

# The Orthodox Church



**St. Nicholas Cathedral:  
75 years of witness  
in the US capital**



**■ RECEPTIONS**

**STEBELSKYY, The V. Rev. Yaroslav** is canonically received into the ranks of clergy of the Orthodox Church in America by Metropolitan Herman from the Ukrainian Orthodox Church. He is under the omophorion of Metropolitan Herman and attached to the Diocese of Washington and New York/ November 16, 2005.

**■ ORDINATIONS**

**BALMER, David** was ordained to the Holy Diaconate by Archbishop Dmitri of Dallas and the South on behalf of Metropolitan Herman at St. Andrew Church, Ashland, VA. He is under the omophorion of Metropolitan Herman/ September 24, 2005.

**BROWNE, Deacon Raymond Martin** was ordained to the Holy Priesthood by Metropolitan Herman at St. Tikhon of Zadonsk Monastery Church, St. Tikhon's Seminary, South Canaan, PA. He is under the omophorion of Metropolitan Herman/ December 6, 2005.

**EDWARDS, Joseph Nicholas** was ordained to the Holy Diaconate by Bishop Tikhon of Philadelphia and Eastern PA at St. Nicholas Church, Philadelphia, PA. He is under the omophorion of Bishop Tikhon and attached to the Diocese of Eastern PA/ October 16, 2005.

**FISHER, Vasily** was ordained to the Holy Diaconate by Bishop Nikolai of Sitka, Anchorage and Alaska at St. Innocent Cathedral, Anchorage, AK. He is under the omophorion of Bishop Nikolai and attached to the Diocese of Alaska/ November 14, 2005.

**FREDERICKS, Michael** was ordained to the Holy Diaconate by Bishop Nikolai of Sitka, Anchorage and Alaska at St. Innocent Cathedral, Anchorage, AK. He is under the omophorion of Bishop Nikolai and attached to the Diocese of Alaska/ July 9, 2005.

**FREDERICKS, Deacon Michael** was ordained to the Holy Priesthood by Bishop Nikolai of Sitka, Anchorage and Alaska at St. Innocent Cathedral, Anchorage, AK. He is under the omophorion of Bishop Nikolai and attached to the Diocese of Alaska/ July 10, 2005.

**GOODWIN, James Craig** was ordained to the Holy Diaconate by Archbishop Nathaniel of Detroit and the Romanian Episcopate at St. George Cathedral, Southfield, MI. He is under the omophorion of Archbishop Nathaniel and attached to the Romanian Episcopate/ November 13, 2005.

**HENRY, Deacon Peter E.** was ordained to the Holy Priesthood by Archbishop Dmitri of Dallas and the South on behalf of Metropolitan Herman at St. Andrew Church, Ashland, VA. He is under the omophorion of Metropolitan Herman/ September 24, 2005.

**KATSILAS, Constantine** was ordained to the Holy Diaconate by Archbishop Nathaniel of Detroit and the Romanian Episcopate at St. Raphael of Brooklyn Church, Detroit, MI. He is under the omophorion of Archbishop Nathaniel and attached to the Romanian Episcopate/ February 15, 2004.

**LARSON, Deacon Alexander** was ordained to the Holy Priesthood by Bishop Nikolai of Sitka, Anchorage and Alaska at St. Innocent Cathedral, Anchorage, AK. He is under the omophorion of Bishop Nikolai and attached to the Diocese of Alaska/ November 12, 2005.

**LARSON, Deacon Elia** was ordained to the Holy Priesthood by Bishop Nikolai of Sitka, Anchorage and Alaska at St. Innocent Cathedral, Anchorage, AK. He is under

the omophorion of Bishop Nikolai and attached to the Diocese of Alaska/ November 13, 2005.

**MATUSIAK, Joseph John** was ordained to the Holy Diaconate by Metropolitan Herman at Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY. He is under the omophorion of Metropolitan Herman. November 19, 2005.

**NEAGOE, Nicolae** was ordained to the Holy Diaconate by Archbishop Nathaniel of Detroit and the Romanian Episcopate at Falling Asleep of the Ever Virgin Mary Cathedral, Cleveland, OH. He is under the omophorion of Archbishop Nathaniel and attached to the Romanian Episcopate/ June 26, 2005.

**PARSELLS, John** was ordained to the Holy Diaconate by Metropolitan Herman at SS. Peter and Paul Church, Manville, NJ. He is under the omophorion of Metropolitan Herman and attached to the Diocese of Washington and New York. October 30, 2005.

**STOICA, Narcis** was ordained to the Holy Diaconate by Archbishop Nathaniel of Detroit and the Romanian Episcopate at Holy Trinity Church, Los Angeles, CA. He is under the omophorion of Archbishop Nathaniel and attached to the Romanian Episcopate/ October 30, 2005.

**TUDORA, Deacon Catalin Vasile** was ordained to the Holy Priesthood by Archbishop Nathaniel of Detroit and the Romanian Episcopate at Falling Asleep of the Ever Virgin Mary Church, Colleyville, TX. He is under the omophorion of Archbishop Nathaniel and attached to the Romanian Episcopate/ November 6, 2005.

**UNGRIN, Clayton Michael** was ordained to the Holy Diaconate by Archbishop Nathaniel of Detroit and the Romanian Episcopate at St. George Church, Winnipeg, MB. He is under the omophorion of Archbishop Nathaniel and attached to the Romanian Episcopate/ January 25, 2004.

**■ ASSIGNMENTS**

**ALEANDRO, The Rev. Vladimir**, who was Acting Rector, is appointed Rector of Christ the Savior Church, Southbury, CT. He is also appointed Dean of the Connecticut Deanery/ November 10, 2005.

**ANDERSON, The Rev. K. Michael** is released from duties as Youth Director of the Orthodox Church in America and St. Sergius Chapel, Oyster Bay Cove, NY, and the omophorion of Metropolitan Herman. He is transferred to the omophorion of Bishop Tikhon of San Francisco, Los Angeles, and the West, attached to the Diocese of the West, and assigned Rector of St. Christina of Tyre Mission, Fremont, CA/ September 1, 2005.

**ANDREW, Rev. Thomas A.** is appointed Priest-in-charge of Transfiguration of Our Lord Chapel, Ninilchik, AK/ January 1, 2006.

**ARCHER JR., The Rev. Aaron**, who was Acting Rector, is appointed Rector of St. John the Baptist Church, Spring Valley, NY/ November 2, 2005.

**BALMER, Deacon David** is attached to St. Tikhon of Zadonsk Monastery Church, St. Tikhon's Seminary, South Canaan, PA/ September 24, 2005.

**BECKER, Deacon Mark** is released from duties at St. Spiridon Cathedral, Seattle, WA and attached to St. Elizabeth Mission, Poulsbo, WA/ December 8, 2005.

**BIBERDORF, The Rev. Basil**, who was awaiting assignment, is appointed Priest-in-Charge of St. Cyril of

Jerusalem Mission, Houston, TX/ November 1, 2005.

**BOLDIREFF, The V. Rev. Nicolas** is released from duties at St. Nicholas Church, San Diego, CA. He remains Rector of St. Innocent Church, Tarzana, CA/ December 8, 2005.

**[BRITAIN], Archimandrite Isidore** is released from duties as Dean of the Unalaska Deanery. All other duties remain the same/ November 28, 2005.

**BROWNE, The Rev. Raymond Martin** is attached to St. Tikhon of Zadonsk Monastery Church, St. Tikhon's Seminary, South Canaan, PA/ December 6, 2005.

**BURDIKOFF, The V. Rev. Igor**, in addition to duties at Christ the Savior Mission, Milton [Ballston Spa], NY, is appointed Dean of the New York State Deanery/ November 17, 2005.

**CAMERLYNCK, Deacon Philip**, is released from duties at St. Theodore of Tarsus Church, Independence, MO, and attached to Holy Trinity Church, Overland Park, KS/ November 9, 2005.

\* **CAPSA, The Rev. Iustin** is assigned Pastor of Holy Cross Mission, San Diego, CA/ November 30, 2005.

**CARTER, Deacon W. Joseph** is released from duties at St. Michael the Archangel Mission, Houston, TX and attached to St. Cyril of Jerusalem Mission, Houston, TX/ September 1, 2005.

**CASSAR, The Rev. John**, who was Acting Rector, is appointed Rector of Mother of God, Joy of All Who Sorrow Mission, Rocky Hill, NJ/ November 10, 2005.

\* **CHAYKIVSKY, V. Rev. Maryon**, who was Acting Rector, is appointed Rector of St. Spiridon Church, Perth Amboy, NJ/ November 10, 2005.

**CHUPECK, The V. Rev. John J.**, who was Temporary Administrator, is appointed Rector of SS. Peter and Paul Church, Syracuse, NY/ November 10, 2005.

**CHRIS, The Rev. Peter**, in addition to duties at St. Innocent Cathedral, Anchorage, AK, is appointed Priest-in-Charge of St. Nicholas Church, Tyonek, AK/ June 1, 2005.

**CIARCIAGLINO, The Rev. Joseph** is released from duties at Holy Trinity Church, Safety Harbor, FL and assigned Priest-in-Charge of St. Philip the Apostle Mission, Tampa, FL/ September 1, 2005.

**CLARK, The Rev. William John** is released from duties at Holy Trinity Church, Los Angeles, CA/ June 30, 2005. He is attached to St. John the Baptizer Church, Glendale, AZ/ July 1, 2005.

**DEGYANSKY, The Rev. Daniel** is released from duties as Dean of the New York City Deanery. He remains Rector of St. John Chrysostom Church, Woodside, NY/ November 7, 2005.

**DRESKO, The V. Rev. John J.** is released from duties as Dean of the Connecticut Deanery. He remains Rector of Holy Trinity Church, New Britain, CT/ November 11, 2005.

**DRESKO, The V. Rev. John** is released from duties at Holy Trinity Church, New Britain, CT and from the Diocese of New England and transferred to the omophorion of Metropolitan Herman/ January 1, 2006. He is appointed Director of Development of the Orthodox Church in America and attached to St. Sergius Chapel, Oyster Bay Cove, NY/ January 1, 2006.

**EDWARDS, Deacon Joseph Nicholas** is attached to

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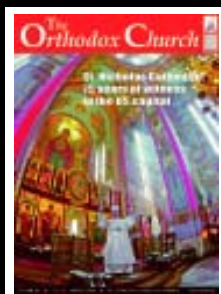
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## Our Cover

For 75 years, the Orthodox Church in America's St. Nicholas Cathedral on Washington, DC's Embassy Row has been witnessing to an ancient faith in a new land! **PAGE 14**



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## Turkey: Christian minorities can be vibrant and viable

In early December 2005, in connection with an interfaith meeting convened by the World Conference of Religions for Peace, I was in Istanbul for several days. The meeting was both interfaith and international, bringing together people from many regions of the world. We were Muslims, Christians, and Jews, Buddhists and Hindus. We came from Europe and Asia, Africa and the Middle East, North and South America. It was a good occasion not only to do the specific work for which the meeting was convened, but also to observe the religious situation in Turkey.

Our encounters with the religious communities in Turkey included the Muslim majority and the Christian minorities – Greek Orthodox, Armenian, and Catholic. We received a warm greeting from the Istanbul Jewish community. The overwhelming majority of the population of Turkey is Muslim. The minorities are very small, and getting even smaller. Thus, at the very time Turkey seeks to walk the path which it hopes will lead it into the European Union, religious pluralism in Turkey is in decline.

The Church of *Hagia Sophia*, or Holy Wisdom, although a museum today full of scaffolding for repairs, is nevertheless a sign of the living and eternal majesty of God. And this divine majesty and wisdom, as expressed in the greatest Christian church of all time, do not crush the human being, but rather lift up and give dignity to the human spirit. Thus, the Church of the Holy Wisdom, even in its present secular use, gives eloquent, though silent, witness to the presence of God.

On November 30, the Feast of the Apostle Andrew, the Divine Liturgy at the Church of Saint George at the Phanar, the seat of the Ecumenical Patriarch Bartholomew I, was followed by the annual ceremony of an exchange of greetings between the Ecumenical Patriarch and the Pope. The representative of Pope Benedict XVI at this ceremony was Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity. It should be noted that on the Feast of Saints Peter and Paul, it is now a long-standing tradition that a delegation representing the Ecumenical Patriarch visits Rome to give greetings to the Pope. At the Phanar ceremony, the Armenian Patriarch of Istanbul was present at the side of Patriarch Bartholomew, thus offering an image of the fundamental solidarity of the Christian minorities in Turkey.

The World Conference of Religions for Peace conference was hosted one evening by an Islamic Study Center. The visit to the study center included dinner, during which lively conversation occurred between guests and hosts, and included a visit to the study center's excellent and well-equipped library. Among the hosts were the heads of the study center, the religious leader of the Muslim community in Istanbul, and the government official with responsibility for religious affairs.

During the exchanges of greetings, reflections were offered on the history of religious pluralism in Istanbul and on Istanbul as a "crossroad of civilizations." As I prepared to speak, I was aware of

the need to offer words of gratitude for hospitality, words of affirmation about Istanbul as a crossroad of civilizations, and also some words reflecting the present difficulties for religious minorities in Turkey.

My greeting concluded with a reflection on the "majority/minority" theme. In Turkey, the overwhelming majority of the population is Muslim, and there are historic minorities. In the United States, the overwhelming majority of the population is Christian, with vibrant minorities, including a growing Muslim community. When a religious community is a majority in one country or region, it is wise to remember that somewhere else in the world its co-religionists are in the minority. Christians in the US seek to respect the Muslim community and to include this community in the "public square." Interreligious organizations, such as Religions for Peace USA, are focused on the urgent need for active Muslim participation. Consequently, the World Conference of Religions for peace looks forward to the formation of an interreligious council in Turkey as forum for the majority religion in Turkey and the minority religious communities.

The planning for the creation of an interreligious council in Turkey is one of the elements in the journey of Turkey towards the European Union and towards a healthy interreligious social environment. In such an environment, the Christian minorities can be vibrant and viable. And in such an environment, the Ecumenical Patriarch will be more secure in his important global role as the "first among equals" in the Orthodox family of churches. ■

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The Kingdom of God is not coming with signs to be observed; nor will they say, "Lo, here it is!" or "Lo, there it is!" For behold, the Kingdom of God is within you. – *Luke 17:20*

# Finding the Hidden Kingdom

**J**ournalists enjoy reporting claims by those who allegedly have witnessed "appearances" of the Mother of God on grilled cheese sandwiches, of Jesus Christ on tree bark, and of crosses on glass buildings. The sightings are reported without commentary, either not wanting to hurt the feelings of the sighters, or else assuming that such sightings are evidence that there remain the gullible and easily fooled, even in these enlightened times.

It may be more than those partial explanations. As our Lord makes clear in the Scriptures, each human being is created with something deep inside that is divine. We may choose to act like animals, but we cannot always deny that yearning for a completion that only communion with the Creator will assuage. As the blessed Augustine declared in a short prayer, "My heart is restless until it rests in Thee!"

Everyone knows about wanderers lost in the desert, tongues parched, the whole body wracked with the lack of water. They fantasize that they are able to see lakes off in the distance, and then they set out slogging through the sand to get to that oasis, only to discover that it was a mirage. On a much simpler level, we are advised not to shop in the supermarkets when we are hungry, or we will fill up our carts with food-stuffs that we wouldn't ordinarily buy.

