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# The Word

ORTHODOX UNITY  
IN AMERICA

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

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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

Founded in Arabic as  
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by Saint Raphael (Hawaweeny)  
Founded in English as  
The WORD in 1957  
by Metropolitan ANTONY (Bashir)

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Letters to the editor are welcome and should include the author's full name and parish. Submissions for "Communities in Action" must be approved by the local pastor. Both may be edited for purposes of clarity and space. All submissions, in hard copy, on disk or e-mailed, should be double-spaced for editing purposes.

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editor's letter

# PRAYER CHANGES OUR WORLD

“Among the first be mindful O Lord, of our Metropolitan and our Bishop, whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, rightly dividing the word of God.”

(The Liturgies of St. John Chrysostom and St. Basil the Great)

Have you noticed that when we gather to pray, we often tell God who He is or what He has done? Surely God Himself remembers, so we can safely conclude that we are not doing this for His sake, but for our own. When we offer up thanks and call to mind who God is and what He has done for us, we approach the All-mighty with due reverence and awe. This helps us recognize who we are and what we are called to be doing. We are called out of the fallen world and into His own ministry. Such revelations help us understand our need for Him and help us stand in truth. Similarly, when we pray for our Church leaders, we empower them to guide, lead and protect us. When we hold them up before God as our shepherds and as gifts to us from God, we are better able to follow them for our own benefit.

Praying for each other changes our relationships with everyone, from competitors to fellow sojourners. Prayer allows us to join together, all needing God and following Him. We need not judge each other or be jealous of each other; rather, prayer joins us together on the same side, that is His side. Prayer puts us before God, next to each other, instead of facing or judging each other. This relationship reflects how God sees us, all His children. Basking in reality allows us freedom from foolish pettiness and pointless struggles. Looking to God and to eternity brings us to our senses, and to freedom from the superficial.

This year, the Antiochian Women celebrate thirty-five years of unity and organization. Their

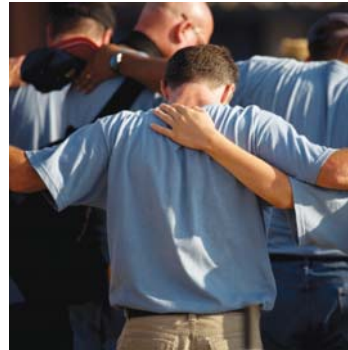
unity began as a vision of Metropolitan PHILIP, who called their organization and unity into being. Together they have influenced virtually every aspect of Church life, from theological education to the care of orphans, seminarians and clergy. Their unity is an example for the Orthodox on this continent of what organizational unity can offer. Look in this issue of *The WORD* for some inspiring words from the Antiochian Women president, Cindy Nimey.

This edition of *The WORD* also highlights the use of the Internet and radio to bring the message of God's love for man, in Jesus Christ, home to the people of the world. I have chrismated and baptized people who have come to Christ through these ministries. The World Wide Web has some fascinating opportunities to reveal Christ in His world.

Also in this edition of *The WORD*, you will find the first part of a radio interview given by Charles Ajalat, a chancellor of the Archdiocese and an articulate proponent of Orthodox jurisdictional unity. His personal views are provocative and challenging.

I'm going to concentrate on my prayer for my Church leaders, my parishioners, God's people throughout the world, as well as for the love and unity of God's Church this Lent. I'm confident that the readers of *The WORD* are doing the same, and I am anticipating that God will do wonders with us.

by Fr. John Abdalah



KEVIN ALLEN INTERVIEWED CHARLES AJALAT

# REGARDING ORTHODOX UNITY

Kevin Allen (KA) of Illumined Heart, an internet radio program aired on Ancient Faith Radio, <http://ancientfaith.com/1>, interviewed Charles Ajalat (CA) regarding Orthodox unity. The following is the first part of the interview.

**KA:** My guest today is Charles Ajalat, one of the pre-eminent lay leaders and advocates for the administrative unity of the various Orthodox jurisdictions in North America and Chancellor of the Self-Ruled Antiochian Orthodox Christian Archdiocese of North America. Since you're an attorney, I guess it would be prudent for us to begin with a disclaimer by saying that the views expressed on the program are not necessarily the views of the Antiochian Archdiocese or of Ancient Faith Radio/Conciliar Press. They represent the opinions of you and me, the guest and the host.

**CA:** Right, I'm not speaking on this program officially on behalf of anyone other than myself.

**KA:** What's your best estimate of how many church members of all of the canonical Orthodox jurisdictions in North America there are, and is the number stagnant or growing?

**CA:** Although regular churchgoers are less, the

broader number of adherents that is often thrown around is as much as three to five million for the jurisdictions that are part of the Standing Conference of Canonical Orthodox Bishops in the Americas, SCOBA. Alexi Krindatch's recent study, on the other hand, implies there are somewhat less than a million of such adherents. Whatever the numbers, the Orthodox Church, precisely because it is the historical, apostolic church, can have a great influence on the culture of our society if it can be seen for what it is and not as a collection of ethnic communities. Even if the real number is, say, 2 million people, that is a lot of people. For example, the Episcopal Church in the United States, I understand, has only about 2 million people.

In terms of numbers, one could also look at the number of church communities. There are probably about 1,800 Orthodox churches of the SCOBA jurisdiction in the U.S. and Canada. Regarding your other question, some jurisdictions may be stagnant,



Left to right, Andrew and Diane Nassir, Charles Ajalat

while in various others, such as the self-ruled Antiochian Orthodox Christian Archdiocese, there is significant growth.

**KA:** How many separate SCOBA Orthodox church jurisdictions or bodies are there currently in North America?

**CA:** I would say approximately ten, and my understanding of the numbers is as follows: The four largest are the Greek Orthodox Archdiocese, about 500 churches, the Orthodox Church in America (OCA), about 450 churches, the Antiochian Archdiocese, perhaps the fastest growing, about 250 churches and the Russian Orthodox Church outside of Russia, (ROCOR, which recently came into communion with the Moscow Patriarchate) and their sister Moscow Patriarchal churches, approximately 200 churches in North America (neither of these latter two groups has yet been admitted to SCOBA). Then there are the Serbians and the Ukrainians (each about 100 churches) and the Carpatho-Russians, the Patriarchal Romanians, the Patriarchal Bulgarians, and the Albanians under the Ecumenical Patriarch (I think the latter may

have only two churches here). The majority of the Albanians, Bulgarians and Romanians are under the OCA, not the respective Patriarchates, although it is the Patriarchal churches that have seats in SCOBA.

**KA:** Was the situation always this way, one of multiple and overlapping Orthodox jurisdictions on the continent?

**CA:** No. Orthodoxy was brought to North America over 200 years ago by Russia, back in 1794, through Alaska and then through California. However, the major influxes of immigrants from Europe and the Middle East didn't come until the 1890s. This had to do with immigration policy in this country and famines and other situations overseas. And at that time the canonical structure in North America was one, all under the Church of Russia. For example, St. Raphael Hawaweeny, although an Antiochian, and the first Orthodox bishop consecrated on North American soil, was under the Moscow Patriarchate.

When the Russian Revolution of 1917 came about, however, and the Russian Church was under

Orthodoxy was brought to North America over 200 years ago by Russia, back in 1794, through Alaska and then through California.



Marilee and Charles Ajalat

The canons provide that there should be one bishop in one city. This is important theologically and ecclesiologically, in part, so that the surrounding culture can see the unity of the Church.

persecution, the division began. The Greek Orthodox Archdiocese was formed in 1921. Then there was the Antiochyie-Russie split, where some wanted to go under Antioch and others wanted to remain under Russia. The people in North America of Russian background either stayed under what was called the Metropolia, which is now the OCA (granted independence or autocephaly by Moscow in 1970), or went under ROCOR, recently reunited with Moscow as an autonomous or self-governing church.

But, getting back to your question, the real point is that administrative unity isn't so new. We need to get back to the Orthodox administrative unity that we all once had up until the early 1900s.

**KA:** So, each church jurisdiction, as the reality is in this country, has its own and separate ecclesiastical infrastructure, archbishops, bishops, that runs its own affairs separately from the other jurisdictions?

**CA:** This is true, Kevin, even though we are one in faith and doctrine, one in worship, one in polity and canons, one in spiritual life. The administrative separatism in North America is such a waste of the meager resources that the Orthodox churches here have to work with. It makes absolutely no sense to have multiple departments of religious education, of youth ministry, etc.

And, the dollar spent on, say, seminary infrastructure per theological student caused by the divisions is something no business would tolerate. Multiple extensive libraries, for example, for a relatively small number of students. And all of this is in addition to the even more pressing canonical and ecclesiological problems resulting from the multiple jurisdictions.

Think of the strength we have together. I would love to see 45 or more dioceses of a United North American Church with one bishop having the title of each major U.S. or Canadian city. For the sake of our children and grandchildren and, more importantly, for the salvation of all on this continent, I would love to see our Church, through Christ, transforming our culture while our Lord is transforming our own lives.

**KA:** What is the canonical standard for Orthodox structure in a country supposed to be?

**CA:** The canons provide that there should be one bishop in one city. This is important theologically and ecclesiologically, in part, so that the surrounding culture can see the unity of the Church. Also, a council held in Constantinople in 1872 condemned phyletism or ethnicism as heresy. Many have accused the current structure of North America as violating both of these canonical standards.

If I'm an American law professor of non-cradle background in the Chicago metropolitan area and want to become Orthodox, I find there's a Serbian jurisdiction headquartered there, a Greek jurisdiction headquartered there, an OCA jurisdiction headquartered there, etc. It's not only hard to see that the Orthodox Church is one Church, and the Church that Christ founded, but it is not even seen as indigenous to the Continent, but somehow as a foreign implant.

**KA:** Are there other potentially relevant canons?

**CA:** Well, the Ecumenical Patriarch interprets Canon 28 of the Fourth Ecumenical Council to give himself a papal-type jurisdiction over all territories that were not historically under a given patriarchate.

Most other non-Greek Orthodox patriarchs

disagree. Archbishop Paul of the autonomous Church of Finland, in 1979, said, “the patriarchates of Antioch, Moscow and Romania strongly opposed the Alexandrian theory on the authority of Constantinople over all the diaspora.”

We should see what Canon 28 says. The canon provides jurisdiction in the Ecumenical Patriarchate for Asia, Thrace and Pontus, the three provinces which correspond to modern day Turkey, Bulgaria and Greece, and adds that the Ecumenical Patriarchate has jurisdiction over them and the “barbarians.” Perhaps the best explanation of why North America is not such a diaspora is the March 18, 2002 letter by Patriarch Alexis of Russia to Ecumenical Patriarch Bartholomew. You should cross-reference it on your website.

