with complex issues. Terms like “accountability,” “total transparency,” and “timely press releases” are bounced off “ecclesiastical authority,” “legal advice,” and “prudent consideration.” No one would deny the need to issue press releases and PR, and to be open, honest, and intelligent in these matters. But there are also “the needful things” that may not have anything to do with PR. “The events of the outer world, and our actions in it, are important, but we must not lose sight of the inner world, which is nearer and dearer to you,” wrote Saint John of Kronstadt. Reflection, repentance, and renewal – all part of our prayer life – lead us to recall constantly that the “good defense before the dread judgment seat of Christ” will not be based on PR. However, faithfulness to God, to Church Tradition, and to our life as citizens of a society are not mutually exclusive; they are, rather, two elements of a single broad vision that every true Orthodox Christian lives each day.

Faithfulness in life is made possible by fullness of life. Fullness of life means that our lives are not compartmentalized, nor fragmented, but integrated and whole. In other words, being faithful to Christ is a full time job. That means we are fully Christians in all of our thoughts, words, and deeds. There is no separation between what we believe and what we do. What I realized while watching *The Deer Hunter* again after nearly two decades, and what I completely ignored the first time I saw it, was that the movie does not effectively connect the images of the Orthodox Church and the lives of the characters. The Church scenes are merely a background, like the scenery on the stage of a play – important, but far from essential. At times, the disconnect is glaring. In the hunting scenes, in which the DeNiro character goes finds and shoots a buck, the soundtrack features a choir singing a beautiful ancient Russian Cherubic Hymn. The glorious singing may provide “nice” music, but the words have nothing to do with hunting, and putting the “Alleluia” in just as the shotgun goes off and the buck falls does not really correspond to

the actions.

Does this apply to some of us? Is our Orthodox Christian life merely the background against which we live our “regular” lives? We should live with Our Lord, Jesus Christ, in the foreground at all times. Saint Paul’s writings abound with this theme: “Christ is all, and in all” [Colossians 3:11]. When we forget this important fact, we lose our balance, and can easily lean to extremes. It may be an inordinate obsession with public image, or it may be a paranoid fear of everyone and everything. Sin can lead us to fear the truth and to malicious destruction of others with “the truth.” Being Christ-centered does not mean that we are “religious fanatics,” spending every day in Church. It is, rather, a way of life, day in and day out, taking account of our thoughts and actions in the light of Our Lord. Here again, Saint Paul puts it best: “Take every thought captive to obey Christ” [2 Corinthians 10:5].

When Christ is present, front and center, through Scripture, prayer, and the sacramental life, we do not fear speaking the “truth in love” to all who need to hear it, nor do we fear offending someone by occasionally closing the “doors,” so that we can attend to God’s wisdom. The balance between honest accountability and thoughtful discernment is reached in the unity of our minds and souls with Our Savior. While there will always be human misunderstanding, and while we, as humans, are capable of erring by saying too much or too little, we set our direction by following Our Lord, Jesus Christ, by carrying our own crosses, and by looking to His resurrection, which will complete all that is incomplete. Without Christ, our PR efforts become problematic; with prayer, both PR and peace can be achieved. ■

Grants from 15

Planting grants available

of grants is directly related to the success of the OCA’s annual mission appeal.”

Applications and a list of requirements for the grant can be found on the OCA web site at www.oca.org. The grant application must be reviewed and approved by the diocesan bishop prior to submission. After a review and visit by a member of the Department of Evangelization, recommendations for qualified missions will be submitted at the fall session of the Holy Synod of Bishops for final approval. Grants begin on January 1, 2008. Missions currently receiving grants must reapply for ongoing assistance.

Questions and concerns should be directed to Father Eric by calling 702/898-4800, by sending an e-mail to marsaba@aol.com, or by writing to the Department of Evangelization, 5400 Annie Oakley Drive, Las Vegas, NV 89120. ■

NorthAmerica

Fr. Sebastian Dabovich, early Serbian-American missionary, interred in California

Sixty-seven years after his death and burial in Serbia, Archimandrite Sebastian Dabovich's earthly remains were interred in the Jackson, CA church he established in 1892.

