

Jacob's Well

**ORTHODOX CHURCH
IN AMERICA**

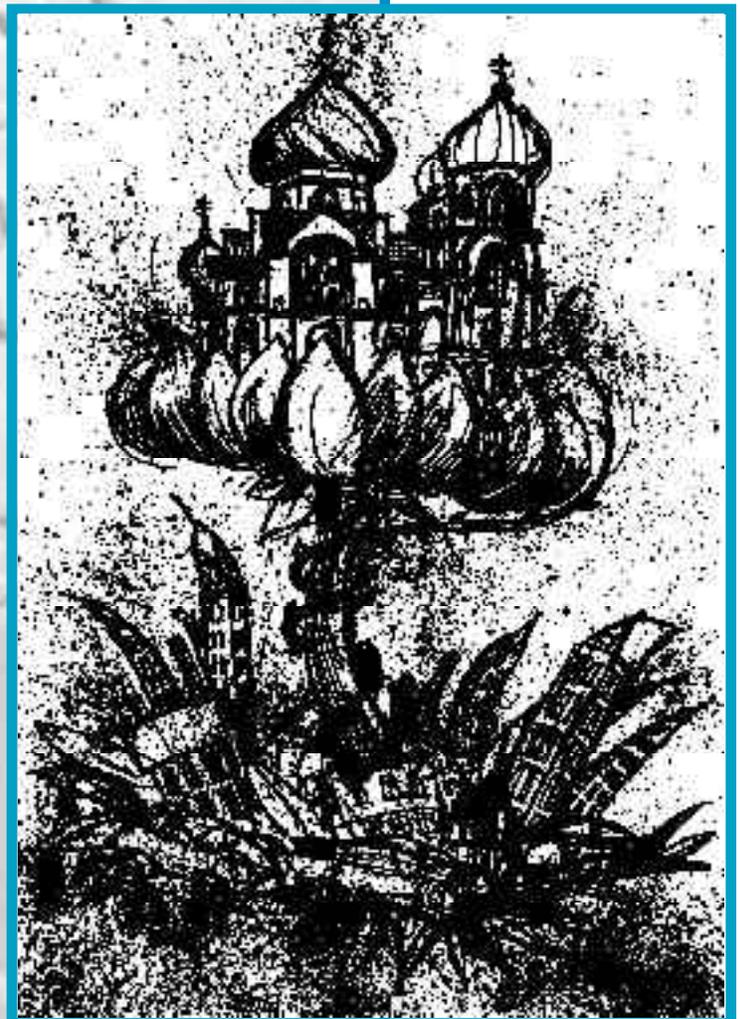
Fall 1999/Winter 2000



**DIocese OF
NEW YORK AND NEW JERSEY**

"Give me this water, that I may not thirst..." — John 4:15

THE BLOSSOMING OF ORTHODOXY IN AMERICA



THE BLOSSOMING OF ORTHODOXY IN AMERICA

by Fr. John Shimchick

This issue initially began with the theme of re-examining Fr. Alexander Schmemmann's three article series, published between 1964-1965, on the Canonical, Liturgical, and Spiritual "problems" facing Orthodoxy in America. The basic questions that Archbishop Peter (Canonical), Fr. Alexis Vinogradov (Liturgical), and Fr. Robert Arida (Spiritual) considered in their responses were whether and to what extent Fr. Alexander's analyses of these problems are still relevant today.

But as a careful reading will show, Fr. Alexander was not primarily interested in problems, but with their consequences. He stresses this in the last paragraph of the last article (Spiritual): "It is clear to every one who wants to see that there are today around us thousands of ears ready to listen, thousands of hearts ready to open themselves not to our human words and human explanations, not to the 'splendors' of Byzantium or Russia, but to that alone which makes us sing at the end of each Liturgy: 'We have seen the true Light, we have received the heavenly Spirit, we have found the true Faith...' And if only we could understand this and take it to our hearts and our will, day after day, there would be no problem of Orthodoxy, but only a mission of Orthodoxy in America."

These articles are not a cynical look at "problems," but proposals for the triumph over all that inhibits the mission of Orthodoxy in America - all that prevents it from growing and blossoming here in America.

We are pleased to present not only the responses, but to make available on our website (jacwell.org) the complete text of Fr. Alexander's articles. The location, entitled "*Supplements*," will allow us to make available longer supplementary texts that would not be possible in a printed form. Some materials, among others, currently available that relate to articles in this issue include:

- The Introduction from Fr. John Breck's book, *The Sacred Gift of Life: Orthodox Christianity and Bioethics*
- The chapter called, "Lenten Spring" from Vigen Guroian's book, *Inheriting Paradise: Meditations on Gardening*
- Lazarus James Reid's lecture, "*Matisse and Russian Icons*"
- Materials from Professor David Drillock's presentations on liturgical music
- Though not featured in this issue, we also include Archbishop Peter's study of the issues related to the early Church's decisions on determining the date of Pascha from his book, *The Church of the Ancient Councils*.

In addition, there are reviews of educational and liturgical music workshops and retreats, youth events, and parish celebrations. Fr. Michael Plekon expands his series on the "living icons" of the 20th century with the life of Mother Maria Skobtsova. Fr. Thomas Edwards shares personal reflections of the departed hier-

arch, Bishop Basil Rodzianko. Robert Flanagan examines the "holiness of place" as experienced in a recent trip to Ireland. Fr. Joseph Woodill further develops his presentation on Orthodox Ethics. Fr. Stephen Siniari continues his series on "servanthood."

As the first in 2000, this issue offers a reflection on the signs of growth within our Diocese and a hopefulness, amidst the tensions of modern life within and outside of our Church, for the blossoming of Orthodoxy in America. ❖

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THE CANONICAL SITUATION IN AMERICA: Reflecting on an Article of Father Alexander Schmemmann

by Archbishop Peter

Recently I read again an article written in 1964 by the late Father Alexander Schmemmann on the canonical problem of Orthodoxy in America* and have been asked to make an assessment of the evolution of the situation on that issue thenceforth. To begin, let us notice that in such an enquiry one must consider two categories of factors, viz. the factual changes and the evolution of awareness among the Orthodox both in this country and overseas.

In his article Fr. Alexander straight away affirmed the uncanonical character of the prevailing situation noting however that “the existence of such a problem is seldom admitted.” He showed that this anomaly resulted from a questionable presupposition regarding the concept of canonicity reduced to a simplistic idea: an ecclesial entity constituting an extension of a Primatial See located in the Old World. In such a perspective the territorial principle of episcopal jurisdiction ceased to be considered as essential since unity is essentially realized at the Patriarchal level. The very fact that this ecclesial model is completely at variance with the Orthodox Tradition observed faithfully during nineteen centuries is downplayed or merely ignored. Let us notice that this situation is not only theologically wrong, but also creates manifold practical problems which, of course, find no answers in written canon law.

What kinds of change have occurred since the mid-sixties? We should regard as positive the reconciliation of the Metropolia with the Patriarchate of Moscow which then granted a status of autocephaly to the former. This action was legitimate since the Church in Russia had initiated missions in America and set up hierarchical structures. Jurisdictional plurality was brought about as a side effect of the Bolshevik revolution. I do not intend to describe here the negative relation to the granting of autocephaly in some parts of the Orthodox World; which Fr. Alexander already addressed in an article entitled “*A Meaningful Storm*,” [SVSQ, 1971, 15:1-2 pp. 3-27]. Needless to say that it would have been preferable to get a general consensus among the Patriarchates and involved autocephalous Sees about a comprehensive agreement both on accession to autocephaly and the canonical unity in America. Suffice to bear in mind that the first issue has been on the agenda of a panorthodox council for at least forty years! Obviously, America is only a part of a more general problem.



How has the perception of canonical unity progressed among the Orthodox in America during the last few decades? To be sure, the remark made in the mid-sixties that the existence of such a problem is seldom admitted is no longer completely true. This was proven by the resolution adopted at Ligonier in 1994 when the overwhelming majority of the bishops in America solemnly affirmed the necessity of establishing canonical unity on a local level. The Assembly underlined that such an endeavor should be accomplished with the approval and cooperation of the “Mother Churches.” Recently at the OCA All American Council in Pittsburgh, Metropolitan THEODOSIUS strongly underlined the significance of canonical unity. About the same time, Metropolitan PHILIP, head of the Antiochian Archdiocese, in his survey of Church life addressed directly the identical topic. Significantly enough, he delivered that message at the Archdiocesan convention held at Chicago and presided over by Patriarch IGNATIOS of Antioch.

The resolutions made at Ligonier were ill-received by the Patriarchate of Constantinople. Errors of protocol, suspicion, fear? Perhaps a mixture of all these. Be that as it may, it brought about the feeling among many Orthodox in America that a psychological gap existed between the first See and the Church in this country. The political crisis and the intervention of the Western Powers in Kosovo shed light on the lack of influence of the Orthodox in America in spite of their numerical importance because they were rightly or wrongly perceived by our government as a loose agglomerate of various ethnic groupings.

Restoring the proper canonical order is more than a desirable goal because it primarily involves fidelity to the genuine Orthodox understanding of the catholic unity of the Church according to the patristic Tradition dogmatically stated in the Constantinopolitan Creed. I am very aware of the various obstacles existing and that this endeavor can only be accomplished step by step; be that as it may, I think that it is time to initiate the process.

*[Fr. Schmemmann's article, “*Problems of Orthodoxy in America: The Canonical Problem*,” was published in *St. Vladimir's Seminary Quarterly*, Vol. 8, No. 2, 1964, pp. 67-85. It and the other articles in this series are available online at: Jacwell.org, “*Supplements*” sidebar button]❖

A RETROSPECTIVE OF FATHER ALEXANDER SCHMEMANN'S ANALYSIS OF ORTHODOX SPIRITUALITY IN AMERICA

By Father Robert Arida

I.

Written over 30 years ago, the series of articles by Father Alexander Schmemmann outlining the problems of Orthodox Christianity in America continue to offer insights and challenges.* At the time of their publication, they were an attempt to alert all the Orthodox jurisdictions of their common failure to engage American culture with the Gospel of salvation. Indeed, the liturgical, canonical, and spiritual problems not only hindered the Church from carrying out the missionary mandate of the Gospel but were seen by Father Alexander as symptoms of a deeper crisis, i.e. the capitulation of Orthodoxy to secularism.

For Father Alexander, secularism was the corner stone upon which was built a Christianity that retained its form while embracing a worldview that had no link with the living God. Secularism was the root of the spiritual problem for the Orthodox in America and consequently was the cause of all the betrayals and anomalies that ultimately distorted the Image of Christ, the Church and the human person.

The power of secularism reduced Christianity to a "religion" - to an institution using the correct words and rituals while opting for another Gospel. Thus, Orthodoxy, while triumphantly proclaiming itself to be the right faith, rapidly became disconnected - from reality. It had ceased to unite human life with divine life.

From his perspective Father Alexander saw Orthodoxy in its secular context as the right faith for a people who basically cared very little, if at all, about Orthodox belief. He clearly understood the impact secularism had made on the Church by the way it appealed to the human craving for autonomy. "The secular sphere of life is thought of as autonomous, i.e. governed by its own values, principles and motivations" (p.173). This meant that there was a radical shift in orientation. No longer was God the center and goal of human existence. Through secularism God was being usurped by the "individual" who declared himself the center of existence.

One of the most striking features of American secularism for Father Alexander was its religious inclusivism. This versatility allowed Orthodoxy to assume a respectable place in American society while at the same time depriving it of the power to save and transform. Like all other religions in the American context, Orthodoxy was reduced to a facet of life that was deemed important and even necessary so long as it did not intrude upon the "individual's" autonomy - so long as it did not disturb the way the "individual" chose to live.

"...it is a characteristic feature of American secularism that it both accepts religion as essential to man and at the same time denies it as an integrated world view permeating and shaping the whole life of man. A 'secularist' is usually a very religious man, attached to his church, regular in attending services, generous in his contributions, acknowledging the necessity of prayer, etc. He will have his marriage 'solemnized' in church, his home blessed, his obligations fulfilled, all this in perfect good faith. But all this will not in the least alter the plain fact that his understanding of all these spheres: marriage, family, home, profession, leisure and ultimately his religious 'obligations' themselves, will be derived not from the creed he confesses in church, not from the Incarnation, Death, Resurrection and Glorification of Christ, the Son of God become Son of Man, but from the 'philosophies of life', i.e. ideas and convictions having nothing to do with that creed, if not directly opposed to it" (p. 173).

II.

That secularism became tightly woven into the fabric of Orthodox Church life can hardly be disputed. Yet Father Alexander was not satisfied in only diagnosing the Church's spiritual illness. He attempted to trace its origin and to a certain extent succeeded. Referring to Orthodoxy's "progressive surrender" to secularism, Father Alexander names the clergy as "the first to accept and to propagate" its alluring vision and philosophy. It was the clergy who capitulated to the idea that an authentic expression of Orthodox life in America was an impossibility. Given this conclusion the only way Orthodoxy could survive in America was if it compromised virtually every aspect of its life. And though this compromise may have been difficult at the start, it gradually became a way of life - a way of survival - that continues even to the present.

One can argue that Father Alexander was too hasty in naming the clergy as the first to "accept and propagate" secularism. After all, it was often the case that the immigrant community organized itself into a "religious" corporation that intentionally compromised and diminished the ministry of the parish priest. Nevertheless, Father Alexander was right to insist that the clergy were the ones to adopt, and articulate the secular vision in order to sustain themselves and the "diaspora." An immigrant Church - a Church in exile - had no other alternative but to assume the psyche of the American secularist.

The "religious" corporation became the paradigm for American parish life and remains so to this day. Thus, in retrospect, we need to see that regardless of what can accurately be referred to as a renaissance of parish life, i.e. educated clergy, litur-

gical and eucharistic revival, Christian education programs, outreach and missionary awareness, a secular vision still prevails in the local parish's perception of itself. Here we encounter a great paradox. On the one hand an attempt to restore Orthodox church life in the parishes is underway. Yet, on the other hand, these same parishes with their by-laws and statutes still retain and rely on a form of governance that is uncanonical and therefore antithetical to the very renaissance they affirm to desire and support. This paradox signifies that another dimension of the spiritual problem is developing which will be more difficult to diagnose and remedy.

III

Father Alexander equated the local parish with the Church. Though this concept is not universally accepted by Orthodox theologians, the fact remains that the parish "was perceived [as]...the other, the ultimately serious pole of life, which one could minimize, by-pass or even reject personally, but which no one could reduce to his own image and 'needs'" (p.184). Here Father Alexander contrasts the vision of the "old country" with that of American secularism - a vision that opened the way to the revealed Kingdom of God with a vision that was unable to transcend the self.

By no means did Father Alexander romanticize about "old world" Orthodoxy. Throughout his writings he attempted to expose its own infidelities and foibles with clarity and passion. Yet, it is most unfortunate that in his article on the "spiritual problem" he omits a discussion on the development of the "State Church." Yes, the Church in the "old world" was the other "serious pole of life." But at the same time the Church in the "old world" was more than a remnant of the glory of bygone days. The very mentality of these Churches, including those in captivity, emerged from the symphony of Church and State - and from this symphony, the core of the Gospel was being eroded.

The State Church helped prepare the way for the surrender to secularism. It would not be an exaggeration to say that the "victory" of Saint Constantine began the persistent and complex process of the Church's internal defeat - the capitulation to the world - a capitulation to a vision of society in which the Church preached the Gospel while praying for the defeat of all state enemies. The symphony of Church and State helped to instill in the mind of the Christian the idea that the Church was not only in the world, but of the world.

Fortunately the alliance between Church and State did not go unchecked. The monastic movement of the 4th century reminded Christians that the kingdom of God and the kingdom of Caesar could not coexist peacefully. This movement reminded all Christians of their calling to be living martyrs - to be a people who courageously maintain a creative tension between God's kingdom and the world.

Though Father Alexander refrained from discussing the phenomenon of the State Church, he was quite aware that "no society, no

culture has at any time truly accepted Christianity and from this point of view there is nothing radically new in our American situation. But at all times and in all 'cultures' there were persons who did accept it and live by it" (p.179). Father Alexander recognized that the courage of the martyrs and the asceticism of the monks provided the antidote to American secularism. "There is no Christian life without martyrdom and without asceticism, this latter term meaning nothing else, fundamentally, but a life of concentrated effort and fight" (pp.179-180).

For Father Alexander, martyrdom and the ascetic life enabled the Church to remain faithful to the Gospel as it sought to transfigure the world. Martyrdom and the ascetic life characterized those who, by renouncing secular autonomy, embraced the freedom "in" Christ. In and through this freedom, Father Alexander saw Orthodox Christianity withstanding the unwaning zeal and seductive allure of American secularism. In and through this freedom, Father Alexander saw the Church remaining faithful to the missionary imperative of the Lord.

IV

By exposing and diagnosing the problems of Orthodoxy in America, Father Alexander continues to remind us that the status quo of Church life cannot go unchecked. Healthy criticism and edifying self-evaluation are not only good for the soul but also good for the Church.

American secularism has definitely left its mark on the Church. But at the same time it offers the Church new opportunities for proclaiming the crucified and resurrected Savior. We live in a society in which there are no external restraints to preaching the Gospel in our parishes; no emperor looking over our shoulder, no sultan confining us to a ghetto, no totalitarian regime sending us to the gulags. For these reasons alone Father Alexander's articles on the problems of Orthodoxy in America should be received as prophetic exhortations to recover our vocation to be the local Church in America.

Yet, in spite of our autocephaly - in spite of the opportunities we have in America - we remain insecure as a local Church. This insecurity is a symptom of the ongoing spiritual malady Father Alexander struggled to treat. Two hundred years of Orthodoxy in America, 30 years of autocephaly and yet the Church continues to think and function as if it were the Church of Byzantium or imperial Russia. And while American secularism can open the door to what could be a new era of evangelical activity, theological reflection and spiritual renewal there are those - both clergy and laity - who want the door to remain closed.

