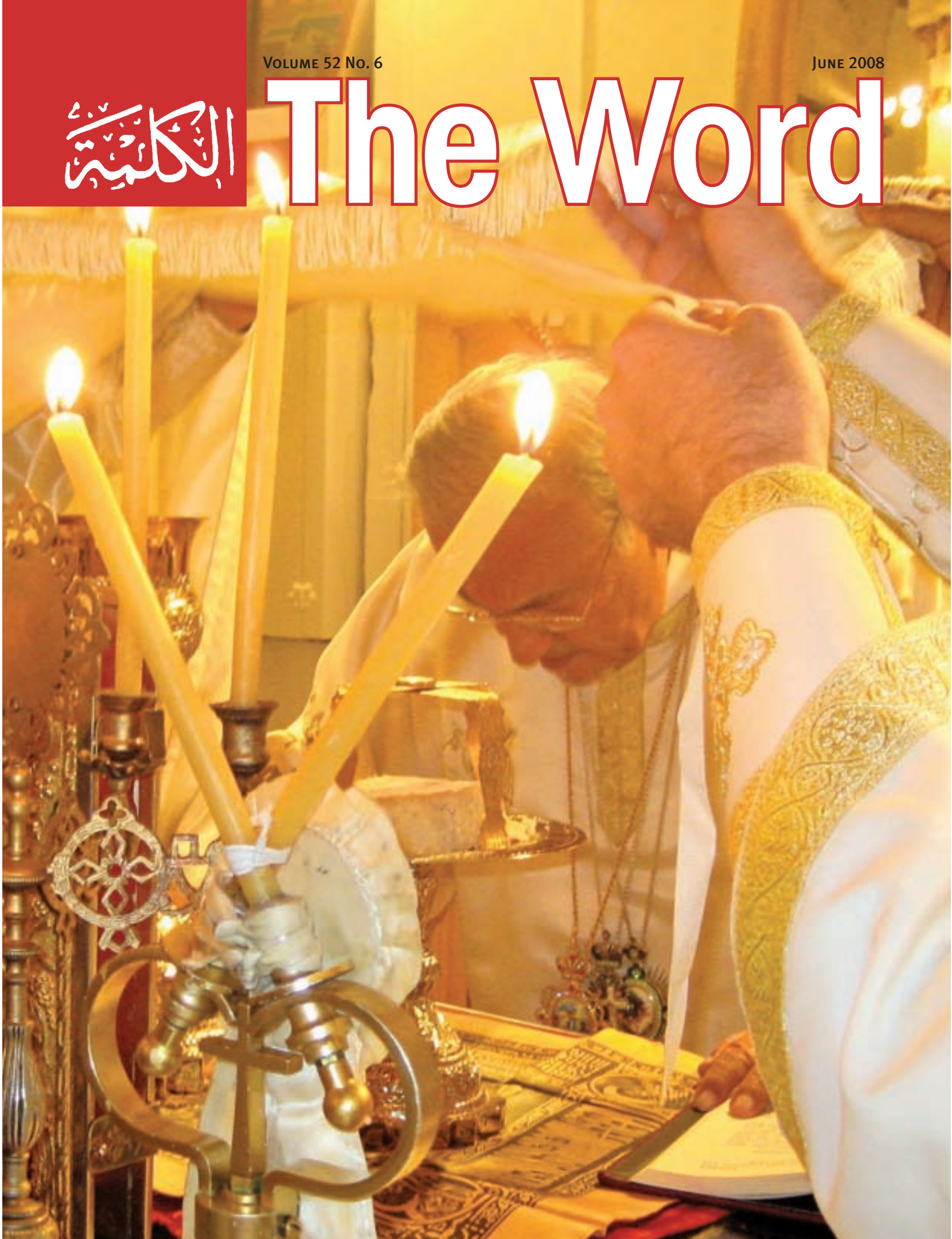


VOLUME 52 No. 6

JUNE 2008

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The Word



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The Most Reverend
Metropolitan PHILIP, D.H.L., D.D.
Primate

The Right Reverend
Bishop ANTOUN

The Right Reverend
Bishop JOSEPH

The Right Reverend
Bishop BASIL

The Right Reverend
Bishop THOMAS

The Right Reverend
Bishop MARK

The Right Reverend
Bishop ALEXANDER

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Metropolitan PHILIP celebrating Pascha at St. Nicholas Cathedral, Brooklyn, NY.

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editor's letter

ORIENTED TO TIME, PLACE AND SELF

When visiting in the hospital or nursing home, how often I've heard care-givers ask their patients to tell them their name, who is the president, where the patient is or what day of the week or month it is. Often unable to answer such questions myself, I cringe a bit every time I hear them. Past worrying about my own sanity or orientation to time, place and self, it occurs to me that to really understand Orthodox Christianity, one needs to know that the Christian has a second orientation. Christians are *in* this world, but not *of* it; we already belong to the body of Christ which is already beyond time and space. We remember in Christ the cross, grave, second coming and final judgment. We stand in Christ with all those who in every generation were well-pleasing to God and with those whom God already knows, yet are not yet born. We have taken on the *name* of Christ as we are called Christians, and work within His body and within His ministry, praising God and incarnating the Word as we care for one another. We are fed not just in the Americas, but in the Kingdom of Heaven. It is in heaven that we live and are not at home. This heaven is at hand, because the Word became flesh and dwelt in this world, reclaiming its space. During one of the Pre-sanctified liturgies, while making the prostrations at the prayer of St. Ephraim, almost three-year-old Anastasia Cross asked me, "What are we doing this for?" "Because God is here," I responded. She was satisfied. It makes sense to her that we should bow down before God who taught us that He is here and has chosen us and called us to share His oneness with the Father and the Spirit. She got it!

To understand Orthodox worship and truths, one must be oriented to Christ's person, time and place. Without this orientation, the communion of the saints, sacramental theology, veneration of the Theotokos, prayers for the dead and even our Church structure and governance make no sense.



But inside the body of Christ, we expect to touch and be touched by God. We understand that we are together with the saints, and we recognize that it is Christ Himself who is the priest at the heavenly altar. This is what it means to be "in Christ" and to "put on Christ." The dead aren't dead, they are alive with us in Christ. The saints aren't far away, they are with us in heaven which is here and to come. The Theotokos is with us and we pray for her and ask her to pray with us.

I hope this illustration will help you witness to those who honestly try to understand the Orthodox. I don't believe they can without this Orthodox orientation. I believe this understanding to be a key to unlock the confusion between our Eastern and Western cultures and approaches.

I fear that my explanation may not help me convince a mental health worker some day when I'm asked those tough questions that I'm not necessarily oriented to their time, place and person, but perhaps my two-year-old buddy Anastasia will grow up to help them understand me and let me stay home with my family.

by Fr. John Abdalah

CHRIST



IS RISEN



CHRIST



IS RISEN



WHY A FAST FOR DORMITION?

It would be a gross understatement to say that much has been written about the Feast of the Dormition of the Theotokos. Yet very little has been written about the fast that precedes it.

Every Orthodox Christian is aware and generally knows the reason behind the fasts for Pascha and Christmas. But while they may know of the Dormition Fast, few follow it, and more than a few question why it is there, neither knowing its purpose.

First, given the pervasive misunderstanding of the purpose of fasting itself, a refresher on its purpose is always a good idea. There is a perception that we should fast when

we want something, as though the act of fasting somehow appeases God, and seeing us “suffer” gets Him to grant our request. Nothing can be further from the truth. It is not our fasting that pleases God, it is the fruits of our fast (provided we fast in the proper mind set, and do not merely diet) that please Him. We fast, not to get what we want, but to prepare ourselves to receive what God wants to give us. The purpose of fasting is to bring us more in line with another Mary, the sister of Lazarus, and away from their sister Martha, who in the famous passage was “anxious and troubled about many things.” Fasting is intended to bring us to the realization of “the one thing needful.” It is to help us put God first and our own desires second, if not last. As such it serves to prepare us to be instruments of God’s will, as with Moses in his flight from Egypt and on Mt. Sinai, as well as our Lord’s fast in the wilderness. Fasting turns us away from ourselves and toward God.

In essence it helps us become like the Theotokos, an obedient servant of God, who heard His word and kept it better than anyone else has or could.

So why do we fast before Dormition? In a close-knit family, word that its matriarch is on her deathbed brings normal life to a halt. Otherwise important things (parties, TV, luxuries, personal desires) become unimportant; life comes to revolve around the dying matriarch. It is the same with the Orthodox family; word that our matriarch is on her deathbed, could not (or at least should not) have any different effect than the one just mentioned. The





Church, through the Paraklesis Service, gives us the opportunity to come to that deathbed and eulogize and entreat the woman who bore God, the vessel of our salvation and our chief advocate at His divine throne. And as, in the earthly family, daily routines and the indulgence in personal wants should come to a halt. Fasting, in its full sense (abstaining from food and desires) accomplishes this. Less time in leisure or other pursuits leaves more time for prayer and reflection on she who gave us Christ, and became the first and greatest Christian. In reflecting on her and her incomparable life, we see a model Christian life, embodying Christ's retort to the woman who stated that Mary was blessed because she bore Him: blessed rather are those who hear His word and keep it. Mary did this better than anyone. As Fr. Thomas Hopko has stated, she heard the word of God and kept it so well, that she of all women in history was chosen not only to hear His Word but give birth to it (Him). So while we fast in contemplation of her life, we are simultaneously preparing ourselves to live a life in imitation of her. That is the purpose of the Dormition Fast.

When the assumption of thine undefiled body was being prepared, the Apostles gazed on thy bed, viewing thee with trembling. Some contemplated thy body and were dazzled, but Peter cried out to thee in tears, saying, I see thee clearly, O Virgin, stretched out, O life of all, and I am astonished. O thou undefiled one, in whom the bliss of future life dwelt, beseech thy Son and God to preserve thy people unimpaired.