Now we are citizens in a civilization that claims to have put God behind it. There is no longer any place for prayer in our schools, no day reserved exclusively for worship and family gatherings, no time set aside in our lives to pray, to read the Bible, and to meditate on the God above us and within us. People no longer fast; they diet. They don't look at one another across the dinner table; they stare at the TV. The



The heavenly Liturgy celebrated by Jesus Christ is depicted in this 17th century icon.

people who influence how we think and what we should consider important or irrelevant emphasize humanist and ever-changing values at the expense of the divine and eternal. There is no place in our world to exercise the soul or to acknowledge its claim on one's whole being.

What can we do about this? Surely we must do more than complain and justify our higher spiritual standards. We ought to align ourselves with all people who affirm and yearn for an end to humanism as the basic philosophy of our society, be they other Christian communions, Jews, or Muslims. We have in common our recognition of God in the souls of all human

**Kingdom to 31**

## Saint Cyril of Jerusalem

It is the privilege to say with holiness, "Thy Kingdom come!" He that has heard Paul say, "Let not, therefore, sin reign in your mortal body," and has cleansed himself in deed and in thought and in word will say to God, "Thy Kingdom come."

## Saint Irenaeus

The Church, dispersed throughout the world to the ends of the earth, has received from the apostles and their disciples the faith in one God, Father Almighty, the Creator of heaven and earth and sea and all that is in them; and in one Jesus Christ, the Son of God, Who became flesh for our salvation; and in the Holy Spirit, Who announced through the prophets the dispensations and the comings, and the birth from a Virgin, and the passion, and the resurrection from the dead, and the bodily ascension into heaven of the beloved Christ Jesus Our Lord, and His coming from heaven in the glory of the Father to reestablish all

things; and the raising up again of all flesh of all humanity, so that to Jesus Christ our Lord, God, Savior, and King, in accord with the approval of the invisible Father, every knee shall bend of those in heaven and on earth and under the earth, and that every tongue shall confess Him, and that He may make just judgment of them all...; and that He may grant life, immortality, and surround with eternal glory the just and the holy, and those who have kept His commandments and have persevered in His love.... ■

## To watch or not to watch?

In the beginning – or at least some 15 centuries ago – there was a rumor. The rumor begat a legend that in turn begat expeditions and quests by knights fond of sitting at round tables. And in these latter days, the legend begat, albeit loosely, a Monty Python flick, numerous “scholarly” theories and talk show discussions and documentaries, and a bestselling book. Soon, all of this promises to dazzle you on the screen of our local mega-multi-cinema-plexes. And when it does, the oft-heard query, “Should I read the *DaVinci Code*,” will be morphed into “Should I watch the *DaVinci Code*?”

What’s an Orthodox Christian to do?

That depends.

If you are firm in your faith, to the point that the book would in no way cause you to question, doubt, or speculate, and if you can stay focused on the fact that what you’re watching is hardly fact, then go to see it.

If it is likely to cause you to question, doubt, or abandon the faith – not to mention reality! – or if you are predisposed to think, “hey, maybe this stuff is really true and Mary Magdalene really was who it said she was and the Church lied to us all these years,” then don’t go to see it.

Simple. Until those who love to discuss *their* feelings about such things invite you to discuss *your* feelings about them, prompting a new question: “Should I discuss the *DaVinci Code*?”

Again, what’s an Orthodox Christian to do?

Again, that depends.

If such discussions are of no interest to you, or if you are likely to become spiritually confused as a result, then decline the invitation.

If, however, you are capable of discerning reality and truth from opinions that could range from the bizarre to the downright stupid, then the discussion may prove a bit entertaining.

But if you’re *really* rooted in your faith, the discussion may provide a gateway to sharing the Gospel – and the truth contained therein – with those who very well may be searching for it, but in all the wrong places.

As fiction goes, the movie is bound to spark a lot of interest, as did the book. But when it comes to Truth and Tradition, it’s about as factual as a book or movie about 18th century chicken breeding on Mars. Sadly, there are people who are incapable of discerning fiction from truth. You, however, just might be the one called to introduce them to the latter. FJM

## Archpastoral Message of Metropolitan Herman on the Sanctity of Life

Dearly Beloved in Christ:

Over the past three decades, we have heard a great deal about stewardship. Time and time again we have been reminded that the many gifts we have received from God – our time, our talents, our treasures, creation itself – must be managed wisely. Everything that we have, ultimately, belongs to God, freely given to us so that, in all things, God might be glorified.

Perhaps the greatest gift God has given us is life. When He spoke to Moses in the burning bush, God revealed that He is the very Source of Life – Life and Existence Itself. All life is an extension of and a participation in His life. As such, life must be respected, honored, seen for what it is: a revelation of the One Who is Life Itself, a gift given to mankind that ultimately leads us to become “partakers of his divine nature,” as Saint Peter reminds us.

As Orthodox Christians, we are called to wisely steward the precious gift of life. This means, quite simply, that any diminishing of life’s importance must be shunned, any willful acts that prematurely or unnaturally bring human life to an end must be loudly rejected and condemned. One cannot be a wise steward of God’s gift of life while, at the same time, supporting agendas that minimize this gift or see life as something expendable, unimportant, or “cheap.”

An entire generation of Americans has experienced – and, sadly, has come to accept – the notion that life is something held in mankind’s hands, rather than God’s. Every day, the number of innocent children being aborted grows. The acceptance of euthanasia as a means of providing “death with dignity” for those who are beyond medical help or terminally ill is gaining momentum. The call to expand the use of capital punishment is growing louder by the year. In the meantime, appropriate care for the elderly, the poor, the institutionalized, and the disenfranchised is becoming harder to find and is seen as a secondary issue, one that hardly involves the need for wise stewardship.

There are those who, right or wrong, have perceived that our nation is engaged in a “war against Christianity.” While this can be – and is being – debated, it is clear, however, that we are engaged in a “war against life.” And it is in this war that there is only one “exit strategy” – the recognition that all life is indeed a sacred gift from God, that it must be preserved and protected, and that it must be a priority for those called to be stewards of God’s creation. Persons of faith have been challenged to speak out, not “against” abortion, capital punishment, euthanasia, inadequate care for the elderly and needy, but “for” life as a gift from God and a very participation in His divine nature. Our society’s failure to recognize these truths stands at the root of its readiness to accept such travesties; it is our calling to proclaim the truth, to reveal God’s presence and image in “the least of the brethren,” and to do all we can to ensure that life is protected on every level, at all costs.

Let us recommit ourselves to the God Who is Life and Existence, Who “is” and who “always will be,” and Who so lovingly shares His life with us. At the same time, let us recommit ourselves to the fundamental task of being wise stewards of the sacred gift of life, joining with the millions of other Americans who demand that life be placed back in the hands of the God Who literally died that we might live, in this world and in the world to come.

With love in Christ,

  
+ HERMAN

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



Father John Breck

# The status of the unborn

## An Orthodox statement on abortion

**E**ach January, we focus our attention on the tragic number of abortions in the US and elsewhere throughout the world. It's a time when we again recoil from the realization that the highest abortion rates, as far as we know, occur in "Orthodox" countries. It seems appropriate, then, to consider once more the "status of the unborn," and prevailing attitudes in our own country that permit and even encourage the destruction of the not-yet-born.

When the House of Representatives approved the "fetal protection bill" on April 26, 2001, the nonvoting Democratic representative from the nations' capital, Eleanor Holmes Norton, was reported by MSN News as calling the bill "clearly unconstitutional." She specified the reason for her judgment as follows: the bill "defines the fetus as a person in direct, in-your-face violation of *Roe v. Wade*." That piece of legislation, crafted by the late Justice Harry Blackmun, claimed that "the word 'person' as used in the Fourteenth Amendment does not include the unborn."

In a similar denunciation of the fetal protection bill, NARAL – the National Abortion Rights and Reproductive Action League – joined by Planned Parenthood and other pro-choice groups, declared that the legislation would give the fetus rights "separate and equal to those of a woman and worthy of legal protection...."

As clearly as *Roe v. Wade* itself, the fetal protection bill forced us to consider once again the status, both legal and moral, of the unborn human from conception to birth.

Ostensibly, the bill aimed only to make it a crime to harm or to kill the fetus of a pregnant woman during a violent offense committed against her person. The perpetrator could, in other words, be charged with two separate crimes, one against the woman herself, and a second against the child she is carrying. In effect, this legislation simply laid out in modern terms what the ancient Israelites accepted as law over 3,000 years ago: "When men strive together, and hurt a woman with child, so that there is a miscarriage, and yet no harm follows, the one who hurt her shall be fined.... If any harm follows, then you shall give life for life, eye for eye, tooth for tooth..." [Exodus 21:22f].

Scholars do not agree on who exactly receives the harm in this passage. One reading understands the child to be dead because of the miscarriage, so concern is only for the woman. In this case, it could be argued that the fetus has no legal status. Another reading holds that the passage speaks of an act that leads to premature birth, and that the harm in question refers to the child. If this reading is correct, the unborn child is recognized implicitly as being fully human and worthy of legal protection.

In any case, the Septuagint or Greek translation of the Old Testament, dating from the third century BC, clearly understands the object of harm to be the unborn child. A distinction is made between a "formed" and an "unformed" fetus: If the child is born in an "unformed" state, the person who struck the blow must pay



Metropolitan Herman and Bishop Tikhon of Philadelphia with Orthodox faithful at the 2006 March for Life in DC.

a fine determined by the woman's husband. If the child is "formed," however, the offender will suffer damages equivalent to those suffered by the child, including death. According to Israelite law, then, provoking the fatal miscarriage of a near fullterm fetus merits the death penalty.

This ancient legislation is part of the Book of the Covenant that has shaped Jewish and Christian moral perspectives to this day. Israel's moral vision was transformed and elevated by Christ, Who in the Sermon on the Mount [Matthew 5-7] and elsewhere called for what has been called a "greater righteousness" than that of the pharisees. Yet Christ's New Law stands in full continuity with the Law of Moses.

Science and politics often mix no better than oil and water. Although embryology may confirm that human life exists both genetically and developmentally from conception, concern to placate "pro-choice" advocates has led all three branches of government to preserve the "right" even to such late-term procedures as "partial-birth abortion," an act of undisguised barbarity.

While many abortion opponents are trying to overturn *Roe v. Wade* and similar legislation, working as it were from the bottom up, it may prove more effective to reverse course and begin with the most egregious practices in the abortion business. President Bush has expressed clear opposition to partial-birth abortions. If they could be outlawed, then this would go a long way toward confirming what Jewish and Christian traditions have always known: that life in the womb is human life, worthy of legal protection. Then it would be necessary to work incrementally backward, eventually to eradicate from the public's mind the false distinction between "child," "fetus," and "embryo."

Science operates on the basis of knowledge; politics, on the basis of pressure. It is up to each of us, in appropriate and peaceful but very firm and relentless ways, to apply that pressure. Then eventually we may make it beyond this tragic moment in our history, marked by a level of self-interest that allows incipient human life to be sacrificed in the interests of cloning, the harvesting of embryonic stem cells, and partial-birth infanticide. Then finally we might acknowledge and affirm, through public policy as much as through religious conviction, that the "status of the embryo" is none other than the status we enjoy ourselves, as citizens endowed with certain inalienable rights, and as persons endowed with the Image of God. ■

Anastasia Bartlett

## Maintaining our focus

What we *do* is not who we *are!*

**W**e are creatures who need goals. Whether it's a short-term goal ("I'm hungry, so I'll go make a snack") or a long-term one ("I'm going to be a doctor and discover the cure for cancer," we are happiest when we have a specific direction in which to move, a guideline for our decisions.

These days, the swarms of "live-your-life-more-fully" experts tell us to make lists, check them twice, use a daily planner, and organize our time. And it's all true. When there is a place for everything and everything is in its place, including what we do, we go to bed at night content that we have accomplished much during the day. And therein can lie a problem.

Too often, we define *who* we are by *what* we do, what we have accomplished, what we are working towards. The retiree, the mother in the empty nest, the widowed spouse may feel as if they no longer have a purpose. Who they are was defined by what they did. When the doing is gone, a sense of uselessness, anxiety, and even depression can result.

However, we don't need a life-changing event to lose purpose; "Why are we here?" is a question all of us face regularly. Usually, we only give it passing consideration as we check one more thing off of our daily to-do list.

Sometimes, though, the question hits us flatly in the face and we wonder about the futility of everything we do. We realize that without direction, we wander aimlessly, tossed to and fro by whatever happens along. In an attempt to regain a sense of purpose and therefore identity, we may take on so many things we end up feeling paralysed, unable to finish anything. Like the compass that is unable to point to north when surrounded by magnetic forces, we too can lose our direction in the interference of a hectic life. Yes, we need to *do*. Yes, we need *goals*. But first, we need direction and focus.

As members of the Body of Christ, our focus should be on God, our direction provided by Him. From that direction should come our goals, and then our doing. Thus, instead of our identity coming out of our *doing*, our identity comes out of our relationship with God, thereby allowing God to enter in to our *doing*. If God is not the Source of who we are and all we do, then everything we do is empty, meaningless, "all is vanity."

Knowing who we are in Christ's body gives us our purpose, our direction. We will discern our God-given gifts and talents and blessings. The desires of our hearts will come in line with God's purpose for us, and from that our goals can be set. Knowing who we are enables us to be able us to say "yes" or "no" to requests. When we recognize that each of us is a member of Christ's Body and that the work of the Kingdom is the work of the *whole* Body, we no longer feel we have to do everything in order to be "good Christians." But when we reverse this order, when we *do* in order to *be* ("because if I don't do it then nobody else will and the whole of God's plan will collapse!"), we find ourselves doing too

much. We spin out of control, feel burned out, lose balance, and may stop doing completely.

So, what we *do* should come out of who we *are*. And who we are, our very being, is defined in Christ, our Focus, our Source, our Creator.

Focus on God, and He will enable us to do. Focus on God, and we will know our purpose and direction. Focus on God, and we will be. ■

Anastasia Bartlett is a member of a newly established OCA mission in the Kootenay region of British Columbia. The new mission is the only Orthodox community between Lethbridge and Kelowna, a distance of about 1000 kilometers.

Sheila Jacobs

## Thy Kingdom-dot-com

With all due respect to the internet, you can't have your child baptized on AOL

**T**he internet is a revolutionary new communications space of fascinating diversity. It reflects the richness of real life, with some of its truths, but many of its half-half-truths (and untruths!) too. As a virtual place, it poses a particular conundrum to churches and the extent to which "Church" can happen within a virtual world.

How far can churches go on-line? It all depends on how one defines "Church." Christians would describe it as the collective Body of Christ, gathering together to praise God, taking part in the sacraments and the form of service celebrated in their chosen fellowship. So, can that reality be extended to a "virtual" community in cyber-space?

Many churches advertise their services and events on-line. That is pretty normal, and church web pages have become the current equivalent of posters in public spaces. But, what about complete Christian communities that exist only on-line; can these truly be called "Church?" Could it be that the Church is transforming itself so that whole communities, linked only in cyber-space, will be the "new denominations" of the 21st century? After all, we bank on-line, we shop on-line. Can we effectively "do Church" on-line too? Or is Church *different*?

Part of being involved in a local church community is the personal interaction, friendship, and support of like-minded people. It could be argued that cyber-churches are seeking to provide this for both those who have no experience of Church – or the Gospel – and for those who are disillusioned with organized Christianity.

For whatever reason, there are numerous people for whom traditional Church no longer seems relevant; many of them feel more comfortable surfing the net than they would if invited to visit their local place of worship. So, is Church transforming itself to meet a need? Is cyber-Church an effective substitute or replacement for the traditional community? Or is it an "extra?"