Father Alexander's call for the Church and her faithful in America to assume a posture of martyrdom and asceticism cannot go unheeded. But here we must distinguish between a martyrdom and asceticism that illumines from a martyrdom and asceticism that drives one into darkness. The illumined will seek to love and serve the Lord Jesus and not the self. Like Saint John the Baptist, they will enter that spiritual dynamic in which they become less

so Christ might become more (cf. John 3:30). As for the unilluminated they will take all that is good, true and beautiful in the Church and twist them into burdens, rules and obligations that stifle the Holy Spirit and destroy the seeking and thirsting soul.

Father Alexander was a sober voice reminding us that if we are to be faithful to our calling as the Church in America, we must overcome the fear of American secularism. By breeding an unhealthy nostalgia for the past, the fear of American secularism has isolated the Church from engaging the present. Nostalgia for the past has turned Christ into an idol unable to guide the Church as a saving and transforming presence here and now. But the fear of American secularism does not end with idolatry. Where the idols are, there too will be the iconoclasts who, being unable to engage the present with a living faith, will subject the Church to the philosophies and ideologies of the day. Adept in imposing what is alien upon the life of the Church, the iconoclasts can reconfigure the face of Christ to fit and accommodate virtually any expression of belief or spirituality.

The life and work of Father Alexander witness to the ongoing activity of the Holy Spirit in history. By affirming this reality, he saw Orthodoxy in America as a providential act of God and not as an historical accident that would correct itself when the "dias-

pora" returned home. Father Alexander concludes his article with words that are as relevant today as they were when they were written. They echo the missionary mandate of the Gospel by acknowledging the universality of the Orthodox Church, a Church for all people, a Church uncircumscribed by time and space.

It is clear to every one who wants to see that there are today around us thousands of ears ready to listen, thousands of hearts ready to open themselves not to our human words and human explanations, not to the 'splendors' of Byzantium or Russia, but to that alone which makes us sing at the end of each Liturgy: 'We have seen the true Light, we have received the heavenly Spirit, we have found the true Faith...' And if only we could understand this and take it to our hearts and our will, day after day, there would be no problem of Orthodoxy, but only a mission of Orthodoxy in America (p.193).

+Father Robert M. Arida is the pastor of Holy Trinity Cathedral, Boston, Massachusetts.

*[Fr. Schmemmann's article, "Problems of Orthodoxy in America: III. The Spiritual Problem," was published in *St. Vladimir's Seminary Quarterly*, Vol. 9, No. 4, 1965, pp. 171-193. Page numbers in Fr. Arida's text refer to this article. It and the other articles in this series are available online at: Jacwell.org, "Supplements" sidebar button] ♦

REVISITING FR. ALEXANDER SCHMEMANN'S WORK ON THE PROBLEMS OF THE CHURCH IN AMERICA — THE LITURGICAL PROBLEM

by Fr Alexis Vinogradov

When American churchmen visited Russia and commented on the state of religion under the Soviet regime they would often describe the lack of religious freedom by saying, "the Church is reduced to serving the Liturgy, to the pomp of exotic, outward ritual." Being themselves so conditioned to the primacy of the preached or spoken word, they could see little spiritual value in the liturgical life per se, and would marvel that this "archaic" ritual would still hold some degree of primal attraction.

What completely eluded these western churchmen was the very thing to which Father Alexander Schmemann would dedicate the better part of his thirty-year teaching career in America. For the western man the liturgy could be an object of historical interest, a helpful venue for personal piety and expression, a source of spiritual comfort and solace, but it was primarily the stage or setting for the rational word, the sermon. Deprived of that "intellectual" component or center, there remained for

him, as architects might say, only the form with no useful function. Father Alexander continued, and almost single-handedly articulated in America, the legacy of a small number of theologians who understood that the whole liturgy (meaning the entire worship of the church) is not the focus of speculation or experimentation, but is itself the very source of theological knowledge and spiritual experience and revelation. If in that prolonged period of intellectual silence in Russia's recent religious history, the Church managed to nurture both peasants and intellectuals as well, it was precisely due to these "archaic" rituals — a spiritual force which even boorish, ill-educated, and often narrow-minded clergy could not diminish or destroy.

But this paper is not a review of Russia's spiritual history. Rather, it is a continuing attempt to underscore the nature of this spiritual force called worship, why a "Parisian intellectual" like Father Alexander would claim it as the single most critical

concern of the Church's life, indeed the very core of her life, and why it remains today as always the essential "thermometer" of the spiritual health of Orthodoxy in America, and throughout the world.

In the landmark essays, "Problems of Orthodoxy in America,"* Father Schmemann dedicated the second essay, titled "The Liturgical Problem," to an elaboration of some of the causes of the disconnection of liturgy and life, and he pointed to a direction for healing the rift. If we need to return to all these essays today (including the Canonical Problem and the Spiritual Problem), it is because these fundamental problems not only remain largely unchallenged and unchanged, but in some instances the cancer has spread. Possibly the most insidious aspect of the overall problem is what Father Alexander called a benign "pseudomorphosis," or an imperceptible and often welcomed transformation of church life and thought into a complete betrayal of the Gospel. Such a church

maintains all outward forms at all costs and often with great rhetoric and passion but, denuded of its inner and transforming power, remains a skeleton church which (in the words of theologian Paul Evdokimov writing in 1951) no longer judges the culture but is itself judged by the culture and a decorative “component” of it. Father Alexander writes:

Orthodoxy has always had its heart, its criterion and its power in its worship. And if I am right in describing our present situation as a deep liturgical crisis, it is here in an attempt to understand and to overcome it — that begins our truly responsible preoccupation with the future of Orthodoxy in America (p. 166).

Here is Father Alexander's leitmotif, the fundamental assertion that undergirds his whole theological enterprise. While his article addresses the disintegration of a liturgical vision, we must look to his other writings, specifically his thesis, *Introduction to Liturgical Theology*, and his later more popular works, such as, *For The Life of The World, Of Water and The Spirit*, and *Great Lent*, to form a fuller understanding of that liturgical vision which is the source and foundation of Orthodox life.

If the guiding axiom of the Church was always the universal, immutable, and essential connection: prayer-faith-life — then the modern and unique heresy is the accepted disassociation of these parts into self-sufficient components. Secularism is the name for that heresy which affirms the primacy of human life without any necessary reference to any ultimate or transcendent reality. To be sure, in its most liberal guise it may even recommend various “spiritualities” as helpful or even culturally enriching, but regards them as decorative appendages to life, having no significant impact on the real course of human affairs. For Father Alexander the most pernicious secularists were those who professed membership in a church, but whose lives bore no evidence of a deep transformation of life and witness to the Kingdom of God.

If secularism is characterized by the self-sufficiency and self-satisfaction of

worldly and social aims and projects, then the churchly secularist is one who is chronically satisfied with the forms and goals of modern “progressive” parish life or the salvific programs of religious institutions or the piety of various spiritual “paths” (of which a veritable marketplace abounds today). One can test this out by the proud institutional rhetoric of “stewardship” or “ministries” or “programs,” which are the barometer of collective religious achievements, the doing of the “right things” — but as Father Alexander reminded us, in the old days the thirst was not for the right things but “for the total perfection announced by the Gospel” (p.174). “The modern Orthodox has lost the desire and nostalgia for the Kingdom” (p.165). This phrase is often used by Father Roman Braga in speaking of the basic instinct planted in man and in the words of the psalmist, “deep calling to deep.”

Through a subtle network of channels the American Way of Life flows into our veins, we feel good about ourselves and our achievements, and no longer sense any alienation from (and hence, no thirst for) the Kingdom of God. One obvious proof of this is the virtual disappearance of Confession (much less practiced today than in Father Schmemmann's time) which was always a living sign of man's alienation and his need for God's forgiveness and salvation. In his soon to be published *Journals*, Father Alexander even refers to the transformation of confession from a deep awareness of one's sin and betrayal, into a “three-minute discussion of problems” and minor disagreements. In the article on the Liturgical Problem he characterizes this shift in thinking:

The question which underlies the whole liturgical experience of Orthodoxy, “what does it reveal about me and my life, what does it mean for my activity and my relation to men, nature and time?” is replaced little by little by an entirely different question: “how much of the liturgy is needed to put me in ‘good standing’”? ... The liturgy is still the center of our church life, unquestioned, unchallenged, unopposed. But it is in fact a center

without periphery, a heart with no control on blood circulation, a fire with nothing to purify and consume, because that life which had to be embraced by it, has been satisfied with itself and has chosen other lights to guide and to shape it. (p. 175)

In his assessment of the problems Father Alexander does not excuse his brother clergy, bishops and priests, whose task is to rediscover and lead a renewal in a liturgical way of thinking and life. Yet, as he soberly reminds us, they are often accomplices in the distortions and reductions by their own competitive attempts at creating parochial utopias, at asserting juridical rights and authority, striving to preserve what Father calls an outward “formal rectitude” with no inner transformation and light.

Father Alexander's unique gift as theologian and critic was his refusal to unmask the demons without pointing to a cure. Unlike many theologians today who are engaged in a relentless critique of church life and culture with their all-too-familiar attacks on secularism, Father Alexander always lifted his audience in the direction of a solution. The living proof is that despite all his courageous unmasking of the Church's problems (and most likely due precisely to that courage), many priests and lay persons, many converts and many former proponents of that rigorism he critiqued, have been deeply converted and moved by his own infectious hope and love for the church and God's kingdom. He never sequestered himself in some theoretical ivory tower at seminary or advocated an authoritarian purging of defective structures. His stress was never on one-time miraculous cures for the Church, but rather on an ongoing creative vigilance and the hard work of daily renewal through what he termed “liturgical teaching,” and he certainly plunged joyfully into that work himself.

It suffices here to point to one concrete example of what he meant by such teaching. Coming himself from an old-world Orthodox culture which had long relegated Baptism to a private family ceremony, he

taught us to look intently at each word and gesture in the three-fold sacraments of initiation: baptism-chrismation-eucharist — all these together bringing us into the life of the kingdom. In teaching us the meaning of each phrase in these so-called “time-honored” rites he awakened us to the fact that the Church had long ceased to “honor” their meaning by completely divorcing them from each other. By encouraging their reintegration into the plenitude of the Church’s eucharistic gathering, he enabled us to rediscover for ourselves their inherent and self-evident power, and the Paschal nature of each person’s entry into the Kingdom through the total eucharistic life of the Church. Theologians who like to arrange life into neat manageable categories have criticized Father Alexander for being a “eucharistic theologian” by which they imply his one-sided stress on the eucharist at the expense of other sacraments. However, today the renewal and growing experience of liturgical Baptism, which is largely the fruit of his teaching, has proven this criticism false, while his books, *Of Water and The Spirit* and *Great Lent* remain among the written evidence of this teaching.

A very encouraging step in the direction of liturgical teaching has been the initiation of church-wide conferences. I think specifically of two recently done at St. Tikhon’s Seminary, one on Parish Life

Ministries and the other on Pastoral issues. I believe that it is through such regular local and regional gatherings the many barriers of fear, isolation, and competitiveness must be eroded. We must learn to move past the point where, for example, one priest’s positive experience of baptismal liturgies becomes the subject of derision by another clergyman or even bishop! Such gatherings, which can manifest the Holy Spirit’s guidance, will ensure, to use another example, that the audible participation of the faithful in the mystical prayers of the Anaphora is not simply left to the whim of individual celebrants, so that, as Father Alexander reminds us by the patristic adage, we learn to practice: “in things essential, unity; in things dubious, liberty; in all things, charity.” But this movement of renewal, now begun, needs the courage and leadership of the Church’s hierarchs to gain momentum, and the willingness of local leaders, clergy and lay, to invest time and effort.

For each member of the Church, lay or ordained, he advocated a “pastoral” approach to this necessary work of liturgical restoration — that all things flow not from a rigorous adherence to forms and rules, but from the abyss of divine love for the brother and sister, from the desire to lift up and to offer all things to God, to see the Church and her worship not as something other-worldly and detached from life, but

rather as the *pars pro toto*, on behalf of all and for all, God’s very presence for the salvation and love of the world.

In the final article in this series, an examination of “The Spiritual Problem,” the ultimate solution to which he points is the task of making saints. If our fallen hopes always tend towards collective answers, the building up of parishes and church institutions, to ride as passengers on the achievement of the group — he reminds us that it is never a “group” which saves the Church, but rather her saints. And if a person can be saved only within the Church, it is each unique person who is capable of no less than saving the whole world. The true work, therefore, lies with each one of us. Like Seraphim of Sarov we need to be ready to embrace the “wilder-ness” into which God sends us, and there to commune with Him in the joy of the crosses He gives us to bear, to emerge from this crucible full of His light, speaking the words of life in our home, in our work-place, in our churches — transforming, as Father Alexander liked to say, “the routine into Paradise!”

*[Fr. Schmemmann’s article, “Problems of Orthodoxy in America: II. The Liturgical Problem,” was published in *St. Vladimir’s Seminary Quarterly*, Vol. 8, No. 4, 1964, pp. 164-185. It and the other articles in this series are available online at: Jacwell.org - “Supplements” sidebar button. ❖]

WHERE IN THE WORLD IS DEACON PETER DANILCHICK - NOW?

Though originally from New Jersey and, most recently, Holy Trinity Church in Randolph, Deacon Peter Danilchick’s work for Exxon (now ExxonMobil) has taken him and his family to Australia, Japan and Germany. For the past two years, he and his wife, Tanya, have been based in Singapore. They have also been conducting regular liturgical services under the omophorion of Metropolitan Nikitas of Hong Kong and Southeast Asia, Ecumenical Patriarchate. Deacon Peter serves as his personal representative there and has been on leave of absence from our Diocese for the past 6 years. He serves “deacon’s Sunday Matins/Typica” with adult education class about 2-3 times a month and a priest flies in from Bancock for Divine Liturgy once a month. The community worships in the Armenian Church of St. Gregory which was built in 1835, the oldest church edifice in Singapore and a national landmark. There are some 20-30 reg-

ulars each Sunday, and up to 100-150 for Christmas and Pascha. There were no regular services before they came.

Since they began, they have had eight adult baptisms and chrismations, six of whom were ethnically Chinese or Indian Singaporeans/Malaysians. The rest of the parish are Greek, Serbian, Russian, Chinese, Phillipino, Ukrainian, English, Georgian, Australian, American, Romanian, etc... very international. the services are all in English - except the Lord’s Prayer, which is usually in Mandarin Chinese, Greek, Slavonic - sometimes Serbian also. A wedding of a Greek man and Chinese woman will take place soon - she teaches music to Japanese children here - so some of the service will be in Japanese!

Deacon Peter’s email address is : danilchick@pacific.net.sg ❖

MARIA SKOBTSOVA: WOMAN OF MANY FACES, MOTHER IN MANY WAYS

By Fr. Michael Plekon • Illustrations by Carol Morris

There are few figures in our time as radical, as unusual, as complex and rich as Elisabeth Pilenko, who later in life upon her monastic tonsure would become Mother Maria. (The best biography of her is Fr. Sergei Hackel's *Pearl of Great Price*, Crestwood, NY: St. Vladimir's Seminary Press, 1981). Born in 1891 in Riga to a family rooted in Ukrainian aristocracy, she was a promising poet, an amateur painter and craftsman, a theological student in St. Petersburg when women studying theology were virtually unheard of. She became entangled in the revolutionary movement, frequented the literary circles gathered around the poets Alexander Blok and Vyatcheslav Ivanov.

She married impetuously when young, had a child and then saw the break-up of this first impulsive relationship in divorce. During the turmoil of the revolution in Russia she served as mayor of her family's ancestral country village on the Black Sea, Anapa. There she was put on trial by the retreating White Army for sympathizing with the Bolsheviks. Not long after she almost was executed along with other alleged counter-revolutionary sympathizers and escaped only when she bluffed a close connection to Lenin's wife. With thousands of others she made the exile journey west, and in circumstances of almost unbelievable poverty and discomfort managed to reach first Istanbul and then Paris. During the actual trip in exile, she married again, this time Daniel Skobtsov, who had been the military judge before whom she appeared on trial in Anapa. Two more children came from this marriage, a daughter who was to die as a child of meningitis in Paris and a son who was to die in the concentration camps with the last chaplain of her hostel, Fr Dimitri Klepinin.

At the Last Judgment I will not be asked whether I satisfactorily practiced asceticism, nor how many prostrations and bows I have made before the holy table. I will be asked whether I fed the hungry, clothed the naked, visited the sick and the prisoner in jail. That is all I will be asked (in T. Stratton Smith, *Rebel Nun*, Springfield IL: Templegate, 1965, p. 135).

Liza seemed to fit in nowhere in her time or world. Or perhaps she fit in everywhere. She married impulsively, passionately. She doted upon her children, even if briefly. She experienced as did many other exiles a poverty she had never known earlier in life. Liza was drawn away from family and from intellectual life toward the many suffering people around her in the Russian emigration.

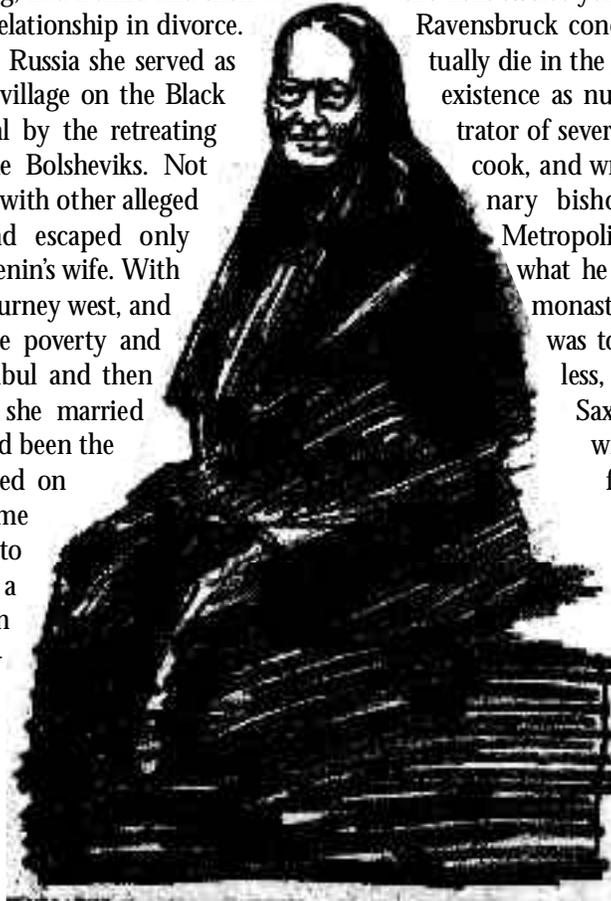
Trips ostensibly to give educational presentations almost immediately became intimate exchanges of pain, really counseling and care of a pastoral sort. But there was no place for women to do diaconal work. True the widowed Duchess Elisabeth, recently canonized as a martyr, formed a community of nuns who cared for the ill and abandoned outside Moscow in pre-Revolutionary days. The only models of churchly life the new Mother Maria saw were traditional convents that had escaped the Revolution in Estonia and Latvia. For these she had no identification, little sympathy while there was such urgent need, such suffering.