**KA:** In addition to the canonical standards, there’s also a spiritual standard, isn’t that right?

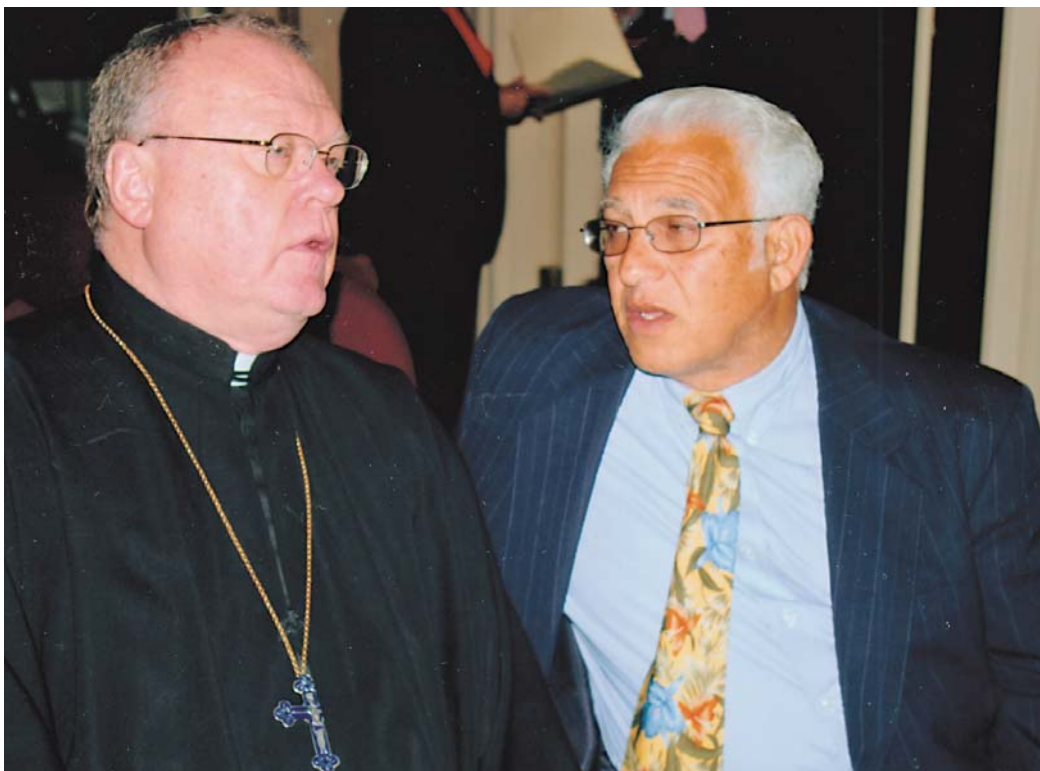
**CA:** Yes, as Father Alexander Schmemmann said, there is a “dogmatical or spiritual essence of the church as unity.” It goes to our whole theology, and our ecclesiology incorporates that theology into the understanding of the Church.

The Orthodox Church is one. No one would dispute that the Church here is one, one in faith and one in worship. Why do we deny this oneness in Christ by having these separate man-made administrative structures that are not reflective of our task of bringing the good news of Jesus Christ and His Church to North America?

**KA:** Tell us about the historical standard.

**CA:** Historically, there have been separate sister Orthodox churches on the various geographical territories, but this still keeps as its basis total unity in the Church through the intercommunion of the bishops. As Alexander Bogolepov said, the Orthodox Church retains the concept of church unity, which existed during the time of the seven Ecumenical Councils. It’s a unity in plurality of sister churches, only some of which have the privileges of honor.

**KA:** So, is it fair to say that the multiple jurisdictional reality, which we have in American Orthodoxy, is in conflict with most or even all of



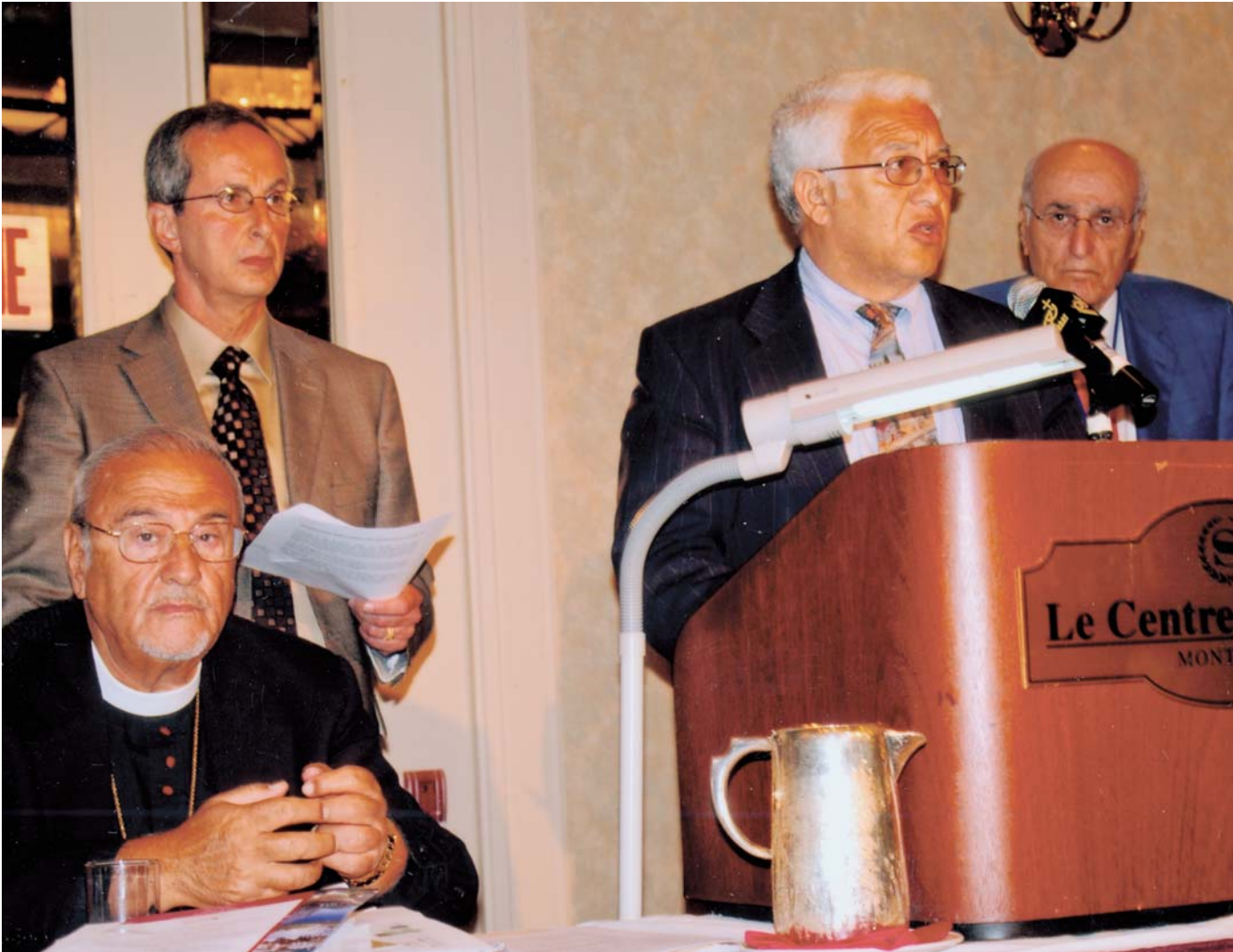
the applicable standards: canonical, spiritual and historical standards?

Fr. Peter Gillquist and Charles Ajalat

**CA:** Absolutely. It violates everything in which we believe. Father Schmemmann wrote, “The simultaneous jurisdiction of several bishops in the same territory is a betrayal of both the letter and the spirit of the whole canonical tradition.” The late Ecumenical Patriarch Dimitrios of Constantinople said, “It is truly a scandal to the unity of the Church to maintain more than one bishop in any given city. It contravenes the sacred canons and Orthodox ecclesiology.” Patriarch Elias of Antioch in 1977 said, “The Antiochian Holy Synod has studied in depth the situation of Orthodoxy in the diaspora. Our position is clear. There must be established independent churches in Western Europe, North America, etc. We affirm that in North America there should be an autocephalous Church with its own patriarch and holy synod.”

**KA:** Is this non-canonical situation that we have both in letter and in spirit, unique to our American situation here in Orthodox history?

**CA:** We have the same problem in Europe and in Australia in lesser numbers, but looking at the broader historical picture of the Church, I think this whole “multi-diaspora issue” is unique to our times.



Left to right, Metropolitan PHILIP, Robert Koory, Charles Ajalat and Dr. George Farha

**KA:** Of the ten or so SCOBA jurisdictions, how many are fuller independent or autocephalous, where they elect their own primate, and how many are semi-independent or autonomous, where the head of the Church here is either approved by the Mother Church (as happens with Japan) or elected by the Mother Church from three names (as happens with the Antiochian Archdiocese)?

**CA:** Four of the ten SCOBA jurisdictions are autocephalous or autonomous. Only the OCA is autocephalous, although not all the mother churches accept Moscow's grant of autocephaly to the OCA in 1970. The Romania Archdiocese, the Antiochian Archdiocese and ROCOR are self-ruling or autonomous. The other jurisdictions are either

canonically subordinate to a mother church patriarchate, Serbia, Bulgaria or the Ecumenical Patriarchate (under whom are the Greek Orthodox Archdiocese, the Carpatho-Russians, the Ukrainians and the few patriarchal Albanian churches).

**KA:** What do you think are some of the problems associated with this multiple jurisdictional reality in matters of governance, growth, and even evangelism?

**CA:** They include the lack of a unified witness of the gospel to the culture around us, the unwise use of resources, and a lack of church discipline as to pastoral problems (e.g., people shopping Orthodox jurisdictions to allow a divorce) or even parish

schisms. There is a lack of effective witness to governments. For example, whereas the American government stopped our bombing in the Gulf War during the Muslim Ramadan out of respect to Muslims, they would not heed the request of our Orthodox hierarchs here to stop bombing in Serbia during the holy week of Pascha. Also, in the first national service after 9/11, my understanding is that the Orthodox were not invited, although in a subsequent service, the head of SCOBA at the time Archbishop Demetrius, was invited.

**KA:** We spoke about SCOBA, the Standing Conference of Canonical Orthodox Bishops in the Americas. Is SCOBA a form of an American pan-Orthodox synod? If not, what is it and has it been effective?

**CA:** Well, I would say it's not a synod. A synod, in my view, implies binding internal authority. Because of the control of certain SCOBA churches from abroad, combined with the lack of desire on the part of certain hierarchs here to seek the goal of administrative unity, in my view, SCOBA itself at the hierarchical level is not very effective. On the other hand, SCOBA has served as an umbrella under which the clergy and laity have been able to advance the work of the Church together. We've been able to form many different activities and put them "under SCOBA." International Orthodox Christian Charities is a prime example.

But to have Orthodox administrative unity here it seems to me we need not only to have the grass-roots revolution, which is the most important, but we need simultaneously to have hierarchs who are willing to hear the cry of their clergy and laity that we must have an administratively unified Church and witness to our society.

**KA:** Part of the justification for the continuing governance of ecclesiastical jurisdictions in North America by mother churches is that North America is a continuing diaspora of Orthodox faithful coming from the mother country. Please explain how this concept is understood and employed by the mother churches.

**CA:** Well, the word "diaspora" is a sensitive term in the Orthodox Church because of the Ecumenical Patriarchate's claim that it is in charge of the diaspora, a claim that others dispute. But some other mother churches use the word also because they aren't always happy to think about the fact that their daughter has grown up and matured and is ready to get married. They don't realize that the

benefits to the entire Church, including to the mother church, will be much greater as the North American Church becomes administratively unified.

Orthodox administrative unity does not mean giving up our cultural roots and our love for, and contacts with, our mother churches, but rather preserves those roots and love and contacts while focusing on the land in which we live and will die, and the land in which our children and grandchildren will live and die.

The word "diaspora" also doesn't take into account the fact that a very large, growing number of non-cradle Orthodox are joining the churches and many more "cradle" Orthodox were born right here in the U.S. and Canada.