After the celebration of the Divine Liturgy on September 1, 2007, His Eminence, Metropolitan Christopher of the Serbian Orthodox Midwestern American Diocese, and several concelebrating hierarchs led hundreds of clergy and faithful in a procession and memorial service before interring Father Sebastian's remains in Saint Sava Church, the first distinctly Serbian parish in the US. For decades, the church served a large number of Serbians who had been attracted to California by the Gold Rush and worked in area mines until the early 1940s.

Born in San Francisco in 1863, Father Sebastian studied at the St. Petersburg, Russia Theological Academy. After embracing monasticism in 1888, he was ordained to the diaconate and returned to San Francisco. He served at what is today Holy Trinity Cathedral, where he was well known as the "English preacher." He was ordained to the priesthood in Serbia in 1892, after which he returned to the US.



Archimandrite Sebastian, was a renowned preacher, writer, and missionary who worked closely with St. Tikhon during his years as bishop and later archbishop of North America. Born in San Francisco in 1863, he established many parishes, including the US's first distinctly Serbian parish in Jackson, CA, in which his earthly remains were interred on September 1, 2007.

serve as a chaplain in the Serbian Army. Besides his missionary and pastoral duties, Father Sebastian authored numerous sermons, explanations of liturgical services, and the lives of the saints in the English language.

In 1936, Father Sebastian returned to Serbia for the last time. Four years later, he fell asleep in the Lord at the Zicha Monastery.

The Holy Synod of Bishops of the Serbian Orthodox Church responded positively to requests to transfer Father Sebastian's remains to the US in February 2007. ■

After establishing a string of multi-ethnic parishes along the west coast, including those in Portland and Seattle, he was appointed by Saint Tikhon, who at the time served as bishop and later archbishop of North America, to the administration of the North American Mission. In 1899, he was awarded the Order of Saint Anne by decree of Saint Nicholas, Tsar of Russia.

In 1905, Saint Tikhon elevated him to the rank of archimandrite and assigned him to administer the Chicago-based Serbian Mission. During the Balkan Wars and World War I, he returned to Serbia to

Prospective students invited to SVS open house November 8-10

CRESTWOOD, NY – St. Vladimir's Seminary here will host "Exploring the Possibilities," an open house for prospective students, November 8-10, 2007.

The open house will offer prospective students a glimpse of campus life through tours, presentations, meetings with students and faculty, and worship in the seminary chapel.

There is no cost for the open house, although participants are responsible for their travel expenses.

For more information, please visit "upcoming events" at www.svots.edu, or contact Daniel Bethancourt at dbethanc@svots.edu; 914/961-8313, ext. 328. ■

Date set for Orthodox psychotherapist conference

The third international Orthodox psychotherapist conference will be held in Sarasota, FL January 2-5, 2008.

The conference theme will be "Psychotherapy: Servant of Sacred Tradition."

Speakers will include the Very Rev. Stephen Plumlee, Sarasota, FL, a priest of the Orthodox Church in America; Dr. Ari Christofides, Chicago, IL; the Rev. David Gill, Nottingham, UK; Dr. Demetra Jaquet, Denver, CO; Dr. Frank Johnson, Northumberland, UK; Dr. Phillip Mamalakis, Boston, MA; Dr. Stephen Muse, Columbus, GA; Nun Katherine [Weston], Indianapolis, IN; and the Rev. Vasileios Thermos, Athens, Greece.

The conference will feature presentations, workshops, and panel discussions on topics ranging from American clinical pastoral education to training future clergy.

Register at www.imagopsychotherapy.com. The conference brochure, schedule, list of speakers, fees, site photos, and a slide show, also are available on the web site.

For more information, contact Lisa Bentsen, coordinator, at deepsea138@comcast.net or 813.417-4207. ■

NorthAmerica

Synod from 12

IOCC expands aid to Greek farmers after fire

International Orthodox Christian Charities [IOCC] will expand its ongoing work to provide relief to Greek farmers whose homes and grazing lands were devastated by the August wildfires.

Through donations received from supporters and a recent gift from IOCC founder John G. Rangos, a total of \$200,000 will go towards the procurement and distribution of 250 metric tons of animal feed. Approximately 800 small and subsistence farmers in the provinces of Ileia and Arcadia will receive multiple distributions of the feed.