Thus, from her monastic profession in March of 1932 and for the next twelve years until her arrest and deportation to the Ravensbruck concentration camp where she would eventually die in the gas chambers, she would live an unusual existence as nun, diaconal worker, counselor, administrator of several residences, not to mention fundraiser, cook, and writer. With the blessing of that extraordinary bishop of the Russian diocese in Paris, Metropolitan Evlogy, she fashioned in her own way what he had perceptively suggested, namely her monastery became the world around her. She was to establish several hostels for the homeless, helpless, the ill and marginal in Villa de Saxe, Rue Lourmel and Noisy-le-Grand, with support from a number of the leading figures of the emigration.

Christ, in ascending to heaven, did not raise with himself the Church on earth. He did not halt the course of history. Christ left the Church in the world and the Church has remained as a small portion of the yeast which makes the entire dough rise. Put differently, within the limits of history, Christ has given the whole world to the Church and she has no right to refuse to spiritually lift the

world, to transfigure it. And for this, the Church needs a powerful army, and this is monasticism (*Le sacrement du frère*, ed. & trans. by Hélène Arjakovsky-Klépinine, Paris/Lausanne: Cerf, 1995, p. 126).

Mother Maria came to see that monastic life is nothing if not the incarnation of love for God and love for the neighbor. In the very history of monasticism, she suggests that, as the movement spread to different geographical areas, with different climates, cultures, languages, even foods, it adapted to its new environs. It found ways to flourish outside of the deserts of the near East and



the provinces of the Byzantine empire. Lenten fare of the Mediterranean such as olives and humus give way to potatoes and "kapusta" (sauerkraut) in the North, just as the palms branches become pussywillows.

Put another way, today the monastic has to struggle for what is essential, for the very soul of monasticism, rather than the abstraction of the external forms of this life, creating new ones... Monasticism is necessary but most especially on the road of life, at its very heart. In reality for the monk or nun, there is only the monastery of the whole world. Here is the "newness" of the "new monasticism," its meaning, cause and justification! And it is important for the monastic to grasp this quickly. There are many who must, despite their fear, become innovators. What is new here is not so essentially for the sake of novelty but because it is inescapable... (*Le sacrement*, p. 121).

There was no desire on Mother Maria's part to disparage the traditional patterns of monasticism, it is simply that today they have become almost a luxury inaccessible to most who seek God. It would be like the preferred sanitarium in the mountains, with fresh air, good food, exercise. How many who are ill must content themselves with tiny stuffy rooms in tenements, with the food of the poor? So too with the Church today.

Left here in the world by Christ, the Church is but a small morsel of the yeast that can raise the whole batch of dough. Christ has given the whole of the world and its history, she argues, to the Church. How can the Church refuse to build up this world spiritually, to transfigure it? And monasticism has been placed in the Church as a powerful corps, a veritable "army" to help in this transformation (*Le sacrement*, p. 126).

The classical vows of obedience, chastity and poverty professed by the monastic define monasticism, for Mother Maria, not the details of monastic life, the riassa/robe or buildings. Monastic practices are for her the "historical envelope," which can change, which always have but relative value as the means by which one lives out the monastic vocation in the vows (*Le sacrement*, p. 127). Obedience promised to God and enacted towards a superior, particularly in Eastern monasticism to a spiritual father/mother or starets, elder in many cases will today be lived out also as obedient service to Christ through the work of the Church in the circumstances of modern life (*Le sacrement*, p. 131).

In particular, the monastic's vow of poverty, the wisdom of God and the surprising way of the Kingdom will place the monastic in and with the poor of the world. It should be noted that Mother Maria's entire monastic experience was rooted in the chaos and suffering, the turmoil and poverty of the Russian immigration in France during the great Depression and then in the days of occupation in WWII (*Le sacrement*, pp. 141-146). As in historical situations of the past, for example the cases of many of the desert fathers and mothers, later that of SS Sergius of Radonezh, Nilus of Sora, and Francis of Assisi, monastics worked not only to support themselves but also to clothe, shelter and feed the suffering.

For Mother Maria, poverty or "non-acquisition" should not be limited to the material plane but deepened. One who is materially poor can be a treasure source of spiritual gifts (*Le sacrement*, p. 132). In fact, being "poor in spirit" is more precisely what is vowed by the monastic and such is the sole pathway of the common life of the catholic entity which is the Church (*Le sacrement*, p. 133). To be "poor in spirit" is to be able to say with Christ, "Father, into your hands I commend my spirit." The monastic does not preserve what is essential safe in some kind of "interior cell," but in fact as the older saying has it, gives away what is essential, sacrificially, as did Christ on the cross.

All of this leads to one thing, the necessity of the monastic being active in world outside... in all forms of activity such as social work, and welfare, spiritual assistance... consecrating his/her force to the work, to the humanity of Christ in others, not acquiring but dissipating, giving away recklessly for the glory of God (*Le sacrement*, p. 134).

The very title of the posthumous collection of Mother Maria's writings, *Le sacrement du frère/The Sacrament of the Brother*, accurately summarizes not only her view of the Christian life in general but very much her passionate conviction about monasticism in the modern era. It is taken from St. John Chrysostom's saying that after the liturgy, there is a another liturgy, celebrated not on an altar of stone or wood but on the altar of flesh and blood, that of our neighbor, hence the "sacrament" of the brother and sister." Very similar, if even stronger expression of what might be called Mother Maria "agapic" vision both of Christianity and monastic life is put forward the recently found manuscript of an essay from 1937, "*Types of Religious Lives*," published last year in the Paris-based Russian journal *Vestnik*, 176, II-III, 1997 and translated by Fr. Alvan Smirensky and published in *Sourozh*, 74 & 75, 1998). After a penetrating look at the various "spiritualities" of her fellow Orthodox, an examination that is exact and even ruthless, she dwells upon the "evangelical" type of spiritual life, this being a radical return to the Gospel, and not the associations we would currently bring to the adjective. The core of the Good News is love, God's love for us, our love for him, and our love for each other. Love of God and of the neighbor are so entwined, so much part of the same reality that they cannot be separated or pitted against each other. One cannot love the neighbor without loving God, something our own recent past still struggles to comprehend. But equally, it is not possible to love God without loving and serving our brother and sister. What is distinctive and even disturbing in Mother Maria's passionate words is the further demand she recognizes in the commandment of love, namely that one deny oneself. It is not enough to renounce as monastics do in their vows, control over material things. The Gospel's demand cuts even into the life of the spirit.

Renunciation teaches us not only that we not greedily seek advantages for our soul but that we not be stingy, that we always be extravagant in our love, that we achieve a spiritual

nakedness, that our soul holds nothing back, that we not hold back anything sacred and valuable which we would not be ready to give up in Christ's name to those who need it. Spiritual renunciation is the way of holy foolishness, folly in Christ. It is the opposite of the wisdom of this age. It is the blessedness of those who are poor in spirit. It is the outer limit of love...According to material laws... if I give away a piece of bread, then I became poorer by one piece of bread...(and by extension) if I give my love, I have become impoverished by that amount of love, and if I give up my soul then I become completely ruined and have nothing left to save...According to the law of the spirit, every spiritual treasure given away not only returns to the giver like an unspent ruble but it grows and becomes stronger. He who gives receives back in return; he who becomes poor becomes wealthier. ..In turning away from the exclusive focus upon Christ in a genuine act of self-negation and love, one offers himself to others...then one meets Christ himself face to face in the one for whom he offers himself and in that communion he unites with Christ himself...the mystery of union with man becomes the mystery of union with God. That which was given away returns. The love which was expended never diminishes the source of that love, because the source of love in our heart is Love itself, Christ...Here we are speaking about a genuine emptying out, in a partial imitation of how Christ emptied himself by becoming incarnate in humanity. We must likewise empty ourselves completely, becoming, so to speak, incarnate in another human soul, offering to it the full measure of God's image which is contained in ourselves. ("Types.")



Mother Maria and Fr. Dimitri Klepinin

It is not just in the pages of the New Testament that Mother Maria perceives this image of God's self-emptying love, becoming what we pray for the other. For her, it is present and constantly revealed in the Eucharist. Raising the Bread and Cup after the consecration, the celebrant or deacon sings: "Your own of your own, we offer You, on behalf of all, and for all."

If...this sacrificial and self-giving love stands at the center of the Church's life, what then are its boundaries, its limits? In this sense one can speak of the whole of Christianity as of an eternal offering of a Divine Liturgy beyond church walls...It means that we must offer the bloodless sacrifice, the sacrifice of self-offering love not only in a specific place, on the one altar of only one temple but that the whole world, in this sense, becomes the one altar of the one Temple-and that we must offer our hearts under the species of bread and wine, so that they may be transformed into Christ's love, that he may abide in them, that they may become hearts of Godmanhood,

and that he would give these hearts of ours as food for the world, that he would commune the whole world with these sacrificed hearts of ours, in order that we would be one with him, that we not live but Christ would live in us, incarnate in our flesh...("Types")

Mother Maria was not able to gather a monastic community around her for very long, both her chaplains and her sisters eventually chose other locations or were compelled by the economic and social conditions to go elsewhere. It is no discredit to say that her own singular personality and lifestyle may have played a role. Even though her thought about a renewed monasticism may superficially sound like a call for rejection of the contemplative and liturgical life lived apart, in favor of a life of radical social action for the poor and suffering, such an appraisal is not completely accurate. Her own charismatic vocation was to put herself limitlessly at the disposal of those in great need, usually with the help of volunteers raising funds, gathering food and preparing it, sheltering the homeless, emotionally crushed and other wounded souls in her hostels. She eventually worked with her chaplain and fellow martyr Fr. Dimitri Klepinin, to provide documentation to hide French Jews during the Vichy government's round-up. She even went out to the Vélodrome d'Hiver to be with the thousands of Jews held in horrendous conditions in this cycle racing park in July 1942.

Not only in a time of great suffering due to revolution and displacement, economic hard times and war, she held a radically incarnational understanding of Christian discipleship. To love Christ was to love and serve him very concretely, in the face, in the arms of the marginal, even repulsive, needful other. But to judge Mother Maria to be simply an evangelical activist would be to overlook her thoroughly eucharistic spirituality, her profoundly ecclesial soul, her "becoming prayer" (Paul Evdokimov). Reminiscences of Mother Maria describe her radiant, attentive presence at the liturgy, in conversations with others both at cafes and at her hostels, also with energy enough to contribute essays to the periodicals of the émigré community, now our avenues to her person and ideals. Mother Maria affirms the monastic desert as the heart of God who is "Love without limits," as her friend and sometime chaplain Fr. Lev Gillet, the "monk of the Eastern Church," put it, but she could not separate this love from that of the neighbor. As Metropolitan Evlogy, her bishop, the one who received her profession and encouraged her unusual form of life said, her monastic place would be the "desert of human hearts."

Mother Maria also points us to a fundamental reality, one particularly obscured in continuous disputes about "modernism" and "traditionalism" in the Orthodox Church, namely that the Christian's commitment is not primarily to a heritage, to structures

of the past nor even to visions of the what the future should be. Rather, each Christian, monastic or cleric or layperson, is called to real life, life in the Church and the world as we find it, an encounter with God, oneself, and the neighbor in need. The echo of St. Seraphim of Sarov is unmistakable here: "That I am a monk and you are a layman is of no importance...rather that we are both in the light of the Holy Spirit...Acquire peace, and thousands around you will be saved."

In short, for Mother Maria, this was the true Gospel - *metanoia*, that is, the profound transformation of oneself and the world through love, prayer and work. The Russian Revolution, she wrote many times, produced terrible sufferings, wrecked havoc upon the Orthodox Church. Yet, paradoxically, it (as well as other catastrophes like the forced emigration, the great Depression and even WWII) could be seen as gifts from God, radical liberations from so much weight. These horrors also free us, she insisted, to once again know God and ourselves and each other simply, direct-

ly. And then, as today, the situations of our world free us to be the heart and hands of Christ for the neighbor. As Metropolitan Anthony (Bloom) has said, "Mother Maria is a saint of our day and for our day, a woman of flesh and blood possessed by the love of God, who stood fearlessly face to face with the problems of our century." She pushed the traditional borders of monasticism and church life well past their former limits. Everything about her, her personal life and relationships, her audacious ideas spoken or put down in writing, even the statement of her clothing and demeanor as a "monastic in the world," all pushed the envelope hard but did not break out of it. As so many of her friends and colleagues in the Russian emigration, Fr Sergius Bulgakov, Nicolas Berdiaev, Metropolitan Evlogy, she dared to live within what another, Fr. Alexander Elchaninov called the "absolute freedom" of Orthodoxy. As a first witness of our century, truly a "living icon," her life and deeds put that freedom and courage before each of us, both as defiant challenge and loving invitation. ❖

WHY DR. WELBY IS FOREVER GONE: A VERY BRIEF SURVEY OF BIOETHICS

by Fr. Joseph Woodill

The Way It Used To Be

If you are like me—a baby boomer; the first generation raised by TV—then you are sure to remember Drs. Kildare, Ben Casey, and Marcus Welby. They were TV icons of what doctors had become for us: dependable, trustworthy, wise, and virtuous. Fr. Schmemmann liked to tell the story of how after preaching for many years about the promise of eternal life, a parishioner came to him to declare that it was true after all! Doctors, - "doctors! no less," Fr. Alexander would groan - had recently conceded that there might be life after death. Only now could his parishioner believe. Jesus and all of the saints might be doubted, but a doctor is trusted! And there you have it. After more than two-thousand years of medical history, after many trials and setbacks, doctors had won such respect. That success story, should you have the time to read it, is well and amply told in *The Greatest Benefit to Mankind: A Medical History of Humanity* by Roy Porter (W.W. Norton and Company, 1997). After over 700 pages documenting the ascent of medicine, Porter concludes - rightly, as I see it - that today medicine's "triumphs are dissolving in disorientation" (p. 718). Something revolutionary has recently occurred in medicine and in medical ethics that can only be described as disorientation. In the following paragraphs I will try to describe all too briefly what has happened to generate such disorientation and what it means for ethics and for us.

From Medical Ethics to Bioethics

It will help at the start to make a distinction between medical ethics and bioethics. While such a distinction is not made or maintained by all ethicists, "bioethics," a term coined in the '70s, was created just so as to mark a real difference. Changes have

occurred in the last thirty-or-so years that have dramatically and essentially revolutionized the practice of ethics in relation to medicine. The change is of such a magnitude that some scholars claim that what is being done today is so unlike the medical ethics of the last few thousand years, that a new name is appropriate. A helpful, and not so dated, overview of these changes is "The Metamorphosis of Medical Ethics: A 30 Year Retrospective" by Ed Pellegrino (I recommend anything written by Dr. Pellegrino. This article is found in JAMA, 1993, pp. 1158-1162. JAMA, *Journal of the American Medical Association*, may be found in most public libraries). A longer, book-length account would be *The Birth of Bioethics* by Albert R. Jonsen (Oxford University Press, 1998), from whom I draw freely. So, what has happened? A revolution, nothing less, has occurred-and is, perhaps, still in progress-in at least three areas. There has been a crisis in medicine. There is a social revolution in progress. Lastly we are undergoing a dramatic transformation in how we conceive of and grasp being a self, of how we understand what it is to be a person.

Three Revolutions that have changed us

The first crisis was one of trust. The post WWII years were a time when the trust and confidence won by doctors eroded. For centuries doctors have been essentially those who cared, there was little that could be cured. A bone could be set and a tonic given, but care and not cure was the doctor's strength. An explosion of new technology seemed, at first, to be a boon for doctors. Not just care but cure was now within reach. But was modern medicine to be trusted with the new technology? Was it and the doctor always a friend? Nazi medicine and the Nuremberg Trials of 1945 suggested that medicine could be cruel and callous. It was revealed

that at Tuskegee, physicians were infecting African-Americans with *sypilis* just to observe the course of the malady. In November of 1962, *Life* magazine published an article, "They Decide Who Lives, Who Dies." The article's title says it all. Few my age will ever forget the drug thalidomide, aggressively marketed by Merrell Pharmaceuticals. Dr. Christian Barnard ('67) transplanted a human heart from a dead person, but was the donor really dead, we wondered? From Karen Ann Quinlan's respirator ('76) to Dr. Barney Clark's artificial heart ('82), we were forced to ask if doctors brought us relief or more pain?

If we began to doubt medicine and doctors, we did so from out of a rejection of paternalism and in favor of individualism. Marcus Welby was only one show removed from "*Father Knows Best*," but did they always know and do what was best for us? African-Americans and women, among others, began to ask if merely being black or female resulted in different and inferior treatment. In 1973 the book *Our Bodies, Our Selves* sold no less than 350,000 copies.

A third change, no less revolutionary, has been a change in how we view ourselves. Americans-using a metaphor borrowed from business and the free market-began to demand that all relating be free, informed, and uncoerced. Doctors could not do what they thought best, but rather must enter into a contractual relationship. We expected results to be guaranteed and would turn to the law for recourse. Patterns of trust had dissolved and Americans turned to the ways of the market place, a place that was familiar and thus navigable, for guidance. As we had discovered with marriage-and recently with children-we were (and still are) to discover about medicine: Once surrendered to the ways of the market place, things could never be the same.