Again, I emphasize the other side of the coin that anyone considering this issue seriously has to also understand that there are many immigrants still coming from so-called Orthodox countries and their needs must also be addressed pastorally. But there's no reason why anyone should lose or have watered down their cultural traditions. Just as there are Italian and Irish Catholic churches, but they are Catholic first, there can be Greek and Russian and Romanian and Serbian and Arab and American Orthodox churches, but each parish will be part of a unified Orthodoxy, doctrinally in worship, in action, and in administration. Orthodoxy, not cultural ties, will be their essential primary component.

**KA:** Who benefits from seeing North America as a continuing diaspora?

**CA:** I guess it benefits those overseas who either want to control the Church here or to feel closely attached to it. Now, the latter part, I think, is a legitimate desire. I think we should have close relations with the mother churches. I think that's important. Also, while creating a North American church structure we must strengthen the ties with all the mother churches. After all, we're Orthodox first. We need to do what is for the benefit of the entire Orthodox Church. But, having one North American Orthodox Church that's totally autocephalous some day in the future would be to the benefit of the entire Church. †

# ABOUT ANCIENT FAITH RADIO

The Orthodox Church in the context of North America is often compared to a rare treasure. Surely this metaphor also describes the place of Orthodoxy within mainstream media culture — the operative word being “rare.” No one turns the dial of their radio during a morning commute expecting to hear a hymn to the Theotokos or the Orthodox scripture reading for the day. However, with internet access, the voices of Orthodoxy — musical, prayerful, and instructive — find a radio station to call their own, and many grateful listeners, thanks to the streaming sounds of Ancient Faith Radio.

With its polished production, few would guess that Ancient Faith Radio began as a humble experiment on the back porch of the Chicago home of founders John and Tonya Maddex. With John relying on his thirty-eight years of experience in radio broadcasting the traditional way, they were not entirely sure where this project would lead them when they first streamed Orthodox music on the internet in November 2004. In fact, John was so new to online radio that he initially tried to listen to the music on the same computer he was streaming it from, which resulted in a cacophony of noisy reverb. He quickly acquired a second computer for listening and learned the ins and outs of internet radio. He kept the URL of these early broadcasts private, only sharing it with a few who might provide him with feedback. Eventually, however, Ancient Faith Radio was made public, and, as Tonya describes it, after taking over her dining room, the growth of the station eventually necessitated that they find a larger space in Northwestern Indiana.

John Maddex’s background in radio included a long career with the Moody Broadcasting Network in Chicago. After his departure from Moody in April 2007, he was able to truly devote himself to developing Ancient Faith Radio full-time. It was then that AFR expanded its programs, particularly the podcasts, adding eighteen programs in 2007. Six to ten additional podcasts have been planned for 2008. With so much quality material being developed, it made sense to designate one station solely for talk programs and another for Orthodox hymnography, particularly since a listener survey showed that many, tuning in during the workday,

for example, might not be able to pay close attention to the podcasts at these times, but loved having Orthodox hymnography as the backdrop to their workday. So, quite recently as of January 2008, visitors to the Ancient Faith Radio website will find that they can choose between two different streaming stations — Ancient Faith Talk or Ancient Faith Music.

A surprisingly wide variety of listeners have grown attached to Ancient Faith Radio, both within the Orthodox Church and without. Some listeners are members of the Orthodox Church who live in isolated areas where there are no nearby parishes. These claim that Ancient Faith Radio — with its hymns, hours, scripture readings, and readings of the saints’ lives — functions as a strong connection to the Orthodox Church in an otherwise disconnected situation. Cradle Orthodox, converts to Orthodoxy, and inquirers alike, listen to expand their knowledge of the Orthodox faith through the dozens of podcasts — both the archived and current — by Orthodox priests and teachers. Parents, who spend the day at home with children, as well as men and women in the workplace, have commented on how Ancient Faith Radio transforms the time they spend engaged in the details of daily life into an opportunity for prayer, infused with peace.

This beautiful potential of Ancient Faith Radio to bring comfort and guidance to so many people in so many ways makes it truly a ministry of the Church. John and Tonya said that it did not take long for them to realize that the radio station they were creating in their home needed to come under the guidance and accountability of Orthodox leadership, rather than being an independent venture, conducted in isolation. Thus, they met with the parish council of All Saints Antiochian Orthodox Church in Chicago, with Fr. Patrick Henry Reardon, to introduce them to their idea and invite collaboration. With the help of volunteers from the parish, AFR was now able to broadcast devotional readings, Psalms, lives of the Saints and other short features to go along with the music. Fr. Reardon is a regular contributor through his podcast, “Pastoral Ponderings,” which airs weekly, as well as his “Homilies From All Saints.”



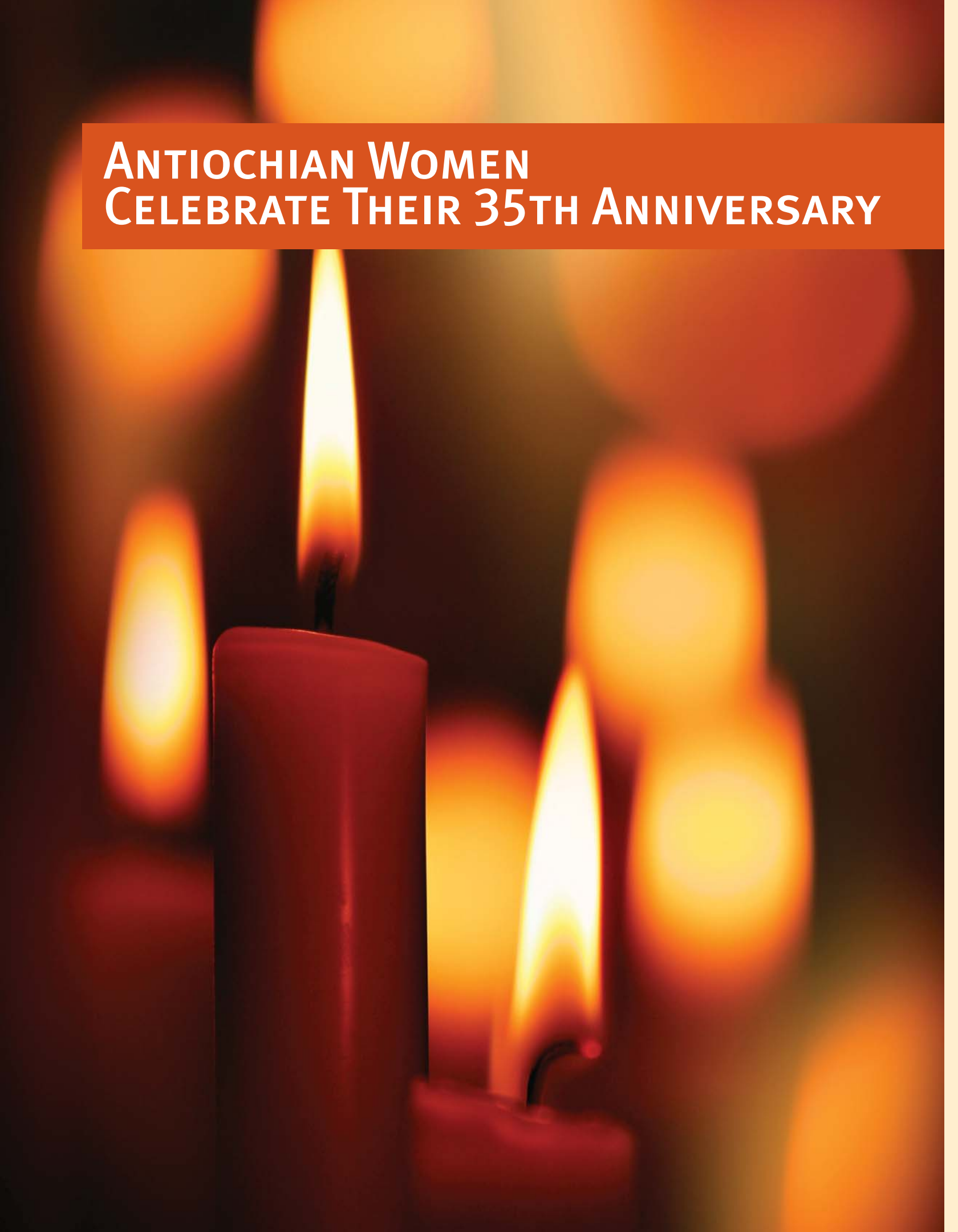
Although firmly pan-Orthodox in its mission and broadcasting, Ancient Faith Radio has enjoyed a special closeness with the Antiochian Orthodox Christian Archdiocese, the kind of relationship born out of like-minded cooperation in doing the Lord's work. Since planting its roots in All Saints Orthodox Church in Chicago, Ancient Faith Radio has truly blossomed in connection with the AOCA. Likewise, the AOCA has found a powerful tool for its ongoing outreach work through internet radio. No less than ten programs on Ancient Faith Radio are hosted by members of the AOCA, both clergy and laypersons. Besides the aforementioned podcast of Fr. Patrick Henry Reardon, there is also a program devoted to spirituality and psychology by Very Rev. Fr. George Morelli, Chairman of the Department of Chaplaincy and the Pastoral Counseling Ministry of the AOCA. The Antiochian Department of Christian Education also partners with AFR in the production of "Let Us Attend," the Sunday Gospel lesson read for older children and told for younger ones. Matthew Gallatin, a published author with Conciliar Press, Chrissi Hart, and Dr. Brad Nassif, are all podcasters who also happen to be members of Antiochian parishes in Idaho, Pennsylvania, and Illinois respectively. Beyond providing a radio expression for AOCA priests and teachers to reach a wider audience, AFR has also served the Church in other important ways. Namely, Ancient Faith Radio was of great

service to the AOCA during the 2007 convention in Montreal, where it was responsible for all the audio recordings and archiving.

The AOCA places a high priority on outreach and communication through a variety of media, and this is demonstrated in no better place than in the thirty-year history of Conciliar Press, whose Orthodox publications, including *Again* and *The Handmaiden* magazines, have been an important presence of Orthodoxy in the English-speaking world, guiding many inquirers in their conversion process, and enriching the Orthodox faithful. *The WORD* magazine is yet another way in which the AOCA fills the need for Orthodox faithful to communicate and connect. It is not surprising, then, that Ancient Faith Radio, a locus of Orthodox communication par excellence, has been able to find a home within the ministries of the AOCA. With all of its exciting work being done, it only makes sense for the outreach ministries of the AOCA to come together in a more formal affiliation. This step was in fact taken in recent months, when Conciliar Press officially merged with Ancient Faith Radio to become Conciliar Media Ministries, Inc. The hope is that, through shared resources, organization and collaboration, the Church will be able to minister at an even greater level of effectiveness than ever before, making the treasure of the Orthodox Church more accessible to more people. †

by Julia Wickes

**ANTIOCHIAN WOMEN  
CELEBRATE THEIR 35TH ANNIVERSARY**



The Antiochian Orthodox Christian Women of North America, consisting of seven Dioceses, is proud to be celebrating its thirty-fifth anniversary since its founding by His Eminence Metropolitan PHILIP in 1973. The purposes of the organization:

- A. TO DEVELOP AMONG WOMEN THROUGH THE ANTIOCHIAN ARCHDIOCESE A SPIRIT OF CHRISTIAN LEADERSHIP, AWARENESS AND COMMITMENT AS TAUGHT IN THE HOLY ORTHODOX CHURCH;
- B. TO FOSTER AMONG WOMEN THROUGHOUT THE ANTIOCHIAN ARCHDIOCESE A GENUINE EXPRESSION OF LOVE AND SERVICE THROUGH WORKS OF CHARITY;
- C. TO INSTILL AMONG WOMEN THROUGHOUT THE ANTIOCHIAN ARCHDIOCESE AND THE COMMUNITY AT LARGE A SENSE OF FELLOWSHIP AND A DEEPER UNDERSTANDING OF THE HERITAGE AND TRADITIONS OF THE ANTIOCHIAN ARCHDIOCESE AND THE ORTHODOX CHURCH.