(Sticheron after the Gospel, Orthros)

Daniel Manzuk is a reader at the Church of the Virgin Mary in Alsip, IL.

daily devotions JULY, 2008

Very Rev. George Alberts

1. ROMANS 7:14-8:2; MATTHEW 10:9-15
2. ROMANS 8:2-13; MATTHEW 10:16-22 (fast)
3. ROMANS 8:22-27; MATTHEW 10:23-31
4. ROMANS 9:6-19;
MATTHEW 10:32-36, 11:1 (fast)
5. ROMANS 3:28-4:3; MATTHEW 7:24-8:4
6. ROMANS 5:1-10; MATTHEW 6:22-23
7. ROMANS 9:18-33; MATTHEW 11:2-15
8. ROMANS 10:11-11:2;
MATTHEW 11:16-20
9. ROMANS 11:2-12; MATTHEW 11:20-26 (fast)
10. ROMANS 11:13-24; MATTHEW 11:27-30
11. ROMANS 11:25-36; MATTHEW 12:1-8 (fast)
12. ROMANS 6:11-17; MATTHEW 8:14-23
13. TITUS 3:8-15; MATTHEW 5:14-19
14. ROMANS 12:4-5, 15-21; MATTHEW 12:9-13
15. GALATIANS 1:1-19; JOHN 10:1-9
16. ROMANS 15:7-16; MATTHEW 12:38-45 (fast)
17. ROMANS 15:17-29; MATTHEW 12:46-13:3
18. ROMANS 16:1-16; MATTHEW 13:4-9 (fast)
19. ROMANS 8:14-21; MATTHEW 9:9-13
20. JAMES 5:10-20; MATTHEW 8:32-9:1
21. ROMANS 16:17-24; MATTHEW 13:10-23
22. 1 CORINTHIANS 1:1-9; MATTHEW 13:24-30
23. 1 CORINTHIANS 2:9-3:8; MATTHEW 13:31-36 (fast)
24. 1 CORINTHIANS 3:18-23; MATTHEW 13:36-43
25. 1 CORINTHIANS 4:5-8; MATTHEW 13:44-54 (fast)
26. ROMANS 9:1-5; MATTHEW 9:18-26
27. 2 TIMOTHY 2:1-10; MATTHEW 9:1-8
28. 1 CORINTHIANS 5:9-6:11; MATTHEW 13:54-58
29. 1 CORINTHIANS 6:20-7:12; MATTHEW 14:1-13
30. 1 CORINTHIANS 7:12-24; MATTHEW 14:35-15:11 (fast)
31. 1 CORINTHIANS 7:24-35; MATTHEW 15:12-21

MIRACLE OF HOLY FIRE

April 26, 2008 — Pilgrims from all over the world gathered in Jerusalem today to witness the greatest of all miracles — the Miracle of the Holy Fire.



The Miracle has turned into a magnificent cultural event, but many simply could not get anywhere near the Holy Sepulchre Church. The soldiers, the police, the large crowds, the noise, the drums of the Boy Scouts and the Girl Scouts anxiously waiting to receive the Holy Fire from the Life-Giving Tomb of Christ is a day-long adventure. It was a miracle in itself that Sam and Janet from our Sister Parish, Annunciation Church in Little Rock, attended.

It was an exciting celebration with the sound of many languages at the same time, where representatives of many churches from all over the Holy Land come to receive the Holy Fire and carry it back in small lanterns to their particular churches for the Midnight Resurrection Service. Special permits were issued for Christians from Gaza to enter Jerusalem but the large crowds meant no entry to the Holy Sepulchre.

It is on this Great and Holy Saturday that the Holy Fire was received by the Greek Orthodox Patriarch, His Beatitude Theophilus, as has been done every

year, on the same day, in the same manner, at the same time, at the same holy place of Christ's Life-Giving

Tomb. This miracle allows us to believe that Christ is alive and offers eternal life. This miracle tells us that Christ is truly among us. This powerful miracle is another way that God communicates. As we chant in our Midnight Resurrection Service: "Come ye and receive light from the unwaning Light, and glorify Christ, who arose from the dead."

A spectacular parade was also held to receive the Holy Fire entering our village of Taybeh by five in the evening. The priests of all three churches, Fr. Daoud, Fr. Raed and Fr. Jack, with the mayor of the village, my husband David, led the faithful with the choir chanting to meet our cousin Ibrahim with his six-year-old son Philip. All traditionally go to the city of Ramallah to receive the Light from a patriarchal representative, who brings it from Jerusalem for all the Palestinian Christian communities that cannot reach the Holy City. Philip made his dad put a sign on the white car this year that read "Light of Christ" and wanted to ride on top, but was forced to sit patiently with the flame until he said, "Christ is Risen," and gave it to the adults.

Eight years of violence in the Holy Land, back and forth — surely we have been living in the darkness of all evil where children do not even have a childhood. "And the light shineth in darkness; and the darkness comprehended it not" (John 1:15). The strong Christian

FIRE IN JERUSALEM

message on this holy day is that our hope lies in Christ and the streets were simply filled with faithful who came to witness in Christ's love.

Thus today we all received the Light that proceeded from the core of the stone that covers Christ's Life-Giving Tomb and once again celebrated the oldest unbroken Christian ceremony that exists in the world.

In Luke 16:15 we read that Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." We witness the truth and received the Holy Fire today so that all who are not blessed to live in the land of Christ's Holy Resurrection can believe that Christ is the true Light, "which lighteth every man that cometh into the world" (John 1:9).

"And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And you are witnesses of these things" (Luke 24:47).

Our Christian community is small and diminishing but with God's help can survive the daily hardships that make life unbearable. Truly the Lord is Risen!

by Maria C. Khoury, Ed.D.

daily devotions AUGUST, 2008

Very Rev. George Alberts

1. 1 CORINTHIANS 7:35-8:7; MATTHEW 15:29-31

DORMITION FAST BEGINS

2. ROMANS 12:1-3; MATTHEW 10:37-11:1 (fast)

3. ROMANS 15:1-7; MATTHEW 9:27-35 (fast)

4. 1 CORINTHIANS 9:13-18; MATTHEW 16:1-6 (fast)

5. 1 CORINTHIANS 10:5-12; MATTHEW 16:6-12 (fast)

6. 2 PETER 1:10-19; MATTHEW 17:1-9 (fast)

FEAST OF THE TRANSFIGURATION

7. 1 CORINTHIANS 10:28-11:7; MATTHEW 16:24-28 (fast)

8. 1 CORINTHIANS 11:8-22; MATTHEW 17:10-18 (fast)

9. ROMANS 13:1-10; MATTHEW 12:30-37 (fast)

10. 1 CORINTHIANS 1:10-18; MATTHEW 14:14-22 (fast)

11. 1 CORINTHIANS 11:31-12:6; MATTHEW 18:1-11 (fast)

12. 1 CORINTHIANS 12:12-26;

MATTHEW 18:18-22; 19:1-2, 13-15 (fast)

13. 1 CORINTHIANS 13:4-14:5; MATTHEW 20:1-16 (fast)

14. 1 CORINTHIANS 14:6-19; MATTHEW 20:17-28 (fast)

15. PHILIPPIANS 2:5-11; LUKE 10:38-42, 11:27-28 (fast)

FEAST OF THE DORMITION

16. ROMANS 14:6-9; MATTHEW 15:32-39

17. 1 CORINTHIANS 3:9-17; MATTHEW 14:22-34

18. 1 CORINTHIANS 15:12-19; MATTHEW 21:18-22

19. 1 CORINTHIANS 15:29-38; MATTHEW 21:23-27

20. 1 CORINTHIANS 16:4-12; MATTHEW 21:43-46

21. 2 CORINTHIANS 1:1-7; MATTHEW 21:43-46

22. 2 CORINTHIANS 1:12-20; MATTHEW 22:23-33 (fast)

23. ROMANS 15:30-33; MATTHEW 17:24-18:4

24. 1 CORINTHIANS 4:9-16; MATTHEW 17:14-23

25. 2 CORINTHIANS 2:4-15; MATTHEW 23:13-22

26. 2 CORINTHIANS 2:14-3:3; MATTHEW 23:23-28

27. 2 CORINTHIANS 3:4-11; MATTHEW 23:29-39 (fast)

28. 2 CORINTHIANS 4:1-6; MATTHEW 24:13-28

29. ACTS 13:25-32; MARK 6:14-30 (strict fast)

BEHEADING OF ST. JOHN THE BAPTIST

30. 1 CORINTHIANS 1:3-9; MATTHEW 19:3-12

31. HEBREWS 9:1-7; MATTHEW 18:23-25

A PRIMER ON WWW.ANTIOCHIAN.ORG FROM THE DEPARTMENT OF INTERNET MINISTRY

Our team working on the Archdiocesan Web site, www.Antiochian.org, launched a new design early this year, and introduced our vision for the ministry of the Church on the Internet in the March 2008 issue of *The WORD*.



We're continuing to work on many projects and changes that we pray will be of great benefit to our collective witness for our Lord in this land. My goal here is to give all of you in the Archdiocese an active role in our communications with each other, with the Church as a whole, and with the world beyond, and to provide you with the information you need about our department and our approach in order for you to work with us to strengthen our online voice.

First, a name change: there is no longer a Department of Communications and Information Technology. The Department's areas of responsibility have been shifted, with the Archdiocesan directory and database now overseen by Amy Robinson, the Archdiocesan Registrar. In the past, the Department often ended up being pulled in many conflicting directions because of the breadth of its scope. Now, the primary work of the former Department of Communications, Antiochian.org, is overseen by me as chair of the new Department of Internet Ministry. Our charge is to devote all our ef-

forts to continuing to improve the quality and the reach of the Archdiocesan Web site. This has required us to clearly define what we can realistically accomplish, out of the vast range of potential ways to serve the Gospel online, with our limited resources. Our team currently includes myself, and by God's blessing three skilled part-time assistants — Timm Wenger, Julia Wickes and Mark Klinski.

CITIZEN JOURNALISM

At the July Clergy Symposium at Antiochian Village, I'll be leading some sessions for our pastors on Ministry and the Internet, and I want to dip in to my session notes for an idea worth highlighting here. Just today, I saw a blog post commemorating the 15th anniversary of the Internet as we know it — technically, the anniversary of public domain Web code. In only 15 years, this communications technology has swept the globe and become a necessity rather than a luxury for any organization with a message to share. Not to sound patronizing, but it really is O.K. if you find the Web

intimidating or confusing. So do I, a lot of the time. So does almost everyone.

Yet it is critical that we work to use the Web well, because it is fast becoming the most important method of public conversation in our society, particularly for those without a lot of money to spend. I've heard it said that much of the Internet is a collective exercise in citizen journalism, and it's a useful metaphor for our efforts as an Archdiocese. We at the Department of Internet Ministry are the publisher, and you are our "stringers," in newspaper jargon — the writers, recorders and photographers who provide us with the source material for us to publish on Antiochian.org. This is the model that we're working to incorporate, one where we create and maintain a conduit or platform for your messages.

We are creating and maintaining a range of resources, such as daily Scripture readings, articles about our faith, and a special section on His Eminence Metropolitan PHILIP. We are also continually updating our home page at Antiochian.org, selecting the best content from a range of sources — the publications of our Archdiocese, messages from our bishops, the ministries of our departments and of SCOPA — so that any visitor to our site will have a choice of interesting and timely materials to enjoy.

SUPPORTING OUR DIOCESES, DEPARTMENTS, ORGANIZATIONS AND MINISTRIES

But our site is also home to subpages for the over 50 distinct entities that make up our Archdiocese — our dioceses, departments, organizations and other ministries. Our top priority this summer is to complete a review and refresh of each of these pages, while putting in place an easy and fruitful process for working with the appropriate representative for each of these entities.

In the past, the Department of Communications encouraged each entity to train someone on its team to maintain its subpage on Antiochian.org. This is no longer our standard. Some individuals, such as Christopher Holwey at the Department of Sacred Music, have done wonderful work under this model and we want to support them as long as they continue to wish to work on the Web site. But for the most part, the result has been a lot of time spent training eager and capable people who then either moved on from their role or didn't use the

site frequently enough to remember the training.