The Responses of Bioethicists

When all of this began there was no college degree in bioethics to be got and no bioethicists. The first responses came from theologians. Theologians had their ancient traditions of morality and, so, were the first with resources that would allow them to engage the new questions. Joseph Fletcher (the author of "Situation Ethics"), Paul Ramsey (from Princeton University), and Fr. Richard McCormick, S.J., all made significant contributions. Some notions first found in Catholic moral theology have found an enduring place in contemporary secular medical ethics. For example, the principle of double effect (that one can intend a good act that might also have another unintended bad effect) and the distinction between extraordinary and ordinary (that one need take ordinary but not extraordinary steps) are a commonplace in contemporary bioethics, to include Orthodox ethics.

Soon, however, religious responses seemed inadequate. Something was needed that was not so particular, so sectarian, but could be employed to resolve the bioethical dilemmas of those who were neither Catholic nor Protestant. In short, we needed some principles to guide us that all could accept. Soon religious ethics would be subordinated to medical ethics. (Not everyone is

happy with this change: Read "How Christian Ethics Became Medical Ethics" in *Wilderness Wanderings*; Westview Press, 1997, by the brilliant Methodist Theological Ethicist Stanley Hauerwas.)

The next step in bioethics might be called the "Turn to Principles." James F. Childress and Tom Beauchamp published *Principles of Biomedical Ethics* ('79). To greatly simplify their work, it might be said that, according to Childress and Beauchamp, we need only four principles to make decisions in medical ethics. These principles are: beneficence, nonmalficience, justice, and autonomy. It would seem that this model of applying principles to medical problems has won the day. There are those who suspect, however, that all of the guiding principles actually collapse in American practice into just one, autonomy.

While other models for doing medical ethics are being suggested, it would seem for now that the ascendant model is one of principles. This means that in America medical ethics is thought of in terms of acts, problems, and rules. This need not be so: Ethics might be imagined not as act-oriented but person-oriented (i.e., asking what sort of person are we becoming); not simply problem-oriented but whole-life-oriented (which is to claim that not just an occasional problem, but all that we do has to do with morals); and not rules- but skills-oriented (which means that knowing the rules isn't enough, but that we need to gain wisdom). Not only is there little in the current and dominant model for doing medical ethics that encourages us to reflect on questions of moral development, but there is scant room for concerns over relationships and our institutions. For example if a patient claiming autonomy-the right to do whatever she/he wants to do-demands euthanasia, can we require that effort be spent asking what such a demand does to the doctor-patient relationship? Can we insist that we must also consider how such a demand alters our institutions? As a problem-solving, rules-governed approach, contemporary medical ethics of the sort described above is the "tool" that we have hammered out to do the job, but it may not be so rich and nuanced a device as to allow us to engage the richer concerns of virtue, wisdom and community.

Every day, new questions

New areas of bioethical concern seem to appear almost every day. Topics that we might examine include issues surrounding death and dying, health care, human reproduction, transplantation, artificial organs, genetics, and cell therapy. And that wouldn't come near to exhausting the possible list. If I were to select one topic that, for the moment at least, illustrates both the dangers and the promise of recent research, it would be research centering on the human cell.

Attempts to manipulate the next generation (a sort of "genetic engineering") are at least as old as herdsman. There is ample evidence that early in human history cattle were bred and plants crossed so as to direct and even improve the next generation. At the risk of being indelicate, royal families - but perhaps not only

they might on occasion entertain similar considerations. But the recent history of genetics began when Gregor Mendel in 1865 described the rules for inherited traits. As early as 1902, Walter Sutton demonstrated that chromosomes hold genetic information, and, in the same year, Hans Spemann divided a salamander embryo to demonstrate that early cells already had all of the needed information for a new salamander. Frogs were cloned in 1952 by Robert Briggs and Thomas King. Watson and Crick in 1953 discovered the double helix structure of DNA and received the Nobel Prize for their work in 1962. The British biologist J.B.S. Haldane coined the term "clone" in 1963. By 1969 the first gene had been isolated. In 1980, the U.S. Supreme Court ruled that one could get a patent for organisms designed in the laboratory. The project to map every human gene (the Human Genome Project) began in 1990 - it is now near completion. Dolly, the first animal cloned from adult cells, was "born" in 1996 as a result of the work of Ian Wilmut. New and more efficient methods of cloning have since been developed by Teruhiko Wakayama and his colleagues at the Univ. of Hawaii. Their technique will probably be used to make transgenic cattle, allowing cattle to produce human proteins and drugs.

More complicated than cloning is using knowledge of the genetic code to correct "defects" that cause disease. Religious ethicists (to include Orthodox) seem somewhat more comfortable with the idea of somatic cell than with germ cell interventions. The difference is that an inherited disease (like cystic fibrosis) might be alleviated by correcting the genetic code in a body or somatic cell, but influencing germ or reproductive cells would entail whole generations of change. To many, germ cell therapy raises the specter of eugenics, engineering for the perfect race.

Even more current is the subject of stem cells. Stem cells are those cells present early in embryo development that seem to be "pluripotent." They are able to grow into almost any sort of cell. Stem cells might be able to grow into liver cells, heart cells, etc. Research in this area, according to some, promises the possibility of growing cells to cure Alzheimer's, Parkinson's, osteoporosis, spinal cord injuries, as well as most cancers. Since these cells are most often derived from human embryos, the National Bioethics Advisory Commission had recommended that such research not be funded. This year the commission reversed itself and recommended funding research involving stem cells derived from unused embryos made by in vitro fertilization, since, the commission reasoned, these would be discarded anyway. Orthodox, of course, would oppose the use of human embryos for such purposes. However, a researcher at the University of Massachusetts has announced that he made an organism by merging a cell from his cheek with a cow egg. He claims to have found stem cells in this... well, what was it?

A Few Conclusions

The disorienting whirl of recent research might prompt us to seek easy shelter, a retreat where such burdens do not exist. Already voices in the Orthodox community encourage us to back

away from, as they see it, a de-Christianized world with which we have nothing in common. But if creation now has nothing in it of God, then we have managed to destroy God's will. The claim that God can be altogether forced from His creation by us is a heresy. Let me suggest an area of promise where I had expected none.

A few years ago I would have said that we were well on the way to mercy-killing shops, euthanasia centers presided over by the likes of Jack Kevorkian, but I was wrong. While the Oregon initiative passed and while there is legalized euthanasia there, it is not the case that there has been a rush to euthanasia in Oregon or elsewhere. Rather, as I see it, and if recent congressional hearings and statements by the AMA and others is any indication, there has been a realization that the widespread fear by the ill and elderly of suffering and abandonment prompted the widespread support of Americans for legalized euthanasia. Medical associations across the country have testified that proper palliative (pain-killing) care is what has been missing. Pain management is actually available so that no one need experience the person-destroying burden of unrelieved pain. Daniel Callahan (of the Hastings Center) has written that death "requires a spiritual, not scientific, remedy" (*First Things*42). To die, even of cancer, being cared for by others, with pain controlled, loved, is not something to be ashamed of but, I submit, an example of the Spirit alive in us. Orthodox, rightly, claim that death is an enemy, but we mean death understood as any separation from God. Dying can be filled with God's transforming Spirit in Christ, when such happens then dying is a sacrament. The Spirit is not confined to our churches, to be sure. It is our work to find the "all things new" even in recent bioethics. We will not remedy the "poverty" of recent bioethics by turning from it.

Suggested Reading

What resources have we? Let me suggest some Orthodox authors: You might read Fr. John Breck's recently published *The Sacred Gift of Life: Orthodox Christianity and Bioethics*. Any of the many works by Fr. Stanley Harakas will repay your study with a firm foundation in Orthodox ethics. Vigen Guroian, a professor of theology at Loyola, Baltimore, publishes works using Armenian and other Orthodox sources. I find that the works of Christos Yannaras - translated, unless you read Greek - tough reading but full of insights. Fr. Alexander F.C. Webster, while not working in bioethics, will also engage the reader in moral debate. H. Tristram Engelhardt - a newly converted "Orthodox Catholic," but well-known in bioethics - puts his MD and Ph.D. to work in *The Foundations of Bioethics* (Oxford, 1996). These authors are available at seminary bookstores.

{Fr. Joseph earned the Ph.D. in ethics from Fordham University, and he is the author of *The Fellowship of Life: Virtue Ethics and Orthodox Christianity* (Georgetown University Press, 1998). He is the Acting Rector of St. Mary Orthodox Church in Waterbury, Connecticut.}❖

SERVE THE LORD IN UNITY: THE XVI GENERAL ASSEMBLY OF SYNDESMOS

by Elizabeth Theokritoff

"Serve the Lord in unity" was the timely theme of the XVI General Assembly of Syndesmos, the World Fellowship of Orthodox Youth, which took place at the Monastery of New Valamo in Finland from 17 to 25 July 1999. The Assembly gathered representatives of Orthodox youth movements, organizations and theological schools from some 40 countries, including several from North America. OCA Youth was represented by Fr John Matusiak, editor of Syndesmos News and an outgoing Vice-President of Syndesmos. Elizabeth Theokritoff, of Holy Trinity parish, Randolph, NJ, was privileged to be invited, with her husband George, to moderate one of the Assembly Working Groups.

Syndesmos - the name means "bond of unity", as in Eph. 4:3 - is a wholly unique organisation in world Orthodoxy. It provides the only forum for young Orthodox - or indeed Orthodox of any age or position in the Church - to come together informally to meet one another, to make friends, to discover at first hand the great diversity encompassed by the Church, and the strength of the faith, which unites us across all cultural divides. "We want to join Syndesmos to strengthen Orthodox unity," declared Deacon Miodrag, representing the Orthodox Youth of Backa (Novi Sad), as he presented to the Assembly his movement's application for membership. "People can destroy our bridges, perhaps they can even kill us - but they cannot take away our Orthodox faith." The delegates rose to their feet in prolonged applause.

This varied group of young people comes together not only for fellowship, however, but also for sober and responsible discussion about the life of the Church in today's world and the problems facing it: Working Groups at the Assembly considered such topics as liturgical language, Tradition and traditions, social service as Christian witness, participation in inter-Christian dialogue, and environmental concerns. As Syndesmos members wrote in an open letter to the Bishops of the

Orthodox Church in 1988, "Inasmuch as we have been baptized, we are called to participate in the conciliarity [of the Church], for acceptance of our Baptism commits us to serving the Church." Syndesmos was founded on the principle that responsibility for the well-being of the Church rests with the entire people of God; and the second keynote speech by Esther Hookway (Great Britain), on "Orthodox Youth Self-awareness", reflected the commitment and sometimes also the frustrations of young adults in many countries as they try to be true to this principle.

The first keynote speech, on the Assembly theme, was given by Fr Symeon of Holy Cross Skete on the Holy Mountain, a hieromonk of Peruvian origin. The presence of an Athonite speaker was a sign of Syndesmos's increasingly close relations with the Holy Mountain over recent years. Largely thanks to the outgoing President Dimitri Oikonomou (Great Britain), Syndesmos has now organised six "spiritual ecology camps" on Athos, in which a group of young men from various countries participate in the life of a monastery while helping the monks with projects such as clearing up rubbish or restoring overgrown paths - and on one memorable occasion in 1998, fighting a dangerous fire which had broken out in the forest between the monasteries of Philotheou and Simonopetra.

Fr Symeon's message to the Assembly was simple and compelling: "Let us go beyond all divisions and love one another." Union is a gift of God, he stressed; our part is to love. Participants who found time to walk by the wooded shores of the lake on the long sunny evenings, or to swim in its moonlit waters after a late-night sauna, may have found it hard to forget one image he used: "Let us make space in ourselves, so that heaven may be reflected in the lake of our soul."

Unity is achieved, Fr Symeon reminded us, only through experiencing the pain of disunity. It was a pain felt sharply at

times especially with respect to the Oriental Orthodox; although we are still unable to share communion, Oriental Orthodox "federated members" are playing an increasing active part in Syndesmos, and now have their own Vice-President. (This year the student delegate to the Assembly from St Vladimir's Seminary was a Syrian Orthodox from Turkey, Edip Aydin). And one of the week's most striking images of the universal bond of our Christian faith remains that of the Indian contingent, with their pink-robed Bishop - an unusual sight amidst the Finnish birches - spontaneously breaking into a hymn to Christ the Light as we were being shown the chapel at the neighboring convent of Lintula.

A unity which is celebrated in joy for one week of festive services - and conversations - in many languages, can require an ascetic struggle to maintain it year by year nearer home. Most of the North American delegates had met in Finland representatives of American jurisdictions which they had never encountered before: but will they go home and ignore each other for another four years? Or are there things that young Orthodox can do - mindful of their shared responsibility for the well-being of the Church - to make more evident the "unity of the Spirit in the bond of peace" in their own localities?

Note: The membership in Syndesmos of OCA Youth means that any young adult member of the OCA (i.e. approx. 18-35) is eligible to participate in Syndesmos activities. The representative of the American region on the Syndesmos is governing Board is Fr Anastasios Bourantas, Director of Youth Ministries at the Greek Orthodox Archdiocese of America; e-mail FrAnastasios@goarch.org Individuals may become FRIENDS OF SYNDESMOS for a minimum donation of \$50 p.a. (youth, \$25), so that they receive the quarterly Syndesmos News and notification of events. Address: FRIENDS OF SYNDESMOS, P.O. Box 22. 15-950 Bialystok, POLAND. Website: www.syndesmos.org. ❖

REMEMBERING BISHOP BASIL RODZIANKO

by Archpriest Thomas Edwards

The better I got to know him the more I realized that Bishop Basil Rodzianko had one foot in our world with the other stepping into the Kingdom of God. On Friday September 17, 1999 Bishop Basil fell asleep in the Lord and in so doing was now standing with both feet in the heavenly kingdom. It is not without irony that Vladyka fell asleep the day before he was to receive his U.S. citizenship. His beloved wife, Matushka Mary, was called by God the day before she was to have received her British citizenship.

In the last twelve years, this imposing man with a kind face, gleaming white beard and captivating British accent had profoundly touched NY-NJ Orthodox and non-Orthodox by his prayerful manner of serving, his words but most simply by his presence. With the blessing of Archbishop Peter, Vladyka had visited our area giving retreats, talks and wise counsel to many of his spiritual children. His first visit to our parish was a weekend retreat "On Living the Christian Life." On another occasion he gave a talk at the Bergen County Museum on "The Reemergence of the Church in Russia." One of Bishop Basil's most memorable visits was on October 20, 1990 when he served in Christ the Saviour Church, Paramus for the celebration of the beautiful *Akathist of Thanksgiving* of Archpriest Gregory Petrov in which priests and faithful of our diocese participated. Following the service Bishop Basil remained for several hours listening to the prayer requests of the many faithful who approached him asking for his blessing. No matter how exhausted or ill he was Vladyka always gave an attentive ear or wise counsel.

Vladimir Rodzianko was born May 22, 1915 on a family estate in Ekaterinoslav in what is now Ukraine. His grandfather, Michael Rodzianko was president of the Imperial Duma during the reign of Tsar Nicholas II. As a small child, Vladimir remembered being under his grandfather's dining room table listening to the grown-ups talking about what to do now that the Royal Family had been murdered. "Surely this will be over shortly," he heard the grown-ups saying, "...and we can then return to Russia. In the meantime we will go to our Orthodox brothers in Serbia..." pronounced grandfather Rodzianko. Bishop Basil some seventy years later recalled his grandfather, a clean-shaven man, now disguised behind a long beard escaping with his family from Russia by train.

As a youngster growing up in Serbia, he was motivated by two callings: the radio and the holy priesthood. As a young boy he often fall asleep at night listening to his crystal radio. In 1937 Vladimir Rodzianko received his theological degree from the University of Belgrade and then pursued post-graduate studies in theology at the University of London. Vladimir married Mary Kolubayev and in 1941 was ordained to the holy priesthood. Fr. Vladimir served several parishes in northern Serbia. Times were difficult because of the war and the Nazi occupation of the Rodzianko's adopted homeland. Bishop Basil remarked in 1990 that "when the Nazis marched out one door the Communists marched in another." According to Bishop Basil, life was much more difficult under the Communists than the Nazis. Fr. Vladimir, who continued to preach against the ungodly, was arrested by the Communists and charged with the high crime of illegal religious propaganda. He was sentenced to eight years imprisonment at hard labor. Fr. Vladimir's imprisonment proved to be a great trial not only for him but also for his Matushka Mary and their two young sons, Vladimir and Michael. Entering prison, Fr. Vladimir's beard was shorn, his cassock and cross were ripped off and he was told, "Now you're like all the other comrades!" When asked nearly half a century later about one of his worse memories of imprisonment, Vladyka stated without hesitation, "the fleas!" The fleas were so bad that he felt he was being eaten alive. Taking off his shirt to give to his matushka to take home



to wash, there were so many holes from the fleas that the shirt looked like the night sky full of stars. His body was riddled with bites and his wife Mary's heart was riddled with pain for her suffering husband.

Fr. Vladimir was deprived of the right to serve the divine services. "Well not quite all," he added one evening over dinner at our house as we were discussing those difficult days. The Orthodox prisoners wanted to celebrate the Feast of the Epiphany and so they did. Every day the prisoners were taken outside into a quadrangle for an exercise period. The exercise consisted of all prisoners marching around the four walls under the open sky in concentric circles. And so it was that on Epiphany Fr. Vladimir was able to bless water as is our Tradition. Even the non-Orthodox and non-believers did their part to assist in the "sanctification of the waters." As usual the guards were positioned along the walls of the quadrangle. In the outer circle nearest the guards marched the

non-believers and the non-Orthodox Christians. Forming the inner circles were Fr. Vladimir and all the Orthodox marching so as not to be so easily observed by the guards. Since it snowed everyday there was no shortage of a water source. As instructed by Fr. Vladimir, the inner circle of Orthodox sang the troparion of the feast in muffled tones, "When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest..." While calling down "the blessing of Jordan upon these waters," he blessed the water in the form of snowflakes that fell on each and every prisoner as well as every guard without any being the wiser. And so it was that in that little corner of the world, the grace of the Holy Trinity became manifest in the lives of men and their captors and once again creation was renewed by the blessing of the waters.