The first president of the Antiochian Women of North America, Pauline Maloof, (1974-1976), was appointed by His Eminence Metropolitan PHILIP. Pauline was instrumental in developing the constitution and by-laws that are presently being used with some minor updates and changes. She set an example of fine leadership and commitment to our Holy Orthodox Church for the next fifteen presidents to follow. Many thanks to all of the past presidents, who have served unselfishly and provided dynamic leadership to guide the Antiochian Women for the past thirty-five years.

ELSIE KALEEL (MEMORY ETERNAL)	1976-1978
GLADYS LAHAM	1978-1980
ESTHER SAMARA	1980-1983
MARY DIBS	1983-1985
NADIA HABIB ZED	1985-1987
ISABEL ELAC	1987-1989
ELINOR BOURJAILY (MEMORY ETERNAL)	1989-1991
LARAINÉ MAHSHIE	1991-1993
MARLENE MAMARY	1993-1995
ELINOR KINAN	1995-1997
JOANNE ABDALAH	1997-1999
SUSU MORROW (MEMORY ETERNAL)	1999-2001
MARILYN ROBBAT	2001-2003
LAILA FERRIS	2003-2007

The charitable works of the Antiochian Women have touched the lives of many people around the world through the many projects that have been entrusted to them by His Eminence. Over two million dollars have been distributed since the found-

ing of this organization thirty-five years ago. The first project was Pastoral Education in 1975, followed by projects benefitting Balamand University; Missions; Antiochian Village, camp expansion, dining hall; Pastoral Education; Married Seminarians; St. George Hospital, Lebanon; IOCC; Orphanages around the world, and currently the Retired Clergy and Widowed Clergy Wives housing allowance. Another yearly tradition is the Antiochian Women Scholarships; every year scholarships are given to as many as seven applicants, aged twenty-five years and older, who have returned to the world of academia in order to better their future and consequently better their communities. We are also honored to be able to give our seminarians a gift of five hundred dollars during the Nativity season as an expression of our love for all they are sacrificing.

The Antiochian Women meet twice a year on the Archdiocesan level, to foster unity and strengthen the fellowship among the women from each diocese. The time spent together is one of education, sharing and great spiritual growth. Through these meetings, we continue to pass on the living traditions and heritage of this blessed sisterhood.

As March is Antiochian Women’s month, let us remember and honor all of the women who serve in their ministry in the life of the Church, most especially our most Holy and all Virgin Theotokos, the Mother of God. As She said “yes” to the Archangel Gabriel and showed obedience, we try to follow Her example. We pattern our lives after Her by saying “yes” to God each day in our duties. We gear our activities to the Church and our God, to be pleasing in His sight; to be humble as the Theotokos was humble toward God, so we as Antiochian Women strive to be obedient to our Lord and Saviour Jesus Christ.

We ask that you support your local women’s group as they serve your parish and your communities as handmaidens of the Lord. We thank God for allowing us to work in His vineyard and strive to make the next thirty-five years as productive as the past thirty-five years have been, remembering, “The most important thing is to have our hearts directed and attuned to Thee.” Many thanks to Metropolitan PHILIP for his confidence that we would fulfill the vision he had for us, when he founded the Antiochian Women in 1973. Many Years, Master!



Cindy Nimey,  
North American Board President

EDITOR’S NOTE: In the previous issue, Elinor Bourjaily was incorrectly listed as having served as president from 1991-1993. We apologize for the error.



# ORATORICAL FESTIVAL

Diocese of Los Angeles and the West  
Joel Schaefer



Five years ago, I had an amazing opportunity to walk in the footsteps of the early Church — actually hike around Asia Minor, visiting ancient cities. It was incredible! I happened to be the only Orthodox Christian in the group, as it was a specifically designed Protestant tour intended to follow “In the Footsteps of the Apostles.” We visited numerous early church sites from Philadelphia to Ephesus, plus many others.

However, Cappadocia was where I was most impacted by the continuity of my faith — our faith, the Orthodox Faith. Let me explain ... in Cappadocia, there are thousands of caves carved right into the hillsides. During the persecutions of the first three centuries, many of the churches went “underground,” hidden in these small, inconspicuous caverns. Hiking down into the area, we entered our first cave. A hush fell over the whole group as we gazed around the tiny room. The church that once met in this hidden nook dated all the way back to the second century. Though you could see the wear of time, it was quite obviously an Orthodox Church. The holiness of this place was almost palpable. Even though I was on the other side of the world, in a different country, where they speak an entirely different language and have a culture distinct from my own, I was in MY Church. Standing there, nearly two THOUSAND years after the time this Church was carved out, I KNEW this Church.

The rest of the group were not feeling as “at home” and were baffled by what they saw. Even the leader was stumbling around, trying to give details. Pointing to an icon of Christ, he said he did not think that this was Jesus, and then one of Mary, he said she was “ ... someone important.” Everyone was perplexed as to why a woman (the Theotokos) was on the wall behind the altar. Remembering a recent discussion with my dad, I jumped in, explaining that the reason the Mother of God is placed behind the altar is because through her Christ came from heaven to earth. Everybody

seemed to appreciate hearing this, including the leader. Being a naive twelve-year-old boy, I kept going ... I explained the first icon was indeed Jesus and why, and that the second was the Theotokos, then identified a few more. On the right side, there was this amazing fresco of the Dormition of the Theotokos. The leader could not explain what they were seeing. Nervously, I described what was going on in the icon, plus a little more about the Theotokos and her Dormition. The whole group seemed genuinely happy to learn all this.

But, they were puzzled. Was I some Art History prodigy or what? I quickly cleared that up. No, I had studied very little art history, and was certainly NO genius. But, I was an Orthodox Christian and we had icons just like these in my parish back home. In fact, we had a small replica icon of the Dormition that was EXACTLY the same as the fresco in this cave on the other side of the world. Please don't misunderstand me, I did not do anything extraordinary; I did just what any of YOU would have done. It was like taking someone on a tour of your own home. I remembered what my priest said to me right before the trip: “You will need to be a fresh spring of Orthodoxy, in an island of Protestants, in a Sea of Muslims ...” Thinking about this later, I realized I was able to explain things about the Church, not because I was anyone special; indeed, I was just a kid with limited knowledge of theology. Nevertheless, I was part of THE Church. This timeless knowledge had been imparted to me by the Church.

I cannot express to you what that experience meant to me ... a young man, just starting to make this Faith my own. To see firsthand the continuity

of my Orthodox Faith, from the second century to now, was life-changing. However, I was not the only one affected. Many in the group were shaken-up by encountering this ancient Church, which looked, well, not very much like the Churches they worshiped in on Sundays. Then, having this young kid reveal deep theological truths, simply by explaining what the icons themselves were saying, merely because he was Orthodox, and shared the same faith and practice as those who had worshiped in that small cave over eighteen centuries before ...

Why do I share this today? To emphasize our unity — we ARE united in our Faith. We are united not only with Orthodox believers today at the Greek and Russian churches across town here in Portland, but with the Church in Asia Minor, as well as the Church from the first century. It does not matter what language we speak or the color of our skin; the Truth remains the same, because it is not based on us, but on Christ, who is THE Truth.

Certainly, this is what St. Paul is referring to in the fourth chapter of Ephesians, when speaking of the unity of the Faith. Starting out in verse 3, he tells us to “Make EVERY effort to keep the unity of the Spirit through the bond of peace” (Ephesians 4). Later, when instructing about our different gifts, he makes clear that they were given to “build up the Body of Christ until we all come to the unity of the faith ... to a perfect man, the fullness of Christ” (Ephesians 4:12-13). How powerful to realize that we are united across countries, across languages, across jurisdictions, across time and truly across eternity!

Yet, we have to admit that in our country, we do not always present a “unified front.” After sharing my faith in Cappadocia, I was approached by a few members of the group with questions about Orthodoxy. Invariably, they would start out, “So ... are you Greek?” To which I would explain “Well, ... no, I’m not Greek. I am part of the Antiochian Orthodox Church, but we are really all the same ...” One time, the leader of the group overheard and objected. “No,” he said, “They’re not. They SAY they’re all the same, but they are not.” Chalk it up to the innocence or audacity of a twelve-year-old, but somehow I had the guts to disagree. “Yes,” we are; we all celebrate the same liturgy and share the same chalice. We ARE united.” Needless to say, he was not convinced, and neither are most of our culture! The jurisdictional chaos, which erupted after

the Russian Revolution and the ensuing disorder here, has definitely weakened our witness.

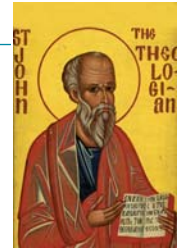
In our postmodern American society, we are in the midst of a culture war. Today people separate themselves not according to race, class, age, or education; they group according to whether or not they believe in an “external, definable, and transcendent authority” (Hunter, James. *Culture Wars: The Struggle to Define America*). Sociologist James Hunter identified the sides as either “orthodox” (with a small “o”), or “progressive.” Some who even call themselves Christians are clearly in the progressive camp — refashioning their Christianity according to whatever the prevailing assumptions are today. How can WE, the Orthodox Church, be a witness in our relativistic society? We know THE “external, definable, and transcendent authority.” We know THE Truth. However, our present reality of jurisdictional craziness does not present a united witness.

We must also keep in mind that until the time of the Russian Revolution in 1917, Orthodoxy on the North American continent was, not only spiritually, but administratively, one. It was only in the wake of the chaos brought about by the Communist takeover of Eastern Europe that Orthodox “jurisdictionalism” came to replace the previously canonical and right ordering of the Church here. Orthodoxy has been on this continent since 1792; there is no reason that the 20th century aberration of separate ethnic jurisdictions should be taken as normative. It is not a matter of establishing a unity that heretofore did not exist, but of restoring that which was the well-established norm throughout Orthodoxy’s life here in North America. The faith was spread by our blessed Saints Raphael, Tikhon, Innocent and Herman, among others.

As St. Ignatius warns us, “Where there is division, God does not dwell” (Epistle to the Philadelphians, Chp. 8). YES, we have encountered troubles in the Church in America. YES, we have experienced schisms, even within our own Archdiocese. However, we can each be an ambassador for peace, like our own Metropolitan PHILIP and Archbishop Michael Shaheen, who overlooked decades of division and embraced each other in love (Gabriel, Fr. Anthony. *The History of the Antiochian Christian Archdiocese of North America*). THIS is the testimony we must present to our culture today. What is the greatest commandment? “To love the Lord our

article continued on page 28

# FELLOWSHIP FOOTNOTES



UNITY;  
MISSION,  
OUTREACH,  
EVANGELISM;  
AND SPIRITUAL  
RENEWAL.

## TO SERVE

Webster's many definitions of "to serve" include "to be of use." Let's take a moment to think about what that means and, perhaps more importantly, what it does not mean. To be of use is to fill a need that exists. It does not mean to decide what you want to do and then call it a need or create a need. How does the Fellowship of St. John the Divine serve? What does it really do?