So what's out there? The Church of England recently set up [www.i-church.org](http://www.i-church.org), under the auspices of the Diocese of Oxford. The goal is to "provide a Christian community for people who want to explore Christian discipleship but are not able to belong to a local congregation." The approach seeks to create an on-line community adapted to those who travel or require more support than they receive from their own worshipping community.

"Church of Fools" must be one of the most ingenious ideas for cyber-Church. A 3D "virtual church" where visitors can walk about, kneel, cross themselves, and do a "hallelujah" – both hands raised high. They also can visit a bulletin board and pray for each other.

Many cyber-Church sites seem to offer an approximation of what church does. Based in the US, [www.cyber-church.com](http://www.cyber-church.com) says "our mission is to bring Jesus Christ to the internet and to unashamedly present His Gospel of Love and Grace to all that visit here." It claims it can never replace fellowship in one's local church, but that it can be one's "home away from home" church. The site promises true Christian fellowship and offers all manner of things, including Bible teachings and discussion.

Another US-based site, [www.alphachurch.org](http://www.alphachurch.org), claims to be "a full on-line Christian global church." There are Bible studies and prayer groups and discussions, and visitors can e-mail the pastor for confession and absolution. Worship services are provided, with sound. One can even take Holy Communion, receive baptism, and be married! For taking on-line Communion the visitor is invited to get something to drink as well as something to eat, to listen to a recorded Communion service during which the elements are blessed, and finally to eat and drink them!

A good second-best? The Evangelical Church in Germany recently held a symposium titled "e-Commerce, e-Bay, and e-God," a reflection of growing interest in on-line communications within Church communities. Tom Brok, the organizer of the event, commented that in the future there might well be a new kind of "membership" of churches in Germany, a special web congregation where people could keep in contact with each other and share their problems or discuss their personal aims.

Matt Rich, from the Internet Mission, believes that cyber-Church is "a good second-best" and has positive aspects. But in

his opinion, one of the disadvantages must be that although the cyber-Christian can be involved in quite a few elements of Church life, the community aspect is limited; Church is about serving others, giving and receiving, being challenged and challenging – and that's hard to do "virtually."



*Church is about serving others, giving and receiving, being challenged and challenging – and that's hard to do "virtually."*

The internet "can be of tremendous benefit to churches in their difficult mission at the dawn of the 21st century," affirm Jean-Nicholas Bazin and Jérôme Cottin in their book, *Virtual Christianity*. Churches must be able to have a presence on the net, "at the very least to make this new space for social dialogue into a place where authentically human exchanges are encouraged in an ethically fair manner," they say. The churches' response to the internet challenge is based on

the conviction that "the visibility of God is ahead of us and is not within our control."

Changing. People are changing. Their lives and perceptions are different. And virtual Church may be seen as an unthreatening way for them to start to explore the spiritual dimension to life. To meet their need, Church is transforming so that it can present the good news of Jesus Christ to those who would never attend church in a building. But it's questionable as to whether those needs can be met purely on-line.

Although they may sometimes seem to be complete communities, cyber-churches may perhaps provide a stepping-stone or bridge, an introduction to Christianity that ends in "proper" fellowship in a local place of worship. I feel that few would claim they were a substitute for the "real thing."

Discussion forums, Bible studies, pastor's messages, reflections, stories, testimonies and ideas, sharing your faith with those around the world... but can believers and seekers have an experience of true, meaningful Church on-line? To that question, Stephen Goddard offers this reply: "We're more concerned about the fact that many of the people coming to Church of Fools are not getting true, meaningful church *off-line*."

And that is surely food for thought. ■

Sheila Jacobs is an award-winning Christian author from Baintree, Essex, England. She wrote this essay in preparation for the World Council of Church's Ninth Assembly in February 2006.

## The lenten spring

In just a few weeks – Monday, March 6 – we will join Orthodox Christians the world over in beginning our lenten “Journey to Pascha.”

Most Christian traditions observe what the Orthodox Church refers to as “Great Lent” as a time of repentance for past sins and preparation for the celebration of the Feast of Feasts. But, whereas Great Lent for many is seen as a gloomy time, one in which a conscious attempt to “suffer with Jesus” is pursued – as if the One Who came to lighten our burdens delights in seeing us suffer – we generally look forward to the beginning of “The Lenten Spring” as a time of liberation from sin, focusing not on what we should *give up* but, rather, what we are called to *give*.

On the eve of the first day of Great Lent, we seek forgiveness from those against whom we have sinned, and offer forgiveness to those who have sinned against us. In so doing, we not only sing the words of one of the hymns from Forgiveness Vespers – “Let us begin the honorable Fast with joy!” – but we embrace them and, in a sense, *become* them. Seeking and asking forgiveness is liberating – to the point that without this fundamental step, Great Lent can never be a joyous occasion for freeing ourselves from “earthly cares” and focusing on the one thing needful: the new life that is indeed possible through the empty tomb that is the very destination of our Lenten journey.

As such, our lenten fasting and prayers, our almsgiving, and our participation in the lenten services are not, nor were they ever designed to be, a burden. In fact, quite the opposite is true. In a world in which we are burdened with too little time, too much to eat [and too many pounds and inches to show for it!], and too many options and distractions and preoccupations, as well as an ever-increasing plethora of “things” and “stuff” promising to ease our lives, only to burden them further, we discover that at the root of forgiveness and repentance is the desire to change. And that change not only involves our spiritual lives, but every aspect of putting the Spirit into action day to day, at home and at work and in our communities.

Let us indeed “begin the honorable Fast with joy,” taking delight in Our Lord’s endless willingness to open the doors of repentance to all who knock. ■

## Archpastoral Message of Metropolitan Herman on the beginning of the New Year

January 1, 2006

Dearly Beloved in Christ,

The beginning of every new year finds many people making resolutions to improve their lives. Some people make a resolution to strengthen their financial or professional standing. Others resolve to lose weight or stop a bad habit. And there are many people who express the desire to improve their relationships with their families or coworkers, to help the needy, or to pursue some other lofty goal in life.

While it is natural to make such resolutions at the beginning of a new year, it is also more often than not the case that, within a few weeks, such resolutions are broken or forgotten. Life returns to “normal,” to the “status quo.” During the subsequent months, little attention is paid to broken resolutions which, by the end of the year, have been thoroughly forgotten.

The very heart of the Gospel may be summed up into a single word: repent! To be a follower of Christ means to resolve to change our minds, our hearts, and our lives, resolving to discern not our own wills and desires, but the Lord’s.

Resolving to live according to God’s will and the example we have been given by Our Lord, Jesus Christ, is something that is not restricted to the beginning of a new year, but faces us every day of our lives as Orthodox Christians. We are continually challenged to embrace change by growing stronger in our faith, by participating more regularly in the life of the Church, and by reaching out to others with compassion and love. As we begin every new day, we pray that our repentance will bring us into a more intense relationship with God, with others, and even with ourselves, seeking to accomplish not our own wills, but the will of our Heavenly Father.

The beginning of the new year offers us an opportunity to make a resolution that matters, that transcends the goals inherent in so many “new year’s resolutions” and offers us a foretaste of the very Kingdom of God that, while yet to be fully revealed, is already fully present in the life of the Church. It affords us an opportunity to pursue a new beginning, to transform our commitment and words into conviction and action, and to put our spiritual households into order, not only during the coming year but for the remainder of our lives. Ultimately, making the resolution to repent is not something restricted to the beginning of a new year; rather, it is the challenge – the Gospel’s challenge – to be renewed in body and soul every day of our lives, to change our focus and direction in our pursuit of holiness rather than our own trivial pursuits.

We are blessed by God with the beginning of a new year. In thanksgiving, let us make our resolution one of repentance and interior change, aimed at “the one thing needful” – pursuing our lives in accordance with the will of God and the example of our Savior. Let us “lay aside all earth cares” – and “resolutions” – replacing them with a firm commitment to seek renewal in the Lord. And let us resolve to remain vigilant in fulfilling this resolution, especially in times of temptation or distress – times when Our Lord is quick to hear our prayers for help, guidance, and direction. In so doing, we will discover that indeed the Lord is with us at every moment and in every circumstance, giving us the resolve to grow in and with Him now and in the days to come.

With love in Christ,

  
 + HERMAN

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



# OCA News Notes Notices



Metropolitan Herman with Archbishop Job, Bishop Nikon, and concelebrating clergy at installation Divine Liturgy.

## A new bishop for New England

### Bishop Nikon installed at Boston cathedral

Boston, MA/ OCA Communications

Clergy and laity from across New England filled Holy Trinity Cathedral here December 16-17, 2005 for the installation of His Grace, Bishop Nikon as ruling bishop of the Diocese of Boston and New England.

The installation weekend opened with the celebration of Great Vespers on Friday, December 16, at which His Beatitude, Metropolitan Herman and His Eminence, Archbishop Job of Chicago and the Midwest were present.

On Saturday, December 17, Metropolitan Herman presided at the celebration of the installation Divine Liturgy. At the conclusion of the Liturgy, he Bishop Nikon with the arch-pastoral staff, signifying his authority as ruling bishop of the diocese. A reception in the cathedral's D'Arbeloff Hall and a banquet at the Elements Cafe followed.

At their fall session October 18-20, 2005, the members of the Holy Synod of Bishops of the Orthodox Church in America, in response to the request of delegates to a July 2005 extraordinary assem-

bly of the Diocese of New England, elected Bishop Nikon to the vacant episcopal see. Assembly delegates failed to nominate a candidate to fill the see vacant since the transfer of Bishop [now Archbishop] Job to the Diocese of the Midwest in the early 1990s. Of the 58 voting assembly delegates, 25 had abstained, while the remaining ballots were cast for five different candidates, none of whom had garnered the required two-thirds majority. Subsequently, the delegates passed a resolution calling on the Holy Synod of Bishops to elect a ruling hierarch for the diocese "in the best interests of the diocese and the whole Church."

As ruling bishop of the Albanian Archdiocese, Bishop Nikon was not eligible for nomination by the assembly, but was eligible for election by the Holy Synod.

Bishop Nikon was born in New York City on October 9, 1945, the son of the late Evans J. and Helena P. Liolin. He was raised in a family nurtured in the Orthodox Christian faith and active in the Albanian Archdiocese of the Orthodox Church in America. His father had served as lay chairman and founder of the Diocesan Theological Student Fund. For many years, his mother

served as choir director at the family's home parish of Saint Nicholas, Jamaica Estates, NY. His brother John, now deceased, served on the parish council of Saint George Church, Trumbull, CT, while his youngest brother, James, served as lay chairman of the Jamaica Estates parish and member of the Archdiocesan Council's Student Fund. His elder brother, the Very Rev. Arthur Liolin, is chancellor of the Albanian Archdiocese.

Tonsured to the order of Reader by the late Archbishop Theophan [Noli], he studied at Saint Vladimir's Seminary, Crestwood, NY; Iona and Concordia Colleges, New Rochelle, NY; and the New School for Social Research and Political Science, New York, NY.

In 1967, he married the former Sarah Arthur, who shared his ministry as choir director after his ordination to the diaconate by the late Bishop Stephen [Lasko] on July 5, 1969, and to the priesthood the following day. During his 33 year ministry, he was well-known for his pastoral acumen and broad-based ministerial sensitivity and experience, having served as rector of Saint Nicholas Church, Southbridge, MA, and Saint Thomas Church, Farmington Hills, MI. He also served as president of the Greater Detroit Council of Orthodox Churches and chaplain for the Wayne State University Orthodox Christian Fellowship; as editor of *The Vine*, the newspaper of the Albanian Archdiocese; and as dean of the Great Lakes Deanery.

#### Installation to 12

Bishop Nikon blesses clergy and faithful after the installation Liturgy.



## Are your parish's facilities accessible to the handicapped?

Over the years, many enquirers have written to the OCA Chancery requesting information on whether or not this or that parish's church is accessible to the handicapped. With no central database with this information, the Office of Communications recently asked that all parishes inform the Chancery as to their status in this regard.

We are happy to report that, to date, over 130 parishes with accessible facilities have responded.

The universal handicapped accessibility logo soon will appear on the web pages of each accessible parish on the OCA web site and next to each parish's listing in the 2006 *Sourcebook and Church Directory*, which was recently posted in PDF format on the OCA web site at [www.oca.org](http://www.oca.org).

Parishes that have yet to respond may still do so by sending an e-mail to [info@oca.org](mailto:info@oca.org). ■

### Installation from 11

## Bishop Nikon installed

On July 25, 2000, his wife, Sarah, reposed following a struggle with cancer. He subsequently entered monastic orders at Saint Tikhon's Monastery. In April 2002, he was elected Bishop of Baltimore and auxiliary to the Metropolitan. In November 2003 he was installed as ruling bishop of the Albanian Archdiocese.

Bishop Nikon now bears the title of Bishop of Boston, New England, and the Albanian Archdiocese. ■

### OCA Office of Development and Planned Giving

I am interested in information on planned and special gifts to the Orthodox Church in America!

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

Phone \_\_\_\_\_

Mail to Office of Development and Planned Giving, PO Box 675, Syosset, NY 11791-0675 or e-mail [stewardship@oca.org](mailto:stewardship@oca.org).

# In Memoriam

**Editorial request:** Please inform the TOC editorial office by phone [630/668-3071] or e-mail [[jjm@oca.org](mailto:jjm@oca.org)] when a clergy or clergy wife death occurs so announcements may be made on the OCA web site and in TOC in a timely manner.

## The Very Rev. Peter Krochta

**TORONTO, ON, CANADA** – Funeral services for the Very Rev. Peter Krochta were held at Saint Nicholas Russian Orthodox Cathedral, New York, NY, on Monday, December 5, 2005.

Father Peter fell asleep in the Lord in Massachusetts after a lengthy illness.

Father Peter had served as dean of the New York cathedral from 1959-1962. He also served as pastor of Saint Mary's Assumption Church, Worcester, MA, in the 1970s. In the 1980s, he served as dean of Holy Trinity Cathedral, Boston, MA, prior to his retirement.

Father Peter was widely known for his consummate knowledge of liturgics. He also was responsible for translating many of the late Patriarch Sergius' sermons. In 2004, he was awarded a citation by the Holy Synod of Bishops of the Orthodox Church in America in commemoration of the 50th anniversary of his ordination to the priesthood.

He is survived by his wife, Ilaria, and several children and grandchildren.

Donations may be made in his memory to the Michael J. Fox Parkinson's Foundation [<http://michaeljfox.com>].

*May Father Peter's memory be eternal!* ■

## Mme. Elisabeth Behr-Sigel

**PARIS, FRANCE** – Mme. Elizabeth Behr-Sigel, the pioneering French Orthodox theologian who delivered the 2003 Florovsky Lecture at Saint Vladimir's Seminary, Crestwood, NY at the invitation of the Orthodox Theological Society of North America, fell asleep in the Lord on November 26, 2005.

Born into a Protestant family in 1907, she was one of the first French women to study theology. After graduating from the University of Strasbourg, she spent a year serving a parish of the Reformed Church.

Mme. Behr-Sigel's interest in Orthodoxy was nurtured by friends and colleagues of the Russian emigration in Paris, including Metropolitan Evlogy, Fathers Sergius Bulgakov and Lev Gillet, Mother Maria Skobtsova, Vladimir Lossky, Paul Evdokimov and others from the "Paris school." She was especially attracted to the vision of the Church as "a community of men and women... joined in joy and peace of the Holy Trinity."