Instead, I ask each of you responsible for a part of our Archdiocese and who is not already working with us to send me an email at editor@antiochian.org. *Our commitment is to post at the appropriate location on Antiochian.org within 3 business days any standard submissions from approved representatives that we receive at this email address.* This can include basic text, images and PDF files. For example, a few paragraphs describing a successful event with pictures of speakers; an announcement of a fundraiser with a sample PDF flyer; or a festal meditation with icon images and a PDF study guide. Or even just a couple of sentences announcing some news. On incomplete or more complex requests, we will respond within 3 days to discuss details and possibilities.

Here are some submission guidelines to remember:

WRITE WELL.

We don't have the resources for substantial editing or proofreading. We will review all submissions before posting, and will do some spot editing and formatting. But please try to provide us with text ready for publication. Reader attention spans are significantly shorter online as well, so when in doubt, be concise.

WRITE ENOUGH.

At the same time, please give us all the basic information we need. If you're announcing an event, include the location, the time and the date. If you mention a parish, include the city and state. If you include images, please include captions as necessary. We are careful about when we include an email address on the site in order to help keep down your spam, so if an email address needs to be included please specify this as well. Any other special instructions are appreciated.

ABOUT IMAGES.

A picture tells a thousand words, and one of the most compelling features of the Web is the ability to quickly and easily share images. I'm eager to continue growing our collection of powerful Orthodox images. Recently I dipped in to my personal photo album for a picture of an infant baptism. So please do submit images to us. But please also use discernment. If a picture doesn't look that good to you, it will probably look worse on the Web. It's

We are creating and maintaining a range of resources, such as daily Scripture readings, articles about our faith, and a special section on His Eminence Metropolitan PHILIP.



Antiochian.org alone reaches a respectable 50,000 unique visitors a month.

better for us to receive the two or three best pictures from an event, rather than 20 that we need to re-view. Images are best sent as email attachments rather than pasted into the body of emails. And remember the captions!

As part of our summer review, we will be standardizing the layout of the subpages for each department or other entity. We'll update department descriptions and the organization of department-specific content. As we get to each entity, we'll be in touch for your specific requests, information about your target audiences, thoughts on your overall goal for your ministry online, and so on. So if you've been eager to make changes to your section of Antiochian.org, please do contact me before I get to you, at editor@antiochian.org.

A word about our parishes. We are working on improvements to our online directory of parishes of the Archdiocese; we're working with the registrar to identify the best way to synchronize the official Archdiocesan directory records and those listed on the Web site. In the meantime, if you notice any incorrect information on the site about a parish, please do email us at editor@antiochian.org and we'll make the update in coordination with the registrar. Thank God, most of our parishes have Web sites of their own, some of them beautifully produced. We are not able to provide assistance to parishes with building or maintaining websites. But we want to spread the word about your good work

being done online. So, if you maintain a parish website and believe that there is something on your site worth highlighting to your brothers and sisters across the Archdiocese, let us know!

REMEMBER THE WEB

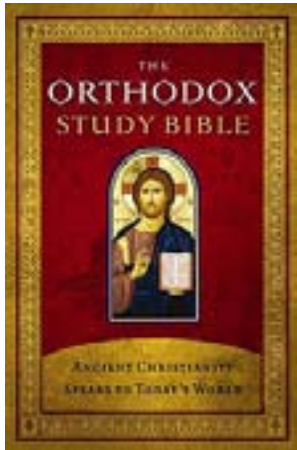
Antiochian.org, like so much else in our work as the Church, can be as powerful as we together are willing and able to make it. It is your efforts that we will publicize, your labors that need to be supported and shared. In closing, let me share this story. I recently received in the mail an excellently-produced brochure encouraging me to support a particular work of our Archdiocese. It was obviously the product of a lot of care and love by the people involved, and I contacted them to let them know. But I had to wonder why, with all that labor, they hadn't also decided to spread the word about their efforts through the Internet, with its vast potential readership. Antiochian.org alone reaches a respectable 50,000 unique visitors a month.

Our team at Antiochian.org needs to do a better job encouraging and inspiring our people to make better use of the Internet. Hopefully this article has been a step in that direction. At the same time, I hope and pray that all of you reading this will begin to regularly consider in the context of your overall service to the Church and her ministry how you can better use the Internet to communicate, to build our communities and strengthen our communion.

Douglas George Cramer is chair of the Department of Internet Ministry and editor of www.Antiochian.org. He can be reached via email at editor@antiochian.org.

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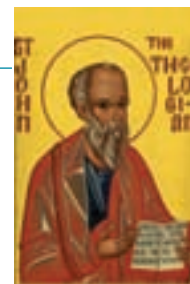
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FELLOWSHIP FOOTNOTES



What's Your Story?

Hi, it's me again, the one who works at the YMCA. It's hard not to correlate the work the YMCA does with the efforts that our archdiocese does. Both Not-for-Profit, both Christian organizations, but we'll stop there right now. The YMCA spends their month of February in an Annual Campaign effort across the country to raise money for financial assistance and program subsidy, so that no child or family is turned away from being a member of the YMCA. During our recent 2008 campaign I was tasked to raise \$60,000 through the program I direct, which serves parents and their children. This is a rather fun program, usually involving dads and their daughters or dads and sons (from Kiindergarden to Grade 3) who participate in weekend camping trips at the beach or in the mountains, ice-skating, pajama bowling, horseback riding in the Hollywood Hills, or some other fun event once a month. I wasn't sure if I really was going to reach this large \$60,000 goal in one month time.

I recruited countless volunteers to help spread the message about the YMCA and how we build strong kids, strong families, and strong communities. One very effective way to pass this message along was through stories about the way that the YMCA has helped families within our community. Stories about how a single mom was able to go back to school and finish her nursing degree, with the help of our financial assistance, so that her daughter could be watched safely in our after school care program. Or how a member joined the Triathlon Club, lost over 60 pounds and created new friendships along the way as he completed a twelve-week triathlon training. Or how our financial assistance allowed kids in lower income areas a chance to attend a week-long summer camp in the mountains. Free from any distractions or comparisons, many of these kids for the first time could see the mountains, experience rock-climbing, canoeing, horse-riding and much more. At the end of

the week, a counselor asked one of the campers what his favorite part of camp was. The camper responded, "I got to eat three meals a day."

People like hearing stories that give them the "warm fuzzies," such as a story about how a person's life was changed or about the good that came from the efforts of another person. If I didn't share these stories with you now, you would have never heard them. The retreats, conferences, awareness days, programs, and organizations among our archdiocese change people's lives in ways we don't often hear about. I wanted to share with you some of these stories so that you too can hear about the impact made by the effort of countless volunteers. No officer on a diocesan or archdiocesan organization is paid to do the job they graciously have taken on. In fact, many of their efforts go unnoticed, but they know it's all worth it when we hear stories like the ones that follow here.

ORTHODOX YOUTH OUTREACH: A.K.A. "OYO"

When I went on my first OYO trip I had all these different feelings. I was nervous, anxious, and excited; the fact that I would be going across the country to help people made me feel wonderful. I went on the OYO trip under the pretense that I would be helping those less fortunate than I. I expected to help the needy and poor, but instead I learned that I too was needy in spirit. After the trip I had realized that I had not gone there to help the poor, but to be inspired by the faith of those who have less and are still closer to Christ. OYO has helped me to see that outreach is both a service to others and to ourselves.

—Amanda Sahawneh
Teen SOYO President, Diocese of
Los Angeles and the West

IS IT ABSOLUTELY NECESSARY TO BATHE?

A group of us had just finished playing a game of softball at a retreat in San Diego in 1981. It was in July and of course we were all hot, sweaty and

dirty. I remember Fr. Peter Costarakis, at that time the pastor of Prophet Elias Church in San Bernardino, gave us an informal lecture followed by a question-and-answer period. While I don't quite remember the exact contents of the lecture, I do remember one of the questions that was raised. One of the teens asked him if it was absolutely necessary to participate in the Sacrament of Holy Confession prior to receiving Holy Communion. I remember quite clearly the analogy that he used to answer that question. He asked how many of us would shower or bathe before we attended the dinner dance that night. Of course everyone raised their hand. He subsequently asked us if it was absolutely necessary to bathe, the answer was no, but it would certainly help us to prepare for the event. Fr. Peter then responded that since we would shower before a dinner dance, to clean ourselves up, how much more important would it be to prepare and clean ourselves up spiritually, before receiving the very Body and Blood of our Lord and Savior. This analogy impressed me at that time, and I remember it to this day. It is the very same answer that I give to my parishioners when they ask me that same question, because I think it says it all.

—Fr. Nicholas Andres
Associate Pastor, St. John's Greek Orthodox Church,
Anaheim, CA

PROJECT MEXICO

My first trip to Project Mexico provided me with a remarkable experience for which I will be eternally grateful. Though I had not had any prior instruction in Spanish, I somehow managed to communicate very well with the kids at St. Innocent Orphanage and, arguably, developed some of the best relationships I have to this day. One friendship seemed to stand out above the rest, however. Daniel managed to make his presence known to me on the first day I was there. From then on, we began hanging out; whether it was roller-blading or playing Nintendo Game Boy, we spent a lot of time together that first week. When it came time to leave, I knew saying goodbye to him would be especially difficult. Being considerably smaller than me, he jumped up into my arms and gave me a big hug goodbye. When I put him down, he looked down at himself, as if trying to find something. I couldn't really understand what he was doing at first, but then it all became clear when he used his broken English to ask, "You won't forget me, will

you?" I then realized that he was trying to look for something to give to me that I could keep by which to remember him. To this day, that conversation has been one of the most gratifying of my life, and I am so thankful for his friendship.

—Dean Dickos
Graduate Student and OCF Real Break
2008 Project Mexico Participant

BECAUSE IT'S FUN!

I worked as an administrative assistant for the YMCA summer resident camp and part of the job was to follow up with parents who were requesting information. Having spent 10 years at Camp St. Nicholas as a camper, and 4 years on staff, I felt very confident that I could answer any question a parent would have about sending their child to a week-long residential camp. One particular phone call came from a mom who had gone to this camp as a child and was excited about sending her child for the first time. We both started sharing all the great opportunities that her child would have while horseback riding, rock climbing ... and then the mom cut me off with "because it's fun!" For some reason that struck a cord with me because I never went to Camp St. Nicholas because it was "fun." My number one reason for being away from home, sleeping on a bunk bed, eating camp food, and having dirt all around me for a week was not because it was "fun." My reason was because I had the opportunity to be in a community with other Orthodox Christians, where I didn't feel like I was the only one who was Orthodox. It wasn't till then that I realized the magnitude of how special and great our Orthodox Summer Camps really are. You can't buy fun; fun isn't on a shelf in a store, but instead "fun" happens. So not to degrade any of the YMCA Summer Camps because they are fun, but it just also made me appreciate where I had experienced my fun ... in the same place where I was able to pray with my orthodox friends.