IOCC's aid to farmers began in Ileia on September 8, 2007, with the delivery of 170 metric tons of animal feed for farmers with small animals, such as sheep and goats, and large livestock. Of this amount, 28 metric tons of feed were delivered directly to farmers in isolated mountain villages who were unable to reach distribution centers. IOCC staff found these small and subsistence farmers with the help of local Orthodox priests.

The wildfires killed 65 people and destroyed nearly 500,000 acres in forest lands and 4.6 million olive trees. IOCC has focused on providing animal feed because the fires also decimated pastures and grazing land. Current assessments indicate this will be a long term problem for farmers.

"It is impossible to overstate the damage to Greece or its need for a long term commitment of help," said Mr. Rangos. "As the Orthodox in America rose to the occasion during the crisis in the Soviet Union and civil war in the Balkans, let us now unite our efforts through IOCC to respond to our brothers and sisters in Greece."

In early September, His Beatitude, Metropolitan Herman, called upon the faithful of the Orthodox Church in America to send fire relief donations directly to IOCC.

Emergency relief donations may be made by calling IOCC's donation hotline toll-free at 877/803-4622. On-line donations may be made by logging on to IOCC's web site at www.iocc.org. Donations may also be made by check or money order payable to IOCC and sent directly to IOCC, PO Box 630225, Baltimore, Md. 21263-0225. ■

Special Synod session

presented the request to rescind the July 30, 1999 resolution stating that discretionary accounts are not subject to external audit. It was noted that all funds connected with the charitable status of the OCA under the IRS provisions must, by law, be auditable, and that if any account cannot be audited, it cannot be associated with the charitable status and must be regarded as private funds, and therefore taxable. The hierarchs rescinded and repudiated the 1999 resolution, in concert with *Best Practices* and IRS laws.

15th All-American Council in 2008. Archbishop Job presented the written report of the Very Rev. Myron Manzuk, All-American Council manager, concerning the venue for the 15th AAC in 2008. The hierarchs agreed that Pittsburgh seems to be the most likely site, considering local resources and favorable rates, while July 2008 is the preferred date. Cleveland and Milwaukee are also possible AAC sites. Later, Father Myron, accompanied by the Very Rev. Alexander Garklavs, chancellor; the Very Rev. Paul Kucynda, acting treasurer; the Rev. Jonathan Ivanoff; Deacon John Zarras; and Mr. Paul Bodnar, offered additional information on locations and possible dates to the hierarchs. Possible AAC themes also were discussed.

Special investigation committee. Reminding the hierarchs that the Metropolitan Council had moved for a continuation of the special committee's investigation, Archbishop Job, committee head, asked the hierarchs to consider a timeline of activities in the near future, as well as any possible further committee activities. His Grace, Bishop Benjamin of San Francisco and the West, also a special committee member, added that, while the committee's focus had been on the former chancellor, many other questions remain, and that a report to the whole Church had been promised. After discussion, the hierarchs agreed that the status of the special committee will be placed on the agenda of the October joint meeting of the Holy Synod and the Metropolitan Council, under which the committee operates with the blessing of the hierarchs.

ROCOR/MP reconciliation. In response to a report by the Very Rev. Leonid Kishkovsky, the hierarchs issued the following statement: "The Bishops of The Orthodox Church in America rejoice in the unity of the Russian Orthodox Church

Outside Russia and the Moscow Patriarchate, and we embrace them as concelebrants in the Lord." It also was decided that Metropolitan Herman should send a letter to His Holiness, Patriarch Aleksy of Moscow and All Rus, stating that the Holy Synod welcomed the reconciliation.

Fall 2007 session. It was decided that the Holy Synod of Bishops will convene in joint session with the Metropolitan Council on October 16, 2007. The hierarchs will continue their meeting on October 17 and 18, 2007.