After her conversion to Orthodox Christianity, Mme. Behr-Sigel served the Church in many capacities. She was a theology instructor at Paris' Sergius Theological Institute, and for years she served as a theological consultant to France's Orthodox hierarchs. She was a member of the advisory boards of the Orthodox Peace Fellowship, the *Saint Nina Quarterly*, and other bodies. In 1976 she gave the keynote address at the first international gathering of Orthodox Christian women at the Agapia Monastery in Romania. Over the years, she spoke at numerous other gatherings, reflecting on the role of women in the Church and the vision of the Church as "in communion" to the end of her life. In countless ways, her personal history mirrored Orthodox Christianity's life and history in Europe and beyond during the 20th century.

*May Mme. Behr-Sigel's memory be eternal!* ■



## OCA pension board announces increased retirement benefits

### Housing values to be taken into consideration

Syosset, NY/ OCA Communications

In a memo distributed to all clergy of the Orthodox Church in America and full-time Church workers participating in the pension plan dated November 29, 2005, the Very Rev. Michael Westerberg, pension board group leader, announced a significant change in benefits.

The text of Father Westerberg's memo reads as follows.

"Since its inception, the pension board has made every effort to provide the best pension benefits possible without jeopardizing the long-term stability of the pension plan. For approximately two years, the board has been researching and studying the feasibility of including 'housing value' within the pension – either fair market rental value for those living in parish-owned housing, or the amount of the received cash housing allowance. Approximately one year ago this was reported to plan participants, to parishes, and to participating institutions through a survey. This was again reported in the pension report to the 14th All-American Council and discussed at length at the pension plan open forum at the Council in Toronto.

"As group leader of the pension board, I am writing at this time to inform you that at its November 9 meeting, the Metropolitan Council enacted this significant benefit increase, effective January 1, 2006.

Beginning in January, participating parishes and institutions are required to submit two figures on the monthly billing statement. The first figure reflects the monthly cash salary. The second figure reflects the cash housing allowance or the fair rental value of provided (rectory) housing. The mandatory six percent [6%] employer contribution and the mandatory six percent [6%] employee contribution is to be calculated on the sum of the two figures.

"At present, plan participants and parishes submit monthly payments based on the cash salary. This *excludes* the value of housing or housing allowances. The enacted plan amendment means that as of January 2006, the pension payments – 6% employer and 6% employee, and when the time comes, the retirement benefit – will be calculated on the higher reported figure, resulting in a significantly higher retirement pension benefit. Naturally, for plan stability and viability, there is a phase-in period, or more accurately, an annual two percent [2%] prospective accrual of housing benefits in the pension. Those having the greatest time until retirement will realize the greatest benefit. For those already receiving pension benefits, and for those whose retirement is imminent, there



Fr. Michael Westerberg, OCA pension board group leader, reports on expanded benefits at the November 2005 Metropolitan Council meeting. Council members unanimously supported the plan, which went into effect January 1, 2006.

will be no change, since benefits cannot be paid on any amount for which no contribution was made."

Questions and concerns may be directed to Father Westerberg by calling 203/387-3882 or by sending an e-mail to [frwesterberg@sbcglobal.net](mailto:frwesterberg@sbcglobal.net). ■



Fr. Summer with Orthodox faithful at German's Ramstein AFB.

## Duty calls for retired OCA priest

Just months away from celebrating his 80th birthday, the Very Rev. Basil Summer, a retired priest of the Orthodox Church in America, arrived at Ramstein Air Force Base in Germany on Thursday, December 15, 2005, to serve the needs of the base's Orthodox Christian military personnel during the Nativity season.

Father Summer, director emeritus of the Fellowship of Orthodox Stewards, provided supply coverage while the regular Orthodox military chaplain, the Rev. Major Timothy

**Duty to 14**

## St. Nicholas Cathedral celebrates 75 years of witness in the US capital

**S**aint Nicholas Cathedral, the seat of the Primate of the Orthodox Church in America since 1980, was to capacity on the first weekend of December, 2005, as His Beatitude, Metropolitan Herman, presided at the celebration of the community's 75th anniversary.

Concelebrating with Metropolitan Herman and the cathedral and guest clergy was His Beatitude, Metropolitan Theodosius, retired OCA Primate.

The anniversary opened with the celebration of Vigil on Saturday evening. A After the Sunday Divine Liturgy, a banquet was held at Saints Peter and Paul Antiochian Orthodox Church, Potomac, MD, during which the hundreds of guests enjoyed a video highlighting the cathedral's history.

The present cathedral was built in 1962 on land purchased eleven years earlier on Massachusetts Ave., atop Embassy Row and near the official residence of the US vice-president. Modeled after the famous Saint Demetrius Cathedral, Vladimir, Russia, the cathedral was dedicated as the

National War Memorial Shrine to commemorate soldiers who gave their lives in service to their country.

Among the dignitaries attending the banquet were Belarusian Ambassador Mi-

khail Khovostov, Georgian Ambassador Levan Mikheladze, Senior Counselor Boris Marchuk of the Russian Embassy, Apostolic Nuncio Archbishop Gabriel Montalvo, and Pekka Voutilainen, Minister Counselor of Finland. Also in attendance was the Very Rev. Victor Potapov, rector of Saint John the Baptist Cathedral [ROCOR], Washington, DC. ■

St. Nicholas Cathedral was filled to capacity for 75th anniversary Liturgy.



## Upgrades provide enhanced security for OCPC purchases, donations

**I**n an effort to ensure continued secure connections and user-friendly features for on-line charitable support of the Orthodox Church in America and purchases made from the Orthodox Christian Publication Center [OCPC], the existing system on the OCA web site at [www.oca.org](http://www.oca.org) was upgraded in mid-January 2006.

Among the improvements made were a secure connection with a higher level of encryption for all on-line transactions, and new shopping features with confirmation tracking numbers for OCPC purchases. In addition, Discover and American Express credit cards are now being accepted for making purchases through OCPC and contributions to the Fellowship of Orthodox Stewards and the annual mission, seminary, and charity appeals.

"The addition of these features allows us to continue offering the quality customer service that people have come to expect when supporting the work of the Church," said Mr. Frank Tkacz, OCPC manager. "During the period of upgrading the software and secure connections, we had some temporary interruptions of service. To make sure that every transaction is recognized in the system, anyone who has recently placed an order should contact OCPC at 216/351-1842 or via e-mail at [ocpc@oca.org](mailto:ocpc@oca.org) to confirm that your order has been received and is being processed for shipment."

Similarly, those who recently have made on-line contributions to the Fellow-

**Upgrades to 28**

**Duty from 13**

## Duty calls for retired OCA priest

Ullmann, ministered to the needs of Air Force personnel in Iraq. While at the Ramstein base, Father Summer celebrated liturgical services for the Great Feasts of the Nativity and Theophany. He returned to the US on January 16, 2006.

Orthodox military chaplains often serve in multiple locations, causing them to be away from their families for extended periods of time. With so many chaplains currently serving elsewhere around the world, there were no chaplains available to provide the additional assistance needed to meet the spiritual needs of Ramstein's personnel.

Father Summer, who previously had served as a captain in the US Navy during World War II and later as a parish priest, enjoyed his intense, yet brief, return to military life. ■



## Hurricane victims among recipients of Christmas stocking project; \$65K donated

Arlene Kallaur

One thousand filled Christmas stockings and 630 one-pound boxes of chocolate brightened the holidays for children and families in Lake Charles, LA who had suffered the ravages of Hurricanes Katrina and Rita through the generous response to the Orthodox Church in America's 2005 Christmas Stocking Project.

Appreciative Lake Charles residents were referred to the OCA Office of Humanitarian Aid by International Orthodox Christian Charities, which has been working hard to restore homes hit by the storms in partnership with Home Depot.

Other first-time stocking recipients were the girls from Casa Amparo Orphanage, Reynosa, Mexico. The Rev. and Mrs. Antonio Perdomo and the youth of Saint George parish, Pharr, TX, distributed the stockings, along with food and clothing, to the girls' delight.

Over 550 OCA parishes, FOCA chap-

ters, youth groups, organizations, and individuals donated nearly \$65,000 to the 2005 Christmas Stocking Drive, enabling the OCA to provide gifts to needy children from Albania, Belarus, Georgia, Poland, Russia, and Slovakia, in addition to those distributed in Lake Charles and Reynosa. Additional donations – including over \$6,000 worth of chocolates and 800 toothbrushes – added to the total.

As in years past, youth groups and parishes sponsored a variety of fundraisers, bringing their parishes together in stewardship and fellowship.

A unique effort was undertaken by the youth of Saint Mary Cathedral, Minneapolis, MN, who "auctioned themselves" to

parishioners, offering their time and talents in services that included raking leaves, washing pets, and cleaning homes.

Youth from Saint Mark Church, Bethesda, MD, topped this year's donor list by once again hosting their popular "Christmas in October" festive brunch. Among the other "top donors" were the youth of Chicago's Holy Trinity Cathedral.

Every donation, whether large or small, helped bring the true spirit of Christmas to many children, especially orphans, disabled children, and children of needy families. And the project also benefited the cerebral palsy workers from Roosevelt, Long Island, who look forward to assembling the thousands of stockings. ■

Arlene Kallaur is director of the OCA Office of Humanitarian Aid and coordinator of the Christmas Stocking Project.

St. Nick's helpers/ Youth from Philadelphia's St. Stephen Cathedral hosted a "Sundae Sunday" [below]. In Reynosa, Mexico, Fr. Perdomo and youth from McAllen, TX delighted orphans with stockings [right]. Children from Christ the Savior Church, Southbury, CT, held a holiday brunch to raise stocking funds [right, bottom].



*"Share your faith with any and all who will listen!"*

Dearly Beloved in Christ,

Reflecting upon the life of Saint Herman of Alaska, we observe how impressive his accomplishments truly were, especially in light of the harsh external conditions under which he labored. While we live in a world far different from his, we face our own challenges in witnessing to the Orthodox Faith.

Despite the unique challenges we face at the beginning of this century, I truly believe that the Holy Spirit is guiding our willingness to continue the work of Saint Herman and our efforts in the proclamation of the Gospel to all peoples throughout North America. When I see the joyous commitment to Christ and His Holy Church in the older established parishes and in the dozens of new parish communities being planted across North America, I know that our efforts are not in vain.

I remain greatly encouraged by the dedication of so many of our clergy and faithful to the work of evangelization. This commitment was highlighted at the 14th All-American Council, held last July in Toronto, where one of the best-received, most-supported and discussed "pillars" of the Council was evangelization, reflecting how committed our Church is to this ongoing work of announcing the fullness of the Gospel to the peoples of North America.

As sharers in the Church's mission, we ask Saint Herman to intercede for us and to continue to bless our evangelistic labors which take place, as they do, in so many ways. I encourage you to invite your friends and neighbors to experience the richness and fullness of Orthodox Christianity. Welcome guests into your community as you would welcome Christ Himself. Reach out to those in need, especially to those who have nowhere else to turn in adversity. Willingly share your faith with any and all who will listen.

In addition to these simple forms of evangelization comes the opportunity and responsibility to provide financial assistance and support to the work of the Church through the annual Mission Appeal. This year, the proceeds from this annual appeal will benefit the five mission communities that have been designated as recipients of Church Planting Grants. These five mission communities, highlighted on these pages, will be assisted in their first days as Orthodox Christian communities by your generous response to the 2006 Mission Appeal. Many other newly established missions are also in need of such support. Should the response to this year's appeal be as generous as is hoped, a sixth mission will also be designated as a participant in the Church Planting Grant program. Please be aware, however, that it is only through your generosity that the Church can provide the necessary financial support to strengthen and expand such efforts.

In the midst of today's society and the opposition and obstacles with which it confronts us, our efforts to proclaim the Gospel may sometimes appear to be hindered. However, we cannot allow ourselves to become discouraged. Instead, if we remember how the Lord helped Saint Herman to overcome innumerable obstacles as he worked to bring the Gospel to the native peoples of Alaska, we can trust that He will also bless us as we continue the legacy of evangelization which has been entrusted to us.

Thank you in advance for your gift to the annual Mission Appeal.

With love in Christ,

*+ Herman*  
+ HERMAN

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

**Help us raise \$120,000  
during the OCA's 2006**

**MISSION  
APPEAL!**



**HOLY ASCENSION MISSION  
Mt. Pleasant/Charleston, SC**

*Founded in 1002, Holy Ascension is in its second year as a grant recipient. Under the guidance of Fr. John Parker, the mission offers regular classes for members and enquirers alike. A developer has offered to donate land to the mission if its faithful can raise the balance of construction and building costs by February 2, 2006.*

*"By receiving the gift of a Church Planting Grant, Holy Ascension has been boosted from a "how will we get by" existence into the life of a full parish. Now we can focus on 'being the Church' rather than on 'whether we will be ever be a church!'"*

**Chuck Bates/Parish council president**





**ST. HERMAN OF ALASKA MISSION**  
Port Townsend, WA

*St. Herman's is in its final year as a Grant recipient. Under Fr. Nicholas Kime, the mission has doubled in size and holds outreach classes in two neighboring locations, resulting in 20 new members and many enquirers.*

*"We would not have been able to enjoy the blessing of a full-time priest without the OCA Planting Grant."  
**Ron Stovall/ Mission treasurer***

*Thank you! Thank you! Thank you!*

Here's how the Orthodox Church in America put your 2005 Mission Appeal donations to use.

- 16% 1/6 returned to dioceses for mission work
- 12.8% Holy Ascension Mission, Mt. Pleasant, SC
- 12.8% All Saints of Alaska Church, Victoria, BC
- 12.8% St. John of Kronstadt Church, Lincoln, NB
- 12.8% St. Athanasius Church, Nicholasville, KY
- 12.8% St. Herman Mission, Port Townsend, WA
- 9.4% Remaining funds in reserve for 2006 Appeal
- 6% Administrative fee
- 2.4% Printing Expenses
- 1.4% Mailing/postage
- .4% Support for the Mexican Exarchate
- .4% Support for the Archdiocese of Canada

Thanks to your generous response to last year's Mission Appeal, \$117,364.17 was raised to help the OCA's ongoing commitment to the growth of Orthodoxy across North America!

**ALL SAINTS OF ALASKA MISSION**  
Victoria, BC, Canada

*In its final year as a Grant recipient, St. Herman's has a bookstore, library, and a growing Church school program under the direction of Fr. John Hainsworth. The parish has also offered classes for aspiring iconographers.*



**ST. ATHANASIUS CHURCH**  
Nicholasville, KY

**See the special feature on page 23 of this issue!**



**ST. JOHN OF KRONSTADT CHURCH**  
Lincoln, NB

*Under Fr. James Dank, the mission has grown 70% since it was planted in 2002 and has been instrumental in establishing a new mission in Omaha, NB.*

*"If someone had told me three years ago that we'd be where we are today, I'd have found it hard to believe! Because of the Grant, Fr. James is able to serve as a full-time priest... The OCA was there with a Planting Grant, which has been an enormous help."*

**Judy LaPlante/ Mission member**

## Liturgical Music

# Music in our worship

## Part 2/ Psalmody: Responsorial and Antiphonal

DAVID DRILLOCK

**W**hile the biblical and liturgical scholars debate just how significant and extensive was the use of psalmody in the earliest Christian gatherings, it is well-established that by the year AD 375, according to the testimony of Saint Basil the Great, the chanting of psalms was prevalent throughout all the churches of the Christian East. Saint Basil, in his answer to the criticism of the Neocaesarean clergy against the psalmody practiced by his monks at vigils, describes the two different methods of chanting psalms that were used in his monastery.