As I write this article, I can't help but reflect on two very special women who recently fell asleep in the Lord; my aunt, Emily Farha Day and Elinor Bourjaily. It is nearly impossible to think of serving God, the Church, or other people without these special women coming to my mind. From the time I was a child, Aunt Emily taught me by example what it means to serve the Church, with a song and great joy. Elinor's dedication to the Antiochian Women and on-going presence at the Archdiocese meetings was as constant as her smile. She too showed me by her actions about serving God.

Everyone is called to serve, to fill a need, to be of use. This is the role the Fellowship of St. John the Divine has filled and by God's grace will continue to fill for our God-protected Archdiocese. The need can and does vary from parish to parish, diocese to diocese. Our job is to find out what it is and what we can do to serve, to help, to be of use. Because of this, the Fellowship does not fit into a specific mold or model. It looks different everywhere, depending on the need. The constant is our attempt to serve our God, our Church and our brothers and sisters.

The Fellowship in the Diocese of Los Angeles identified the need in their Diocese to keep young adults connected to the Church. Then they found ways to fill that need. New England Fellowship has a "Footlamps" program — short presentations offering spiritual nourishment. Mission support is one of the main projects of the Fellowship in

Miami. The Wichita Fellowship is developing a "Sister Diocese" program with the Archdiocese of Houran, Syria. The Ottawa Diocese promotes fellowship for its young people with an annual soccer tournament. The Eastern Fellowship is two Dioceses working together. They continue their work in mission support and are organizing Bible studies for the faithful in the parishes.

The North American Council (NAC) has committed to three main areas of focus for the next two years — Unity; Mission, Outreach, Evangelism; and Spiritual Renewal. In our focus of Unity we are seeking out our brothers and sisters of other jurisdictions to join us in worship and fellowship. During the weekend of April 11-13 we are hosting a pan-Orthodox Young Adult Retreat in the Chicago area. This summer, we will lead our second OCMC mission trip to Alaska. We will not only have two camps for the children, but also teach the local faithful how to run the camps themselves. In offering an opportunity for spiritual growth, we have developed the "Saints Alive" book discussion group for use in the parishes.

These projects and those of the diocesan Fellowships are just a few examples of the variety of ways the Fellowship serves. If you look closely, perhaps you can see how you too can serve. Our prayer is that with God's help our efforts will bring the faithful to a closer relationship with their brothers and sisters, the Church, and ultimately with God.

Now it is your turn. Follow the examples of Emily and Elinor. Seek out the need; serve God, the Church and your fellow man. Be of use.

Joan Farha, President  
North American Council Fellowship of St. John the Divine

# DEPARTMENT OF YOUTH MINISTRIES

## NAC SOYO PRESIDENT'S MESSAGE ON UNITY SUNDAY

YOUR EMINENCE, YOUR GRACES, REVEREND FATHERS, BROTHERS AND SISTERS IN CHRIST,  
GREETINGS IN THE NAME OF OUR LORD AND SAVIOR JESUS CHRIST!

I pray this letter finds you all in good health. I am writing to let you all know about a new project NAC SOYO is doing this year. On the Sunday of Orthodoxy, March 16, 2008, we will sponsor the first annual Orthodox Unity Sunday! As was mentioned numerous times in the past year, and along with the 2007 Conference Theme, SOYO recognizes the importance of being united as one true body of Christ, as Orthodox Christians in North America. We realize it is necessary to put aside our ethnic differences to unite as one holy Orthodox Church. Over the past two years, SOYO has realized that we can help push for Orthodox unity in North America on the grassroots level — with our youth, as we are the present and the future of the Church. During our meetings in the summer of 2006, we wrote a resolution pushing for Orthodox unity that was sent to SCOBA, and we are very proud of its effects. However, we desire action, and we pray that it happen now.

On the weekend of this coming Orthodox Unity Sunday, March 14-16, we ask that every SOYO chapter in North America plan a pan-Orthodox event in their local area, being sure to include the youth and parishes of all the Orthodox Christian jurisdictions. It is important to keep in mind, however, that it is not the goal of NAC SOYO to get every SOYO chapter to do one pan-Orthodox event per year, but rather to “get the ball rolling” so that ultimately most, if not all, SOYO events will be pan-Orthodox. Orthodox Unity Sunday will be a great way for our teens to meet and get to know other Orthodox teens around them. It is also very fitting to do it on the Sunday of Orthodoxy, as the name itself calls for the unity of the faith.

As NAC SOYO, we hope and pray you all take this important message to heart, and join us in our push for Orthodox unity in North America. Please join us in sponsoring pan-Orthodox events all over this conti-

nent the weekend of Orthodox Unity Sunday, March 14-16, 2008. Please feel free to contact me if you have any questions, concerns, comments, or feedback. Thank you and God bless!

IN CHRIST,  
CHRISTOPHER SHADID  
NAC SOYO PRESIDENT  
(814) 244-8227  
CWSOCT@YAHOO.COM



### WHAT CAN YOU DO TO SUPPORT AND MAKE “SOYO UNITY SUNDAY” HAPPEN:

1. CONTACT THE ORTHODOX PARISHES IN YOUR AREA
  - A. SPEAK TO THEIR PASTORS
  - B. THEIR TEEN ADVISORS
  - C. THEIR TEEN LEADERSHIP
2. ARRANGE TO HOLD AN EVENT SPECIFICALLY FOR TEENS AND/OR FAMILIES ON ORTHODOXY SUNDAY
  - A. THIS MAY BEST BE DONE WHEREVER THIS YEAR'S ORTHODOXY SUNDAY LITURGY OR VESPERS IS TAKING PLACE
  - B. ARRANGE THE EVENT SO THE TEENS CAN ATTEND THE ORTHODOX SUNDAY SERVICE TOGETHER AS A GROUP
3. EVENTS MAY BE AS SIMPLE AS:
  - A. AN OPEN DISCUSSION LED BY ONE OF THE PRIESTS
  - B. AN OUTREACH EVENT BY THE TEENS TO THE CITY WHERE THE ORTHODOXY SUNDAY SERVICE IS TAKING PLACE
  - C. A RETREAT
  - D. BE CREATIVE: THE IDEA IS TO GET ALL OF THE ORTHODOX TEENS TOGETHER!
4. IF YOU ARE NOT A TEEN BUT WANT TO HELP, CONSIDER
  - A. PROVIDING FUNDING FOR THIS EVENT
  - B. ACTING AS A CHAPERONE
  - C. ACTING AS AN EVENT COORDINATOR
  - D. ENCOURAGING YOUR PARISH TEENS AND FRIENDS YOU HAVE IN OTHER ORTHODOX PARISHES TO MAKE THIS EVENT HAPPEN.

## SCHOLARSHIPS

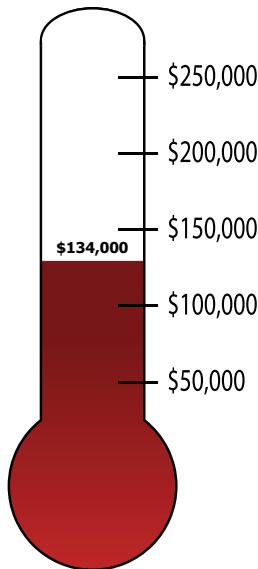
Francis Maria Antiochian Archdiocese Scholarship applications are now available online at [www.anti-ochian.org/scholarships](http://www.anti-ochian.org/scholarships). At least five (5) \$2,500 scholarships will be presented by his Eminence Metropolitan PHILIP this July. Scholarship application deadline is May 30, 2008.

The Francis Maria Scholarship is designed to award and encourage those teens that have been active in Teen SOYO, OCF, High School/ College and their Community. Those in their senior year of High School, or their freshman, sophomore or junior year of college, are encouraged to apply for this scholarship.

## SOYO YOUTH WORKER FUND

We thank the many people, parishes and SOYO youth groups that have contributed to the NAC SOYO Youth Worker Fund that has been established to help fund the education of parish youth workers. Your contributions to date have helped this fund grow to more than \$135,000. Those wanting to make a special contribution to this fund may do so by sending their check made payable to "NAC SOYO Youth Worker Fund" to:

NAC Youth Worker Fund  
 Department of Youth Ministry  
 PO Box 389  
 Westwood, MA 02090



## 2008 BIBLE BOWL STUDY GUIDES



- I Corinthians study guide
  - I Corinthians practice questions
  - and more ...
- ... are now available online at [www.orthodoxyouth.org/1Cor](http://www.orthodoxyouth.org/1Cor).

This interactive site is specifically designed for teens and adults preparing for the 2008 Bible Bowl, which this year will focus on I Corinthians.

## SPECIAL OLYMPICS AWARENESS DAY

NAC Teen SOYO thanks the many parishioners and parishes that donated to this past October's Special Olympics Awareness Day. Your generosity has helped NAC Teen SOYO raise nearly \$40,000 towards the needed \$46,000 for this summer's upcoming Special Olympics Sports Camp sponsored by SOYO.



Those wishing to help SOYO meet the remaining needed funds may send their check made payable to "NAC SOYO Special Olympics" to:

SOYO Special Olympics  
 Department of Youth Ministry  
 PO Box 389  
 Westwood, MA 02090

## SOYO SPECIAL OLYMPICS COACH APPLICATIONS

Applications are now available online at [www.teen-SOYO.org](http://www.teen-SOYO.org) for teens, ages 16 – 19, that are interested in serving as a SOYO Coach at this summer's SOYO Special Olympics Sports Camp.





The Meeting

Where: Antiochian Village Camp  
Bolivar, Pennsylvania

When: August 8-17, 2008.

Application deadline: April 1, 2008.

Are you interested in the challenge of serving others? Then join this summer at SOYO Special Olympics Sports Camp. More information is available at [www.antiochian.org/SOYO](http://www.antiochian.org/SOYO)

## NEW SOYO WEB PRESENCE

Check out our new SOYO web site located at: [www.teenSOYO.org](http://www.teenSOYO.org) or [www.antiochian.org/SOYO](http://www.antiochian.org/SOYO)  
A wealth of SOYO material is available on this site, including:

1. SOYO PROJECT INFORMATION AND MATERIALS
2. SOYO PODCASTS
3. UPCOMING SOYO GREAT FRIDAY VIGIL MATERIAL
4. SPECIAL OLYMPIC SOYO COACH APPLICATIONS
5. INFORMATION ON SOYO ORTHODOX UNITY SUNDAY
6. DIOCESAN AND NAC OFFICER NOMINATION FORMS

Visit us at [www.teenSOYO.org](http://www.teenSOYO.org)

## SOYO MIDWINTER MEETING

BY RACHEL PHILLIPS

DIOCESE OF MIAMI SOYO

Teen SOYO is a vital part of the Orthodox Church. These enthusiastic teens continue to attempt to live the Orthodox Faith in Christ through worship, witness, service, and fellowship.

This year, teens have been working to become more active in the Faith. An example of this is the new ministry of Orthodox Christian Network (OCN), named "Orthodox Teen Talk Online" (OTTO). This is a movement led by Chris Shadid, the NAC Teen SOYO President, and teens from across the Archdiocese. SOYO Teens are recording shows monthly in which various issues are discussed, such as the Sanctity of Life, Orthodox Unity Sunday, and many more. This is an Archdiocese-wide effort of SOYO teens. Please visit [www.myocn.net](http://www.myocn.net) and listen to these teens who have been working diligently in this program!