In addition to Metropolitan Herman; Archbishops Nathaniel, Job, and Seraphim; and Bishops Nikolai and Benjamin, other hierarchs attending the session included His Eminence, Archbishop Dmitri of Dallas and the South; His Grace, Bishop Nikon of Boston, New England, and the Albanian Archdiocese; His Grace, Bishop Tikhon of Philadelphia and Eastern Pennsylvania, His Grace, Bishop Irineu of Dearborn; and His Grace, Bishop Alejo of Mexico City. ■

Romania from 27

New Romanian Patriarch

upon your shoulders the ministry of patriarch. Your theological scholarship and teaching, your ecumenical witness, and your pastoral ministry as Metropolitan of Moldova and Bucovina equip you for the patriarchal ministry.

"While building up and guiding the Church of Romania will be at the heart of your ministry, you will also be called to contribute to the witness of Holy Orthodoxy in the world," Metropolitan Herman continued. "In this regard, the witness of Orthodoxy in the West is an important dimension and challenge of Orthodox life in the 21st century.

"I pray that your knowledge of this dimension and its challenges will enable you to accompany the progress of Orthodoxy in the West. Today Orthodox hierarchs, priests, and laity are called upon to ensure that the Orthodox witness in the West is not limited to the 'diaspora,' but is rather a dynamic and convincing witness of the Holy Orthodox Church in the midst of Western societies."

On September 19, 2007, it was announced by the OCA Chancery that His Eminence, Archbishop Nathaniel of Detroit and the Romanian Episcopate, will represent Metropolitan Herman and the Orthodox Church in America at Patriarch Daniel's enthronement. ■

Evangelization from 24

"So, you're Orthodox?!"

ter." At the very heart of Christian life is the conscious sense of being united in a "common union" with the faith "community," which finds its unity in the love that unites the Father, Son, and Holy Spirit.

This "living out" of our faith is crucial, and it stands as the responsibility of every Orthodox Christian – clergy and laity, young and old alike. "With us, the guardian of piety is the very Body of the Church," an epistle of the Church's patriarchs issued in 1849 AD reads, "that is, the people themselves, who will always preserve their faith unchanged."

So that we can live our faith in its entirety, we have received the Holy Tradition – the ongoing life of the Church as guided by the Holy Spirit in all places and at all times. In addition to Holy Scripture, Holy Tradition includes the writings of the Holy Fathers, the Church's iconographic and musical tradition, the witness and lives of the saints, and the sacraments and the Church's liturgical services. These gifts enable us to "lay aside all earthly cares" in order to live in and ascribe glory to the life-giving Trinity while discerning God's will for our lives as individuals and as the community of faith.

Christ tells us that, for those who choose to follow Him, The Way is narrow. It is a difficult path indeed, one that involves a total change of heart – repentance – partnered with obedience, self denial, and the willingness to love others, even our enemies.

Our Lord expects a great deal from us, His People. But, if we persevere and do even our limited best, He offers us *everything*: "Seek ye first the Kingdom of God and its righteousness, and all these things will be given to you" [Matthew 6:33]. ■

Classics from 7

Education and growth

information he needs to solve the problem. Merely conveying a package of information is not sufficient. All the techniques to "make lessons interesting," all the newest gimmicks and audiovisual aids are really worthless unless they involve an authentically creative effort on the part of the child and thus encourage his growth. This is a demanding criterion to apply to all activities in the classroom. Poster-making, puppet shows, or even role-playing and discussions can be as uncreative, as enforced, as any old-fashioned recitation period. We do not encourage growth by speaking about it, or explaining it, but only when our method of teaching involves creative effort, trial and error, research and problem-solving. ■

Greece from 13

Fires in Greece

of the catastrophic fires that are sweeping through southern Greece at this time," the letter reads. "History has witnessed that the Greek people are no strangers to both triumph and tragedy. In all things it has been, and continues to be, the belief of the pious Greek Orthodox faithful that has lifted up the Greek nation.

"Be assured that our prayers are with you," the letter concludes. "May the Merciful Lord grant eternal rest to those men, women, and children who have lost their lives as a result of these fires, and may He grant strength and comfort to those who suffer loss through them, those who are battling them, and to all those concerned for loved ones in the affected areas." ■

Communities

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

NW Indiana parish hosts VCS

MERRILLVILLE, IN – Children from five area parishes gathered at the Protection of the Virgin Mary Church here August 6-8, 2007, for the parish's second annual vacation Church school program.