“They [the monks] divide themselves into two groups, and sing psalms in alternation with each other,” wrote Saint Basil. “And then they entrust the lead of the chant to one person, while the rest sing the response.”

The first method mentioned by Saint Basil is commonly referred to as *alternating psalmody*. The congregation is divided into two groups and sing psalms to each other, alternating psalm by psalm or verse by verse. The *kathisma* – a division or grouping of psalms – at our services today [“Blessed is the man,” for example] are often chanted in this manner.

The most widespread method for the chanting of the psalms, however, is the sec-

ond example noted by Saint Basil, commonly called *responsorial psalmody*. A leading chanter begins the chanting of the psalm verse, while all the others respond, either with a verse selected from the psalm itself, or with “*Alleluia*.” This practice was not only common at the time of Saint Basil, but was a well-established traditional way of psalm singing, having its roots in the original poetic form and structure of many of the psalms themselves. An example of such a form is found in Psalm 135, where the second half of each verse of the psalm is exactly the same: “for his mercy endures forever.”

The most common example of responsorial psalmody in our worship today is the *prokeimenon*, a selected verse from a particular psalm that is first intoned by the soloist/chanter in order to cue the people and establish the pitch. This common verse (or half-verse or simply a final element of a verse) is then repeated by the people/choir. The chanter then begins to chant the psalm from the beginning, and after each verse or half verse the people, forming one choir, chant the common response. As a conclusion, the chanter sings the first half of the selected “response,” and the people sing the second half. The *prokeimenon* of Great Vespers celebrated on Saturday evenings, taken from Psalm 92, is a good example of the responsorial form:

*Soloist (deacon):* The Lord is King; He is robed in majesty. (v. 1a)

*Choir (people):* The Lord is King; He is robed in majesty.

*Soloist (deacon):* The Lord is robed, He is girded with strength. (v. 1b)

*Choir (people):* The Lord is King; He is robed in maj-

esty.

*Soloist (deacon):* The Lord is robed, He is girded with strength. (v. 1b)

*Choir (people):* The Lord is King; He

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King; He is robed in majesty.

*Soloist (deacon):* For He has established the world so that it shall never be moved. (v. 1c)

*Choir (people):* The Lord is King, He is robed in majesty.

*Soloist (deacon):* Holiness befits Thy house, O Lord, forever. (v. 5b)

*Choir (people):* The Lord is King, He is robed in majesty.

*Soloist (deacon):* The Lord is King.

*Choir (people):* He is robed in majesty.

Responsorial psalmody is also employed for the singing of the *koinonicon*, or *Communion Hymn*, at the Divine Liturgy and the Liturgy of the Presanctified Gifts. Psalm 34 serves as the Communion Hymn for the Liturgy of the Presanctified, with the first half of verse 9 being used as the response: “Taste and see that the Lord is good.” Documents trace the singing of this psalm as early as the fourth century.

Beginning with the fourth century, *antiphonal psalmody* began to gain in popularity, first in Jerusalem, and then in other parts of the Eastern Empire. Distinguished from responsorial psalmody, the antiphonal form called for the division of the people into two choirs, each of which responded alternately with a short, common refrain to psalm verses chanted by one or two soloist chanters. These short refrains were either a selected psalm verse, an *Alleluia*, a short non-Scriptural phrase (such as “Glory to Thee, O Lord,” “Have mercy on us, O Lord,” etc.), or an independent sacred strophic hymn called a *troparion*. At the conclusion of the psalm verses, the Little Doxology (“Glory to the Father...”) was chanted, followed by a terminating *troparion*.

An example is the antiphonal chanting at the Paschal service. The service begins with the clergy chanting the Paschal Troparion, “Christ is risen,” three times. The people respond likewise. Then selected verses of Psalm 68 (“Let God arise”)





## Christian Education

# Coming to terms

## More words our teens should know

VALERIE ZAHIRSKY

are chanted by the clergy, alternating with the singing of the Paschal Troparion by the people. At the conclusion of the Psalm verses, the clergy chant the "Glory to the Father..." followed by the singing of the first half of the Paschal Troparion. The second half is then sung by the people, thus concluding the antiphon. This antiphonal format is used at the beginning of the Divine Liturgy in the Greek tradition and at liturgies on great feasts of the Lord in the Slavic tradition.

It is important that we understand the function the antiphon serves in our liturgical worship. Saint Germanus writes in his commentary on the Liturgy that "the antiphons of the Liturgy are the prophecies of the prophets, foretelling the coming of the Son of God." The words of the psalms were used many times by Christ to foretell his suffering, death, and resurrection. The texts of the psalms are understood in the light of Christ – they "point" to Christ. The insertion of newly-composed troparia, serving as refrains between the verses of a psalm, functions as the Church's interpretation of the psalm, e.g., "Let God arise ..." [Psalm 68:1] points to the words of the Paschal Troparion, "Christ is risen from the dead..."

Clearly, in both form and function, the use of liturgical dialogue (Litany and the Anaphora) and responsorial and antiphonal

**MUSIC** *to 28*

In previous articles, we have considered words teen Church school students need to know as they grow up and become mature Christians. Though some parishes use different words from several of those listed below, students may hear these words when they worship in parishes or churches other than their own.

✓ **Exalt/exult.** To *exalt* is to "praise highly." The words *magnify*, *extol*, and *laud*, which also appear in some prayers and liturgical texts, mean the same thing. The word *exalt* can sometimes mean to "raise up from a low status to a higher one," and this is how the word is used in the Magnificat, in which the Mother of God praises God by saying, "He has put down the mighty from their thrones, and exalted those of low degree" [Luke 1: 52.]

*Exult* means to "rejoice, take delight in, or be jubilant." In the much-loved Paschal hymn "The Angel Cried," we sing, "Exult now, exult and be glad, O Zion." The popular Christmas carol "O Come, All Ye Faithful" describes the choirs of angels who "sing in exultation."

In the Revised Standard translation, the mother of Samuel, Hannah, uses both these words in her own song of joy and triumph: "My heart *exults* in the Lord; my strength is *exalted* in the Lord" [1 Samuel 2:1.]

✓ **Unapproachable.** Our prayers and hymns sometimes refer to God's "unapproachable glory." The word means that God's glory is unequaled and matchless. A modern way of saying this might be that no other glory "can touch it."

But let's be sure that our teens have not misunderstood the word *unapproachable* to mean that God is unwilling to be approached by us, His creatures. God calls us to Him. He wants us to approach Him in prayer, worship, and love.

The word *unapproachable* reminds us that it is the King of Glory to Whom we are daring to come nearer, and we must do so with gratitude, reverence, and respect.

✓ **Meet.** In prayers and hymns, this word

## 2006 youth resources on-line

Educational resources on the Orthodox Church in America's 2006 youth theme, "Our Church and the Future," are now available on the OCA web site at [dce.oca.org/Sections/MiniUnits/MiniUnits.asp?referenceID=Future](http://dce.oca.org/Sections/MiniUnits/MiniUnits.asp?referenceID=Future).

Two complete class sessions are provided for pre-kindergarten/kindergarten, junior [7-9 year olds], and intermediate [10-12 year olds] levels. A teacher's guide with background information and resources – downloadable festal icons, activities, and music – is also featured.

The theme emphasizes how the we are called to spread God's love, grow in faith and Christian life, and carry out God's plan in our lives.

Every year, the Holy Synod selects a different theme on which various educational, service, and outreach activities are based. ■

is an adjective, not a verb. *Meet* means "proper or fitting."

✓ **Iniquity/inequity.** *Iniquity* refers to sin or wrongdoing. Some students have been confused by its closeness to *inequity*, which refers to unfairness or injustice – something that is not equitable.

✓ **Succor.** There is no getting around the fact that this word falls strangely on our ears. Not every prayer translation uses it, but some do. It means "help or aid," and it has the connotation of help and comfort given when someone is in desperate circumstances or great distress.

It may be helpful to show students how the word *succor* is spelled, so they learn that it is not related to "sucker."

The more our maturing students know, the better chance they have of being confident of their Orthodox faith, so that they can defend it and share it. ■

## RESOURCES

### Visit the liturgical music chatroom

Looking for a forum in which to discuss various aspects of Orthodox liturgical music? Log on to the Department of Liturgical Music and Translations' **Orthodox liturgical music chat room** to discuss music, hymnology, vocal techniques, rubrics, and more on the **first and third Tuesdays of every month at 8:30 p.m. EST.**

**David Drillock**, department chair, moderates the discussion.

The chat room may be entered by logging on to <http://www.oca.org/MDchat.asp?SID=13>. ■

# Christian Witness & Service

## Lean on me

### Organizing a group that cares for caregivers

DIANA PASCA

**A** number of years ago, Eugenia Skuby and I, both caregivers for our aging mothers, noticed that a growing number of our fellow parishioners at Holy Cross Church, Medford, NJ, were sharing with us their struggles and experiences as caregivers for their elderly parents or other family members. So when our parish priest, the Very Rev. John Shimchick, came to bless my home, I asked if we could organize a caregivers' support group to encourage and support one another. He agreed, and quickly we contacted those people, men and women, who would benefit from such a group and set a date for our first meeting.

On the appointed date, we met at a neighborhood restaurant. With a background in behavioral health care, I talked about how peer support avoids categories and roles, emphasizes that peers support one another while moving through difficult situations, and helps in learning how crises can be opportunities for growth and change. Mutual support is a process in which those in the relationship use it to become fuller, richer human beings. After my brief introduction, conversation flowed easily. Everyone offered his or her thoughts and experiences, acknowledging one others' difficulties and sharing the different ways we care for our loved ones. We

## RESOURCES

### Resources to inspire caregivers

**T**he resource referred to in this article – *Counseling the Caregiver: Addressing the Biblical Responsibility and Care of Aging Parents* – is available on-line at [www.tren.com](http://www.tren.com). Click the "Search & Order" link at the top of the home page. When a new page opens, click the "Thesis/Dissertations" link. Another new page will open with a list in alphabetical order. Scroll down until you find this resource.

You'll also find helpful caregiving info in the following articles from the OCA's *Resource Handbook* on-line at [www.oca.org](http://www.oca.org) and in the original printed editions sent to all parishes and subscribers.

- *Respite Care* by Elizabeth Lopukhin; Seniors section, Volume II, 1991.
- *Twenty-five Ways to Help the Homebound and Their Caregivers* by Donna Karabin and Nadia Koblosh; Seniors section, Volume III, 2003. ■

The Department of Christian Witness and Service welcomes your questions and comments on this and other ministry topics. Contact us at [christianwitness@oca.org](mailto:christianwitness@oca.org), or write CWI, PO Box 675, Syosset, NY 11791.

also assured one another of our commitment to our new relationships as caregivers pledged to confidentiality.

Our caregivers' group has been meeting monthly for five years, sometimes opening our homes to one another, sometimes at a local restaurant. Eugenia arranges the meeting places and times and, on occasion, social activities. We keep in touch with one another by phone between meetings, especially when facing trying times. As personal circumstances changed, some

rich his or her lives and ministry to our loved ones, as well as to the other members of our group. Titled *Counseling the Caregiver: Addressing the Biblical Responsibility and Care of Aging Parents*, the resource – a college thesis – helped us expand our knowledge of ministry to the elderly, offered biblical insights while emphasizing the importance of listening, sharing our faith in God, laughter and joy, touching, gentleness, and patience.

Connecting with non-judgmental, non-critical peers willing to avoid giving advice while eager to listen while the others discern what to do has helped the members of our group to discover skills, recognize strengths, and develop strategies and resources that have worked for us – and hopefully for you!

As the population continues to gray as more and more "baby boomers" enter retirement and beyond, the phenomenon of caregiving will soon skyrocket in the years to come. Our parishes would do well to begin organizing caregivers' groups now, to assist those already pursuing this ministry while preparing the next generation to do likewise. ■

*Don't "talk" stewardship!  
"Do" stewardship!*



**Your generous gifts to the Fellowship of Orthodox Stewards make the work of our departments possible! Visit the FOS link at [www.oca.org](http://www.oca.org) to learn how you and your parish can help expand the Church's ministries and programs!**



## Stewardship



The land of a rich man brought forth plentifully; and he thought to himself, "What shall I do, for I have nowhere to store my crops?" And he said, "I will do this; I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, 'Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.'" But God said to him, "Fool! This night your soul is required of you; and the things you have prepared, whose will they be?" So is he who lays up treasure for himself, and is not rich toward God [Luke 12:16-21].

## Where there's a will...

### Don't let a court decide your estate!

FR. JOHN DRESKO

I stood in line at our local AAA today for about 20 minutes to purchase movie tickets. The wait was so long because every person in front of me was handling some type of detail in planning a trip – getting maps, pulling Triptiks, looking at travel books for restaurants and hotels, getting travelers checks, etc. Yes, when it comes to leisure time, we are very good at planning ahead – and well!

Unfortunately, this is not the case with our estates. Planned giving is the art of preparing gifts for charity and the Church, to be given both before and after our deaths.

There are a number of different vehicles available to offer charitable gifts to the Church while offering some type of tax break and allow for our wishes to be followed. Among them are wills and bequests, charitable gift annuities, deferred payment

gift annuities, pooled income funds, charitable remainder unitrusts, charitable remainder annuity trusts, charitable lead trusts, retained life interest gifts, and life insurance gifts.

Did you know that only about 15% of Americans die with a will in force? The reasons are many. Some just never get around to it. Others think they have nothing to leave anyone. Some think that it is only "for rich people," while others assume that their families will automatically inherit anything that is "left when I die." Unfortunately, when we live with these types of excuses, we are not even being as responsible as we would be when we plan a trip. Perhaps it would help us to look at our exit from this world to the Kingdom of Heaven as a "trip."

◆ **"I just never got around to it."** We always think that there is more time to put things in order. But the parable told by

Our Lord, and our own life experience, should teach us that this is simply not the case. None of us knows what the next day will bring, and a Christian is supposed to live each day as if it were his or her last day. Some will be blessed to have a lingering illness with the time to say goodbye, repent of sins committed, and do the things that need to be done; others will not.

◆ **"I have nothing to leave."** This is not true for most people. If you own a home, you already have a substantial estate, probably well over \$100,000 or more. If you own an automobile, that increases your estate by several thousand dollars. Pension plans, IRAs, 401k accounts, investments, and bank accounts all need to have a plan for distribution.

◆ **"Wills are for rich people."** What is considered "rich" today? Middle-class individuals can have a net worth of almost one million dollars when property, in addition to cash, is considered.

◆ **"My family will just inherit what I have when I die."** This is the greatest myth of all. In most states, a spouse will automatically inherit an estate if there is no will (after probate), but if there is no spouse (even if there are children), the estate goes to probate to be distributed by a judge. Not only is that costly, but it ensures that your property and funds will not necessarily be distributed in ways you would approve. Most importantly, if an estate goes to probate, by law *not one penny* will go to a charity or the Church.

Why should you prepare a will? First, a will ensures that your property will be distributed as *you* wish, instead of as the law determines. You can carefully, thoughtfully, and prayerfully decide how you want to gift what you spent a lifetime building.

Legal and tax experts concur that most adults face at least three different occasions on which a will should be made and revised. The first is at the time of marriage. The second comes when you purchase property. The third is when your children are grown. If major changes occur in your financial situation outside of those life experiences, you should have a lawyer review your estate plan to determine if it adequately protects your assets.