The Diocesan and NAC SOYO officers gathered at the Antiochian Village Heritage and Learning Center for the Mid-winter meetings of SOYO on the weekend of February 1-3, to discuss events that are important for the entire Archdiocesan youth movement. During the meetings, many topics and issues were discussed, including Youth Month, Sacred Gift of Life, and Orthodox Unity Sunday. Some of these are usual teen activities. However, Sacred Gift of Life Sunday is a special Sunday in which youth encourage one another

and their parishes to participate in a discussion or activity pertaining to the sanctity of life. For Orthodox Unity Sunday, dioceses and individual parishes are encouraged to reach out and hold pan-Orthodox events on the weekend of March 14-16. Orthodox Teen Talk Online (OTTO) is the first of many outreach programs, Lord willing.

Another exciting event that occurred during the Mid-winter meetings was the filming of a new DVD in which many of our NAC and diocesan teen SOYO officers participated. This video is one of a series of outreach and in-reach video programs, and is being an in-reach video to Orthodox teens. The purpose of this in-reach program is to communicate with other teens throughout the Archdiocese. Some of the questions discussed in this video series are:

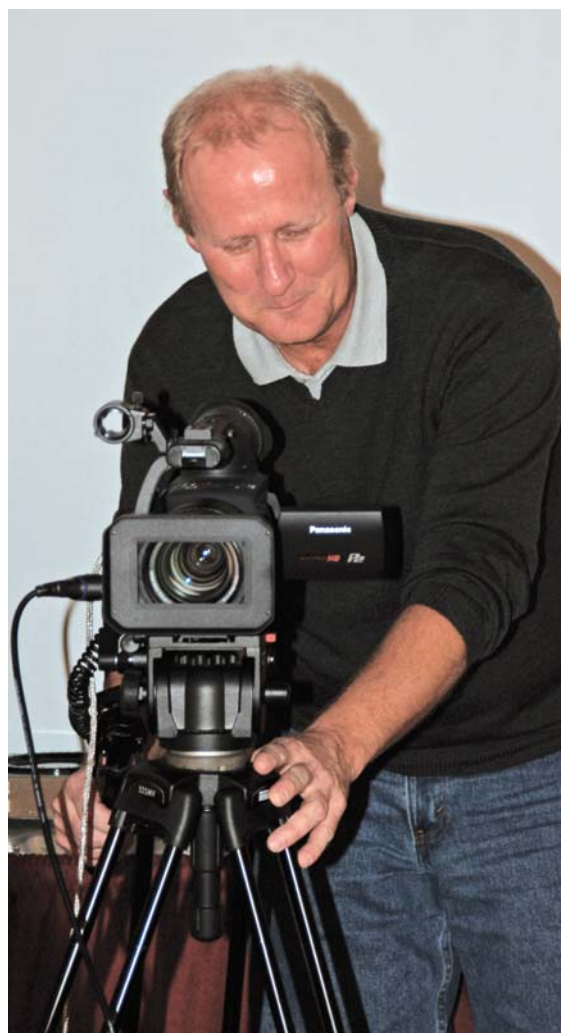
- ▶ WHAT DO YOU LIKE ABOUT BEING AN ORTHODOX CHRISTIAN?
- ▶ WHAT DO YOU SEE IN OTHER CHRISTIANS THAT INSPIRES YOU?
- ▶ WHAT WOULD YOU SAY TO OTHER ORTHODOX TEENS TO ENCOURAGE THEM IN THEIR FAITH?
- ▶ WHAT WOULD YOU SAY TO OUR CURRENT CHURCH LEADERS AND PARENTS CONCERNING WHAT HELP YOUNG PEOPLE COULD USE FROM THE CHURCH TOWARDS TEENS DEVELOPING AN ORTHODOX CHRISTIAN WORLD VIEW?

The video is being produced by Clark Gorder for the Department of Missions and Evangelism, in cooperation with teen SOYO. Teen SOYO is delighted to participate in this in-reach and outreach effort, and thank Clark and the Department of Missions and Evangelism for this opportunity to share their Orthodox Faith.

The Mid-winter meetings were a great success! Much was accomplished, discussed, and planned. Teen SOYO has been very blessed to have the opportunity to interact and reach out with everyone. Orthodox Teen Talk Online and the video are two main projects that were accomplished this February. The teens are excited and anxious to continue to be active in the Orthodox Faith!



Chris Shadid being interviewed for the video





“Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols. Therefore he reasoned . . . in the marketplace daily with those who happened to be there.”

Acts 17: 16-17

Throughout the New Testament, we find stories of St. Paul making use of the tools of his day to communicate the Gospel and engage in the marketplace of ideas. From ships to the postal service, St. Paul used the communications systems of the Roman Empire in service of our Lord Jesus Christ. This model continues to guide the Church today, as we seek to use well the tools of our society to communicate with each other, and with the world beyond.

The most significant communications technology of today is also the one that is so new that we are still coming to grips with its place in our lives: the Internet.

Well over a billion people across the world are estimated to have used the Internet in December of 2007 alone, including 250 million North Americans, over 70% of our continent’s population. An Internet business expert recently noted that, “the Internet is one big gigantic never-ending computer conference call, with people joining in and dropping out all the time.” This raises an important question for us at the Antiochian Orthodox Christian Archdiocese of North America: “What do we have to say?” The answer is, “A lot!”

#### ONE CHURCH, MANY VOICES

When I began assisting the Department of Communications with editing [www.Antiochian.org](http://www.Antiochian.org) in August 2007, I was immediately struck by its scope. The site currently contains over 4000 unique pages. I have no idea how many words this is, but a very



conservative estimate would be that each page contains about 500 words, the length of an average newspaper editorial. That would put our site at 200,000 words. By way of comparison, the entire New Testament is about 150,000 words! As our team has reviewed these materials, not to mention all the potential content that hasn't yet been posted online, we've developed a new appreciation for the vital, organic nature of the Church, the Body of Christ, and the implications of this truth for our efforts.

A healthy, living body, our Archdiocese contains a great range of people and projects. From the leadership and guidance of His Eminence Metropolitan PHILIP and our other hierarchs, to dedicated clergy and laity sustaining great works, like our youth programs and the Order of St. Ignatius; from the powerful local service of pastors and congregations across North America, to the inspirational teachings of great Antiochian writers and speakers; the information, stories and resources that deserve to be communicated via our site are vast.

Antiochian.org also needs to speak to a great range of audiences. We need to serve well the clergy and laity working diligently in support of the Archdiocese, so that they can easily access everything, from important information about events and policies to well-written accounts of their brothers and sisters in Christ laboring in the fields of ministry, stories that we all need to hear to increase our bonds of fellowship and find encouragement when we falter. Beyond this, we need to be an exceptional resource for all the members of our congregations, including our youth; for Orthodox Christians of other jurisdictions; for the local and national media; and for seekers, inquirers, and other fellow travelers interested in the teachings and life today of the enduring Church of Jesus Christ and His Gospel.

#### TELLING OUR STORIES

As I write this in January 2008, we've just

released a new design for the site that has received very positive initial feedback, for which I'm grateful. As we worked on the design, we talked often of how the site must visually reflect the living uniqueness of the Antiochian Archdiocese, honoring our roots in our mother Church, the Church of Antioch, while also embracing the collective life of our faithful in America. We decided to incorporate a beautiful icon of Christ by Antiochian iconographer Jan Isham, whose iconography has been praised for its ability to bridge the experience of the Church in Her birthplace and the Church in America.

Our site is a collection of writings, images and audio, and we're blessed by the resources available for us to feature online. We've worked closely with the other media ministries of our Archdiocese, particularly Conciliar Press and Ancient Faith Radio, now united as Conciliar Media Ministries. Conciliar's professional team brings the talent necessary to help create great resources for our faithful. We've already partnered on creating a new section introducing the Orthodox Christian Faith (pictured), and have begun releasing what we hope will be regular audio messages from our bishops.

We've also launched a special Featured Authors of the Archdiocese section, where we'll be compiling the works of some of the great working writers of the Archdiocese, like Frederica Mathewes-Green, Fr. George Morelli and Fr. Patrick Reardon. By the time you read this, hopefully we'll have available a new special section for Great Lent, the first of several projects to strengthen and highlight the liturgical, devotional and theological resources of our Archdiocese.

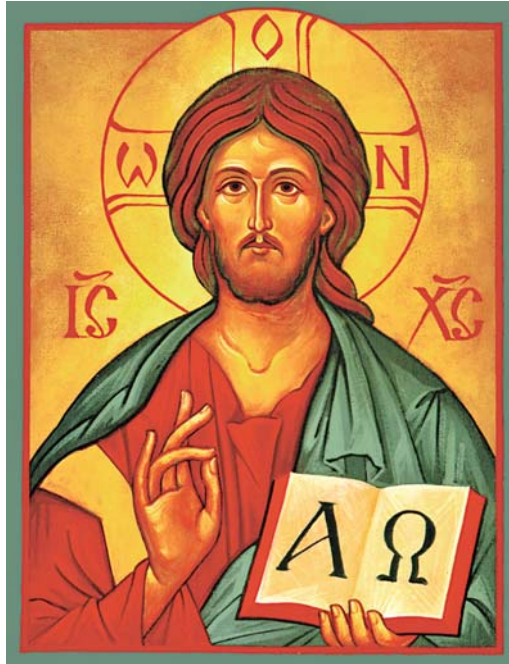
Beyond this, we're eagerly working to better promote the resources and stories of the Department of Youth Ministry, Teen SOYO, the Department of Christian Education, and everyone else building up the youth of our Church. We're becoming a better gateway to the broader work of the Orthodox Church on the Internet, particularly that of the ministries of SCOPA, like the Orthodox

Christian Network, the Orthodox Christian Mission Center, International Orthodox Christian Charities, and Orthodox Christian Fellowship.

**ANTIOCHIAN.ORG, TODAY AND TOMORROW**

Sean Buscay, chairman of the Department of Communications and Information Technology, will be leaving his position at the Archdiocese in May 2008. Part of his legacy will be the professionalism that he brought to efforts that spanned the Archdiocese over the course of four years, from the development of the Archdiocese eTapestry database, whose support will pass to others, to his technical support of our bishops and of departments and ministries like the Antiochian Village. His legacy also includes a solid technical infrastructure for Antiochian.org, a foundation on which we can build a website that serves our Lord and His Gospel. From a top-line server managed by a provider who has scored award-winning high ratings for security, to a premier open source software platform that we can grow affordably for the foreseeable future, Sean has left us a vehicle in Antiochian.org that we can use for a powerful witness.

Helping bring this vision into reality will continue to be my full-time commitment. I'm deeply honored to be working on Antiochian.org under Fr. George Kevorkian, who brings a vast knowledge of large technology projects as well as a pastor's guiding hand to his oversight of all our Archdiocese communications. For the past four years, I've worked as a freelance writer, editor and communications consultant for a range of Orthodox ministries. Since converting to Orthodoxy 15 years ago, I've been blessed to join, with my wife and sons, several Antiochian parishes — from St. George Cathedral of Worcester, MA, with Fr. Michael Abdelahad, to my current home at Holy Trinity of Santa Fe, NM, with Fr. John Bethancourt — and I've developed a deep respect for the power and range of the Antiochian witness. As managing editor of Conciliar Press's *AGAIN* Magazine, I've had the opportunity to work closely



with many of the best teachers and writers of our Church, under the guidance of great laborers for our Archdiocese, like Fr. Peter Gillquist and Fr. Thomas Zell. As a staff writer for the Orthodox Christian Network and an editor for the Greek Archdiocese Department of Education, and in other roles, I've seen the work of our brothers and sisters

of other jurisdictions. One of the most important lessons I've learned is just how hard our Orthodox clergy are working to maintain the ministries of our Church while also serving as the leaders of our communities and our spiritual fathers. They need the help of we laity; they need us to bring what talents we have to the service of our Lord.