Through the efforts of the Archbishop of Canterbury and a change in Tito's policies, Fr. Vladimir was released from prison and reunited with his matushka and two sons. The Rodzianko Family first went to France where they were the guests of Archbishop John Shahovskoy, later Archbishop of San Francisco and the person who Fr. Vladimir would later replace as bishop. From France the family went to England where they settled and raised their two sons.

In London, Fr. Vladimir, in addition to being a priest, engaged in his second great passion when he was offered a position on the radio with the BBC. For over forty years he produced religious radio programs which were broadcast into the Soviet Union through the BBC, the Slavic Gospel Association, Radio Vatican, and the Paris-based Voice of Orthodoxy following in the footsteps of Fr. Alexander Schmemmann of blessed memory.

He lectured widely on Russian Orthodox spirituality, the role of prayer in the life of a Christian, the Holy Mother of God, and numerous other topics. He was active in the Fellowship of SS. Alban and Sergius and became spiritual father to many individuals on both sides of the Atlantic as well as to those many thousands in Russia who only heard his voice.

Then a double tragedy hit the Rodzianko family. His teenage grandson was killed in an assassination attempt intended for Fr. Vladimir who because of his religious broadcasts into the Soviet Union had long been a target of the KGB. Secondly, Fr. Vladimir's beloved wife Mary fell asleep in the Lord in 1978.

In 1979 Fr. Vladimir accepted monastic vows in England, taking the name Basil. He was received into the Orthodox Church in America from the Moscow Patriarchate and was consecrated bishop of Washington, D.C on January 12, 1980. From November 1980 until his retirement on April 24, 1984, Bishop Basil served as Bishop of San Francisco. During the last days of Archbishop John of San Francisco's life Bishop Basil stayed with him and served as his nurse, taking care of the dying Archbishop. In so doing, he repaid the hospitality Archbishop John had extended to the Rodzianko family when they fled Serbia.

Retiring from San Francisco, Bishop Basil returned to Washington, D.C. and for the rest of his years he continued religious broadcasts to Russia. With the fall of Communism Bishop Basil was now free to return to his ancestral home where he preached widely in the largest cities and the smallest villages. Here thousands of his spiritual children saw the face of the man who heretofore had been only a voice coming from their radios. Now Bishop Basil was appearing on weekly programs on Russian TV speaking on the Orthodox Christian life, the lives of the saints, morality and variety of topics that had formerly been forbidden.

In 1991, I was in Moscow and attended on a Saturday night the All-Night Vigil at the Danilovsky Monastery Church. At the end of the service I was approached by one of the young choir singers. Upon learning that I was from America, Sergei asked, "Do you know Vladyka Vasilli Rodzianko?" To which I replied, "Quite well, in fact, he was recently at our house for several days." Then Sergei said simply, "In Russia we consider him a saint!"

This man who in Russia was considered a "saint" lived a humble and simple life. Once when in Washington, we invited him to join our family for lunch after the Divine Liturgy. "No," he said. "You have just seen me put on the vestments of a bishop, but now I will put on an apron of a cook and serve you." And so he did.

Bishop Basil's home was like the saying goes, something else! He lived in a one-room efficiency apartment. In the center of the room were a few chairs and a small sofa. In one corner was his chapel complete with altar and iconostas. Here he would serve weekday Liturgies for a small congregation who would easily fill the one room. When not in use, the chapel was closed off by a floor to ceiling curtain. In another corner was the bishop's broadcasting studio where he prepared tapes to be broadcast into Russia. There were floor-to-ceiling bookcases on all walls interspersed with icons and family portraits. Behind one wall was a small kitchen area. Some years ago in an article it was stated that his living, working, and praying space was akin to living in a submarine.

Having donned his monastic apron Vladyka began to serve matushka, myself, and our children various zakousski (appetizers) he had made for us adding, "the vegetables are from my little garden." It seems that the tenants had the use of a nearby field in our nation's capital for their individual gardens. Vladyka was invited to bless the gardens at planting time and that year the harvest was plentiful. Bishop Basil's zakousski were only the beginning. Next he invited us outside and in a grove of trees he began to grill chicken and Italian sausage. We had gone from his pre-Revolutionary - like living space with its reminders of a time long since gone to a contemporary suburban barbecue where our grilling chef was the same man who a few hours earlier had mystically represented the cherubim.

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One of the most spectacular remembrances I have of Vladyka was in Moscow at the end of May 1991. He had been asked by Patriarch Aleksy to lead a pilgrimage to the Holy Land and back to Russia. The purpose was to bring back the sacred fire from the tomb of Christ in Jerusalem which miraculously ignites every Pascha. The arrival of the sacred fire in Moscow was to coincide with a celebration commemorating SS. Cyril and Methodius, the Enlighteners of the Slavs. Bishop Basil and his pilgrims upon leaving Jerusalem went first to Istanbul to receive the blessing of the Ecumenical Patriarch. From here, carrying the sacred fire, they traveled by bus stopping in all the Slavic countries where SS. Cyril and Methodius had preached.

For only the second time since the fall of Communism, the Patriarch would celebrate the Divine Liturgy in the Uspensky Sobor (Dormition Cathedral) in Moscow's Kremlin. The Cathedral was filled to capacity and the service was televised throughout Russia. The magnificent icons, the choirs, and the piety of the worshippers seemed to reach a crescendo when at the singing of "O Come let us worship," the tremendous side doors of the cathedral were swung open and there standing with the sacred fire from Christ's tomb raised for all was Bishop Basil. He entered the ancient church and proceeded through the royal doors with the Patriarch and placed the holy fire on the altar. Somehow to call this the "Little Entrance" does not seem to adequately describe the awesome nature of that moment

At the end of the Liturgy the Patriarch led by Bishop Basil, all the clergy, and thousands of worshippers exited the great doors of the cathedral for the mile or so procession through the streets of Moscow. The city had not seen such a religious procession in seventy years. All the church bells were ringing, above our heads the blue sky was filled with giant hot air balloons with huge icons

attached. Nearby at Lenin's tomb three or four of his "faithful" were processing with their banners. Because it was still the Paschal season the thousands who lined the streets sang over and over again for at least half an hour, Christos Voskrese! All the while Bishop Basil continued to lead us to a Moscow square where he and the Patriarch served a Moliben of Thanksgiving. How appropriate that the Patriarch had asked Bishop Basil to lead this pilgrimage to the Tomb of Christ through all the Slavic Orthodox Lands and back to his home where as a young child he had to escape those of his countrymen who had forsaken God.

The life of Bishop Basil is full of inspiring examples of living the Christian Life. He was also a person of good humor who could laugh at himself, but not at others. He was comfortable with the Soviet Ambassador as well as the pious penitent. He was able to understand the technical aspects of radio and television broadcasting along with the mystical theology of the Orthodox Church. He was a great storyteller who could keep you on the edge of your seat. He was the grandfather that every youngster would love to have. He was to thousands of people around the world a spiritual father. To the end of his days he was devoted to the memory of his dear wife. He always traveled with a two-part photo frame, on one side a holy icon on the other a photo of his wife.

As a father he told me the story of the day one of his sons said to him, "Father, when I grow up I want to be a composer." To which the then, Fr. Vladimir said, "Do you not know that many composers are not acknowledged until they've been dead fifty years?" His son responded, "That's OK, many saints are not acknowledged until they've been dead five hundred years!"

May the memory of Bishop Basil who was spiritual father to so many be eternal and may he continue to intercede in the Kingdom of God for all his spiritual children. ❖



DIOCESAN WEBPAGE

Check out our site at: jacwell.org

Our webpage will highlight our current issue of *Jacob's Well*, as well as an archive of past issues and articles.

A particular feature will be a Diocesan Calendar which will be updated regularly. Information can be sent to: calendar@jacwell.org

Subscription questions to: subscription@jacwell.org

Article submissions: editor@jacwell.org



From the All America Council, Pittsburg, 1999: Archbishop Peter with Gregory and Elizabeth Szymaniak and their children, Justin, Aleksandr and Adam of St. Nicholas Church, Auburn, NJ.

A TIME TO HEAL

Dianna Vagianos Miller for Masha Shurtleff

As suddenly as thunder or as subtly as the moonlight to the darkening sky, physical pain comes to us. Many have experienced short-term discomfort but it is the long-term illness that is difficult to bear. It takes time to diagnose pain and even longer to cure it. Through uncertainty we must look to God who always heals our souls and bodies in His time.

Within our lives we face struggles that lead us to the questioning of God's ways. We walk along the day watching uncertainty take on a face as we await the results of various tests. These times are meant to draw us closer to God; we reassess our lives, our souls, our motives. The vast possibilities lie ahead and we weep through the night looking for the break of morning.

For some, the simplest tasks become a challenge. The smallest movement causes pain and we remember the days when we were well, and unappreciative of the simple

blessings. We all deal with pain in different ways. Some may conceal it, some may dwell on it, but we all dream of a time when pain will evaporate like the mist leaving us intact and strong, ready to tackle the day and its tasks, both complex and simple.

Hope must take over our breath and become our day. Without hope, despair sets in and we can no longer rejoice in Christ, our Savior. God's will always prevails even in the dimmest circumstances. Even in death, there is healing to soul and body. He always heals His children.

I have learned from pain, I have grown through adversity. In feeling God's healing, I am cleansed by a miraculous love that leads me to the ocean where the waves wash over me creating new moments of energy, health and experience. Many do not step out of pain quickly so we become their health, offering spiritual comfort, warmth and love. Through our kinship, the ill will

be comforted and ushered to moments of spiritual fulfillment with companionship, memories created, and the hope of a new life.

In the mist of the foggy times we do not know what lies around the next bend of our journey. Christ lights our way to the future drawing us into His presence. The discomfort, the pain, the piercing of the soul all push us forward into the iridescent rays warming the flesh with the hope of a better time.

The healing process can take years, an eternity to human beings. Yet in the scheme of infinity, our time of pain is a short journey leading us onward onto the path of salvation. Each day, each moment becomes a stepping stone of accomplishment as the peak of our mountain slowly appears, welcoming us with the beautiful sky flooding our vision with the hues and colors of mercy. ❖

UNSEEN TREASURES: IMPERIAL RUSSIA AND THE NEW WORLD

Trenton- Only Stop on U.S. East Coast

A dazzling collection of over 300 art objects and artifacts from Russia's famed State Historical Museum and the State Archive of the Russian Federation in Moscow began its American tour at Trenton's New Jersey State Museum this fall. "*UNSEEN TREASURES: Imperial Russia and the New World*" will run until April 16, 2000. Presented by the American-Russian Cultural Cooperation Foundation to commemorate the 200th anniversary of the creation of the Russian American Company, the exhibition is the first to be seen outside the Russian Museum since its recently 10-year renovation.

According to Marilyn Pfeifer Swezey, the Curator of "*UNSEEN TREASURES*," the exhibition takes the visitor on a unique journey beginning with the formation of the Russian American Company in 1799 and spanning a period of 200 years and 6,000 miles. From the Imperial Court of St. Petersburg through the Russian winter in Siberia to the New World of Alaska and Northern California and back to Moscow for the coronation of Alexander II, the exhibit tells the adventurous story of heroism, romance, and spiritual enlightenment through the experiences of real people who shaped American-Russian relations in the 18th and 19th centuries.

"*UNSEEN TREASURES*" is structured in five sections - each representing a stage of the journey and its story - showcasing luxurious personal belongings of the Russian emperors, precious art objects, gem-set icons of Russian churches, ship equipment and other sailing paraphernalia, costumes, official portraits and paintings. Among the highlights of the exhibition is the remarkable Tula steel armchair of Alexander I, ornate Faberge cigarette cases and American historical documents such as original letters from Thomas Jefferson and Leo Tolstoy. Of particular interest is the baroque coronation sleigh of Catherine the Great.

The New Jersey State Museum is open Tuesday through Saturday, 9 am to 4:45 pm; Sunday, 1 to 5 pm (closed on Mondays). Ticket prices are: \$10.00 for adults; senior citizens & group rate (10 or more) - \$8.50; 12 and under - \$6.00; under 5 are free.

For more information and directions call: 609-984-5687. Website: www.state.nj.us/state/museum/musidx.html ❖



“LET YOUR LIGHT SO SHINE: EDUCATIONAL CONFERENCE”

“*Let your light so shine*’ - *Orthodox witness in many lands*” was this year’s theme for the annual Educational Conference organized by the New Jersey district of FOCA. The conference was hosted by Holy Trinity parish in Randolph on September 18, and generous refreshments were provided by the local “O” Club. Despite the recent hurricane, the day attracted more than twenty people from various OCA and Patriarchal parishes.

Presenting the theme, George and Elizabeth Theokritoff, parishioners of Holy Trinity, offered some reflections on two events in which they had taken part over the summer: the first session of the Halki Ecological Institute in Istanbul, and the General Assembly of Syndesmos (World Fellowship of Orthodox Youth) in Finland. The presentations on both events were illustrated with George’s slides, providing a sense of place as well as some idea of the activities involved.

The Halki Ecological Institute was conceived as a sequel to the 1997 Symposium “*The Black Sea in Crisis*”, sponsored by the Patriarchate of Constantinople, which took place on board a cruise ship in the Black Sea and addressed some of the enormous environmental problems faced by that region. It was decided that the next step should be a programme to raise awareness among representatives of the Churches bordering the Black Sea (Constantinople, Georgia, Russia, Ukraine, Romania and Bulgaria) about environmental problems and the nature of environmental science in general, and this was the main purpose of the Institute. But it also included a theological “strand”, in which Elizabeth was one of the facilitators. The morning presentation, entitled “*The Halki challenge: Living as we pray*”, was based on the workshop she had given there.

Emphasizing that the Church’s involvement in environmental concerns is not just a matter of an influential “organization” setting a good example, but a vital witness to our faith in the Creator who has become part of His creation, the presentation looked at ways in which our worship provides us with an “environmental ethos” if only we look at its implications for our way of living. As we proclaim in Ps. 103 at every Vespers, God’s works are first and foremost a source of wonder - to be cherished and used with care, not thoughtlessly wasted or arbitrarily re-created in our own image. Furthermore, Christian tradition offers us a vision of a cosmos not only wonderful, but sacred - shot through with God’s Energies, vibrant with echoes of the Word through and for whom it was all made (cf. Col. 1:16). This is a vital element in our witness to our own youth, as an antidote to the New Age or pagan sects which claim a holistic and sacred vision as their own. Liturgical texts for Christmas and Theophany in particular offer ample examples of how creation is sanctified by Christ’s coming and responds to Him; the Mysteries of the Church reveal the most ordinary substances as full of the power and grace of God; and the metaphors from the natural world applied to Christ in scriptural and liturgical texts reveal a close and mysterious affinity between

the Creator and His non-human creatures. It was emphasized that a poetic approach to theology - as seen, for instance, in the often elaborate “tree” images relating to the Cross - can take us very deeply into the mysterious interweaving of God’s works of creation and salvation.

Other texts, such as Pss. 148-150, sung at Matins, teach us that creation exists to praise the Lord; indeed, there is an ancient tradition that inanimate creation actually sets man an example by pausing for an instant at midnight to offer praise. Such a direct relationship between God and His non-human creations implies certain limits to the ways in which we can legitimately use material creation if we are to enhance and not obscure the praise it offers by its very nature. Does this not have implications for genetic manipulation and factory farming of animals - or even for gardening which tries to overpower, rather than work with, the natural landscape and climatic conditions? Again, the human “dominion” over creation which relates to the image of God in us needs to be understood as a kingship of sacrificial service; the proclamation that “God is our King from of old, working salvation in the midst of the earth” (Ps. 73:12) is one we hear at the feasts of the Cross, reminding us that, in Chrysostom’s words, “it is the property of a king to die for the sake of his subjects.”

One truth that we learn from the Divine Liturgy is that we are all part of the same body: “Unite all of us who partake of the one Bread and the one Cup one to another in the communion of the Holy Spirit”, as the Liturgy of St Basil prays. To live out this eucharistic unity is to realize our interdependence - and this imposes on us a certain obligation to find out how “neighbors” distant as well as near may be affected by the commodities we choose to buy, the waste we generate, the energy we use. But we cannot even begin to live according to this “eucharistic ethos” without the ascetic discipline - of which the Church’s fasts are an obvious example - which helps free us from the tyranny of our own desires and whims. Finally, worship offers an approach to time very different from society’s obsession with labor-saving devices and exclusive focus on a “finished product”: an intuition that every moment, including time spent in tedious activities not of our own choosing, can be a “time for the Lord to act.”

The afternoon presentation was entitled “*The Syndesmos challenge: Serving the Lord in unity*” (see related article...). A brief introduction to the history of Syndesmos and its significance for Orthodoxy worldwide was followed by some reflections on three abiding images from the Assembly: the sense of responsibility for the Church shared by all baptized Christians; the strength of our unity in Christ across all barriers; and the value of learning from the traditions and customs of other Orthodox cultures. The presentation concluded with some suggestions of ways to make the oneness of the Church worldwide, and the rich variety it embraces, a more present reality in our parishes.

An impressive testimony to the work of Syndesmos and its witness to Orthodox unity was contributed by Fr Wiaczeslaw Krawczuk (Holy Trinity Cathedral, Brooklyn); recalling the years when he had been active in the Orthodox youth movement in Poland, he spoke with contagious enthusiasm about the invaluable assistance Syndesmos had provided in youth leadership train-

ing through contacts with Finland, the USA and other countries. If at times it seems to us that disunity and failure to cooperate loom depressingly large in the Orthodox world, it is important to remind ourselves how much cooperation, mutual support and Christian love is also manifest at many levels. ❖

HOLINESS OF PLACE: IMAGES FROM IRELAND

By Robert Flanagan

“Nowadays, with so much of its surface in wreckage and filth, it is the Earth that faces us with moral demands. The spiritual merges once again with the natural, from which, disastrously, it has been separated for some centuries.” If we are not given opportunities in some places to escape the triumph of the trivialization of modern life, “we are all impoverished, in our relationship to the past, to nature, to the influence of solitude and space.” [Tim Robinson, *Oileain Arann, a companion to the map of the Aran Islands*, p 84]

Tim Robinson, in the twenty years he spent mapping the Aran Islands off the west coast of Ireland, hoped to give a gift to the islanders of the value of their own place, and to impress on outsiders the great need to support them in their “priestlike task.” “To live on Aran is a rare and demanding privilege;” he says, “it is to be the inheritor of something both awkward and valuable, like a Stradivarius, or intangible, like a talent that rewards long commitment.”