A will provides protection for dependents. [Many people do not realize that

**Stewardship to27**

# Evangelization

## Making connections

### Small groups build relationships, incorporate newcomers

Fr. Jonathan Ivanoff

**S**mall groups are something every parish has, even if they don't call them that or think of them that way. The choir, the teen group, men's and women's fellowship, Bible studies, outreach and evangelization committees, and ministries to the sick and home-bound are examples of "small groups" within parish life. What characterizes a healthy church is not whether it has small groups, but whether it has groups in which parishioners – and even non-parishioners – can go beyond the established norms and patterns of typical group meeting dynamics to accomplish three important goals:

1. Finding and developing close, personal fellowship, thereby increasing and strengthening the social interaction and interpersonal relationships between current – and future – parishioners.
2. Finding practical help in applying the principles and teachings of Christianity that the group may be entrusted in learning and promoting.
3. Finding loving, prayerful, and spiritual support for the issues and problems that members face in their daily lives.

Why would each of these be so important, and how do we know present parish groups aren't already doing these things?

First, let's understand that these principles are called "holistic" in their approach to healthy small groups – and therefore healthy churches – because a Scriptural approach to holism keeps the physical, emotional, and spiritual needs of small group members in balance.

For example, Bible studies are clearly helpful and necessary to Christian growth and maturity. But if the focus of study fails to provide practical direction to applying lessons learned to daily life or encourage spiritual growth, something critical is lacking. Or, if a new member joins an existing parish but finds no way to personally connect with his or her new brothers and sisters in Christ apart from the Liturgy, then the necessary assimilation will fail and the new member, feeling disconnected to the community, may drift away over time. Small groups can aid in the process of new parishioner assimilation.

Second, parish groups are not only about parishioners attending and *taking away* something from their group participation. Small groups are also about parishioners being able to *give something back*, to share with the group their own God-given gifts and talents, learning in the process how to serve others in a self-sacrificing Christian manner. A

small group offers an ideal venue in which to learn service *and* leadership and, if mentored by more experienced parishioners, to "groom" the next generation of parish ministry leaders. The success of small groups depends on the personal involvement of each of their members, and small groups are therefore one of the areas of parish life where a person can bring about a significant degree of positive change without being an elected parish officer.

Third, it must be recognized that alienation and isolation are increasingly cited by many Americans as the root causes of numerous personal, emotional, psychological, and even physical issues that they battle day by day. Holistic small groups afford participants an opportunity to share these concerns within the confines of a trusted and supportive circle of compassionate and caring Christians who can offer to listen, advise, counsel, and pray for one another. The knowledge that one does not have to "go it alone" in this world can be a great source of comfort and strength for those who need it – and this is particularly true of non-Orthodox or non-Christians who may have nowhere else to go, and for whom a parish's

### Check list for small groups

- ✓ Small groups "ideally" (this varies) contain no more than a dozen members.
- ✓ If the group starts to grow larger than a dozen members, begin making plans to start another group.
- ✓ Leaders for the group offer training and mentoring to potential new leaders – the next generation of group leaders.
- ✓ Groups offer members time to talk about issues and problems in their lives and to pray for one another about them.
- ✓ If study of the Holy Scriptures is involved, help in practically applying what is being studied to everyday life is offered and explained to members.
- ✓ Members are given ample time and opportunities for social interaction, both during and outside of group time.
- ✓ Groups are never considered "closed" or "for members only." Members should be encouraged to bring friends – at no charge – to group meetings and activities.





small group ministries can be extremely beneficial.

Fourth, there is an evangelistic dimension to small groups. There are those – and here I am speaking of non-Orthodox Christians – who would blanch at the prospect of stepping into an Orthodox church, but who might not think twice about attending a Bible study, fellowship meeting, or social event with an Orthodox friend. Small groups offer an introduction to Orthodox Christianity that is both personal and intimate. They offer a glimpse into the faith in a way that is often more conducive to inspiring further exploration of Orthodoxy Christianity than attendance at a liturgical service.

Both logically and visually, it may be apparent that most parishioners actually spend more time participating in parish committees, meetings, and ministry work – that is, in small groups –



## Sowing – and harvesting – the seeds of faith...

When St. Athanasius Mission was established in 2002 with the help of an OCA Planting Grant, the community numbered just 30 adults and children. As seen in this recent picture, the community has doubled in size, with 98% of its members converts to the Orthodox faith, says Fr. David Rucker, founding pastor, who adds that without the grant, growth would not be possible.

than they do in divine services. Then again, I have told of churches where there is a rich and diverse liturgical life, but no small group ministries of any significance. While neither pole is desirable, it does represent the range of parish experiences across North America. Small groups are an existing, organic part of everyday parish life in the vast majority of Orthodox parishes. They do not, and must not, replace the centrality of the Church's worship, but augment and support the work that begins in the Divine Liturgy – work that begins with the consecration and reception of the Holy Body and Blood of our Lord and God and Savior Jesus Christ, and which then is incarnated in the world in the various forms of concrete ministry in which the parish engages. Some of these ministries reach outward, to the world, while others reach inward, to our own parishioners. But whatever form they take, the time and effort expended in small groups must be holistically carried out so that everyone may truly be afforded the opportunity to grow "in life, and faith, and spiritual understanding." ■

# MISSION possible!

## Planting grant crucial in establishing first OCA parish in Kentucky

NICHOLASVILLE, KY – "We are in our final year of receiving the Orthodox Church in America Planting Grant, and words could never adequately express our appreciation to all who have made the mission work in Kentucky possible," said the Rev. David Rucker, rector of Saint Athanasius Mission here on behalf of the faithful of his

community.

"We thank God for people who have invested money they do not have in people they may never meet in order to reveal the Kingdom of God to one and all."

Under Father David's leadership, Saint Athanasius' has doubled in size since it was planted in 2002.

"How can I as a mission priest ever forget the man

who stood in the back of the Church and asked, 'Why did I have to wait nearly 60 years to hear about the Orthodox Church? Why didn't someone tell me about this when I was younger?'" Father David added. "We firmly believe that everyone who walks through our doors is a gift to us for our salvation. We pray we can be a gift to them as well."

Contributions to the OCA's annual Mission Appeal help fund the Planting Grant program, which offers annual matching grants of \$15,000.00 for up to three years to qualifying missions committed to growth and evangelization. Currently, four missions, in addition to Saint Athanasius, are receiving grants – and all of them are growing!

"How can we possibly say thank you to all who have helped us plant the seed of faith here in Kentucky?" Father David said. "Without the support of others, we would not have been able to plant the first OCA parish in the Bluegrass State!" ■

## Youth, Young Adult & Campus Ministry



Over 330 young adults – all-time record! – attended the OCF's post-Christmas conferences in Pennsylvania and California.

### "Know where your kids are?" Try the OCF winter conferences!

The conferences sponsored every winter by the Orthodox Christian Fellowship [OCF] are generally well attended. Over the past decade, they have attracted thousands of college students, high school grads, and young adults. This year, a record number of young adults – over 330 to be exact – turned out for the east and west coast conferences December 27-31, 2005, raising the bar for future gatherings.

The east coast conference was held at Antiochian Village, Bolivar, PA, while Saint Nicholas Ranch, Dunlap, CA, was the site of the west coast event. Participants attended workshops, enjoyed keynote addresses by Protopresbyter Thomas Hopko, dean emeritus of Saint Vladimir's Seminary, and the Priestmonk Jonah, abbot of the OCA's Monastery of Saint John of Shanghai and San Francisco, attended liturgical services, undertook service projects, and enjoyed the company of other Orthodox Christian young adults representing virtually every North American jurisdiction.

The theme of this year's conferences was "Abide in Me, and I in You" [John 15:4-5]. Fathers Thomas and Jonah de-

livered dynamic presentations.

"The conference is always a wonderful time of renewal for me," said Tara Powley, a Colorado State University senior. "Everything about the conference provided the type of refueling I need to face another semester of college. The week I spend at the college conference is almost surreal. I find myself leaving the conference every year – for four years now – on such an amazing spiritual high!"

Participants also engaged in a "high tech" service project.

"We recorded Vesper service on an mp3 recorder, burned it onto CD's, and sent them, along with our prayers and handwritten notes, to our service men and women abroad," said Alexey Petrides, who coordinated the east coast project. "We also held a blood drive, organized by a local American Red Cross chapter. Our goal was 20 pints of blood, but we far exceeded that number."

The OCF is the official campus ministry agency of the Standing Conference of Canonical Orthodox Bishops in the Americas. Log on to its web site at [www.ocf.net](http://www.ocf.net). ■

### "Celebration of Faith" creative arts contest open to all youth

In conjunction with the Orthodox Church in America's youth movement, the Fellowship of Orthodox Christians in America [FOCA] announces the fourth annual national creative arts contest, "Celebration of Faith."

Open to all Orthodox Christian youth, regardless of jurisdiction, the contest is being administered by the Junior FOCA. Mrs. Cheryl Morse, chair of the OCA Department of Youth, Young Adult, and Campus Ministry, is the contest's chairperson.

The theme of this year's contest is "Our Church and the Future: Become What You Are," the 2005-2006 theme selected by the Holy Synod of Bishops for the Church-wide youth movement.

There will be four age divisions for entries: Under 10 [third grade and under]; fourth through sixth grades; seventh through ninth grades; and tenth through twelfth grades. Entrants may submit works in any of four areas: literature, music composition, photography, and visual arts. The deadline for submissions and official entry forms is March 31, 2006.

There is no limit to the number of entries a student may submit. A student may develop an entry in conjunction with his or her Church school class at the discretion of the parish priest and teacher, or independently. Each entry must be the original work of one student only; adults may not alter, change, or enhance the creative integrity of entries. Entries will be judged on artistic merit, creativity, and interpretation of the theme. The winners in each category will receive savings bonds.

Winning entries will be announced and displayed at the FOCA's national basketball tournament in Cleveland, OH April 28-30, 2006, posted on the OCA and FOCA web sites, and published in *The Orthodox Church* news magazine.

Further information, instructions, and entry forms are available on the OCA web site at <http://yya.oca.org> and on the FOCA web site at [www.orthodoxfellowship.org](http://www.orthodoxfellowship.org). Questions may be addressed to Mrs. Morse at [camorse916@aol.com](mailto:camorse916@aol.com). ■



# Youth, Young Adult & Campus Ministry

## No school means no excuse!

Start planning summer ministries, activities *now!*

**W**hile the “lazy, hazy days of summer” can seem to be a long way off, the fact is that summer will be upon us sooner than we think. And with the end of the school year, additional opportunities to minister to others present themselves – which means that it’s never too early to plan your parish’s youth ministries and activities.

**June.** The end of the Church school year coincides with the end of the “regular” school year. And this means that there are a number of projects – cleaning Church school classrooms, making an inventory of books and supplies, and reorganizing files, cabinets, and drawers – that need attention.

Usually, the Church school teachers and staff set aside time for these mundane tasks, even though they are hardly relished. Why not give them a break this year? Volunteer to perform these tasks for the teachers and staff. Pick a date and time. Order some pizza or other refreshments and have a “cleaning party.” You might combine this project with an overnight, end-of-the-

school-year lock-in that, in addition to cleaning and organizing involves discussions, services, and art or craft projects.

No classrooms to clean? Volunteer to spruce up the parish grounds by planting flowers or shrubs. Challenge adults to join you, or make a family day of it.

**July** is synonymous with camp. Yet there are many children, especially those who live in the inner-city, for whom camp is only a dream due to financial concerns.

Contact various community agencies to see if any of them solicit scholarships to enable needy children to attend a camp. Ask how much it would cost to send a child to camp, and organize a fundraiser – perhaps a cook-out with tasty but simple fare such as grilled hot dogs and hamburgers, cool summer salads, etc. – after a Sunday Liturgy. Earmark the profits to “send a kid to camp.” With parish-wide support, several children who otherwise could only dream about summer camp could receive the “time of their lives.” At the same time, you’ll be sending a clear message to others

that Orthodox Christian youth really do care about their community!

There may be needy families within your own parish who cannot afford to send their children to your deanery or diocesan camp. You may wish to earmark profits from your fundraising project to send them to camp.

**August.** With the reopening of school around the corner, the rush to buy school supplies is on. For many, this presents yet another financial burden.

Contact schools in your area, asking if they would be willing to accept donations of supplies for needy students. Most schools will be delighted to learn of your interest. Determine with school officials how many students could use assistance, and determine a “target” goal.

On the last Sunday of July, distribute bags to every family in your parish, together with a list of school supplies, including pens, pencils, rulers, calculators, notebooks, etc. Ask each family in the parish to fill the bags with the items on the list and return them on the Sunday after the Great Feast of the Dormition in mid-August. Deliver the filled school bags to the school or agency with which you are working for distribution.

Looking for a different back-to-school project? Deliver small baskets of blessed fruit to homebound parishioners after the Divine Liturgy on the Great Feast of the Transfiguration on August 6. Determine the number of homebound individuals in your parish. Make up a basket of fruit for each one and have them blessed after the festal Liturgy, after which they can be delivered. Include an icon of the Transfiguration of Our Lord in each basket. Spend a little time visiting with those to whom the baskets are delivered. Can you imagine how happy those who for years brought fruit to church to be blessed but who no longer can do so will be?

Regardless of what your youth group plans, keep it simple. Don’t get bogged down in endless processes and plans that can overshadow the real goal: to reach out to others with the love of God! ■



### Redesigned youth web site makes debut

Members of the OCA Department of Youth, Young Adult, and Campus Ministry met recently to review final plans for the redesigned OCA youth web site at <http://yya.oca>. The site, which features many new resources and enhanced graphics, made its debut shortly before Christmas.

**NEXT ISSUE/  
Filling up your fall schedule!**

# Official

## Official from 2

St. Nicholas Church, Philadelphia, PA/ October 16, 2005.

**ERICKSON, Deacon Paul** is released from duties at St. Paul the Apostle Church, Las Vegas, and from the omophorion of Bishop Tikhon of San Francisco, Los Angeles, and the West and the Diocese of the West. He is transferred to the omophorion of Bishop Nikolai of Sitka, Anchorage, and Alaska and attached to St. Nicholas Church, Juneau, AK/ July 19, 2005.

**EVANINA, The Rev. Stephen**, who was Acting Rector, is appointed Rector of Assumption of the Virgin Mary Church, Clifton, NJ/ November 10, 2005.

**FISHER, Deacon Vasily** is attached to Holy Resurrection Cathedral, Kodiak, AK/ November 14, 2005.

**FRAKES, The Rev. Hilarion** is released from duties at St. John of Kronstadt Mission, Reno, NV and attached to Elevation of the Holy Cross Church, Sacramento, CA/ December 14, 2005.

**FRAVEL, The Rev. Barnabas**, who was Acting Rector is appointed Rector of Holy Ascension Church, Frackville, PA/ September 11, 2005.

**FREDERICKS, Deacon Michael** is attached to St. Innocent Cathedral, Anchorage, AK/ July 9, 2005.

**FREDERICKS, The Rev. Michael** is appointed Rector of St. Herman of Alaska Church, Larsen Bay, AK/ July 10, 2005. He is also appointed Priest-in-Charge of St. Mary of Egypt Mission, Homer, AK/ November 29, 2005.

**FREDERICK, The Rev. Justin** is released from duties at St. Seraphim of Sarov Cathedral, Dallas, TX and appointed Priest-in-Charge of St. Maximus the Confessor Mission, Denton, TX/ December 15, 2005.

**GARKLAVS, The V. Rev. Alexander**, in addition to duties at Holy Trinity Church, East Meadow, NY, is appointed Dean of the New York City Deanery/ November 1, 2005.