Students were divided into groups to study the miracles of Christ. They also enjoyed a variety of related activities, including molding candles, baking bread, decorating crosses, and a variety of songs and games. ■



Indiana VCS students *enjoy learning about the miracles of Christ.*

Sparking interest in Orthodoxy

HOUSTON, TX – Second graders at Kaufman Elementary School here display obvious delight in a career day presentation on the priestly ministry by Fr. Basil Biberdorf of St. Cyril of Jerusalem Mission. A true missionary "in action," Fr. Basil planted the seeds of faith by sharing the joys he experiences in serving others. ■



Communities

Nuns host Orthodox school students

ELLWOOD CITY, PA – Students and staff from Three Hierarchs Eastern Orthodox School, Pittsburgh, PA, and Holy Trinity Orthodox Academy, Warren, OH, met each other for the first time at a retreat at the Orthodox Monastery of the Transfiguration here June 4, 2007.

The 50 children enjoyed stories and presentations about the lives of saints from the nuns. They also learned how to ring the monastery bells and read the Sixth Hour in the monastery church. Lunch was served in the outdoor picnic gazebo.

While the nuns were with the children, the staff of both schools enjoyed the opportunity to meet with each other and share common experiences. The day ended with lively shopping in the monastery store, a group photo, and watermelon.

“Our trip to the monastery was interesting and cool,” commented one youthful participant. “I had a tasty lunch. I liked the store and the bells. And I enjoyed their hospitality and kindness.”

This year marks the 40th anniversary of the founding of the monastery and the 20th anniversary of Mother Christophora’s tenure as abbess. ■

Canadian faithful raise funds for mission work in China

HAMILTON, ONTARIO – For the second year, two parishes in Hamilton, ON combined efforts to raise \$3,000.00 CDN to support the Orthodox Fellowship of All Saints of China, which provides resources for missionary work in that country.

On June 23, 2007, the faithful of All Saints of North America [OCA] and St. Nicholas Serbian Orthodox parishes hosted a banquet featuring traditional Chinese food in

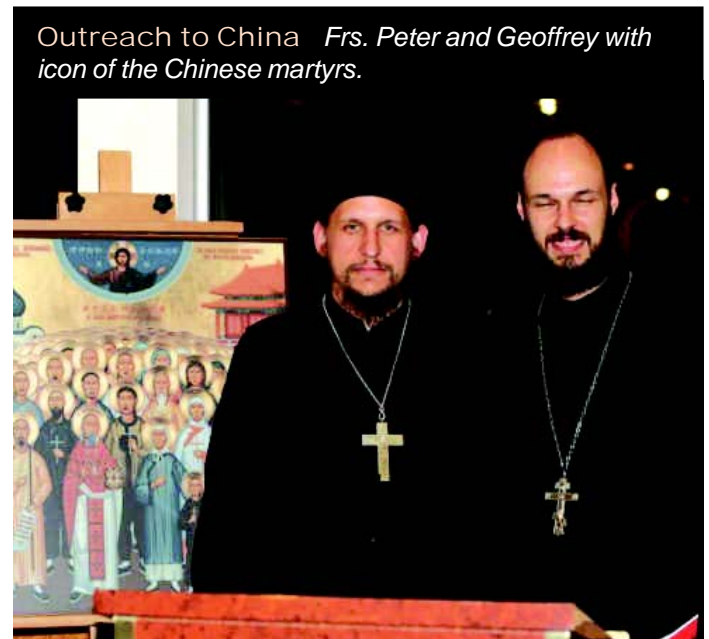


Children from Orthodox schools in Pittsburgh and Warren, OH, enjoyed a full-day outing to the Monastery of the Transfiguration.

conjunction with the feast of the Holy New Martyrs of China.

“The work of the fellowship continues to be a great encouragement to us in Canada,” said Fr. Geoffrey Korz, dinner organizer. “This project is bringing an increasing number of Orthodox spiritual books and services to the most populous nation in the world, in their own language.”

Following the dinner, Fr. Peter Heers, a translator from Greece, addressed the gathering. ■



Outreach to China Frs. Peter and Geoffrey with icon of the Chinese martyrs.