—Kyra Pelachik

WE ARE THE CHURCH

It was the 3rd Annual Lenten Retreat with 60 young adults from every jurisdiction together for a weekend to learn more about their faith. The weekend inspired the song "We are the church," written and performed by Josh Nicholas and including the voice of Christine Moussa (which can be heard on antiochian.org).

Continued on page 19

ARCHDIOCESAN OFFICE



On Wednesday, May 7, 2008, His Eminence Metropolitan PHILIP hosted a meeting of five of the SCOBA hierarchs at the Antiochian Orthodox Christian Archdiocese headquarters in Englewood, New Jersey. The meeting was held to allow these hierarchs to discuss pertinent issues related to the Orthodox situation in North America. Pictured in the photo from left to right are: His Grace Bishop TIKHON representing His Beatitude Metropolitan HERMAN of The Orthodox Church in America, His Eminence Metropolitan CHRISTOPHER of the Serbian Orthodox Church in the U.S. and Canada, His Eminence Metropolitan PHILIP of The Antiochian Orthodox Christian Archdiocese of North America, His Eminence Archbishop NICOLAE of the Romanian Orthodox Church in The Americas, and His Eminence Metropolitan JOSEPH of The Bulgarian Eastern Orthodox Church in The U.S. and Canada.

ORDAINED

MATTAR, Deacon Paul by Bishop ANTOUN to the holy priesthood at St. George, West Roxbury, MA, on May 4, 2008. He is awaiting assignment.

ELEVATIONS

ZELL, Father Thomas to the dignity of Archpriest by Bishop JOSEPH on April 21, 2008, at St. James Mission in Modesto, CA.

TANGUAY, Father Joseph to the dignity of Archpriest by Bishop JOSEPH on April 21, 2008, at St.

James Mission in Modesto, CA.

WORD DONATIONS FOR APRIL 2008

Dr. and Mrs.	
George J. Farha	\$500.00
Mrs. Lillian Elias	25.00
For the good health of Frederick G. Elias, Ph.D.	
Munib E. Zabaneh	10.00
Mr. and Mrs. Brian Scarpa	25.00

Continued from page 17

I guess it was an actual experience of the very truth of that phrase. Looking around a room of young adults from different churches, different jurisdictions, different ethnicities, and feeling a deep and powerful sense that we were all one. That as individuals, our common deepest desire was to really experience God. That our love for Christ and our love for the Church is at the core of our identity and our being; and that this common love literally joins us together in one life. In that moment I realized *we* are the Church.

—Josh Nicholas

Active Young Adult within the Fellowship of
St. John the Divine, Diocese of Los Angeles

Please take the time to share the stories that impact your life with others. Christ has given so much for us to give back to others. Through our time, our talents, or our treasures, we have something to offer to others. And in case you're wondering, not only did we reach the goal of \$60,000 ... my volunteers surpassed it, reaching over \$75,000 in one month's time. Who says God doesn't work in mysterious ways!?

Kyra Pelachik is President of the Fellowship of St. John the Divine and works at the YMCA of Orange County, CA.

Plan from now to say
"No to Religion!
Yes to Christ"
with Bishop ANTOUN
at the
Saint Thekla Pilgrimage
on
September 26-28, 2008
at the
Antiochian Village
in Ligonier, PA.
For more information,
contact the Village at
724.238.3677 or
check us out on the Web at
www.Antiochian.org.

daily devotions SEPTEMBER, 2008 Very Rev. George Alberts

- | | | |
|---|--|--|
| 1. 2 CORINTHIANS 5:10-15; MARK 1:9-15 | 10. 2 CORINTHIANS 9:12-10:7;
MARK 3:20-27 (fast) | 18. GALATIANS 1:10, 20-2:5; MARK 5:1-20 |
| 2. 2 CORINTHIANS 5:15-21; MARK 1:16-22 | 11. 2 CORINTHIANS 10:7-18;
MARK 3:28-35 | 19. GALATIANS 2:6-10;
MARK 5:22-24, 35-6:1 (fast) |
| 3. 2 CORINTHIANS 6:11-16;
MARK 1:23-28 (fast) | 12. 2 CORINTHIANS 11:5-21;
MARK 4:1-9 (fast) | 20. 1 CORINTHIANS 1:26-29; JOHN 8:21-30 |
| 4. 2 CORINTHIANS 7:1-10; MARK 1:29-35 | 13. 1 CORINTHIANS 2:6-9;
MATTHEW 10:37-11:1 | 21. GALATIANS 2:16-20; MARK 8:34-9:1 |
| 5. 2 CORINTHIANS 7:10-16;
MARK 2:18-22 (fast) | 14. 1 CORINTHIANS 1:18-24;
JOHN 19:6-11, 13-20, 25-35 (strict fast) | 22. GALATIANS 2:11-16; LUKE 3:19-22 |
| 6. 1 CORINTHIANS 1:26-29;
MARK 20:29-34 | FEAST OF THE ELEVATION OF THE
CROSS | 23. GALATIANS 2:21-3:7; LUKE 3:23-4:1 |
| 7. GALATIANS 6:11-18; JOHN 3:13-17 | 15. 2 CORINTHIANS 12:10-19;
MARK 4:10-23 | 24. GALATIANS 3:15-22;
LUKE 4:22-30 (fast) |
| 8. PHILIPPIANS 2:5-11;
LUKE 10:38-42, 11:27-28
FEAST OF THE BIRTH OF THE
THEOTOKOS | 16. 2 CORINTHIANS 12:20-13:2;
MARK 4:24-34 | 25. GALATIANS 3:23-4:5; LUKE 4:16-22 |
| 9. 2 CORINTHIANS 8:16-9:5;
MARK 3:13-19 | 17. 2 CORINTHIANS 13:3-13;
MARK 4:35-41 (fast) | 26. GALATIANS 4:8-21; LUKE 4:22-30 (fast) |
| | | 27. 1 CORINTHIANS 4:17-5:5;
LUKE 4:31-36 |
| | | 28. 2 CORINTHIANS 4:6-15; LUKE 5:1-11 |
| | | 29. GALATIANS 4:28-5:10; LUKE 4:37-44 |
| | | 30. GALATIANS 5:11-21; LUKE 5:12-16 |

ANTIOCHIAN HOUSE OF STUDIES, 2008



Antiochian House of Studies, 2008 — Metropolitan MAXIMOS with international students



Antiochian House of Studies, 2007 — Second Week Class

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**Book List & Order Form
2008-2009**

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JUNE 2008	ORDER FORM			JUNE 2009
<i>TITLE</i>	<i>PRICE</i>	<i>QUANTITY</i>	<i>TOTAL COST</i>	<i>FOR OFFICE USE</i>
<u>CHRISTIAN EDUCATION:</u> CHURCH SCHOOL MATERIALS				
PRESCHOOL				
The Wonder of it All (Student)	\$ 7.50			
The Wonder of it All (Teacher)	8.50			
God, My Friends, and Me (Student)	7.00			
God, My Friends, and Me (Teacher)	11.95			
KINDERGARTEN				
Together with God (Student)	10.00			
Together with God (Teacher)	12.00			
Birth of Jesus (Picto-graph)	11.00			
Teaching Pictures (1 Package, 4 Sets)	35.00			
GRADE ONE				
God Loves Us (Student)	8.95			
God Loves Us (Teacher)	13.95			
Lenten Lotto	3.00			
Teaching Pictures (1 Packages, 4 Sets)	35.00			
GRADE TWO				
New Life in Jesus (Student)	8.95			
New Life in Jesus (Teacher)	15.95			
Making Things Right (Student)	5.95			
Making Things Right (Activity Packet)	3.95			
Making Things Right (Teacher)	10.95			
God is With Us (Teacher/Parent)	8.00			
We Return to God (Teacher/Parent)	2.00			
Teaching Pictures (1 Package, 4 Sets)	35.00			
GRADE THREE				
New Life in the Church (Student)	8.00			
New Life in the Church (Teacher)	9.95			
We Worship God in Church (Student)	7.50			
We Worship God in Church (Teacher)	8.00			
The Icon Book (Student)	8.00			
Forty Saints Text Book (Teacher Manual)	4.00			
Forty Saints Coloring Book (Student)	4.00			
Divine Liturgy Flip Chart	15.00			
Teaching Pictures (1 Package, 4 Sets)	35.00			
GRADE FOUR				
Jesus, The Promise of God (Student)	10.00			
Jesus, The Promise of God (Teacher)	11.00			
Icon Cards: Miracles of Christ (Student)	4.00			
Icon Cards: Life of Jesus (Student)	4.00			
Finding Your Way Through the Bible (Student)	6.00			
Teaching Pictures (1 Package, 4 Sets)	35.00			
GRADE FIVE				
Our Life in the Church (Student)	7.00			
Our Life in the Church (Teacher)	9.95			
Divine Liturgy Flip Chart	15.00			
Teaching Pictures (1 Package, 4 Sets)	35.00			
GRADE SIX				
In the Beginning (Student)	9.00			
In the Beginning (Teacher)	9.50			
Exploring How the Bible Came to Be	7.00			
Teaching Pictures (1 Package, 4 Sets)	35.00			
SUB-TOTAL A				