During our trip to Ireland this past November we were allowed a glimpse of another attempt to preserve something awkward and valuable, another reminder of our relationship to the past, to nature and the influence of solitude and space.



Bog wood used as a monstrance (eucharistic container).

Rather than at the edge of Ireland we spent time in the very heart of the country. In County Offaly is a small town called Ferbane (Fir-Bann) with its parish church of the Immaculate Conception. The pastor of the parish, Fr Frank Grey, has been restoring the hundred year old church for the last 8 years and, in

so doing, has employed local materials. “Everything meaningful must be local,” he said. “Some places need to create a heart for their new community. We in Ferbane need to discover the heart that is already there.”

In the front of the church is a baptismal font made of bog oak. The parish sits on the edge of the Bog of Allen, and for centuries the local people have dug turf from the bog for their winter heating. Often pieces of old trees would be found, preserved for 6,000 years and more by the lack of oxygen in the layers of peat. Most often these are left aside. Fr Grey, and a local sculptor, Michael Casey, have taken large roots of bog wood and cleaned and polished them into striking and useful liturgical art. The font looks as though it might be a winged being, seven feet tall, holding the bowl of water for baptism in its hands. Another piece, in a side chapel, serves to hold the consecrated Eucharistic bread for adoration by the churchgoers.



Robert Flanagan

It was this second piece that was most striking to me. This devotion to the “Blessed Sacrament” is familiar to me from my early years as a Roman Catholic. The body of Christ is reserved for adoration and using this particular piece of bog oak to hold the body of Christ connected that practice with the some Orthodox elements I have come to know in later life. The piece of wood was not tall but quite wide, and concave in shape. The body of Christ was held in its deep center, so that the side arms seemed to sweep out toward the person in front of it, gathering in all of what made that person up. In this it was strongly evocative of the icon of the Holy Trinity called the “Hospitality of Abraham.” That icon, too, seems to reach out toward all that stands before it, gathering it in to itself, sweeping it up into God. By that same token, the sculpture seems to embody the title of Fr Alexander Schmemmann’s won-

derful book, *For the Life of the World*. At the same time that it gathers up all that is in front of it, it also shares itself in an outward motion, offering all that it is and has, that is the whole of Christ, with all of life. This dual motion, gathering in and sharing out is the essence of hospitality, of the Trinitarian life, of the life of the God-man Jesus Christ.

So, what does this all say about the holiness of place, and the priestly function of preserving that holiness in the communion of place and people?

First, as Robinson says, the spiritual merges with the natural. We as Christians can say it even more strongly, that creation in all of its forms, is filled with the Spirit of God. Fr Alexander Men says that the tiniest bird is more an icon of the holy than anything painted on a board. This wood from the bog is an icon for the local place, for the holy that is in it. It speaks to us of the hospitality of the earth, of creation - of creation being the image of God in his generosity to us. The form of the bog wood says this to us, but the earth itself says it to us in its gift to us of something it has held dear and cared for over millennia of time, and now given back to the local inhabitants.

Second, we must attend to the purely local character of this gift. One of the common failings of human beings is to see the greener grass on the other side of the fence, to pay more attention to what we don't have than to what is ours. The use of this bog

wood, humble refuse of 6,000 years ago, reminds us that we must value the local, what is home to us. That we can find right here, under our noses, what is most needful, what is most helpful to our lives both physically and spiritually. And that we must value the local by preserving it, even more, by celebrating it.

Third, the local history of the people is confirmed as sacramental in itself. This confirmation is the result of the specifically priestly function of offering an essential element of the local landscape to God by naming it and calling it good. Without that priestly function being performed, we are all deprived of an important element in recognizing the holiness of place.

As I think of the place where I live, on the edge of the Pine Barrens of southern New Jersey, I think of the charred remains of the frequent forest fires in the barrens. During these fires the cones on the pine trees fall to the ground and are opened up by the intense heat. They then can let go of the seeds for the trees that will replace them. Those cones have the same omnipresent quality of the bog wood. They are ordinary in appearance, of no consequence because of their numbers. But they carry the same sacramentality of place that the bog wood does for much of Ireland. It is local, it is important to the physical world and the culture of a large area. Both bog oak and pine cone carry the image of the dying, buried and risen God we worship. Both of them, and any local, natural part of creation has the potential to teach us the value, the sacredness, of the place in which we live. ❖



Baptismal Font

THE SACRED GIFT OF LIFE: ORTHODOX CHRISTIANITY AND BIOETHICS

by John Breck (St. Vladimir's Seminary Press, 1998).

reviewed by Fr. Joseph Woodill

The list of Orthodox contributions to bioethics is all too short and, so, a book on the subject is most welcome. This book reflects a pastor, teacher, and scholar's struggle with difficult questions. It was written by Fr. John Breck, a pastor, teacher, and scholar. Trained in the finest universities here and abroad, he taught scripture at St. Vladimir's Seminary in Crestwood, New York, until his retirement three years ago. At some point in his teaching career he was given the task of researching and developing courses in ethics for the seminary.

This text would seem to be the fruit of that labor.

The structure of the book seems straightforward. After the Introduction, there is a first chapter presenting Orthodox doctrine as a foundation for ethics. The next four chapters deal with responsible sexuality, the beginnings of life, life's sacredness, and the end of life. Three appendices complete the book. These treat abortion, suicide, and cremation. The author notes in the Preface that his book is

intended for pastors, seminarians, and interested lay persons. He warns that it is "a very limited approach and will only serve its purpose as it helps us toward further reflection."

My initial question with this book was how to read it? If read simply as a contribution to the ongoing debate in bioethics, it would seem to have problems. Its method, if it was to be used for solving quandaries in medical technology, was not clear. The author seemed to be claiming

that his approach would be firmly rooted in applying fixed rules (p.48) and, at the same time, it would be about consequences and contexts (see, for example, p.199). If, as the author claims, we are able to judge acts without regard to circumstances (p.115), what was I to make of references to outcomes and the weighing of burdens in palliative care? The use of evidence, especially scientific evidence, seemed to be uneven. When he considered the rules about burial for a suicide, he was willing to accept the witness of neuropsychology and so adjust the rule, but in other places, for example concerning homosexuality, his use of such evidence seemed constrained. He also seemed to be treating topics (sexuality, homosexuality, and masturbation) that would not even be considered problems of biotechnology. How was I ever going to review this book?

I think that my mistake was in the reading. If I am right (I hope that the author tells me), then the key to the proper reading of this text is to be found in the very beginning. There the author observes, quite rightly, that there is much disagreement that pits those who hold forth on "the sanctity of life" against those who require that weight be shifted to "quality of life." Which is to say that there are those who make life their idol as against those who make living theirs. Breck tries-successfully, I think-to overcome this apparent disjunction by reuniting "sacredness" and "sanctity," i.e., life and its living. Yes, life is a sacred gift, but, at the same time and in a related manner, it is a gift for sanctity. I think that this is the key to any adequate reading of Breck's book. It is a bio-ethic, but in the sense of a life-ethic, or better, a living-ethic. "Living" here grasped as the

reunion of the sacred and sanctity. Science, psychology, etc, are rallied when possible, but they clearly do not determine the progress of Breck's exposition. Now the use of "evidence" in suicides and homosexuality is made clearer. Read in this way it makes sense of the author's claims that such an ethics is about rules, consequences, and contexts. His primary "strategy," if you will, is to trace the movement from the "sacred" to "sanctity" in the arena of contemporary medicine, while principles, rules, consequences are second order concerns that find their place and meaning only in the movement toward God, theosis.

In conclusion I can only applaud this work, encourage the author's further reflection by way of still-to-be-written books, and accept his gracious invitation to engage him and his work. ❖

INHERITING PARADISE: MEDITATIONS ON GARDENING by Vigen Guroian (Wm. B. Eerdmans, 1999)

The garden is a personal place of retreat and delight, labor and love for many people. Gardening helps us collect ourselves, much as praying does. For rich and poor - it makes no difference - a garden is a place where body and soul can be in harmony.

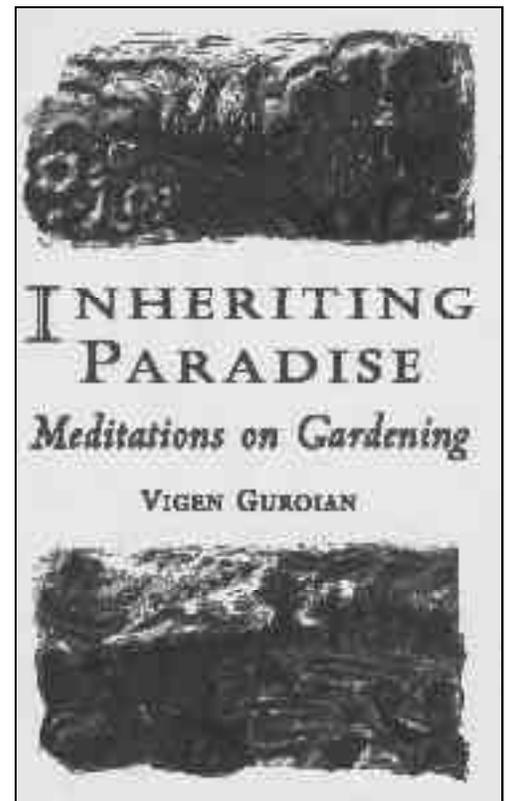
In *Inheriting Paradise*, Vigen Guroian offers an abundant vision of the spiritual life found in the cultivation of God's good creation. Capturing the earthiness and sacramental character of the Christian faith, the uplifting meditations bring together the experience of space and time through the cycle of the seasons in the garden and relate this fundamental human experience to the cycle of the church year and the Christian seasons of grace. Many of the chapters appeared as articles in *The Christian Century* magazine; while the opening chapter was a presentation made at the Orthodox Summit on the Environment, held in Baltimore. The examples of festal hymnography, particularly from the Armenian tradition, are quite similar in tone and beauty to those found in the Byzantine liturgical hymns.

The tilling of fresh earth; the sowing of seeds; the harvesting of rhubarb and roses, dillweed and daffodils - Guroian finds in the garden our most concrete connection with life and God's gracious giving. His personal reflections on this connect, complemented here by delicately woodcut illustrations, offer a compelling entry into Christian spirituality.

His chapter entitled, "Lenten Spring," can be found at: jacwell.org - at the "Supplements" sidebar

This book can be purchased at local bookstores (like Borders, etc.) or can be ordered directly from the publisher, Wm. B. Eerdmans at: (800) 253-7521 or at sales@eerdmans.com.

Vigen Guroian is professor of theology and ethics at Loyola College, Baltimore, Maryland. He is also the author of *Life's Living toward Dying* and *Tending the Heart of Virtue* (Oxford University Press). ❖



“THEY EXPECT THE BISHOP TO FIND THE CEMENT”:

Metropolitan Jonah of Kampala speaks on the Orthodox Church in Uganda.

by Elizabeth Theokritoff

On September 19, Orthodox in north-western New Jersey had the rare chance to hear a first hand account of the life of the Church in Africa. Metropolitan Jonah of Kampala and All Uganda, whose visit to America is sponsored by the Orthodox Christian Mission Center, was invited by Fr Constantine Tsigas to speak at St Andrew's Greek Orthodox Church in Dover. Happily, the organizers made a point of notifying other Orthodox parishes in the area, and Holy Trinity in Randolph (OCA) and SS Peter and Paul in Rockaway (Carpatho-Russian) provided much of the audience.



The Metropolitan was introduced by Fr Alexander Veronis of the Mission Center, who described in moving terms how the Center had grown out of his friendship since his student days in Athens with Metropolitan Jonah's predecessor, Metropolitan Theodore Nankyama. He offered a vision of the Holy Spirit manifestly at work in the African Church, not least in the dedicated and inspiring service of Archbishop Anastasios (now Primate of Albania) during the 1980s.

Metropolitan Jonah touched briefly on the history of the Orthodox Church in Uganda, which began in the 1920s with the spiritual quest of a small group of people; this community was received into canonical Orthodoxy in 1946. Today, Uganda has some 70 parishes served by 25 priests - which means that the priests walk from village to village to hold services. “You go somewhere where there is nothing to see except grass and bananas,” the Metropolitan recounted. “You wonder if there is anybody there. Then you ring the bell and prepare to pray and the people start to gather, hundreds of people...” - emerging from their low mud huts hidden in the plantations. He described how the women come and prepare the food quickly so as to be in time for the Liturgy; then after the Liturgy the drumming and dancing begin, and they stay together all day. The communities try to build churches - or to have at least a clean place for people to kneel. The people make their own bricks, but finding such luxuries as cement is quite beyond

their power - they look to the Bishop for that.

With a quiet voice and striking simplicity, the Metropolitan described the desperate poverty and need of people caught in a trade trap where the fertile lands grows cash crops, and the cash goes into funding the military. “It is terrible to see mothers crying because they have lost babies... As priests, we are expected to give answers. We can't just preach; we must do something...” The Church is doing something. It maintains a hospital and several clinics, build with help from the Mission Center - but many people have no means of reaching them. Another of the Metropolitan's hopes from his visit to the USA is to be able to buy “a strong car” - African roads are notorious - to enable a doctor to visit outlying villages. He also wants to raise funds for a tractor, so that the church lands can be cultivated for food.

Then there is the matter of books - there aren't any. Catechetical and other educational materials are sorely needed. For it is not only religious education that the Church must provide; state education in Uganda is very limited, and if the Churches do not provide schools, then the children are left without education. Metropolitan Jonah also hopes to raise money to reconstruct a rickety school building in a large coastal community - the Mission Center would provide a workforce.



The Metropolitan's presentation made a deep impression on all present. It provided an all too rare window into the life and faith and trials of brothers and sisters united with us in faith, but separated by such gulfs of geography and culture. And for us who enjoy material blessings beyond the wildest dreams of most of humanity, it was a salutary occasion to count our blessings and reflect on our responsibilities.

Donations to help the Church in Uganda may be sent to:
OCMC, P.O. Box 4319, St Augustine, FL 32085-4319.
Contributions should be earmarked “UGANDA”. ❖

MRS. KOULOMZIN HONORED BY CHURCH OF RUSSIA

by Nina Dimas

If you think RBR stands for "Run By Retirees," you are half right. Actually, RBR — Religious Books for Russia — is a successful homespun venture which was started twenty years ago by a retired babushka, the late Catherine Lwoff. Though in failing health, she single-handedly raised money, collected Bibles, prayer-books and religious material and managed to get them behind the Iron Curtain.

After the death of the founding babushka, RBR's mission and mantle fell on the shoulders of another babushka, Mrs. Sophie Koulomzin. Many of you remember that Mrs. Koulomzin established the Orthodox Christian Education Commission, while the priests she taught at St. Vladimir's Seminary prize her work in establishing church schools at the parish level. There must have been a point when Mrs. Koulomzin formally retired, but she never abandoned her dedication to religious education. She actually managed to recruit some babushkas and others to volunteer to carry on the work begun by Catherine Lwoff. With Mrs. Koulomzin's guidance and active involvement, RBR now actually publishes books in Russia and continues to distribute them free of charge.



Since after the fall of communism RBR books no longer have to be furtively smuggled into Russia but can actually be published there, you'd think RBR's work should be a lot easier. Today many millions who were raised on atheism want to understand and practice their ancestral faith. Trouble is — countless non-Orthodox groups and cults view Russia and the other former communist republics as fertile ground missionary ground. Thus RBR has now become part of the Church's effort to teach the faith to those who know little or nothing about Orthodoxy and to raise a new generation of believers.

Patriarch Alexy II recently recognized RBR's and especially Mrs. Koulomzin's effort to contribute to the rebirth of Orthodoxy in Russia by conferring to her the Order of St. Olga. Soon after the All American Council, Metropolitan Theodosius presented the patriarch's medal and certificate recognizing Mrs. Koulomzin's contributions to the Russian Church at a moleben held on August 14 in the Chapel at Otrada, Spring Valley, NY.

The Metropolitan also honored her for her life-long work on behalf of the Church in America. Mrs. Koulomzin's family, many friends as well as the RBR's board of directors were privileged to be part of this celebration. It was particularly moving that the two former IOCC workers who had been held hostage in Chechnya and who attended the AAC in Pittsburgh were also present. One of them, Dimitri Petrov now works for RBR in Russia. ❖

THE BENEFIT CONCERT FOR RUSSIAN ORPHANS

A Concert by The Dessoff Choirs of Sergei Rachmaninoff's - *The Liturgy of St. John Chrystostom* was held in New York City to benefit the needs of orphan children in Russia. Taking place at the magnificent Church of St. Ignatius Loyola on November 3, the Concert turned out to be a "wonderful success - a profit of over \$10,000.00 was realized," according to Fr. Jaroslav Sudick, the Benefit's organizer and pastor of Holy Trinity Church, Yonkers, NY. In fact, with the additional funds from the sale of small Russian dolls and other donations, Fr. Jaroslav acknowledged that a total of over \$25,000.00 has now been received.

At the invitation of Patriarch Aleksy II, he will travel in February to the cities of Moscow, Pskov, Vladimir, Yaroslav, and perhaps even Novosibirsk - personally visiting orphanages.

Fr. Jaroslav expresses his appreciation to everyone who has generously contributed and worked in support of this endeavor. Quoting St. John Chrsostom, at the end of the concert Fr. John Sudick said, "If you do a good deed for one of the most of the brethren you have performed an exercise in futility; If you do it for one of the least of the bretheren then you have done a wonderful thing." ❖



Matushka Valerie Sudick presents Professor Kent Tritle, Director of the Dessoff Choirs, with roses.