**GAUDREAU, The Rev. Lawrence** is released from his duties at St. Peter the Aleut Mission, Lake Havasu City, AZ. He remains Rector of St. Mary [Holy Dormition] Church, Calhan, CO/ December 8, 2005.

**GOODWIN, Deacon James Craig** is assigned to Dormition of the Mother of God Monastery, Rives Junction, MI/ November 13, 2005.

**GORODENCHUK, The Rev. Victor**, who was Acting Dean, is appointed Dean of St. Stephen Cathedral, Philadelphia, PA/ October 29, 2005.

**GUENTHER, The Rev. Daniel**, who was Associate Priest, is appointed Acting Rector of Holy Resurrection Sobor, Saskatoon, SK, Canada/ September 4, 2005.

**HENRY, The Rev. Peter E.** is attached to St. Tikhon of Zadonsk Monastery Church, St. Tikhon's Seminary, South Canaan, PA/ September 24, 2005.

**HOLLOWATCH, The Rev. Timothy**, who was Acting Rector, is appointed Rector of St. Innocent Mission, Oneonta, NY/ November 10, 2005.

**HUTCHEON, The V. Rev. Cyprian**, in addition to duties at the Sign of the Theotokos Church, Montreal, QC, Canada, and as Secretary of the Archdiocesan Council, is appointed Archdiocesan Dean of the Archdiocese of Canada/ November 13, 2005.

**IONESCU, The Rev. Dumitru**, who is on a Leave of Absence, is released from duties at the Falling Asleep of

the Ever Virgin Mission, Las Vegas, NV and attached to the Pacific Deanery/ October 4, 2005.

**ISAAC, The V. Rev. Maxim** is appointed Dean of the Unalaska Deanery. All other duties remain the same/ November 28, 2005.

**ISAAC, The Rev. Nikolai**, who was Priest-in-Charge, is appointed Rector of St. Seraphim Church, Lower Kalskag, AK. All other duties remain the same/ November 30, 2005.

**ISENBERG, Deacon Michael** is released from duties at Holy Apostles Mission, Portland, OR and attached to SS. Peter and Paul Church, Phoenix, AZ/ December 8, 2005.

**[IUHOS], Archimandrite Nicholas**, who was assigned, is appointed Abbot of Holy Cross Monastery, Niagara Falls, NY/ November 10, 2005.

**KAPATAK, Deacon Prokopy**, is released from duties at St. Michael the Archangel Church, Koliganek, AK, and attached to St. Seraphim of Sarov Church, Dillingham, AK/ November 16, 2005.

**KATSILAS, Deacon Constantine** is assigned to St. Raphael of Brooklyn Church, Detroit, MI/ February 15, 2004

**KLARR, The Rev. Josef von** is released from duties at Nativity of the Holy Virgin Church, Desloge, MO and attached to Christ the Good Shepherd Church, St. Louis, MO/ Novmeber 16, 2005.

**KUOLT, The Rev. Damian**, in addition to his duties at SS. Peter and Paul Church, Phoenix, AZ, is appointed Priest-in-Charge of St. Peter the Aleut Mission, Lake Havasu City, AZ/ December 8, 2005.

**LARSON, The Rev. Alexander** is attached to Holy Resurrection Cathedral, Kodiak, AK/ November 12, 2005.

**LARSON, The Rev. Elia** is attached to Holy Resurrection Cathedral, Kodiak, AK/ November 13, 2005.

**LICKWAR, The V. Rev. Joseph**, in addition to duties at SS. Peter and Paul Church, Jersey City, NJ, is appointed Dean of the New Jersey Deanery/ November 1, 2005.

\* **[LYSAK], Hieromonk Vladimir**, who is on loan from the Orthodox Church of Finland, is attached to the Bishop's Chapel of St. Silouan the Athonite, Johnstown, ON, Canada/ October 15, 2005.

\* **MAEREAN, The Rev. Ionut Tudor** is assigned Pastor of St. Nicholas Church, Regina, SK, Canada/ December 1, 2005.

\* **MANEA, The Rev. Adrian** is released from duties at Holy Cross Mission, San Diego, CA and attached to the Deanery of Canada/ September 1, 2005.

**MATUSIAK, Deacon Joseph John** is attached to Three Hierarchs Chapel, St. Vladimir's Seminary, Crestwood, NY/ November 19, 2005.

**MIRONKO, The Rev. Arkady**, who was Acting Rector, is appointed Rector of SS. Peter and Paul Church, Bayonne, NJ/ November 10, 2005.

**NAUMAN, The Rev. Sergius** is released from duties at the Orthodox Mission, Kona, HI; from the omophorion of Bishop Tikhon of San Francisco, Los Angeles, and the West; and from the Diocese of the West. He is transferred to the omophorion of Bishop Nikolai of Sitka, Anchorage and Alaska and attached to St. Innocent Cathedral, Anchorage, AK/ December 22, 2005.

**NEAGOE, Deacon Nicolae** is assigned to Falling Asleep of the Ever Virgin Mary Cathedral, Cleveland, OH/ June 26, 2005.

**NEYTCHEV, The V. Rev. Dimitrie**, who was Priest-in-Charge, is appointed Rector of SS. Cyril and Methodius Mission, Washington, DC/ November 10, 2005.

**OSKOLKOFF, The V. Rev. Simeon**, who is retired, is released from attachment to St. Innocent Cathedral, Anchorage, AK and attached to St. Tikhon of Moscow Mission, Anchorage, AK/ November 29, 2005.

**PARSELLS, Deacon John** is attached to SS. Peter and Paul Church, Manville, NJ/ October 30, 2005.

**PIHACH, The V. Rev. Dennis** is released from duties at Holy Trinity Church, Edmonton, AB, Canada. All other duties remain the same/ November 10, 2005.

\* **POPTELECAN, The Rev. Simeon** is released from duties at St. Paraskeva Mission, South Pasadena, CA and is assigned to service St. John the Baptist Church, Los Angeles, CA/ December 9, 2005.

**RAMOS, The Rev. John** is released from duties at St. Innocent Mission, Eureka, CA and granted a Leave of Absence. He is attached to Protection of the Holy Virgin Church, Santa Rosa, CA/ December 8, 2005.

**RENFREE, The Rev. Thomas** is released from duties at St. Susanna Mission, Sonora, CA. He remains attached to Elevation of the Holy Cross Church, Sacramento, CA/ December 8, 2005.

**RHODES, The V. Rev. Dennis** is released from duties at St. Nicholas Church, Norwich, CT and appointed Acting Rector of the Nativity of the Holy Virgin Mary Church, Waterbury, CT/ January 1, 2006.

**ROME, The Rev. Michael** is released from duties at SS. Cyril and Methodius Mission, Chico, CA and granted retirement/ November 15, 2005.

**ROME, The Rev. Michael**, who was awaiting assignment in Retirement, is attached to the Elevation of the Holy Cross Church, Sacramento, CA/ December 8, 2005.

**RUSSELL, The V. Rev. Lawrence** is released from duties at St. Nicholas Church, San Diego, CA. He remains Rector of Annunciation Mission, Santa Maria, CA and Dean of the Pacific Southwest Deanery/ December 8, 2005.

**RYKLIN, The Rev. Yakov**, who was Acting Rector, is appointed Rector of St. Mary Magdalene Church, New York, NY/ November 10, 2005.

**SAVKO, Deacon Michael** is released from duties at St. Gabriel Mission, Ashland, OR and attached to St. Herman Church, Oxnard, CA/ December 8, 2005.

**SHAK, The Rev. Roman** is released from duties at St. Nicholas Church, Cohoes, NY. He awaits assignment/ October 31, 2005.

**SHKALOV, The Rev. Alexander**, who was awaiting assignment, is appointed Rector of St. Nicholas Church, San Diego, CA/ December 8, 2005.

**SPAINHOWARD, The Rev. Michael**, who was on a Leave of Absence and attached to Holy Virgin Mary Cathedral, Los Angeles, CA, is restored to active duty. He is released from the omophorion of Bishop Tikhon of San Francisco, Los Angeles, and the West and from the Diocese of the West and transferred to the omophorion of Bishop Nikolai of Sitka, Anchorage and Alaska. He is



# Official

appointed Rector of St. Nicholas Church, Juneau, AK/ May 2, 2005.

**SPECK, Protodeacon Michael** is released from duties at SS. Peter and Paul Church, Syracuse, NY and attached to St. Nicholas Church, Auburn, NY/ November 17, 2005.

**[SPERANZA], Igumen Philip**, who was attached, is appointed Rector of Holy Trinity Church, Edmonton, AB, Canada/ November 10, 2005.

**STEBELSKYY, The V. Rev. Yaroslav** is assigned Acting Rector of St. Nicholas Church, Cohoes, NY/ November 16, 2005.

**STOICA, Deacon Narcis** is assigned to St. Anne Church, Pomona, CA/ October 30, 2005.

**STOROZUK, The Rev. Michael** is released from duties at St. Seraphim of Sarov Cathedral, Dallas, TX and appointed Priest-in-Charge of St. Paul the Apostle Mission, Denison/Sherman, TX/ December 15, 2005.

**SUBU, The Rev. David** is released from duties at Holy Cross Church, Hermitage, PA/ December 31, 2005. He is appointed Pastor of the Protection of the Holy Mother of God Church, Falls Church, VA/ January 1, 2006.

**TAKAHASHI, The V. Rev. John**, who was awaiting assignment, is attached to St. Nicholas Church, Saratoga, CA/ July 20, 2005.

**TATE, The V. Rev. Matthew** is appointed Administrator of SS. Cyril and Methodius Mission, Chico, CA. All other duties remain the same/ November 15, 2005.

**TARGONSKY, The V. Rev. Macarius** is released from duties at Holy Transfiguration Church, Ninilchik, AK and granted retirement/ December 31, 2005.

**TATE, The V. Rev. Matthew** is released from duties at St. Christina of Tyre Mission, Fremont, CA and St. Catherine Mission, Kirkland, WA, and appointed Administrator of St. Innocent Mission, Eureka, CA. All his other duties remain the same/ December 8, 2005.

**TIMPKO, The V. Rev. Nicholas**, in addition to duties at Three Saints Church, Ansonia, CT, is appointed Chancellor of the Diocese of New England/ December 1, 2005.

**TREFON, The V. Rev. Michael** is released from duties at St. Nicholas Church, Chignik Lake, AK. He is appointed Rector of St. Anna Church, Naknek, AK. All other duties remain the same/ November 23, 2005.

**TUDORA, The Rev. Catalin Vasile** is appointed Assistant Priest of Falling Asleep of the Ever Virgin Mary Church, Colleyville, TX/ November 6, 2005.

**TURCOANE, The Rev. Constantin** is released from duties at St. Nicholas Church, Regina, SK, Canada and attached to the Deanery of Canada/ November 1, 2005.

**UNGRIN, Deacon Clayton Michael** is assigned to St. George Church, Winnipeg, MB/ January 25, 2004.

**VINCENT, The Rev. Dimitrie** is released from duties at St. George Cathedral, Southfield, MI, and attached to the Michigan Deanery. He remains on loan to the Albanian Archdiocese as Priest-in-Charge of St. Thomas Church, Farmington Hills, MI/ November 23, 2005.

**VOYTOVICH, The Rev. Steven A.**, who was Acting Rector, is appointed Rector of St. Alexis of Wilkes-Barre Church, Clinton, CT/ November 10, 2005.

**VISOVAN, The Rev. Viorel Vasilie** is released from

duties at St. John the Baptist Church, Los Angeles, CA and attached to St. George Cathedral, Rossford, OH/ December 9, 2005.

**WASHINGTON, Protodeacon Alexis**, who was awaiting assignment, is attached to SS. Peter and Paul Church, Phoenix, AZ/ December 8, 2005.

**WESTERBERG, The V. Rev. Michael** is released from duties as Chancellor of the Diocese of New England. He remains Rector of Holy Transfiguration Church, New Haven, CT/ December 1, 2005.

**WHITE, The V. Rev. Constantine**, in addition to duties at St. Nicholas Cathedral, Washington, DC, is appointed Dean of the Washington Deanery/ November 1, 2005.

## ■ RETIRED

**ROME, The Rev. Michael** is granted retirement. He awaits assignment/ November 15, 2005.

**TARGONSKY, The V. Rev. Macarius** is granted retirement. He is attached to Holy Assumption of the Virgin Mary Church, Kenai, AK/ December 31, 2005.

## ■ LEAVES OF ABSENCE

**RAMOS, The Rev. John** is granted a Leave of Absence for 30 days. He is attached to Protection of the Holy Virgin Church, Santa Rosa, CA/ December 8, 2005.

## ■ RELEASED

**POPTELECAN, The V. Rev. Ioan** is released from duties at St. Mary Cathedral, Minneapolis, MN and from the omophorion of Archbishop Job and the Diocese of the Midwest/ December 6, 2005. He is transferred to the omophorion of Metropolitan Herman and subsequently released to the Romanian Orthodox Archdiocese of America and Canada/ December 9, 2005.

## ■ SUSPENDED

**BLEAHU, The Rev. Remus**, who was Pastor of Holy Trinity Church, Youngstown, OH, is suspended from all priestly functions/ September 26, 2005.

## ■ DEATHS

**KROCHTA, The V. Rev. Peter**, who was attached to

Holy Trinity Cathedral, Boston, MA, died December 2, 2005. *May his memory be eternal!*

## ■ PARISHES

**DIOCESE OF ALASKA/ Deanery changes:** **SS. Constantine and Helen Chapel**, Lime Village, AK, is transferred from the Kenai Deanery to the Anchorage Deanery. **St. Tikhon of Moscow Mission**, Anchorage AK, is transferred from the Anchorage Deanery to the Kenai Deanery.

**DIOCESE OF ALASKA/ New mission:** **Orthodox Mission**, Palmer, AK. Served by Anchorage Deanery clergy/ December 22, 2005.

**BULGARIAN DIOCESE/ Mission closed:** **St. Paraskeva Mission**, South Pasadena, CA, is closed/ December 9, 2005.

**ARCHDIOCESE OF CANADA/ Merged deanery:** The **Manitoba and Saskatchewan Deaneries** are merged to form the Manitoba-Saskatchewan Deanery; The Rev. Stephen Kennaugh, Dean/ November 10, 2005.

**DIOCESE OF THE MIDWEST/ Church closed:** **St. Theodore of Tarsus Church**, Independence, MO, is closed/ October 27, 2005.

## DIOCESE OF THE SOUTH/ New missions

- **St. Peter the Apostle Mission**, Jupiter, FL. Meeting at Lighthouse Elementary School, 4750 Dakota Dr., Jupiter, FL; The Rev. Justin Foster, Priest-in-Charge; 561/452-4876/ November 1, 2005.

- **St. Philip the Apostle Mission**, 9100 El Portal Dr, Tampa, FL 33604; The Rev. Joseph Ciarcigliano; 727/ 692-7195/ November 1, 2005.

- **St. Cyril of Jerusalem Mission**, Houston, TX. Meeting at 25305 I-45 North, Houston, TX 77380; The Rev. Basil Biberdorf, Priest-in-Charge; 832/257-5755/ November 1, 2005.

**DIOCESE OF THE WEST/ Mission closed:** **St. John of Kronstadt Mission**, Reno, NV, is closed/ December 14, 2005.

\* *Indicates non-OCA clergy.* ■

## Stewardship from 21

### "Where there's a will..."

without a will, minor children who survive the death of both parents automatically are placed in state custody until a hearing can be held?] A will allows you to name custodians for your children in the event that you both die at the same time. A will enables you to name an executor or personal representative of your choice. A will enables you to fulfill obligations and favors – like paying back that cousin who helped you when times were tough! A will conserves your estate resources from tax and cost erosion.