JUNE 2008

ORDER FORM

JUNE 2009

TITLE	PRICE	QUANTITY	TOTAL COST	FOR OFFICE USE
<u>CHRISTIAN EDUCATION:</u>				
CHURCH SCHOOL MATERIALS:				
GRADE SEVEN				
The Young Church (Student)	\$ 7.00			
The Young Church (Teacher)	8.50			
Biblical and Liturgical Charts	3.00			
Teaching Pictures (1 Package, 4 Sets)	35.00			
GRADE EIGHT				
Heroes for Truth (Student)	7.50			
Heroes for Truth (Teacher)	8.00			
Heroes Worksheets (Student)	2.50			
Teaching Pictures (1 Packages, 4 Sets)	35.00			
GRADE NINE				
New Frontiers (Student)	7.50			
New Frontiers (Teacher)	8.00			
Frontiers Worksheets (Student)	2.50			
Teaching Pictures (1 Package/4 Sets)	35.00			
GRADE TEN				
Celebration: Feasts and Holy Days (Student)	8.75			
Celebration: Feasts and Holy Days (Teacher)	10.00			
Teaching Pictures (1 Package/4 Sets)	35.00			
SENIOR HIGH SCHOOL				
The Way, The Truth, The Life (Student)	15.95			
The Way, The Truth, The Life (Teacher)	19.95			
Teaching Pictures (1 Package, 4 Sets)	35.00			
SUPPLEMENTARY MATERIALS FOR GRADES 1—8				
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The Divine Liturgy for Children ~ Text Book	7.00			
The Divine Liturgy for Children ~ Activity Book	7.00			
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Byzantine Coloring Books: *Volume 1 – Sunday Gospels	4.00			
*Volume 2 – Liturgical	4.00			
*Volume 3 – Feast Days	4.00			
*Volume 4 – Parables	4.00			
“Crayon” Icon Coloring Books: * The Miracles	5.00			
* Special Edition	5.00			
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The Parables (Archbishop Dmitri)	9.95			
Iconostasis (Pavel Florensky)	14.00			
Bible for Today's Family	10.95			
The Children of Promise (Western Rite Catechism Book)	9.95			
Praise the Lord: A Christmas Workbook	3.00			
The Lenten Workbook	3.00			
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What Would You Do? Ethics Unit of 14 Lessons	7.00			
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God is Calling You	7.00			
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SUPPLEMENTARY MATERIALS FOR HIGH SCHOOL				
Getting Along With Parents	\$ 7.00			
International Orthodoxy	7.00			
What's Love Got to Do With It? Everything	7.00			
God is Calling You	7.00			
The Earth is the Lord's	7.00			
Reaching Out: Our Call to Minister	7.00			
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Holy Cross Society	5.00			
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Second Helpings 1	5.00			
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Sourcebook for Youth Work	7.00			
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~ Volume 2	14.95			
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My Orthodox Counting Book	8.50			
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* Volume 2 – Liturgical	4.00			
* Volume 3 – Feast Days	4.00			
* Volume 4 – Parables	4.00			
"Crayon" Icon Coloring Books:				
* The Miracles	5.00			
* Special Edition	5.00			
* The Old Testament	5.00			
* Journey to Pascha	5.00			
* The Nativity	5.00			
The Book of Jonah	13.95			
Celebrate the Earth, Psalm 104	13.95			
North Star, St. Herman of Alaska	15.95			
The Praises: Psalm 148	16.95			
Prepare O Bethlehem, The Feast of the Nativity	16.95			
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JUNE 2008	ORDER FORM			JUNE 2009
TITLE	PRICE	QUANTITY	TOTAL COST	FOR OFFICE USE
YOUNG CHILDREN'S BOOKS				
We Pray to God – A Prayer Book for Children	\$ 2.00			
Bible for Kids	11.95			
Read and Learn Bible	15.95			
A Book About Jesus	8.95			
FAMILY ITEMS				
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Praise the Lord (Family Advent Workbook)	3.00			
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Preserve Them, O Lord – John Mack	14.95			
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The Growing Child in the Christian Home (Cassettes ~ Boojamra)	7.00			
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Encyclopedia of Major Saints and Fathers of the Orthodox Church (Eleftheriou)				
	*Volume 1	14.95		
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Symbols of Church Seasons and Days - John Bradner	7.95			
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Our Church and Our Children (Koulomzin)	16.00			
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The Faith – Understanding Orthodox Christianity: An Orthodox Catechism (Carlton)	22.95			
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Great Friday & Resurrection (VHS Tape)	29.95			
	** Set of Both VHS Tapes	50.00		
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A Way of Life (Family Centered Activities)	16.00			
Studies in the Greek Church (Metropolitan Antony Bashir)	7.00			
Renovation of the Heart (Dallas Willard)	24.99			
The Gospel for Real Life (Jerry Bridges)	19.00			
The Pursuit of Holiness (Jerry Bridges)	11.00			
The Pursuit of Holiness ~ Bible Study	6.00			
The Orthodox Companion (Abramtsov)	9.00			
Meeting the Orthodox (Hopko)	2.00			
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Orthodox Catholic Instruction Books:				
* Book 1: Beginners' Course	\$ 4.00			
* Book 2: Primary Course	4.00			
* Book 3: Junior Course	4.00			
* Book 4: Intermediate Course	4.00			
* Set of 4 Books	12.00			
Orthodox Christian Catechism	12.00			
The Orthodox Church (Ware)	16.00			
The Orthodox Way (Ware)	14.00			
Orthodox Study Bible – The New Testament & Psalms:				
* Hardbound	30.95			
* Softbound	24.95			
* Bonded Leather Edition	39.95			
* Genuine Leather Edition	50.95			
* Thumb-indexing per Bible, add extra	6.00			
Orthodox Study Bible – Old and New Testaments (NEW):				
* Hardbound	49.95			
* Leather Bound	70.00			
The Third Millennium Bible	36.00			
Coming Home (Gillquist)	8.95			
Becoming Orthodox (Gillquist)	14.95			
Welcome Home, A Journey to Antioch (DVD)	13.95			
Anglican/Orthodox Pilgrimage (Billerbeck)	4.50			
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Introducing the Orthodox Church (Coniaris)	16.95			
Intentional Parenting (Cassettes—Dalack)	24.95			
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Antiochian House of Studies — First Week Class

ANTIOCHIAN HOUSE OF STUDIES, 2008



The Service of Autoclasia (Breaking of the Breads) at Great Vespers, 1st Week



Father Athos of South Africa (Patriarchate of Alexandria) in the chapel with fellow students



Father Isaiah Gillette, a military chaplain and student in the Doctor of Ministry Program, at commencement



Above right:
Metropolitan MAXIMOS
"sizing up" House of Studies
shirt to see if it will fit!

Above left: Students in the
chapel

Bishop Thomas giving
final blessing



BISHOP ANTOUN VISITS
ST. PETER CHURCH IN
MADISON, MISSISSIPPI

Bishop ANTOUN made his arch-pastoral visit for 2008 to St. Peter Church in Madison, Mississippi, on January 11–14. During his visit, he met with the clergy, ladies and teens of St. Peter as well as the young adults. One of the highlights was his blessing of the newly constructed bell tower and renovated church at St. Peter's. He had received St. Peter's into Orthodoxy in 1987 and blessed this facility in 1990 when it was purchased from a Protestant church, so his blessing of the renovation and additional construction had special meaning to all. The Phase I construction project includes 6 new bells in the bell tower, a new narthex, doubling the size of the nave, a new and significantly

COMMUNITIES IN ACTION

larger kitchen with new commercial-grade equipment and appliances, new bathroom facilities, a new patio and a parking lot complete with a professional landscape master plan. Phase II will be a new church to be built adjacent to the current church and attached by a courtyard and brick enclosure. When the funds for Phase II are available, the current church will become the fellowship hall, and the current fellowship hall will be renovated for additional office and classroom space.

The Hierarchical Divine Liturgy consummated a delightful and encouraging weekend and was followed by a luncheon in honor of His Grace.



TENTH ANNIVERSARY OF ST. BASIL THE GREAT ORTHODOX MISSION, YORKTOWN, VA

On the weekend of January 12–13, 2008, the Mission of St. Basil the Great, Yorktown, Virginia, hosted numerous guests and clergy along with Bishop THOMAS of the Diocese of Charleston, Oakland and the Mid-Atlantic to celebrate the tenth anniversary of the founding of the "Tidewater Mission," now known as St. Basil the Great. The southeastern part of Virginia is known locally as the Tidewater region or more popularly as Hampton Roads. The region is known for its many military bases as well as a summertime vacation haven. Over the past twenty years there have been several failed attempts at starting and sustaining an Antiochian Mission that would be pan-Orthodox in nature with an all-English Liturgy. However, in 1997 approximately five local families planted the seeds of our Mission with the help of the Very Reverend Fathers Boniface Black, Gordon Walker and Nicholas Sorensen. The nascent church would become Mission of St. Basil the Great located in Pequotson, Virginia, now with thirty-six pledging families and a mere twenty-minute drive from historic colonial Williamsburg.

In celebration of the Mission's tenth year and the elevation of



Father Gregory MacGregor to the dignity of Archpriest, a banquet was held at the Deer Run Country Club on January 12, 2008. Members of the Mission provided outstanding musical entertainment ranging from Blue Grass to Highland bagpipes. At the banquet Father Gregory welcomed His Grace along with clergy from the Greek Archdiocese, Orthodox Church in America and Antiochian priests Fathers Nicholas Sorensen and Gordon Walker, who helped the Mission in its early formation, along with the Dean of St. Nicholas Cathedral in Brooklyn, Father Thomas Zain and Western Rite priest Father Patrick Cardine of St. Patrick Mission, Warrenton, VA. Representing Father Timothy Cremeens, (who is attached to the Mission but was away filling in for Fr. Nicholas) was his wife Kh. Tammy Cre-

meens. In addition, local clergy and friends of Fr. Gregory's from the Roman Catholic Church, Charismatic Episcopal Church and the Assemblies of God Church were also in attendance. At the banquet Fr. Thomas Zain presented a pectoral cross from the Cathedral in Brooklyn where Fr. Gregory served as both deacon and priest in honor of his impending elevation to Archpriesthood.

The Sunday Divine Liturgy was presided over by Bishop THOMAS and served by Fathers Gregory MacGregor, Nicholas Sorensen, Gordon Walker, Thomas Zain and Deacon Thomas Underwood. During the Liturgy the faithful witnessed the ordination to the Holy Diaconate of US Navy Chaplain Philip Pelikan. Deacon Philip, who converted from the Charismatic Episcopal Church, is a relative of

the famous Orthodox theologian Jaroslav Pelikan. One hundred faithful attended the Liturgy in the leased church building where St. Basil's has been meeting for the last five years. Adorned with a lovely Iconostasis and newly donated Icons and church furnishings, St. Basil's welcomed our many guests and visitors. At the end of the Liturgy Father Gregory was presented to Bishop THOMAS by Fathers Thomas and Nicolas and was elevated to Archpriest and presented with a stunning gold pectoral cross given by the Mission and a hard-bound copy of the history of the Mission in honor of the event. Bishop THOMAS urged the faithful to continue to build the community and sacrifice in order that St. Basil's might own its own place one day, God willing. Father Gregory thanked the entire Mission and especially his wife

Kh. Caryl as well as his children Matt and Erin for their sacrifice and love. The weekend ended with a gala “pot luck” coffee hour with plenty of joy and good food. So if any of you are ever vacationing in Colonial Williamsburg, Busch Gardens or Virginia Beach please stop by and experience the warmth of the Holy Spirit here at St. Basil the Great Mission.

IN MEMORY OF THE
ARCHPRIEST JOHN KAHLE
WHO FELL ASLEEP IN THE
LORD APRIL 6, 2008

The Archpriest John Kahle was a native of Emmaus, Pennsylvania. He was born Robert Kahle on July 19, 1928, to James and Rachel Kahle. He grew up in the town of Emmaus, where he graduated from Emmaus High School in 1946. Following high school, he served in the United States Army for four years, after which he returned to Emmaus where he began a career with Air Products and Chemicals, Inc. Over the next fourteen years he served as a Supervisor of Plant Safety, a Plant Planning Manager, and a Manufacturing and Engineering Estimator. In 1964, he opened his own business — Kahle’s Musical Instrument Repair. He operated this store as a family-run business for thirty-one years until he retired in 1995. During this time his reputation for professional quality musical instrument repair spread far beyond the Lehigh Valley. His knowledge of all types of musical instruments and his skill at repairing them earned him quite a reputation among musicians in many circles. Father John was also an ac-

complished musician himself, and played both saxophone and clarinet.