HOLY TRINITY CHURCH IN EAST MEADOW CELEBRATES ITS 75TH ANNIVERSARY

by Fr. Alexander Garklavs

On November 7, 1999, Holy Trinity Orthodox Church officially celebrated its 75th Anniversary. His Beatitude Metropolitan Theodosius joined His Eminence Archbishop Peter as concelebrants at the joyous feast. The glorious Hierarchical Divine Liturgy was followed by a pleasant and entertaining Banquet at the New Hyde Park Inn. Former pastors Fr. Daniel Hubiak, Fr. Sergei Glagolev, and Fr. Michael Koblosh were able to take part in the anniversary festivities, together with the Chancellor of the OCA, Fr. Robert Kondratich and other visiting local clergy. The Divine Liturgy was especially memorable because of the well-prepared, excellent singing of the parish choir, directed by David Lucs; the services of Protodeacon John Hopko, who assisted the parish's Protodeacon Nicholas Polansky, added to the splendor of the ritual. The presence of several former parishioners and guests also contributed to the feelings of warmth and good will that everyone felt on this occasion.

Holy Trinity Church was founded in 1924 by a group of Galician, Ukrainian, and Russian immigrants. It is the oldest Orthodox community on Long Island, outside of New York City. Originally dedicated to the Holy Annunciation of the Theotokos, the parish became Holy Trinity Church in 1937. After World War II thousands of New York City residents moved to the suburbs of Long Island, at which time Holy Trinity Parish more than doubled in size. An attractive new building was erected in 1963. Interior decoration was accomplished in keeping with the ideals of genuine Orthodox iconography and art. Since the 1950's the parish's Church School program, choir, Sisterhood as well as other organizations, have thrived and contributed to the well being of the entire community.

During the course of the past year, the parish organized a number of events in honor of the anniversary. There were spiritual and educational programs and entertaining social evenings. The celebration on November 7 proved to be a wonderful and fitting conclusion to what was a most special year in the life of the parish. ❖



Archbishop Peter, Fr. Alexander Garklavs, Pastor, Metropolitan Theodosius, and Vincent Siniscalchi, Starosta).



Fr. Daniel and Matushka Dunia Hubiak with Fr. Sergius and Matushka Faith Kuharsky.

FROM THE ALL AMERICAN COUNCIL...



Iconographers Dimitri Shkolnik and Xenia Pokrovsky whose work adorns several of our Diocesan churches.

PRIEST JAROSLAV ROMAN (1950 - 1999)

by Fr. James Parsells

Father Jaroslav Roman, age 49, was found in his home in Bradenton, Florida on December 7th. It appears that he had reposed in the Lord sometime on the afternoon of December 6th, the Feast of St. Nicholas the Wonderworker. The cause of his death seems to have been heart failure.

Born in Perth Amboy, New Jersey on July 5, 1950, Father Jaroslav lived in Whitehouse Station, New Jersey for 20 years before entering St. Vladimir's Seminary, where he studied between 1972 to 1975. His undergraduate studies were at Seton Hall University in South Orange, New Jersey, where he received a bachelor of arts degree in classical languages, graduating in 1972. Upon obtaining a master of divinity degree from St. Vladimir's Seminary he was ordained to the holy diaconate at the Seminary on May 22, 1976 by Archbishop Sylvester. On May 30th of the same year he was ordained to the priesthood by Archbishop Sylvester at his home parish of SS. Peter and Paul in Manville.

Father Jaroslav went to Canada and became the founding priest of St. Herman of Alaska Church in Edmonton, Alberta. He served that parish from 1976 to 1980. In the years of 1980 to 1982, he returned home to be of service to his ailing father. During this time, he served as the chaplain at the Orthodox Adult Home of SS. Cosmas and Damian on Staten Island, New York. In 1982 he was appointed rector of Holy Trinity in Niagara Falls, New York, serving there to 1994.

Suffering from severe diabetes, Father Jaroslav moved to Bradenton, Florida and retired from active priestly functions. He lived piously and peacefully in his small apartment for the last years of his life, keeping in touch with his friends.

He is survived by his brother, Andrew Roman III, of Nokomis, Florida.

In accordance with the wishes of Father Jaroslav, his body was brought to Manville. On December 12th, Fathers Andrew Hutnyan, James Parsells, David Brum, and David Garretson anointed his body and vested their fellow-priest in vestments for the last time.

On December 13th, the Funeral Service was held at SS. Peter and Paul Church in Manville. Fathers Thomas Hopko, Paul Shafran, Paul Lazor, Joseph Lickwar, David Vernak, Michael Westerberg, Sergius Kuharsky, John Shimchick and Deacon Paul Sokol served. Fathers James Parsells and James Worth were also present, as were relatives and friends of Father Jaroslav.

On December 14th, the Divine Liturgy was served with Fathers John Nehrebecki, David Vernak, James Worth, James Parsells, Michael Mihalick, Joseph Frawley, David Straut being present and Protodeacon Eric Wheeler.

Father Jaroslav was buried in the parish cemetery and his tomb sealed to the Second Coming of our Lord. Memory Eternal!❖

THE LADDER OF THE BEATITUDES:

A RETREAT WITH JIM FOREST

The day, Saturday November 6, began with Mr. Forest himself reading the Third Hour (at 9 AM).

Since the Beatitudes are words for ordinary people - for everyone and anyone - Jim led the listeners on an ascent through levels of meaning that grasped the whole scope of Church history. He drew on stories from the lives of Saints, the Scriptures, and everyday life. His dynamics, humility, and patience added joyful tears to the participants, and speaker alike, many times.

The Sixth Hour was read and the faithful were refreshed with a luncheon and lively conversation of all aspects of the previous recitation.

The Retreat continued throughout the afternoon with a feeling of being in communion with God. Mr. Forest showed that the Beatitudes are truly rungs of Divine Ascent, each one leading to the next.

"Blessed is the person whose desire for God has become like the lover's passion for the Beloved..." (St. John Climacus). Through the truth of the New Testament we were led from the Incarnation, and Crucifixion, to the Resurrection.

While about fifty parishioners were present with approximately ten guests, there were about ninety people present for the evening's Vigil service which was celebrated by Fr. John Nehrebecki. The choir was directed by Matushka Eugenia Nehrebecki.

We were delighted to have Jim speak at the Vigil, Divine Liturgy, and Agape - following the Divine Liturgy. The Agape was prepared by the women of the Saints Martha and Mary Altar Society.

Chapters from his book Ladder of the Beatitudes are available at jacwell.org - "Supplements" sidebar.❖



HOLY APOSTLES CHURCH SADDLE BROOK, N.J. CELEBRATES THIRTY YEARS

By Archpriest Thomas Edwards

On Sunday October 17, 1999 His Eminence Archbishop Peter celebrated the Hierarchical Divine Liturgy at Holy Apostles Church, Saddle Brook, N.J., observing the parish's thirtieth anniversary. He was assisted by the pastor, Archpriest Thomas Edwards, Fr. Deacon Michael Sochka, and parish subdeacons: Benjamin Kalemba, Peter Eagler, Monroe Causley and Peter Salieno who were joined by Subdeacon Mark Oliver of SS. Peter and Paul Church, Manville, N.J. Altar servers Nicholas and Alexander Wasenda assisted. Reader Patricia Lagerstrom chanted the Epistle and the choir was under the direction of Leonard Davis. Following the Divine Liturgy gramotas were presented by Archbishop Peter to Subdeacon Peter Eagler and choir singer Mary Zizik for their years of faithfulness and dedicated work for the Holy Orthodox Church.

Before becoming a member of Holy Apostles, Mary Zizik had been raised and was active in St. Nicholas Carpatho Russian Orthodox Church, New York City. Moving to New Jersey Mary, her husband Frank and their children were active members for many years of St. John the Baptist Church, Spring Valley, New York before joining Holy Apostles where they have been involved in nearly every aspect of parish life. Mary has been a faithful choir singer and assistant director. She has been a church school teacher, member of the Myrrhbearing Women, sewer of church vestments and altar coverings. She has worked on nearly every parish fund raiser and only misses a church service if she is ill or not at home. Mary Zizik feels a personal responsibility to visit the sick and practice the other Christian virtues. On their own, Mary and Frank Zizik began a food drive for the hungry and homeless. By their example the entire parish became involved so that today, many years later, our parish food drive takes place each week. Mary and Frank Zizik are fine examples of a good Orthodox Christian family.

Subdeacon Peter Eagler has been a faithful member of Holy Apostles Church for twenty-five years. During that time he has served the parish in many capacities. He has held various positions on the parish council and is presently the senior warden. He has represented the parish at All-American Councils and Diocesan Assemblies. He has served as choir member, reader and sub-deacon, not only in our parish but for Metropolitan Theodosius and other bishops. Subdeacon Peter has been active in various fund

raisers and was the organizer of the parish's twice yearly bake sale. Thanks to his inspiration and leadership many others have worked together to make these bake sales so very successful. In honoring subdeacon Peter we also honor all those who work with him. Subdeacon Peter also with a small group is responsible for so beautifully decorating our church for all the holy days. He is presently leading the project to finish decorating the interior walls of the church building.

Probably Subdeacon Peter's greatest contribution to church life has been his steadfast dedication to the poor and those "in any kind of need or distress" as we say in the language of the Church. He has proven by his many acts of mercy and charity on both a local and national level that he takes personally the call of our Savior to feed the hungry, visit the sick, etc. Subdeacon Peter has come to the aid of widowed matushki and has provided resources for the burial of those who have died with little means. He was a close worker with Bishop Basil Rodzianko in organizing fund raisers for the work of the Holy Archangels Broadcasting Center and he served as the bishop's personal assistant, working on a variety of projects to assure the continuation of his work. Subdeacon Peter has been of help to individuals with immigration "problems" and a host of other important life sustaining issues. In general Subdeacon Peter Eagler was awarded this gramota for a lifetime of selfless dedication to the Church and to all in need.

The parish also honored its two most senior members, Mr. John Yapchanka and Mrs. Helen Chopo. Both are original founders and have been faithful in their participation in the life of the church and are an inspiration to all of us.

Parishioners Yuri and Helen Metelow were also recognized for having opened their home for several weeks to a critically ill young boy and his mother from Ukraine near the Black Sea. Mykula and his mother

Tanya were brought to the U.S. for life-saving heart surgery by Rotary International's "Gift of Life Program" which depends on volunteers, such as the Metelows to provide a home, food, and transportation. Fifteen year old Mykula was presented to Archbishop Peter at the end of the Liturgy for a special blessing. When Helen Metelow is asked "How could you take these strangers into your home?", she replies, "they are not considered as strangers, but as family."



His Eminence Archbishop Peter seated behind Mary Zizik and Subdeacon Peter Eagler who were awarded gramotas for many years of dedicated service to the Orthodox Church.

Following the Divine Liturgy a banquet preceded by a cocktail hour was held at the Marriott. Alexandra Kasura was thanked for her chairmanship of the banquet committee. Toastmaster Leonard Davis spoke of the parish history while senior warden Subdeacon Peter Eagler expressed thanks to our founders and benefactors who down through the years made it possible for us to attain this milestone. His Eminence Archbishop Peter expressed his appreciation to the faithfulness of the parishioners and his joy to be at Holy Apostles. Seated next to Archbishop Peter were Fr. Joseph and Matushka Irene Frawley, Fr. Joseph, the Orthodox chaplain at West Point, is attached to Holy Apostles where he has been a great help to Fr. Thomas especially during his recent illness.

Fr. Thomas Edwards, parish rector, thanked Archbishop Peter and all those serving for their participation and noted that rather than dwell on the past we can best honor the memory of our founders and benefactors, "when we strive to live the authentic Orthodox Christian life individually and as a community. We do this by our participation in divine services...our works of mercy and charity and caring for one another...by seeing the icon of Christ in each other and in ourselves..."

Glory to God for all things!❖

RECIPIENTS OF THE FATHER JOHN TURKEVICH MEMORIAL SCHOLARSHIPS AT PRINCETON UNIVERSITY

The start of the 1999-2000 academic year at Princeton University was marked by the initial presentation of the Father John Turkevich Memorial Scholarships to three members of Princeton's Orthodox Fellowship: Constance Pagedas, Theodor Dumitrescu, and Phillip Allen. Father Daniel Skvir, Orthodox Chaplain at Princeton, announced the first recipients of the scholarships after the Divine Liturgy in the Chapel of the Transfiguration.

The awards are named in honor of the Very Rev. Professor John Turkevich, Orthodox Chaplain at Princeton from 1965 to 1989. Father John was also a world-renowned scientist and expert on Soviet affairs who taught at Princeton for half a century, holding the Eugene Higgins Professorship of Chemistry at the University. Son of the late Metropolitan Leonty, Father John and his wife, Ludmilla, are remembered as gracious hosts to scores of Orthodox students and international Orthodox dignitaries. The Memorial Scholarship has been established as an endowment by alumni, family, friends, and members of the Chapel of the Transfiguration at Princeton to continue the Turkevich legacy of service to Orthodoxy on the campus. The endowment fund was inaugurated by a generous matching grant from a Princeton OCF alumnus, John Pouschine, Class of 1979.

The awards are intended to help students defray the ever-rising costs of textbooks.

Connie Pagedas, Class of 2000, has served as student leader of the Fellowship for the last two years. Majoring in mechanical engineering and vice-president of the Society of Women Engineers at Princeton,

the Transfiguration Chapel long before his matriculation at Princeton. A fine musicologist, blessed with a wonderful voice, Ted sang for many years in the Orthodox Chapel choir, and directed a madrigal group at the University. Presently continuing his education at Jesus College, Oxford University, Ted is studying theory and analysis of late medieval music, and singing in the choir of the Orthodox Chapel at Oxford in the community led by Bishop Kallistos (Ware).

Phillip Allen, son of Father Joseph Allen and the late Joan Allen, and a member of the Antiochian Archdiocese, initially earned his AB from Princeton in 1992, majoring in History and specializing in the area of Near Eastern Studies. After attending Georgetown University in Washington, DC and earning his Masters degree there, Phillip returned to Princeton's Near Eastern



Theodor Dumitrescu and Phillip Allen with Father Daniel Skvir.

she is also a member of the University Glee Club and sings alto in the Orthodox Chapel Choir. The daughter of Dr. and Mrs. Thomas Pagedas of Brookfield, Wisconsin, Connie is a member of the Greek Orthodox Archdiocese, her home parish being Annunciation Church in Milwaukee.

Theodor Dumitrescu graduated Princeton with the Class of 1999 with a degree in Computer Science. Son of Mr. and Mrs. Julian Dumitrescu of Princeton Junction, NJ, Ted was an active member of

Studies Department to work on his doctorate, spending considerable time in Syria, Lebanon, and Turkey researching his dissertation on the Church of Antioch in the 19th century and the development of Arab identity. Student leader of the OCF during his undergraduate years at Princeton, he frequently attended the services at the Orthodox Chapel at Princeton singing the traditional Byzantine/Arabic chants. Phillip is married to Raghda Dagher Allen, formerly of Damascus, Syria.❖

HOLY SPIRIT MISSION ANNUAL SUMMER CAMP

by Father Samuel Kedala

It was 9:00 in the morning on July 19, 1999, children and parents of campers began to stream into the open doors of Holy Spirit Mission in Sussex County, New Jersey. Holy Spirit Mission is located in a most beautiful area of northwest New Jersey. Rolling Hills, pastures and farmland greeted our participants. Our Annual Summer camp was starting for this year. The camp was open to children from the ages of 4-12. The teens of Holy Spirit



Mission served as counselors. Teachers, counselors and campers amounted to 25 to 30 on any given day. With the blessing of our Archbishop Peter all of the NJ Deanery clergy were sent letters of invitation for their parishes to participate.

Our mission was blessed to have Faye Paskas and Greg Warholak again this year. They organized and prepared the theme and events for this year's campout.

This year's theme was the "*Ten Commandments*". Each day competent instructors discussed two of the Commandments. The discussions were presented in a way that younger and older children could comprehend them in a useful manner. Interspersed between instruction was time for fellowship and entertainment all having to do with theme of the year.

On Wednesday morning, a short field trip was taken to St. Panteleimon's Chapel. The chapel was a twenty-minute ride from

the mission. The chapel was built on the side of a mountain off Kittatiny Lake, NJ. A procession was made to the singing of "O Lord Save Thy people" as everyone climbed the steep wooden stairs to the chapel. When everyone arrived at the chapel the participants offered candles and prayed. The children learned of the life and miracles of St. Panteleimon. A picnic lunch was enjoyed outside the chapel on the grounds. While at the chapel, another lesson was given on the Ten Commandments. A Service of Thanksgiving was celebrated before departure and a procession down the mountain to the waiting transportation took place. This was a memorable experience etched into the minds of the campers and participants.

Friday morning was the end of the instructional portion of the camp. Our campers left at approximately 12 noon and prepared for the events of the coming evening and the final day. Participants in the camp and others returned at 7:00 PM. Vespers were served in the church. Everyone was invited to participate in the campout both young and old. They all went outside to choose a piece of ground to raise their tents on the vast grounds of the mission. As darkness drew near, a campfire was built and chairs were placed in a circular manner around the fire. Everyone roasted marshmallows and snacked. Campfire songs were sung to the accompaniment of Greg Warholak and his guitar. Typical camping stories and games were enjoyed by all. The bright evening moon kept our campers up into the late night. Every one eventually settled into their tents for a night's rest.

Very early the next morning the bright sunshine had awakened most of the campers. Our campers washed up and prepared for the celebration of the Divine Liturgy. After Divine Liturgy everyone went to the hall downstairs to partake of a "Country Breakfast" prepared by the members of our community. After cleaning up the campsites and church everyone departed to their homes looking forward to next year's camp with anxiety.