Our website team at the Department, which includes Timm Wenger and Amy Starr Redwine, is going to continue to build the resources available at Antiochian.org. As of this writing, we've got a number of projects in the works, including a refresh of the sections for each Diocese and each official Department and Organization; a conversion of some of the best articles from recent years of *The WORD* so they can be easily read and promoted online; a special section collecting the writings of Metropolitan PHILIP; and more.

Our focus will continue to be on improving Antiochian.org, every day. We won't be providing technical support for other Departments, and we won't be building websites for individual parishes, although we strongly encourage churches to create their own sites so we can link to them. Our aim rather is to provide a platform to tell the stories of your work, to promote your efforts and to help you communicate with each other. In order to do this, we've been introducing over the past weeks our new policy for posting content on Antiochian.org. In the past, individuals at Archdiocesan entities from Dioceses to Departments were encouraged

to learn the Antiochian.org software and maintain their own sections. There have been some great successes under this model, and we'll continue to support the people who want to go this route; but for everyone else, we're encouraging a different, and we hope simpler, model that we believe will allow all of us to focus better on what we do best.

Anyone who wants something posted on Antiochian.org can just send their request via email to [editor@antiochian.org](mailto:editor@antiochian.org). In most cases, our team will review the request and post the content within three business days. If the project is more complicated — for example, creating twenty new webpages from different sections of a department manual — we'll follow up via email so we can work out a plan together. We'll do a review of all submissions, but since we don't have the resources to edit everything carefully, we ask that you provide us with source material that you've already reviewed carefully, either as email text or as

attached files. We're also happy to post images and PDF files, but ask that you include captions for pictures and any other instructions necessary.

Please use Antiochian.org as a resource, and recommend it to others. And please let us know what you like — and what you don't. While our site does need to be, in a sense, all things to all people, we will strive to take into account all the feedback we receive. So please email any thoughts or questions you have to us at [editor@antiochian.org](mailto:editor@antiochian.org).

In its general definition, "epistle" means "a formal or elegant letter." The website of our Archdiocese is our collective epistle, our formal and elegant message, to our community, and beyond. It is a way of educating, and of edifying; of teaching, and of inspiring. May our Lord bless our collective effort to use this medium in His service.



Douglas Cramer,  
Editor, [www.Antiochian.org](http://www.Antiochian.org)

## Food for Hungry People Program

### "A Gift from the Heart" Celebrate by Giving

Here is an additional and special way to give to the poor and hungry and your friends at the same time throughout the year.

You can give your gifts to the hungry in honor of a loved one on any occasion such as a birthday, baptism, anniversary, thank you, retirement or any other special event. "A Gift from the Heart" is also a thoughtful memorial.

Please include this coupon along with your donation. We will send a personalized icon card to the person you designate to inform them of the gift you gave in their honor.

*Send coupon and check to:*  
"Food For Hungry People"  
c/o Robin Lynn Nicholas  
4237 Dundee Drive

Los Angeles, CA 90027

Given by \_\_\_\_\_  
In Honor Of \_\_\_\_\_  
Send card to \_\_\_\_\_

Gift Amount \$ \_\_\_\_\_ (Please check one:)

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| <input type="checkbox"/> Baptism    | <input type="checkbox"/> Anniversary |
| <input type="checkbox"/> Christmas  | <input type="checkbox"/> Thank you   |
| <input type="checkbox"/> Retirement | <input type="checkbox"/> Memorial    |
| <input type="checkbox"/> Birthday   | <input type="checkbox"/> Other _____ |

"A Gift from the Heart" is a gift to God,  
a gift to the recipient, and a gift to the giver.

# Food For Hungry People Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	10 MARCH How many clocks do you have in your home? Deposit .05 for each in your Food for Hungry People Box because "time" is running out for those who are starving.	11 "Put a little love in your heart," get FFHP off to a good start. Put in a penny for all the "loves" in your life.	12 Count the number of Bibles in your home and deposit .10 for each, because Jesus said, "I was hungry and you gave me food."	13 Count the number of soda cans or water bottles in your home. Put in .03 each, because Jesus said, "I was thirsty and you gave me drink."	14 How many radios do you own? Deposit .15 each. Radios are a means of communication. Let's communicate our love for the hungry.	15 Count the number of steps (inside and outside) your home. Pay .05 for each step. Help the hungry "step" into a new future.
16 How many mirrors are in your home? Pay .10 for each. Let your "mirror" reflect the image of one who cares.	17 Count the locks in your home. Pay .05 for each lock. Let's "unlock" the door that gives hope to the hungry.	18 How many rings do you have? Deposit .10 per ring. This will help us b"ring" food to the hungry!	19 How many eggs are in your refrigerator? Pay .05 for each. Hungry people have to "scramble" for their food.	20 How many doors does your home have? Pay .05 for each. Help open a "door" to a better future for the world's hungry.	21 Have everyone in the family deposit all the pennies they have in their pockets or purses. It makes "cents" to help the hungry	22 How many electrical outlets in your kitchen and living room? Pay .05 each. You'll get a "charge" out of feeding the hungry.
23 "Button up your overcoat" - so simple to do these people are not only hungry but very cold too. Deposit .05 for each coat in your home.	24 For every telephone in your home, pay .10. It is "long distance" to hungry areas in most parts of the world. Let's make it a tool free number	25 How many extension cords do you have in your home? Pay .10 for each. Let's "extend" a helping hand to those who need it.	26 For each pie or cake in your home, deposit .15. We should never "dessert" the hungry.	27 Since beer is made from malt, pay .05 for each can or bottle you have. This will help us feed a "malt"itude of hungry people.	28 For every salt and pepper shaker, pay .05. Let's all "sprinkle" their lives with a little seasoning.	29 For every TV show that was watched today pay .10. TV helps us see around the world, this money will help us feed the hungry around the world.
30 How many songs have you listened to today? Pay .02 for each. Let's stay "in tune" with the hungry.	31 How many pictures do you have on your walls? Just "picture" yourself without food & deposit .02 for each picture.	1 APRIL Pay .20 for each pair of eyeglasses you have. This will help us "see" clearly the need of caring for the hungry.	2 Do you have a piano or organ in your home? Pay .50 for each. This is a "key" to sharing and caring.	3 How many erasers can you find in your home? Pay .02 for each. Let's "erase" hunger from the world.	4 Count your tea or coffee cups and deposit .02 each. Our "cup" runneth over, so let's fill theirs.	5 "I've got my love to keep me warm," that's true, but the hungry have only you. Pay .02 for each blanket in your home.
6 How many cars are in your family? You can't "Dodge" the hungry, but you can afford" to pay .25 for each car.	7 "Day by day," from dawn till night, Hunger knows no hour - nor if it's day or night. Pay .10 for each lamp in your home.	8 How many cameras do you have? Pay .15 for each. This will help us make all "negatives" positives.	9 Pick up all the loose change laying around the house. Put it in your FFHP Box. This will help make a "change" in the world!	10 Count the scissors you have in your home and pay .25 for each pair. Let's "cut-out" the hunger in hunger-y!	11 How many members are in your family? Pay .10 for each. The hungry have families to feed also; let's make this a real "family affair!"	12 How many towels are in your home? If you pay .01 for each towel, this may help us "wipe out" hunger for all people.
13 "Hey Big Spender" drop a coin in the slot - give unto others what they haven't got! Put in a coin or bill of your choice.	14 How many heads of lettuce are in your refrigerator? Pay .10 for each. "Lettuce" show the hungry that we care.	15 Count the cans in your cupboard. Pay .02 for each. Don't let their cupboards be like "Old Mother Hubbard's!"	16 How many postage stamps do you normally use in a week? Pay .05 for each. This is a sure way to "stamp out" hunger!	17 How many sweaters do you have? Pay .05 for each. Sweaters keep you warm. This is one time they won't mind if we "pull the wool over their eyes."	18 How many chairs are in your home? Pay .05 per chair. We can't just "sit" around when so many people are hungry.	19 How many cookbooks do you own? Pay .20 for each. We will be able to "cook up" a better recipe for the hungry to live by.
20 How many eggs are you going to color for Pascha? Pay .05 for each. Let's help "color" their world with love!	21 "Brother can you spare a dime?" or maybe two? The FFHP program really depends on you. Put your dimes in the box.	23 Count your C.D.'s. Pay .01 for each. Let's make this a "record-breaking" year for FFHP!!!	24 How many computers do you own? Pay .25 for each. Let's take a "byte" out of hunger!	25 How many crosses do you have? Pay .10 each. Crosses remind us of Christ's suffering, let's not make the hungry suffer anymore.	26 "A dream is a wish your heart makes," and our dream is for hunger to stop. For the wish that we are wishing, is for FFHP program to go over the top!	27 We pray you have been generous in your almsgiving. "For inasmuch as you have done it unto the least of these my brethren, you have done it unto ME!"
8 <b>PASCHA</b> <b>Christ is Risen!</b>						

# ARCHDIOCESAN OFFICE

## ORDAINED

HAM, Subdeacon Ezra to the diaconate by Bishop BASIL on January 27, 2008 at St. Elijah Church in Oklahoma City, OK. He is assigned to that parish.

PELIKAN, Subdeacon Philip to the diaconate by Bishop THOMAS on January 13, 2008 at St. Basil Church in Yorktown, VA, and to the priesthood by Bishop ANTOUN on January 27, 2008 at St. George Church, Jacksonville, FL. He is attached to All Saints Church, Raleigh, NC, in addition to being a military chaplain.

SHOMALI, Subdeacon Elias to the diaconate by Bishop JOSEPH on January 27, 2008, at St. Joseph the Damascene Church, New Westminster, BC. He is assigned to that parish.

GIBSON, Deacon Gregory to the priesthood by Bishop BASIL on January 19, 2008 at St. George Cathedral in Wichita, KS. He is assigned to the pastorate of St. Silouan the Athonite Church in College Station, TX.

THIBODEAUX, Subdeacon Finbar to the diaconate by Bishop BASIL on January 19, 2008 and to the priesthood on January 20, 2008 at St. George Cathedral, Wichita, KS. He is assigned to the pastorate of Christ the Savior Church in Jacksonville, TX.

WALLACE, Subdeacon Mark to the diaconate by Bishop BASIL on January 20, 2008 and to the priesthood on January 21, 2008 at St. George Cathedral in Wichita, KS. He is assigned to the pastorate of St. Andrew Church in Oklahoma City, OK.

KING, Subdeacon James to the diaconate by Metropolitan GEORGE of Homs on June 17, 2007 at St. Mary Church, Livonia, MI. He is attached to that parish.

## AWARDED

Antonian Gold Medal to Archimandrite Paul Moses, pastor emeritus of St. Anthony the Great Church, Palm Bay, FL, on January 16, 2008.

Antonian Silver Medal to Leon Thomas Matook of St. Mary Church, Pawtucket, RI, on January 13, 2008.

Antonian Silver Medal to Ramez Haddad of St. Anthony the Great Church, Halifax, Nova Scotia on January 20, 2008.

## ELEVATED

Mac GREGOR, Priest Gregory, of St. Basil the Great Church of Poquoson, VA, by Bishop THOMAS on January 13, 2008.