Father John did not grow up in the Orthodox faith. He converted to Orthodoxy in 1951 when he married his wife, Khouriya Helen. Father John and Khouriya Helen were members of St. Mary Ukrainian Orthodox Church in Allentown, Pennsylvania, for a number of years before joining St. George Antiochian Orthodox Church, also in Allentown. It was at St. George that Father John was ordained as a Subdeacon by Archbishop ELIA on December 24, 1979. On September 28, 1980, he was ordained to the diaconate at St. Ignatius Antiochian Orthodox Church in Bolivar, Pennsylvania, by Metropolitan PHILIP; and on April 28, 1982, Metropolitan PHILIP ordained him to the holy priesthood. Father John served as an assistant priest at St. George, Allentown, for the next five years.

In 1986, Father John was appointed to serve as the priest for the newly-formed community of St. Paul in Emmaus. For the next twelve years he led the faithful of St. Paul until his retirement in 1999. Prior to his retirement in that year, he was elevated to the dignity of Archpriest by Bishop ANTOUN. Under his guidance as priest, the community of St. Paul nearly doubled in membership from the forty-five original members who founded the community, and were able to move from their original location to the building they occupy today.

The Archpriest John fell asleep in the Lord in the early hours of April 6, 2008. What most of those who knew Father John will remember about him are the

contributions that he made to their lives as their spiritual father. The love, kindness, and compassion that he showed to his spiritual children became hallmarks that characterize the community of St. Paul today. He touched the lives of his spiritual children in a way that genuinely transmitted the love and peace of Christ to them. He will be remembered as a humble and gentle priest who loved both Christ and His flock.

May his memory be eternal!

ST. BARNABAS
ANTIOCHIAN ORTHODOX
CHURCH RECEIVES 25 NEW
MEMBERS

St. Barnabas Antiochian Orthodox Church, Costa Mesa, California, received twenty-five newly illumined faithful into the Holy Orthodox Church on Lazarus Saturday, April 19, 2008.

The Very Rev. Wayne Wilson and the Very Rev. Michael Reagan officiated as over 75 friends and family members of the former catechumens witnessed the blessed and joyful occasion. St. Barnabas previously received 27 new faithful in 2007, 28 in 2006, and 18 new members in 2005.

Each catechumen underwent a thorough and mandatory series of catechism classes that began in October 2007. The curriculum included the Nicene Creed, church history, scripture and tradition, as well as a movie night where the class watched the acclaimed Russian film *Ostrov* (English — *Island*).

A new class on financial stewardship was added to the curriculum in 2008. Fr. Wayne Wilson and Fr. Michael Reagan taught the classes except for the

class on stewardship, which was taught by the Rev. Dn. Tom Braun. The group enjoyed the catechism classes so much they have requested classes to continue throughout 2008 on additional theological and ecclesiastical topics.

A special meeting with Bishop Joseph, Bishop of Los Angeles and the West was a highlight of the class on Sunday, April 6. His Grace spoke with the catechumens and answered their questions for two hours after a hierarchical Divine Liturgy and a luncheon in his honor. The catechumens were especially grateful to receive His Grace's blessing a few short weeks before their reception into the church. During His Grace's visit, one catechumen remarked, "Accountability in the Evangelical world we came out of is entirely missing. It was a real eye-opener to see our bishop there in person, speaking with us and knowing so much about what is going on at our parish."

St. Barnabas Antiochian Orthodox Church (www.stbarnabasoc.org) is a local parish of the Self-Ruled Antiochian Orthodox Christian Archdiocese of North America. Its outreach and media ministries include The Illuminated Heart podcast, broadcast weekly on Ancient Faith Radio, and Death to the World, a quarterly journal for seekers and subculture youth.

ST. ELIAS ORTHODOX
CATHEDRAL CHURCH
SCHOOL

"At the beginning, He made them male and female. For this reason, a man shall leave his father and mother and be

joined to his wife and the two shall become one flesh."

(Matthew 19:5)

Everyone at St. Elias Orthodox Cathedral Church School so enjoyed last year's project based on the Creative Festivals Theme, that we decided to make it a yearly tradition!

This year's theme lent itself to several ideas for our group project. In the end we chose "The Wedding at Cana."

The Grade 9 to 12 class prepared a play about this subject for the rest of the Church School to see. The teachers were amazed at how enraptured the children were with the play. They sat quietly throughout the presentation and enjoyed asking and answering questions afterwards!

We used an Icon of the Wedding at Cana as a guide and each class was assigned their individual contributions for the display as follows:

K4 — Crowns for the bride and groom and the Title: "Wedding at Cana."

K5 — Tableware and food

Grade 1 — Pillars

Grade 2 — Table sidebenches

Grade 3 — Groom and best man

Grade 4 — Bride and bride's father

Grade 5 — Theotokos and guest

Grade 6 — Water boy and two guests

Grade 7 & 8 — Six papier-mache water jugs

Grades 9-12 — Jesus and the Theme

Assembling the display was very challenging, but two of our teachers undertook the task, striving to make it as three-di-

mensional as possible.

When it was completed, everyone agreed that it was a very life-like replica. One of our parishioners commented that "each time we walk by, we have a sense of being at the actual site depicted and seeing the first of Christ's miracles!"

We hope that this project will make it easier for our students to understand this year's Creative Festivals Theme and encourage their participation!



ST. GEORGE CHURCH,
JACKSONVILLE, FL

St. George Church of Jacksonville, FL, hosted the Mid-Winter Delegates Meeting for the Diocese of Miami and the Southeast January 24 – 26, 2008. Sunday, January 27, 2008, following the conference, we celebrated an ordination of a priest, the tonsure of two sub-deacons, the dedication of the newly completed Bell Tower, and the induction of a member into the Order of St. Ignatius! What a busy and glorious weekend it was with Bishop ANTOUN presiding over all the festivities, along with our beloved Father Kamal Al-Rahil and several priests from throughout the Diocese taking part in the Liturgy, tonsure, and ordination.



Two young men from St. George, Eric Bateh and Jarrod Mousa, were tonsured sub-deacons by Bishop ANTOUN in front of a church overflowing with family, friends and well-wishers. The young men had been planning and looking forward to this event for more than a year. Their excitement and anticipation was evident as Bishop ANTOUN tonsured them sub-deacons and dressed them in their robes in front of the Bishop's throne. Needless to say, their families, friends, and the congregation as a whole were very proud of them.

Then, deacon Philip Pelikan, a former Evangelical Episcopalian Chaplain, was ordained a priest into the Orthodox faith by Bishop ANTOUN. He was assisted by Fr. Kamal Al-Rahil, Rt. Rev. Michael Evans, V. Rev. Nicholas Sorensen, V. Rev. Michael Byars, V. Rev. John Hen-

derson, and Archdeacon David Nimer.

Attending the ordination of deacon Philip Pelikan, were his wife, son, daughter-in-law, and grandchildren, as well as Archbishop Douglas Woodall of the Evangelical Episcopal Church.

The highlight of the day was the dedication of our new Bell Tower by Bishop ANTOUN. Mrs. Sara Demetree, who generously donated \$100,000 towards the construction of the Bell Tower in memory of her late husband, William C. Demetree, cut the ribbon and unveiled the dedication plaque. The plaque states that the Bell Tower is dedicated in his memory and acknowledges Mrs. Demetree and her children, Mary, William, Jr. and Neil for their generosity.

Following the dedication service, everyone returned for the conclusion of the service and for the induction of Michael Nassar as a Knight in the Order of St. Ignatius. The National Chairman of the Order, Mr. Daniel Abraham, the Chairwoman of the Order for the Diocese of Miami and the Southeast, Mrs. Hikmat Saoud, as well as the local Chapter President, Mr. Suheil Akel, were in attendance.

At the conclusion of the Divine Liturgy and the tonsure, ordination, dedication and induction, the bells of the Bell Tower rang out gloriously, to the thrill and enjoyment of everyone! Afterwards a catered luncheon was held in the church banquet hall and was attended by 150 honorees, guests, and members of the parish. It was truly a weekend to remember.

As the bells ring at various times during the weekdays and

on Sundays, the neighbors have written notes to the church, and spoke to parishioners, saying how thankful they are for the sound of the bells and that they feel a blessing coming into their homes each time they hear the bells chime. Therefore, the Bell Tower has proven to be a blessing not only to the parishioners of St. George, but to the entire neighborhood.

**BISHOP THOMAS LEADS
THE CATHEDRAL OF ST.
GEORGE IN PITTSBURGH
FOR LAZARUS SATURDAY
AND PALM SUNDAY**

In October of this year, Metropolitan PHILIP will come to Pittsburgh to lead the Cathedral in their Centennial Celebration. He will find a very different congregation than that founded a century ago by Saint Raphael. For years, St. George Antiochian Orthodox Cathedral in Pittsburgh was known as the "Syrian" Church. The parishioners, mostly from Syria, Lebanon and Palestine, were great cooks and they hosted the public for food festivals, picnics and hufflis. While many of our members remain proud of their Middle-Eastern heritages, now a significant number of parishioners are of other ethnic and cultural backgrounds.

The composition of St. George is much different today than years past. European, Asian and African faces now dot the congregational landscape. Burnett, Humphrey, Hogg, and Ferguson worship side-by-side with Khalil, Nassar, Esper, and Khorey. Indians worship with Syrians. Romanians and Lebanese chant together at Vespers. At St.

George, Kibbee is served with German potato salad at Church dinners, while zataar bread and olives are served with pancakes and cereal at a men's breakfast.

St. George is now home to people of many different ethnic backgrounds. It is also a parish that is home to people of many jurisdictional and religious backgrounds as well. Some people have come from different Orthodox jurisdictions such as Greek, Russian, Serbian, Romanian and OCA. Others are former Buddhists, Muslims, Jews or atheists. Still more have come to St. George from various Protestant denominations such as the Presbyterian, Baptist, and Episcopal. All have come looking for a home in Christ.

I was particularly struck by a conversation that I had with a fellow parishioner of Syrian derivation. "Thank God for the converts," she said in reference to the non-cradle and non-Arab Orthodox. She went on to express an appreciation for the enthusiasm and spirituality brought by the new faces and cultures represented at St. George. Her feelings moved me to reflect on the relationship between the Arabic-speaking population and those of other ethnic origins.

Those of Syrian, Palestinian and Lebanese descent at St. George have been warm and welcoming to those of us who have a different background. This attitude is being reciprocated every day as the "converts" stand side-by-side with the faithful, learning, teaching, sharing and working. Thanks to the Truth of Orthodox Faith manifesting itself in and through the people who have always been there, new

members feel comfortable in sharing the work of the community as well. As I reflect on it, I recognize that this is the example set by Christ to his initial community of followers. All gather around the Eucharist and partake of Him who shows no partiality.

The Middle Eastern people at St. George, while retaining their heritage, have reached out and embraced America. Such an embrace has helped shine the light of Christ upon St. George's surrounding communities. This has allowed people of differing heritages to discover and embrace the Orthodoxy.