You can also include a bequest in your will and estate plan. A bequest is a provision in a last will and testament whereby a gift of property is transferred from an estate to a charitable organization or the Church. Adding a *codicil* to an existing will can also make a bequest.

In future articles, we will look at other inventive ways to preserve and distribute your estate through thoughtful and prayerful Christian planning.

If you do not have a will, consider contacting your legal and tax advisors now to begin the process. None of us knows what tomorrow brings. And please also consider remembering the Orthodox Church in America in your will with a gift or bequest.

For more information on wills and bequests, please contact the OCA Office of Development and Planned Giving at 516/922-0550; [stewardship@oca.org](mailto:stewardship@oca.org). ■

**Music from 19****Psalmody**

nal psalmody (prokeimena, Communion Hymn, Antiphons) implies the active participation of the people. These forms not only add variety to the liturgical service, but they stress the corporate nature of our rites and provide, even for the least learned and musically talented person, the possibility to join in this corporate action. All that is required is the desire of the mind and the arousal of the soul to join in with the rest of the faithful.

In this context, then, singing is an indispensable part of Orthodox worship in which all the people present participate. This does not mean, however, that everyone must sing everything. Traditionally, there were solo chanters who were responsible for singing the changing verses of selected psalms, and small groups of chanters who were at times appointed to sing special types of hymns that changed from day to day, feast to feast, or season to season. But this did not mean that liturgical singing was understood as a private or personal function which would force part of the gathering to become simply passive listeners or spectators. Those specially trained chanters had the duty to lead the singing and to maintain harmony and good order to the liturgical responses. ■

**NEXT ISSUE/*****The Evolution of New Concepts*****Upgrades from 14****Enhanced security**

ship of Orthodox Stewards or the OCA's annual mission, seminary, or charity appeals should call the Office of Special Appeals at 516/922-0550, ext. 129, or send an e-mail to [appeals@oca.org](mailto:appeals@oca.org) to confirm receipt and processing of financial gifts.

The Orthodox Christian Publications Center [OCPC] was established in 1989 by His Beatitude, Metropolitan Theodosius. It serves as the central distribution and sales center for publications produced by the central Church administration and the OCA's departments, offices, boards, and commissions.

To obtain more information and to order on-line visit <http://secure.oca.org/OCPCIndex.asp?SID=16>. ■

# WorldBriefs

**JERUSALEM**

## Patriarchate of Jerusalem complains of rebuff by Israel

**T**he Patriarchate of Jerusalem said it is offended by Israel's snubbing of the His Holiness, Patriarch Theophilos III, at the annual New Year's reception by Israel for Christian leaders.

Patriarch Theophilos and other patriarchal hierarchs did not attend the banquet hosted by President Moshe Katsav because he was not invited in his capacity as the patriarchate's leader. Instead the invitation referred to him merely as a "bishop," despite his recent enthronement on the patriarchal throne.

Patriarch Theophilos' predecessor, Irineos I, did attend the event. While he was removed by the Holy Synod in 2005 following a scandal involving a controversial land deal with Israeli investors, his invitation addressed as "patriarch."

"The Church cannot have two patriarchs," said His Eminence, Archbishop Aristarchos, chief secretary of the patriarchate. "The entire Church did not attend. The Church cannot be divided into two leader-

ships."

Israel has set up a committee to determine whether it will recognize the Church's decision to depose Irineos and elect a replacement.

Israel is seen as being hesitant to abandon its recognition of Irineos, who has denied any wrongdoing and refused to accept his demotion, as it does not want to punish a Church leader for approving land deals with Jewish investors.

The Patriarchate is one of Jerusalem's major land owners. Its land deals with Israelis have long angered the Church's mostly Arab constituency.

Patriarch Theophilos has petitioned Israel's Supreme Court for state recognition. Under a tradition dating back centuries, a new patriarch in Jerusalem must be confirmed by the rulers of the Holy Land – in this case Israel, the Palestinian Authority, and the Kingdom of Jordan. The latter two recognize him. ■ Source: ENI

**RUSSIA**

## RO Church denounces anti-semitic attack at Moscow synagogue

**T**he deputy head of the Moscow Patriarchate's Department for External Church Relations expressed outrage after it was reported that a knife-wielding man, shouting "I will kill Jews," attacked worshipers at a central Moscow synagogue January 11, 2006.

"We find it shocking that there are people in our society who are capable of committing such crimes," the Very Rev. Vsevolod Chaplin told Interfax news agency reporters. "I would like to extend my profound condolences to all those affected by the incident and their relatives."

Father Vsevolod said he hopes that "law enforcement agencies will do everything in their power to prevent similar incidents in Russia, especially in the center of Moscow."

This is not the first occasion on which representatives of the Moscow Patriarchate, including His Holiness, Patriarch Aleksy II, have flatly denounced displays of anti-semitism. Since the fall of communism in the early 1990s, anti-semitism is allegedly on the rise, especially among some ultra-nationalist elements and parties attempting to make Orthodox Christianity the "state ideology." ■



# NorthAmerica



Ecumenical Patriarch Bartholomew  *blesses bayou in Tarpon Springs.*

## Blessing the bayou

### Ecumenical Patriarch presides at Florida Theophany celebration, visits New Orleans

Tarpon Springs, FL/ GOARCH

**T**wo years and thousands of hours of work by the parishioners of Saint Nicholas Greek Orthodox Cathedral here came to fruition on January 6, 2006, as His All-Holiness, Ecumenical Patriarch Bartholomew I presided at the celebration of the community's 100th anniversary celebration of the Great Feast of Theophany.

Patriarch Bartholomew officiated at the festal Liturgy and the Great Blessing of Water, after which he led a procession to Spring Bayou. As Patriarch Bartholomew blessed the bayou, 56 teenage boys dove into the water to retrieve the Cross he tossed into the water. A young girl released a dove, signifying the appearance of the Holy Spirit "in the form of a dove" at the moment of Christ's Baptism. The 16-year-old diver who retrieved the Cross was lifted up onto the shoulders of other boys, who carried him back to the cathedral where he received a special blessing from the Patriarch.

Concelebrating with the Patriarch were

His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese of America, four other hierarchs, and numerous clergy.

Patriarch Bartholomew, discussing the significance of the feast, said that it celebrates not only Christ's baptism, but also

the revelation of the Holy Trinity. He noted that because many people in the US display an interest in Orthodox Christianity, "it is our brotherly duty to witness to them the beauty and content of the faith."

An on-line video of the patriarchal Liturgy in Tarpon Springs can be accessed at [http://realserver.goarch.org/2006-patriarchal\\_liturgy](http://realserver.goarch.org/2006-patriarchal_liturgy).

On Saturday, January 7, Patriarch Bartholomew flew to New Orleans, where he surveyed the damage caused by Hurricane Katrina and prayed for the more than 1,000 lives lost in the storm.

"The city of New Orleans will be rebuilt," he later assured a crowd of more than 1,000 at Holy Trinity Greek Orthodox Cathedral, which was filled with three feet of water for two weeks after the hurricane. According to the Rev. Anthony Stratis, cathedral dean, about a quarter of the parish's families lost their homes.

"Damage will be restored. Life will blossom," the Patriarch said. "Let us build our personal lives according to the will of God; then, we will find happiness and be truly at peace."

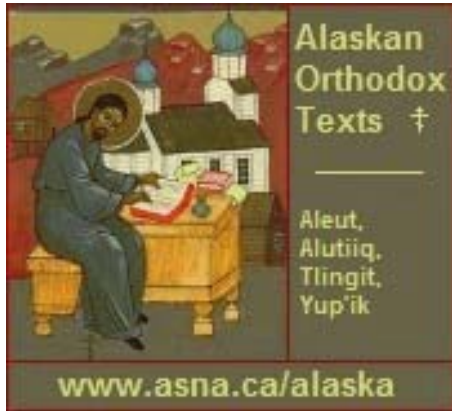
Attending the service were New Orleans clergy representing many faith traditions, Mayor Ray Nagin, Gov. Kathleen Blanco, and US Senator Mary Landrieu.

On a tour of the city, Patriarch Bartholomew was briefed by officials from the Army Corps of Engineers and FEMA. "God protect us all," he said as he viewed mile after mile of destruction. ■

New Orleans mayor Ray Nagin  *greets Patriarch Bartholomew at cathedral.*



## NorthAmerica



### Orthodox Alaskan native language texts now on-line

The parish of All Saints of North America, Hamilton, ON, Canada, recently launched a web site at [www.asna.ca/alaska](http://www.asna.ca/alaska) detailing the rich linguistic history of the Orthodox Christian mission in Alaska.

“With the blessing of His Grace, Bishop Seraphim of Ottawa and Canada and His Grace Bishop, Nikolai of Sitka, Anchorage, and Alaska, this ambitious project was inaugurated to digitize all historic Orthodox biblical, liturgical, and catechetical texts in the original Alaskan languages,” according to the Rev. Geoffrey Korz, rector of All Saints parish. “Currently, almost 70% of all known published texts have been digitized in PDF format. The texts are in the Aleut, Alutiiq, Tlingit, and Yup’ik languages, in the original Cyrillic alphabets. Many of the texts were authored by Saints Innocent Veniaminov and Jacob Netsvetov.

“These pieces of Alaska’s rich Orthodox Christian heritage are being preserved for the present and future generations,” Father Korz added. “In this way, the Orthodox Church continues to reveal that Orthodox Christians have always taken the lead in defending the interests of Alaska’s native peoples in proclaiming the true faith. The vision of Saint Herman and the brethren of the original Valaam mission to America inspires this work today.”

Work on the project began in May 2005. The linguistic contributions of the Very Revs. Paul Mercurief and Michael Oleksa, both of Anchorage, AK, have been crucial to the success of this project. ■

## Young adults: Looking for an alternative to spring break?

Young adults and college students looking for an alternative to the usual spring break revelry are encouraged to register for the Orthodox Christian Fellowship’s 2006 “Real Break” program.

The program involves sending teams of 10-15 young adults to a variety of destinations to minister to others. This year, they will share their lives and talents at Project Mexico in Tijuana, Guatemala’s Hogar Rafael Ayau Orphanage, Raphael House in San Francisco, the Monastery of the Twelve Apostles in Greece, and El Salvador. A “Real Break” team may also serve in an area affected by Hurricane Katrina, in part-

what are you doing on your spring break?

GET CHANGED!

For info or to register visit [www.ocf.net](http://www.ocf.net) or call OCF toll free at 800/919-1OCF.



nership with International Orthodox Christian Charities.

Participants raise funds for their trips among family, friends, and members of their parishes to fund their participation.

Now in its seventh year, “Real Break” has attracted over 400 participants serving in ten different locations.

“The program is one of the great-

est ways that our students can put their faith into action,” said the Rev. Mark Leondis, chairman of the OCF executive committee. “We feel blessed to have worked with these students and are grateful for their zeal for the faith and love for those who are less fortunate.” ■

## Orthodox cyber-journal debuted

The *Canadian Journal of Orthodox Christianity*, a new on-line periodical, made its appearance in January 2006.

The *Journal*, which can be accessed at [www.cjoc.ca](http://www.cjoc.ca), is one of a growing number of related theological education initiatives now being undertaken by members of the Orthodox Church in America’s Archdiocese of Canada with the blessing of His Grace, Seraphim, Bishop of Ottawa and Canada.

Book reviews, articles, and other submissions are welcome. The guidelines for submissions, which will be reviewed by an editorial board composed of Canadian Orthodox scholars, are posted on the web site.

The *Journal’s* themes, which are listed on the site, combine quality academic research and competence with application

to Canadian and current issues, in addition to the upbuilding of theological and spiritual understanding and the Orthodox Christian way of life for clergy and laity alike.

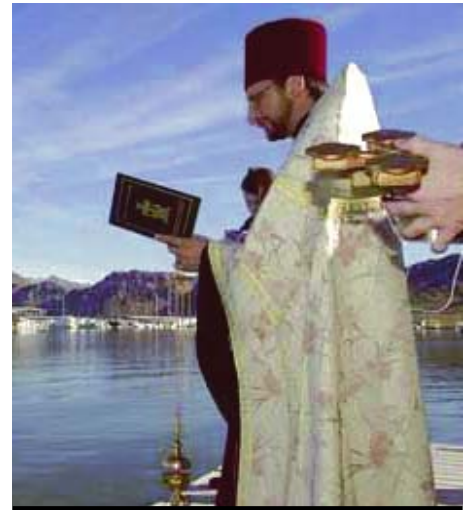
Published by the Saint Arseny Orthodox Christian Theological Institute, Winnipeg, MB, the journal complements the institute’s ongoing work and interest in providing a forum for the sharing of research and thought that promotes the theological education and spiritual growth of the laity and the nurturing and ongoing training of clergy serving the Church in Canada. It is also designed to promote communication, dialogue, and cooperation among academics and the general faithful by encouraging people to share the wealth of experience, knowledge, and resources present in various Canadian Orthodox circles. ■



## Five Yonkers, NY scouts receive awards

**YONKERS, NY** – Five children from Holy Trinity Church here were presented with Orthodox scouting awards.

Fr. Jaroslav Sudick, rector, presented the St. George Award for scouts in grades two through four to Madeline Sulich, Amanda Syzyk, Marina Pipher, and Melanie Sulich, pictured below. He also presented the Alpha-Omega Award to Paul Sulich, a seventh grade member of troop 42 in New Fairfield, CT pictured to the right. The award is presented to junior and senior high school scouts who pursue an intensive program of religious studies and service projects. ■



*“When Thou, O Lord, wast baptized in the Jordan....” Fr. Eric Tosi blesses Lake Mead, NV.*

## Las Vegas faithful bless water at Lake Mead

**LAS VEGAS, NV** – Fr. Eric Tosi and the faithful of St. Paul the Apostle Church here traveled to Hemenway Harbor at Lake Mead National Recreation Area on the Great Feast of Theophany to fulfill for the blessing of the waters.

At the end of the service, Fr. Eric tossed the Cross into the water, which was retrieved by Steve Steve Osburn. ■



## Festival of Icons attracts over 200 faithful

**WARREN, OH** – Over 200 faithful from across Ohio and the midwest attended the 14th annual Festival of Icons sponsored by St. John the Baptist Church here in November. In addition to highlighting the role of iconography in the Church, the festival featured presentations and a panel discussion on various current issues by Frs. Michael Dahulich, dean of St. Tikhon’s Seminary, and John Matusiak, OCA communications director.

Fr. Peter Pawlack served as host pastor. ■

*A celebration of faith/ Festival principals [from left] included Anthony DiGiacobbe; Frs. Dahulich, Matusiak, and Pawlack; and Betty Ann Perschka.*



### Kingdom from 5

## The Hidden Kingdom

beings. We can look for Christ in the faces of all people who share our time and space. We can do our utmost to build up the Body of Christ in our Church, affirming all that is good, right, true, and sacred in our sisters and brothers in Christ. We can and ought to begin with ourselves.

As you “work out your own salvation with fear and trembling” [Philippians 2:12], as Saint Paul recommends, you will polish the image of God within you, and thereby become a living witness of God in the world. If you care to change our world from humanism to godliness, the best way to do so is to change all within yourself that is not yet perfectly in communion with the loving Lord. ■





MISSION:  
**Possible!**

*The work that began with  
St. Herman in 1794 continues today!*