Holy Spirit Mission, with the blessing of Archbishop Peter, will again invite all parishes of the NJ Deanery to participate in next year's camp. The camp-out on the last evening will be open to all that would like to join us (mom's dad's, friends, all are welcome). It is not necessary to have been a participant in the week-day camp activities. Thanking God for all His Gifts - Holy Spirit Mission, Wantage, NJ ❖

"O strange Orthodox Church, so poor and so weak...at the same time so traditional and yet so free, so archaic and yet so alive, so ritualistic and yet so personally mystical, Church where the pearl of great price is preciously preserved, sometimes beneath a layer of dust...Church that has so often proved incapable of acting, yet which knows, as does no other, how to sing the joy of Easter." -Fr. Lev Gillet ("A Monk of the Eastern Church")

NATIVITY TEEN RETREAT- DECEMBER 4TH, 1999

The date is December 4th, 2009...

How old will you be? Where will you be living? What kind of a car will you be driving? Will you be married? Have kids? In good health? What will your husband or wife look like? How honest can you be? Do you know what Theosis means?

Teens from Holy Resurrection Church in Wayne, led by Matushka Barbara Kucynda, and teens from Holy Church Cross in Medford, led by Father John Shimchick, participated in a day-long Nativity Retreat, exploring moral, religious, and ethical choices facing young people today, and the possible outcome of today's choices ten years down the road. Theosis, the Church's teaching that we are to grow as "partakers of Christ's Divine Nature," and strive to live a Christ-like life, was offered as a guide for making healthy choices and as an alternative principle to the many morally and ethically directionless notions that pass for "loving God and neighbor" in today's world.



The morning portion of the December 4, 1999 Retreat was led by Father Stephen N. Siniari, Pastor of St. Peter & Paul Church in Philadelphia, and Pastoral Counselor for Covenant House, serving homeless and runaway teens in the streets of Philadelphia. After a pizza lunch break, the group spent an afternoon at Johnson's Farm in Medford, enjoying the unseasonably warm weather on an old fashioned hayride, and making holiday craft-decorations. ❖

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INTEGRITY WITHOUT ISOLATION: THE ORTHODOX INSTITUTE AT CAMBRIDGE, ENGLAND

Dr Elizabeth Theokritoff taught a course on "Worship as Theology" in January at the new Institute for Orthodox Christian Studies in Cambridge, England. Dr Theokritoff, who is well-known as a translator of works by leading Greek theologians, led students through a close reading of liturgical texts for a deeper appreciation of the theology that emerges from the words, poetry and scriptural allusions. This was the area of her doctoral work in Oxford under Bishop Kallistos Ware. She is also known for her interest in ecology and theology of creation.. She and her husband George attend Holy Trinity Church in Randolph, New Jersey.

Some fifty students from a wide range of backgrounds participate in the monthly weekend courses taught at the Institute by visiting lecturers. Father John Breck, former professor of New Testament at St Vladimir's and

currently teaching at St. Sergius Theological Institute in Paris, taught the first module on "The Orthodox Approach to Scripture."

Last month, the students were privileged to study "The Holy Trinity" with Bishop Kallistos Ware who will return again in March to teach a weekend module on the Philokalia.

The Institute is the first successful inter-Orthodox project supported by all of the Orthodox dioceses in Britain. Father John Jillions, formerly a priest of the New Jersey Deanery (Holy Trinity Church in Rahway), was instrumental in founding the Institute and has been appointed Principal.

Further information is available on the Institute's website (www.iocs.cam.ac.uk) or by contacting Father John at the Institute for Orthodox Christian Studies, Wesley House, Jesus Lane, Cambridge, UK, CB5 8BJ. ❖



Fr. John Breck, Bishop Kallistos Ware, and Fr. John Jillions discussing the Orthodox Institute at a session during the All American Council

ST. VLADIMIR'S CHURCH CELEBRATES THE RESTORATION OF ITS ICONOGRAPHY

For the parishioners of St. Vladimir's Church in Trenton, October 12, 1999, was a festive and historic day, which celebrated the successful completion of the iconographic restoration and



Matushka Mary Shafran, Nadezhda and Sergei Gavrish (restoration artists), and Fr. Paul Shafran

beautification of the entire church interior. In 1952, the renowned iconographer, Pimen Sofronoff, laboring two years, completed his project of writing icons and frescoes in the old Russian tradition. But years of smoke and incense had darkened the images and distorted their beautiful colors. The required year of restoration work was accomplished by Russian-trained artists Sergei and Nadezhda Gavrish, who also specially wrote and included icons of the American Saints and the new Saints of Russia.

News of the project attracted interest even outside of the community. In fact, the *Trenton Times* newspaper, on two occasions, commissioned a staff writer and art specialist Cathie Viksje, along with a photographer, to write feature articles on this work. The first article, which appeared on the paper's front page, referred to St. Vladimir's as "the jewel of Trenton." Writing in the second article, Cathie Viksje said:

Step inside St. Vladimir's church and you are overwhelmed by the breathtaking beauty of the church's interior. Everything simmers in a celestial splendor, set aglow by nearly a thousand crystal chandelier lights, the icons of Christ, the Virgin Mary and the saints who look down on the visitor from golden walls and the dome above. St. Vladimir's spiritual splendor is a classic example of Byzantine iconography at its fullest expression.

Prior to the afternoon liturgical celebration, Fr. Paul Shafran, the church's pastor, in a session open to the general public, explained the theology of Orthodox iconography, the history of

St. Vladimir's church, the story of Pimen Sofronoff, and of Sergei and Nadezhda Gavrish. Each icon and fresco was discussed. Many of the visitors came equipped with cameras and remained afterwards to photograph various parts of the church interior, expressing their gratitude for the invitation to see and learn about iconography.

After this presentation, priests from the New Jersey Deanery joined in prayers for the blessing of the renewed iconography, followed by a Service of Thanksgiving. The Very Rev. James Parsells, pastor of SS. Peter and Paul Church, of Manville delivered a homily on the spiritual meaning of icons in Orthodox worship and piety. Other clergy included: Fr. John Nehrebecki, Dean, Fr. Sergius Kuharsky, Fr. Daniel Skvir, Fr. John Shimchick, Fr. Theodore Heckman, Fr. David Vernak, and Fr. Deacon Michael Sochka.

At the conclusion of the services, an elaborate "agape" buffet was served at the parish's, Daria Hall. The restoration and beautification of the church was reminiscent of the spiritual joy of Pascha, and the worshippers left the parish that day truly grateful to be present at a wonderful event.

The community of St. Vladimir's gives thanks to God for the many gifts that He has bestowed. ❖

ORDINATION

On November 13 at Holy Resurrection Church, Wayne, New Jersey, Archbishop Peter ordained William Mills to the priesthood and Sergius Halvorsen to the diaconate. Fr. Mills and his family are featured to the right of Archpriest Paul Kucynda and Deacon Sergius and his family to the left. ❖



OUT OF AFRICA

Andrea Kuzma did well at Drew University, where she had majored in bio pre-med and education. Soon after graduating in the spring of 1998, she began a two-year commitment as a Peace Corps volunteer in the African country of Cameroon. Her academic studies have no doubt been useful, but her family, friends, and fellow parishioners at Holy Cross Church in Medford, NJ would probably say that it seemed she had been preparing for something special long before she began college. Andrea had always been a good student and exceptional athlete, but she was also active in scouting, taking advantage of the opportunities for travel and adventure, working as well as a life guard at scout camps. But beyond these things she has an engaging and enthusiastic personality, which exudes a strong sense of determination and confidence.

After completing her orientation in the summer of 1998, she has since served as a teacher in the town of Bangem, located in the southwest province, living in a duplex which she shares with a native family. She instructs her high school classes of 80 students in the areas of science, biology, and general health. She must therefore also address issues related to birth control and the spread of the AIDS virus, which exists at epidemic levels throughout Africa. Part of the difficulty, according to

Andrea, is that there is not only ignorance, but misinformation. Some people are led to believe that AIDS is not spread through sexual activity, but has a genetic basis. She also works at a teachers training college and volunteers at the local clinic, travelling with doctors into the rain forest in efforts to vaccinate children against polio.

When asked about the best part, she replies that it has been "the experience as a whole." It was initially difficult getting used to a new way of life, but now she appreciates seeing how the culture works. While understanding that there are potential dangers in larger cities and in travelling, she feels in her own village that "everyone looks out for everyone else" and she is particularly watched over.

Her commitment will end this June, although she will stay through the summer training new volunteers. She plans to return to her home in Collingswood, New Jersey and her parents, John and Ellie Kuzma, by the fall.

She can be reached at: andreakuzma@hotmail.com ❖



Andrea with her parents, John and Ellie Kuzma, and her neighbors, Mr. & Mrs. Nkafu.



Former residence used now as a community cook-house.

THE 2ND ANNUAL ORTHODOX YOUTH DAY..

...was held at Six Flags Great Adventure on September 26. The ninety youths who participated came from six New Jersey Deanery parishes, one OCA parish from Pennsylvania, two Patriarchal parishes, and one Greek parish. Allison and Michael Steffaro from SS Peter and Paul Church, South River were the organizers. ❖





ANNUNCIATION

by Denise Levertov

*'Hail, space for the uncontained God'
From the Agathistos Hymn, Greece, VIc*

We know the scene: the room, variously furnished,
almost always a lectern, a book; always
the tall lily.

Arrived on solemn grandeur of great wings,
the angelic ambassador, standing or hovering,
whom she acknowledges, a guest.

But we are told of meek obedience. No one mentions
courage.

The engendering Spirit
did not enter her without consent.
God waited.

She was free
to accept or to refuse, choice
integral to humanness.

Aren't there annunciations
of one sort or another
in most lives?

Some unwillingly
undertake great destinies,
enact them in sullen pride,
uncomprehending.

More often
those moments
when roads of light and storm
open from darkness in a man or woman,
are turned away from
in dread, in a wave of weakness, in despair
and with relief.

Ordinary lives continue.
God does not smite them.
But the gates close, the pathway vanishes.

She had been a child who played, ate, slept
like any other child - but unlike others,
wept only for pity, laughed
in joy not triumph.
Compassion and intelligence
fused in her, indivisible.

Called to a destiny more momentous
than any in all of Time,
she did not quail,

only asked
a simple, 'How can this be?'
and gravely, courteously,
took to heart the angel's reply,
perceiving instantly
the astounding ministry she was offered:

to bear in her womb
Infinite weight and lightness; to carry
in hidden, finite inwardness,
nine months of Eternity; to contain
in slender vase of being,
the sum of power -
in narrow flesh,
the sum of light.

Then bring to birth,
push out into air, a Man-child
needing, like any other,
milk and love -

but who was God.

From *A Door in the Hive*, copyright©1989 by Denise Levertov and
also available in *The Stream & the Sapphire: Selected Poems on Religious
Themes* (New York: New Directions Books, 1997) pp. 59-61.
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REDISCOVERING THE ICON: NEW WAYS OF LOOKING AT AN ANCIENT ARTFORM

by Kim Piotrowski

When you look at an icon, what do you see? Perhaps it is solely the depiction of Christ, the Virgin, or a particular saint that it was meant to represent. But icons are much more than just the likeness at hand or the mere suggestion of the presence of a human or divine element. Ask yourself, do you really look at any icon as a sophisticated work of art, or do you see a painting which only represents an image as a typical photograph would?

In September, I attended the first in a four-part series of lectures given by Lazarus Reid from the Sophia School of Art. The session was held at the Cathedral of Holy Virgin Protection in Manhattan, which sponsors the School. Each lecture was about some aspect of art and its connection to spirituality. This particular lecture, entitled "*Matisse and the Russian Icon*" linked the ancient Byzantine world (via the Russian school) with contemporary art, illustrated by numerous examples of Matisse's work. Other lectures in the series included: "*The Inner Life of Form in Art*"; "*Art and Wisdom*"; and, "*Art at the Close of the Seventh Day*".

The purpose of the Sophia School is to investigate the spiritual dimension of form in art, with particular reference to the mean-

ing of beauty, of nature, of existence, of light, space and time, of the body, of matter, of artistic creativity, etc., in the ancient Christian spiritual tradition. As such, it is not meant to be a school of icon painting, though it may provide a preparatory foundation for aspiring icon painters by training them in drawing and painting.

In his first lecture, Mr. Reid demonstrated how artistic nuances in the icons to which we are so accustomed to looking are present in many examples of modern art. In fact, we may not realize that they are there, or may overlook them altogether. He started with a brief history of the icon. Art done in this style was often viewed as a pejorative smudge on the historic timeline of the art-world for quite some time. Once dismissed by "the art czars" or critics of the eighteenth and nineteenth centuries as primitive, naive, and without worth, the icon continues to express very contemporary ideals in art. Byzantine art was often criticized for its austerity, stiffness, distortion, and most of all, its lack of naturalism and realism. It was not accepted as a refined, high art because it did not have the exalted and admired qualities such as three-dimensional depth and shading as did the art of the Renaissance.

Having roots in the Classical period, the influence of the art of Byzantium was felt in a wide demographic area, braiding its stylistic threads through time into many areas of art among them, Celtic art (800 A.D.) and Romanesque art (1050-1200 A.D.). Art from these periods are collectively referred to under the general term "medieval" or from the "dark ages". These areas have retained numerous essential qualities derived from the Byzantine era. And, whether they realize it or not, the artists of today have been influenced heavily by Byzantine art. The lingering presence of Byzantine art is felt even in the modern art that we see and appreciate in our midst today.

For more information on classes offered at The Sophia School of Art, contact Mr. Reid at: reidartists@earthlink.net

The full text of his lecture on "*Matisse and the Russian Icon*" and another entitled, "*Beauty Will Save The World: Modern Art and Iconography*," as well as Kim Piotrowski's complete article, "*Rediscovering the Icon: New Ways of Looking at an Ancient Artform*" are available online at: jacwell.org ("*Supplements*" sidebar button).❖

LITURGICAL MUSIC WORKSHOPS OFFERED THROUGHOUT THE DIOCESE

Professor David Drillock led two workshops this Fall in the New York State and New Jersey Deaneries. On October 23, he presented at Dormition of the Holy Virgin Church, Binghamton, NY a session entitled, "*Sing Praises to the Lord*." Choir members and directors from the Triple Cities area and as far away as Syracuse attended.

On November 6, he offered, "*The Fundamentals of Orthodox Liturgical Music*," at SS Peter and Paul Church, Manville, NJ. In both sessions he expanded upon his usual practice of developing a theory of church singing which incorporates a knowledge and understanding of both liturgical and musical concerns. His workshops are characterized by his ability to present both information and musicianship in ways that educate and entertain.

Some of his detailed notes from these presentations are available online at: jacwell.org ("*Supplements*" sidebar button).❖



L to R: Professor David Drillock, Fr. Stephen Belonick and Binghamton Choir Master Michael Soroka

NEVER DO GOOD FOR NOTHING: FROM A RECEIVER TO A GIVER

by Fr. Stephen Sniari

We were always happy to see them in the beginning. Each time they came we felt sure their situation was improving. They said all the right things. They dressed in the manner we expected. They knew the “catch-phrases.” They exhibited the appropriate amount of humility. We knew we could help them. We were good and faithful servants.

We didn't have a clue. We gave money, food, household items. Hey! We trusted. We were doing good. They smiled. We smiled. They were grateful. We were gracious. We were doing God's work. They even quoted Scripture. We liked it. It made us feel better, especially when we saw them helping at their church; in the choir, the school.

Somehow we missed the warning signs. He was out of work, but wouldn't go for job counseling. She declined odd-day-jobs, saying, “I'm a stay-at-home mom, I can't leave my kids.” Nevermind the kids were in school all day. The family needed social services, but referrals went unheeded. Rent and utility bills were a monthly cash crisis. We didn't understand why they would let medical and dental emergencies go untreated when a simple application procedure would have provided for a myriad of family needs. They seemed vigorously resistant when offered legitimate long-term solutions. But we ignored all that and made excuses for them, and chastised ourselves for being worldly-minded, judgmental, and suspicious. We somehow found the strength to keep on sowing, to reap our reward, to broaden our philanthropic smile. A friend tried to open our eyes, but we refused to see

the true need. Material things are easy to give. Anyone can do it. We chose to ignore our friend's experience. He was too rough. He'd lost his compassion.

Then one day it happened. Innocently, inadvertently, we were given the blessed opportunity to compare notes with another group of eager do-gooders who were also zealously engaged in “blessing” this same family with the beneficence of heaven.

We were so busy feeling good about the good we were doing, we didn't stop to consider that we might be hurting them, aiding and abetting their indolence, self-deception, self-destruction, and, “trafficking on Christ.”

The old friend said, “Hey, wake up and smell the incense.” And that was a beginning, but just a beginning. We had been willfully self-directed in applying, “Freely have ye received, freely give.” We ignored our old friend, and became poor stewards of the resources God had placed in our trust. We had been “unfaithful” over a little. We prepared “pottage” in exchange for eternal inheritance. We had given our stewardship to the deceiver. We had disconnected the material from the spiritual. We had discarded the inner pearl and so reduced what we gave to the proverbial prodigal husk.

Maybe it would have been easier if they'd turned and trampled us. We could have nurtured our anger, hurt, and resentment, felt sorry for ourselves, and happy in having been betrayed for a worthy cause, knowing they must surely be ashamed for their sins. We could've had some comfort in

having the teeth kicked out of our philanthropic smile. But no, we couldn't even relish feeling good about our gap-toothed grin. Why? The old friend ruined it.

“Get off the cross,” he said, “We need the wood. Let's stop feeling sorry for ourselves. We were not good stewards. We were merely serving our own ego. Now let's get back to work. They need our help. We need to serve, but not merely with silver and gold.”

And then, they could have just gone away, but they didn't. They kept coming around. They kept asking for help. They “explained away” the obvious. They had an answer for everything. They justified their piracy... And we were left to answer; “Now what do we do?” No easy answers.

Our friend said: “The greatest charity is to help a person change from being a receiver to being a giver.” He reminded us, “To serve, or not to serve? That is not the question. The question is not: Do we serve? But Why we serve... And Who we serve... It's not what we want... It's what He wants... We serve others, “...as unto Him...”

Our friend mused, “We serve knowing the outcome is not in our hands.” Oh, yes, and he said one other thing, he said, “There's only One Suffering Servant, and it's not us. Let's get over ourselves. We can participate in His servanthood, knowing in advance, that doing good is going to cost us. You never bang a nail for another without nipping your own thumb, without drawing a little blood. You never do good for nothing.”❖