On Lazarus Saturday, Bishop THOMAS led the children of the parish to a neighboring park where we had brought rented donkeys for the children to ride. We took this idea from other parishes of our Archdiocese because we wanted the children to get a better visual experience of what it must have been like for the Lord to enter Jerusalem on such a beast. Sayidna spoke to us about the temperaments of the donkeys and how even this beast of burden could recognize the Master that the stubborn Pharisees and Sadducees could not! At the park, the donkeys attracted some outside families who took the opportunity to learn about Orthodoxy and take a turn for a donkey ride.

On Palm Sunday, Bishop THOMAS shared his reflections on the donkey rides with the congregation. He praised the Cathedral community for their hospitality, dedication and care for each other and the Cathedral buildings. He then challenged them to lead even more to Christ





with their hospitality and witness.

The traditional Arab community at St. George is open to the people of the world, and those people are coming to Orthodoxy. It is a testament to the power and action of the Holy Spirit working in and through the people of St. George. At the Paschal Liturgy the faithful approached Fr. John Abdalah to venerate the Gospel. As they did I saw people of Asian, African, Indian, European, and Middle Eastern descent kiss the Gospel and respond to the Paschal proclamation with "Truly He is Risen!" I couldn't help but lean over and whisper to one of our Deacons, "The world is here," to which he replied "you're right." Christ is Risen!

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ORTHODOX WORLD

INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES — IRAQI REFUGEES WHO LEAVE HOMES FOR THE SAFETY OF SYRIA STILL FACE CHALLENGES

*IOCC Provides Education and
Job Assistance for the
Displaced.*

In the predominantly Shi'ite Set Zeinab section of Damascus lives an Iraqi tailor who spends his days making women's head coverings. Middle-aged Kazin explains to visitors that the light-colored cotton fabric he uses is suitable for his poor eyesight, a result of the torture he suffered when he was a prisoner during the Saddam years. Once Kazin had been a prominent tailor with his own shop in Karbala, Iraq, but he was arrested because several of his clients were political dissidents. "I want to return to Karbala," says Kazin, "but I know that my shop was taken." When his veiled 16-year-old daughter, Fatima, enters the room and shyly greets the visitors, he says that his greatest hope now is that she will someday become a surgeon.

Gladys, an attractive woman in her early forties, enjoyed her work as a translator for foreign contractors in Baghdad. Her husband built restaurants for foreign companies in Falluja and Ramadi. After those companies left Iraq, three of Gladys's translator friends were murdered in Basra and Mosul, and she received

death threats while waiting to enter the Green Zone, where she hoped to find work. Today, she is a teacher in a private school in the Christian Geramana neighborhood of Damascus. She says she misses her specialty as a translator, and does not earn enough to support her family in Syria, where the influx of Iraqi refugees has increased the cost of living. "Daily we worry because we have to use our savings to meet the cost of the apartment and food," says Gladys. When aid workers visit her classroom, she takes one aside and asks if they can help with her application to immigrate to the west. She can neither envision returning to Iraq nor staying in Syria.

Refugees who flee war and find a safe haven are then faced with the problem of finding work to support their families. This is the greatest dilemma for the 4.2 million Iraqis who have been displaced from their homes since 2003. Of that number, 1.5 million live in Syria, a poor country barely able to provide jobs for its own people. Iraqi "guests" are not allowed to work, and aid agencies report increasing child labor and prostitution among the refugees.

International Orthodox Christian Charities (IOCC) is addressing what the U.N. calls the "fastest growing refugee crisis" with a \$1.98 million program currently underway to assist 4,100 Iraqi refugees and disad-

vantaged Syrians with school tuition, uniforms, supplies and tutoring. Young people are also receiving the vocational training of their choice, including hair styling, car repair, cell phone repair, sewing, computer training and English language classes. The program, funded by the U.S. State Department's Bureau of Population, Refugees and Migration (BPRM), is being implemented by IOCC's local partner in Syria, the Greek Orthodox Patriarchate of Antioch.

The children of both Kazin and Gladys are receiving tuition assistance through IOCC's program. While such aid doesn't completely solve the complex problems of refugees who can neither return to their homeland nor stay permanently in their host country, it is a first step towards addressing a crisis that some are calling the Middle East's ticking time bomb.

IOCC, founded in 1992 as the official humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), has implemented over \$250 million in relief and development programs in 33 countries around the world. IOCC is a member of Action by Churches Together (ACT) International.



Fr. Michael and Vicky with Joshua, Maria and Elena.



Fr. Michael with one of the boys from St. Innocent



New home for the Nasser family

FR. MICHAEL NASSER JOINS PROJECT MEXICO AS ORPHANAGE PRIEST

Former Antiochian Village Camp Director, Fr. Michael Nasser, joined the staff of Project Mexico as full-time priest of St. Innocent Orphanage in January of 2007. The appointment was made with the blessing of Metropolitan PHILIP, primate of the Antiochian Archdiocese in America.

Fr. Michael is not a newcomer to Project Mexico. He worked alongside the ministry's Founder and Executive Director, Gregory Yova, building houses for Mexico's poor in the early years of the outreach.

"I thought it was great work and stayed in touch with Greg [over the years]," said Fr. Michael, who served at the orphanage during Holy Week and Pascha on several occasions over the past ten years. "Serving allowed me to get to know the boys and witness the incredible growth of this ministry," Fr. Michael explained.

The life-changing decision to come to Project Mexico was the result of Fr. Michael's long-time interest in missions and Latin cultures. "When I was a child, I went to a Lutheran school," Fr. Michael explained. "When the missionaries would come and talk to us about their work, I was fascinated by the concept of bringing the Faith to far-away places where no one had heard about Christ." In 1993, Fr. Michael went to Africa on his first mission trip, an experience that solidified his desire to work in the mission field.

Leaving a very successful ministry at Antiochian Village, Fr.

Michael explained that he realized the move was right because it was "several things coming together at the same time through God's grace."

"Greg [Yova] and I had talked about the idea before," Fr. Michael said, "but the timing just wasn't right." When Fr. Michael served at the orphanage during last year's Holy Week and Pascha, he said "his heart was pulled — once again — towards Mexico." Fr. Michael knew the boys (who had grown significantly in number) needed a steady spiritual presence, as did the small parish that had been developing at St. Innocent Chapel, located on the grounds of the orphanage.

"I went back to Pennsylvania [after that Pascha]," Fr. Michael recalled, "and did some soul-searching. I came to the humbling — but also comforting — realization that the work at Antiochian Village could go on without me." After that, Fr. Michael met with Metropolitan PHILIP, who gave his blessing for Fr. Michael to come to St. Innocent Orphanage.

Being directly in touch with people in need, as Christ was, is what Fr. Michael believes to be especially unique about the work of Project Mexico. "It's easy, in some ways, to write a check or send 'someone else' to do mission work," Fr. Michael explained, "But coming to work at Project Mexico is an act of mercy that Orthodox in North America can perform and still be back to school or work on Monday morning!" Fr. Michael also stressed that Project Mexico provides a much-needed opportunity for Orthodox youth to have a hands-on

experience in helping the needy.

Explaining why he thinks he can be of value to the ministry, Fr. Michael said, "Project Mexico and St. Innocent Orphanage bring together the various ministries I am drawn to: working with youth and evangelism within a Latin culture."

As the full-time priest at St. Innocent Orphanage, Fr. Michael looks forward to having a year-round community to serve, as opposed to the summer-only work he performed at Antiochian Village. He anticipates providing for the spiritual needs of both the boys and the staff, but plans also to reach out to the people who make St. Innocent Chapel their spiritual home. "Once there is a steady presence, I think the parish will grow," Fr. Michael anticipated. Citing that there is no Orthodox parish between the U.S. border and Mexico City (which is comparable to the distance between Pittsburgh and Los Angeles), Fr. Michael said, "There's a great opportunity to bring Orthodoxy to this area of Mexico."

For the boys, Fr. Michael plans to strengthen and solidify worship and develop programs that address the spiritual needs of the boys, including moral education and knowledge of the Faith. In addition, Fr. Michael looks forward to helping the youth who come on work trips to "process the importance of their experience at Project Mexico."

While Fr. Michael acknowledges that he misses the kids at Antiochian Village, he looks forward to seeing some of them on work trips at Project Mexico and anticipates the new friendships he will make on a pan-Orthodox

level.

Joined by his wife, Victoria, and their three children, Maria, Joshua and Elena, Fr. Michael is confident that the move from Pennsylvania to Mexico happened through the grace of God. In December of 2007, construction was completed on the new Clergy Home at Project Mexico and the Nassers were able to move in before Christmas. Project Mexico requests the prayers of Orthodox faithful for God's blessing upon the ministry of Fr. Michael.

[Fr. Michael Nasser can be contacted directly at 619-869-9115, or by email at fr-michael@projectmexico.org]

**ORTHODOX CHRISTIAN
ASSOCIATION OF MEDICINE,
PSYCHOLOGY AND RELIGION —
OCAMPR OFFERS PAN-ORTHODOX
END-OF-LIFE CARE CONFERENCE**

Brookline, Mass. — The 2008 Annual Conference of the Orthodox Christian Association of Medicine, Psychology and Religion (OCAMPR), focusing on End-of-Life Care, will feature speakers Very Rev. Dr. Michael Dahulich, Very Rev. Dr. George Morelli, and Dr. Peter Bushunow at the Holy Cross Seminary campus in Brookline, MA, November 7–8, beginning at 7 p.m. Friday evening.

OCAMPR is an inter-jurisdictional network of Orthodox persons in the helping and healing professions, approved by the Standing Conference of Orthodox Bishops in the Americas (SCOBA). The conference will be prefaced by an open General Board Meeting on Friday, November 7, at 1:30 p.m. at Holy Cross.

The Orthodox Tradition emphasizes a holistic perspective on one's life in Christ. OCAMPR works to cultivate interdisciplinary dialogue and programs in an effort to realize that holistic approach in human service. It is a pan-Orthodox organization for those who seek to better understand and experience the best relationship between theology and the healing arts and sciences, so they may better offer their services in the light of Christ's truth and the Church's wisdom.

Over the two-day conference, speakers focusing on medicine, psychology, and theology will offer talks on various dimensions of End-of-life Care, and participate in a panel discussion of a sample case. Group discussions will invite reflections, questions and comments from conferees. Resources on caregivers' practical concerns from medicine, nursing, hospice, ethics, theology, law, counseling, chaplaincy, and clinical pastoral education will be available at the conference, and the Holy Cross bookstore will also offer resources.

Very Rev. Fr. Michael G. Dahulich, Ph.D., Dean of St. Tikhon's Seminary, Orthodox Church in America (OCA), in South Canaan, PA, will address ethical decision-making and theological dimensions of End-of-Life Care. Ordained to the Holy Priesthood on February 4, 1973, at the age of 22, and widowed that same month, Fr. Michael served for twelve years at SS. Peter and Paul mission parish in Homer City, PA, and sixteen years at Holy Ghost Church, a large parish in Phoenixville, near Philadelphia, PA.

Archpriest Dahulich holds

Ph.D. and M.A. degrees in theology from Duquesne University, Pittsburgh, PA, and has over thirty years of university-level teaching experience in Scripture, homiletics, ethics and theology at St. Tikhon's Seminary, Christ the Saviour Orthodox Seminary, and Duquesne University. Fr. Michael is a member of the Orthodox Theological Society of America and of the OCA Board of Theological Education. He is also on the editorial staff responsible for the *Orthodox Study Bible — Old Testament*, the Editor of *St. Tikhon's Theological Journal*, and is the OCA representative to the National Advisory Board of the American Bible Society.

Very Rev. Fr. George Morelli, Ph.D., speaking on loss, grief and psychological aspects of End-of-Life Care, chairs the Department of Chaplaincy and Pastoral Counseling Ministry of the Antiochian Archdiocese of America and is Religion Coordinator for OCAMPR. He is a Licensed Clinical Psychologist and Marriage and Family Therapist and is featured in a weekly podcast on Ancient Faith Radio titled "Healing: Orthodox Spirituality and Psychology." This podcast features Archpriest Morelli's reflections on the rich spirituality of the Eastern Church: Tradition, Scripture, the Church Fathers and Saints, Liturgy and Prayer, and their part in healing soul, mind and body. Fr. George is also well-known for his series of articles on spiritual life, family life and psychology, published online at OrthodoxyToday.com.

Fr. George has thirty-four years of pastoral experience and over thirty years of university-level teaching experience in psy-

chology and theology. His Ph.D. and M.A. in personality/clinical psychology are from New School University, New York, NY, with additional studies in anthropology, sociology and theology. He is a Diplomate in the American Board of Professional Neuropsychology and an Associate Fellow in the Institute of Rational Emotive Therapy. Fr. George is currently Assistant Pastor of St. George Antiochian Orthodox Church, San Diego, California and is also an Air Force chaplain.

Dr. Peter Bushunow, M.D., will discuss medical dimensions of End-of-Life Care from an Orthodox perspective. Dr. Bushunow is Clinical Associate Professor at Roswell Park Cancer Institute, Director of Oncology Clinical Trials, and Attending Physician at Rochester General Hospital Medical Oncology. He is active on the End-of-Life Quality of Care Assessment Committee and the Oncology Consultative Services team, including Hospice care at Rochester General.

Dr. Bushunow earned his M.D. at Washington University, St. Louis, MO, and his Residency in Internal Medicine and Fellowship in Medical Oncology/Hematology were at SUNY Health Science Center, Syracuse, NY. He holds Board Certifications in Internal Medicine and Medical Oncology, has served as Clinical Assistant Professor at the University of Rochester School of Medicine, and is a member of the American College of Physicians and the American Society of Clinical Oncology.

The son of Russian immigrants who fled communist persecutions during World War II, Dr. Bushunow has been a parish

founder, building committee member, tonsured reader, altar server and choir member in several Orthodox churches in New York and Missouri. He is currently a reader and council member at Holy Ascension of Christ Orthodox Church in Rochester, NY.

Throughout its twenty-year history, OCAMPR's purpose has been to foster interdisciplinary dialogue and promote Christian fellowship among professionals in medicine, nursing, mental health, psychology, ethics, theology, Church ministry, chaplaincy, parish nursing, social services, prison and community ministries.

OCAMPR hopes to continue contributing in faith-filled, collaborative ways to the spiritual sustenance and growth of helping and healing professionals who are dedicated to addressing the needs of our hurting world. The OCAMPR Executive Committee urges all persons who experience their Orthodox Christian faith as the center of their professional life and ministry to attend the November 7th open Board Meeting at 1:30 pm at Holy Cross. The meeting will help chart OCAMPR's future, clarifying how our shared love for Christ and the holistic view of personhood and sacredness inherent in Orthodoxy might continue to unfold.

Conference registration fee is \$75 for OCAMPR full members, \$10 for student members, and \$100 for non-members. Registration includes lunch on Saturday, but does not include housing. OCAMPR annual membership dues are \$100 for full members and \$25 for student

members. For best value, become a 2008 member to receive your conference registration at the reduced rate for full and student members.

Registration forms and conference brochures will appear soon on the OCAMPR website at www.ocampr.org. Interested persons may contact any of the conference planning committee members for more details: Very Rev. George Morelli, Ph.D., LMFT, at gmorelli@fdu.edu, Dr. John Demakis, M.D. at jgd11@erols.com or Dr. Demetra Velisarios Jaquet, D.Min., BBC at deajaquet@aol.com.

ORTHODOX TANZANIA

As we crossed the Mediterranean on a British Airways flight bound from London to Entebbe, the blossoming of the Orthodox Church of Tanzania was at the forefront of our minds. We were traveling with an Orthodox Christian Mission Center (OCMC) Team destined for Bukoba Tanzania, now under the Metropolitanate of Mwanza.

I had first discussed the possibility of volunteering for a short-term OCMC mission assignment with Fr. Luke Veronis during the spring semester at Holy Cross Greek Orthodox School of Theology, where he was my Missiology Professor. The entire Veronis family has been intimately committed to Missions for years. Fr. Alexander Veronis, Fr. Luke's father, has championed overseas Missions and the formation and development of the OCMC over the last five decades.

The purpose of our missionary journey was to provide theological instruction to Church workers and catechists as part of an



During a break from their lessons, Team members Mary Ann Bulko (l) and Maria Patitsas (r) take a moment to enjoy the lighter side of life with future leaders of the Orthodox Church of Tanzania.

annual training program held in western Tanzania under His Eminence Jeronymos. We would stay at the small twelve-student seminary compound, twenty minutes away in neighboring Kazikizi, which had been built by earlier OCMC Teams. In the short time since Metropolitan Jeronymos' ordination to the Holy Episcopate in 1999, the Orthodox Church has grown from 5,000 to 50,000 faithful.

In addition to the 32 priests serving 170 communities in the Metropolis, His Eminence calls upon the Royal Priesthood of believers (1 Peter 2:5,9), for assistance as catechists, evangelists, readers, teachers and volunteers. At least one catechist is assigned to each of the 170 communities and is provided with ongoing theological training and leadership development.

His Eminence Jeronymos has

established an Orthodox Catechetical Camp in Rubale which, for the last five years, has enriched and nurtured the developing Churches' catechists and supported the efforts of the Theological School in Kazikizi. The camp, which is really a "train the trainer" educational program, runs for several weeks and covers a range of topics, mostly theological, but also includes health, agriculture and economic issues. Participants are committed Orthodox Christians who are expected to share what they've learned in their home parishes.

His Eminence also understands the importance of job creation and economic development for the life of his community. He asked each of his communities to plant 10,000 trees with seedlings grown in the Metropolis's own nurseries. In addition to the environmental benefit, the future



His Eminence Jeronymos, Metropolitan of Mwanza, has been the spiritual leader of the Orthodox Church of Tanzania since 1999. Together with dedicated clergy and laity the Church has multiplied from 5,000 to 50,000 individuals.

value of the mature trees will provide an economic benefit to each community. Jobs are also being created through many construction projects, the Metropolis farm, and a furniture-making shop. The Metropolis is also drilling water wells and plans to drill many more in the months to come to protect its people from commonly occurring, but avoidable, waterborne diseases. It is evident from the projects and activities not only that the Tanzanian Church is being edified

through the Metropolitan's capable leadership, but the people are also benefiting economically through job creation and capital investment.

At our final gathering with Metropolitan Jeronymos, we had the chance to reflect on our experiences together and the things we had witnessed. We discussed the beauty of the people, the things we had seen accomplished and our small contribution to the overall effort. I asked Metropolitan Jeronymos the following



As His Eminence Jeronymos of Mwanza models leadership and service to his flock, dedicated individuals are drawn to study either for the priesthood or to be a catechist. Over 170 men and women now serve as trained catechists throughout the country and 32 men are ordained to the priesthood, offering the fullness of the sacramental life to their communities.

questions, "We've seen the amazing work the Church is accomplishing here in Tanzania. As we return to our home parishes in America what message would you like us to convey to them? Is there anything else you need or would like us to share?"

His answer was simple and straightforward, "More than anything else we need your prayers. Everything requires God's Grace. Recently I was traveling with my driver in a remote region of Tanzania. Our car lost its brakes and we started to go off the side of a cliff. We would have plunged to our death had it not been for the intervention of the Theotokos. More than anything we need your prayers." In the face of all the extreme challenges of Mission life, in the face of poverty, remoteness, disease and death, and the many other challenges faced each day, the Metropolitan was keenly aware that everything good requires God's Grace, and that prayer is essen-



This new member of the Orthodox Church in Tanzania seems very glad to offer his first gift of his hair at his baptism into the Faith.



Often a river or lake is blessed as the newly illumined of Tanzania are immersed in the life-transforming water of baptism.

tial to His success. We pray that God grants His Eminence Jeronymos many years of health and happiness in service to our Lord Jesus Christ.

NOTE: Philemon Patitsas anticipates the completion of his Masters of Divinity degree from Holy Cross School of Theology in Boston, MA, in 2008. He and his wife Maria were part of the 2007 OCMC Orthodox Mission Team to Tanzania to assist in the teaching for the Orthodox Catechetical Camp.



The 2007 OCMC Team to Tanzania lovingly gave of time and talent as they participated on this summer mission experience. They were overwhelmed by the gratitude that was bestowed upon them by the Orthodox in the host communities. Fr. Paul Martin, Team Leader, was the recipient of a goat as a symbol of their appreciation.

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*At the beginning He made
 them male and female.
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 Matthew 19:1-6

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Beirut, 11th of April 2008

Dear Archbishop Philip Saliba,

We approach you with this letter, with great gratitude and delight, of the receipt of your munificent contribution of 10,000.00 USD (Only Ten Thousand United States Dollars) received on the 28th of March 2008.

This amount will help us construct the Stone Wall Fence between the two Blocks (2 & 3) as shown in our previously sent documents; as well as will be used for proper landscaping around the blocks so that the children will have a "Green" and environmentally friendly atmosphere, surrounded by trees and plants.

Please find attached the receipt of the contribution that we are so grateful of.

We hope to see you soon within our school, a school where children have always been blessed through your personal care and ongoing support.

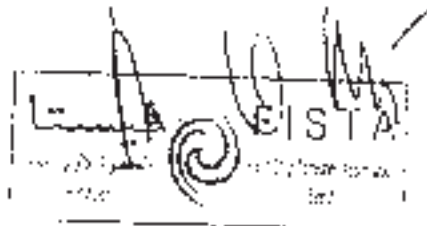
May God bless you and all those who embrace the goodwill and the caring heart for the children and the enduring support for those who are working with special needs individuals.

Please kindly note that the report of the construction of the stone wall fence, as well as the landscaping will be sent to you soon after completion.

Once again thank you and Happy Easter,

Greetings from Bechara and myself.

Dr. Wali B. Merhej
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