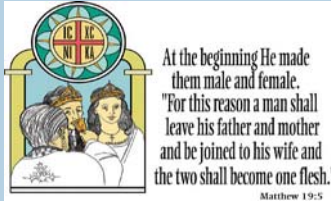
## WORD DONATIONS FOR JANUARY 2008

Bill and Hazel Nassir	\$2,000.00
James and Shanna Wade	100.00
Agnes Risk Cassis	100.00
Viviane and Ibrahim Touma	30.00
Lidia Wakileh	30.00
Mary Ann Koury	50.00
Joseph Fahhoum	100.00
Helen Fackre	10.00
Salema Slyman	25.00
Eisa and Laila Ganim	50.00
Mary Winstanley O'Connor	100.00
Samuel Cross, Jr., M.D.	50.00
Dona Newman	20.00
Shane Sauer	10.00
Andre Bullata	100.00
Dr. and Mrs. H. Nicholas Shamma	100.00
Mrs. Laurence Matalani	20.00
Salim Mroue	20.00
Helen Valenti	20.00
Lily A. Hamad	15.00
Gordon Ayoub and Family	50.00
Charles and Gail Slemon	100.00
Elia Qushair	20.00
Sandra M. Arida	20.00
Don and Anne Brodmerkel	30.00
John and Christine Parliaris	20.00
Oscar Salloum	25.00
Michael and Amal Al-Dakkour	50.00
Farid I. Zaccak	50.00
Simon and Julie Saba	25.00
Anna Haddad	25.00

**SAVE THE DATE!**  
**JULY 2-6, 2008**  
 Join the  
 parish of  
**St. George Cathedral in  
 Charleston,  
 West Virginia**  
 as we  
 celebrate  
 our first  
**Parish Life  
 Conference**  
 as a  
**Cathedral!  
 Eastern  
 Dioceses**  
**Parish Life Conference**



St. George Orthodox  
 Cathedral  
 Charleston, West Virginia  
 304-346-0106  
[www.stgeorgecharleston.org](http://www.stgeorgecharleston.org)



Host Hotel is  
 The Embassy Suites  
 1-800-362-2779  
 (across from the Town  
 Center Mall  
 and St. George Cathedral)

## ATTENTION ANTIOCHIAN VILLAGE ALUMNI!

IN AN EFFORT TO KEEP EVERYONE WELL-INFORMED, THE ANTIOCHIAN VILLAGE CAMP WOULD LIKE TO STAY IN TOUCH WITH ALL FORMER CAMPERS, COUNSELORS, STAFF AND VOLUNTEERS. PLEASE E-MAIL THE CAMP AT [CAMPOFFICE@ANTIOCHIAN-VILLAGE.ORG](mailto:CAMPOFFICE@ANTIOCHIAN-VILLAGE.ORG) WITH YOUR NAME, E-MAIL ADDRESS, HOME ADDRESS AND PHONE NUMBER, AS WELL AS THE YEARS YOU ATTENDED THE ANTIOCHIAN VILLAGE AND IN WHAT CAPACITY. THIS WILL CREATE A NETWORK FOR THE VILLAGE AND ALLOW US TO STAY IN CONTACT WITH OUR ALUMNI ABOUT UPCOMING EVENTS, IMPROVEMENTS AND IMPORTANT ANNOUNCEMENTS, INCLUDING OUR ANNUAL ALUMNI WEEKEND SCHEDULED FOR JULY 4-6, 2008.

## daily devotions APRIL, 2008 Very Rev. George Alberts

- |   |   |   |
|---|---|---|
| 1. ISAIAH 25:1-9; GENESIS 9:8-17;<br>PROVERBS 12:8-22 (fast)              | 10. ISAIAH 42:5-16; GENESIS 17:1-9;<br>PROVERBS 16:17-17:17 (fast)      | 20. PHILIPPIANS 4:4-9; JOHN 12:1-18<br>(fast) PALM SUNDAY                   |
| 2. ISAIAH 26:21-27:9;<br>GENESIS 90:18-10:1;<br>PROVERBS 1223-13:9 (fast) | 11. ISAIAH 45:11-17; GENESIS 22:1-18;<br>PROVERBS 17:17-18:5 (fast)     | 21. EXODUS 1:1-20; JOB 1:1-12;<br>MATTHEW 24:3-35 (fast)                    |
| 3. ISAIAH 28:14-22;<br>GENESIS 10:322-11:9;<br>PROVERBS 13:19-14:6 (fast) | 12. HEBREWS 9:24-28; MARK 8:27-31<br>(fast)                             | 22. EXODUS 2:5-10; JOB 1:13-22;<br>MATTHEW 24:36-26:2 (fast)                |
| 4. ISAIAH 29:13-23; GENESIS 12:1-7;<br>PROVERBS 14:15-26 (fast)           | 13. HEBREWS 9:11-14; MARK 10:32-45<br>(fast)                            | 23. EXODUS 2:11-22; JOB 2:1-10;<br>MATTHEW 26:6-16 (fast)                   |
| 5. HEBREWS 6:9-12; MARK 7:31-37 (fast)                                    | 14. ISAIAH 48:17-49:4; GENESIS 27:1-42;<br>PROVERBS 19:16-25 (fast)     | 24. 1 CORINTHIANS 11:23-32;<br>MATTHEW 26:2-27:2 (fast)                     |
| 6. HEBREWS 6:13-20; MARK 9:17-31<br>(fast)                                | 15. ISAIAH 49:6-11; GENESIS 31:3-16;<br>PROVERBS 21:3-21 (fast)         | 25. 1 CORINTHIANS 1:18-2:2;<br>MATTHEW 27:1-61 (strict fast)<br>GOOD FRIDAY |
| 7. ISAIAH 37:33-38:6;<br>GENESIS 13:12-18;<br>PROVERBS 14:27-15:4 (fast)  | 16. ISAIAH 58:1-11; GENESIS 43:26-31;<br>PROVERBS 21:23-22:4 (fast)     | 26. ROMANS 6:3-11; MATTHEW 28:1-20<br>(fast)                                |
| 8. ISAIAH 40:18-32; GENESIS 15:1-15;<br>PROVERBS 15:7-19 (fast)           | 17. ISAIAH 65:8-17; GENESIS 46:1-17;<br>PROVERBS 23:15-24:5 (fast)      | 27. ACTS 1:1-8; JOHN 1:1-17 HOLY PASCHA                                     |
| 9. ISAIAH 41:4-14; GENESIS 17:1-9;<br>PROVERBS 15:20-16:9 (fast)          | 18. ISAIAH 66:10-24;<br>GENESIS 49:33-50:26;<br>PROVERBS 3q:8-31 (fast) | 28. ACTS 1:12-17, 21-26; JOHN 1:18-28                                       |
|   | 19. HEBREWS 12:28-13:8; JOHN 11:1-45<br>(fast)                          | 29. ACTS 2:14-21; LUKE 24:12-35   |
|   |   | 30. ACTS 2:22-36; JOHN 1:35-51  |

# 23RD ANNUAL SACRED MUSIC INSTITUTE

## ANNOUNCES AGENDA

The 23rd Annual Sacred Music Institute (SMI) will be held on Wednesday, July 30 through Sunday, August 3, at the Antiochian Village Heritage and Learning Center, Ligonier, PA.

At popular request, this year's SMI will focus on both the chant and the 4-part music of the Baptism, Wedding, Memorial, and Funeral Services. Also featured will be the latest revision of the Service of the Lesser Sanctification of Water. Along with all this new music will be additional music of other jurisdictions, such that this year's SMI will feature more new music than ever presented at one SMI session.

We also will feature the Byzantine chant and choral music of Fr. Antony Bassoline, the last in our series of the music of the 20th century Antiochian composers.

Our keynote speaker will be our very own Department of Sacred Music Overseer, Bishop BASIL, who will speak on the theme of the SMI, Baptism, Wedding, and Funeral Music: Orthodox Outreach. His Grace will also share with us his thoughts on the theology of this music and on the many aspects of Orthodox music in the Church and community.

The SMI will conclude with its annual Talent Show on Saturday evening and a Hierarchical Divine Liturgy on Sunday morning.

Every effort has been made to keep the expenses as low as possible. Provision has been made for multiple room occupancy and transportation to and

from the Latrobe airport, and limited transportation from the Pittsburgh airport.

This year's SMI has included a large amount of music both for chanters and choir members and we encourage our chanter and choir members to make arrangements to attend these sessions. You won't be disappointed! The Archdiocese has encouraged each parish to send at least one representative of the choir or chanters to the SMI. For those of you who have not attended the SMI for a number of years, you will be pleased at the progress we have made in our presentation of new music. For those who have been chanting or directing choirs for many, many years, and feel there is nothing new to learn, you will be pleasantly surprised at the progress in music and materials that the Department of Sacred Music now has available. Make this the year to attend the SMI, meet old and new friends, and be inspired by His Grace Bishop BASIL and all of our presenters.

Oh yes, on another note, let us remind you that the Department of Sacred Music has completed the twenty-year project to issue the four-part Byzantine music settings for all of the major feast days. These now appear on our website at [www.antiochian.org/music](http://www.antiochian.org/music). Each feast day is presented as a Series of music containing all of the music specific for the feast, in the proper tones, including the prosomia (special tones). Check it out if you have not already!



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article continued from page 15

God with all our hearts, souls, minds and strength ...” (Matthew 22:37-38). But, we cannot forget the second part, “To love our neighbors as ourselves” (Matthew 22:39). In a world where the word “love” has lost all meaning, we must stand together.

Glory to God, we witnessed a beautiful example of this just a few weeks ago, on the Feast of Our Lord's Ascension, when Bishops of the Russian Orthodox Church and Russian Orthodox Church Outside of Russia healed an 80-year schism. Consecrating the Temple of the Holy New Martyrs and Confessors of Russia, at a site where thousands were executed, Patriarch Alexi proclaimed, “We are united by the prayers of the martyrs and confes-

sors. Tens of thousands were killed here for their faith and the truth. We beseech their prayers for the Church” (*New York Times*, May 17, 2007). Remembering that the blood of the martyrs is the seeds of the Church, let us join Patriarch Alexei's prayer, that through the intercessions of the New Martyrs of Russia, who stood for the Truth and the Church, though it cost them their very lives — that we, the Orthodox in America, would demonstrate a united witness to our culture today.

Joel Schaefer (18) is a member of St. John the Baptist Church, Post Falls, Idaho.

**23RD ANNUAL  
SACRED MUSIC INSTITUTE  
ANTIOCHIAN VILLAGE, LIGONIER, PA  
JULY 30-AUGUST 3, 2008 (WITH CHANT CLASSES)  
JULY 31-AUGUST 3, 2008 (WITHOUT CHANT CLASSES)**

Chant & Choral Music for Baptisms, Weddings, Memorial Service & Funerals; Byzantine Chanting Classes, Newly-composed Choral/Chant Music; Chanting the Ison; Vocal Techniques for Choral and Chant; Choir Positioning; Pitching for Choral and Chant; Newly-computerized Music; Music Computerization; Conducting Classes; New Music for Divine Liturgy; Pitching and Phrasing Classes; Music of Fr. Anthony Bassoline; Children's Music; and a Talent Show.

**KEYNOTE SPEAKER: BISHOP BASIL**

Print Name: \_\_\_\_\_ (Telephone) \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State/Province: \_\_\_\_\_ Zip \_\_\_\_\_

Parish: \_\_\_\_\_ City: \_\_\_\_\_

E-mail (print clearly): \_\_\_\_\_

Jurisdiction: Antiochian \_\_\_\_ Greek \_\_\_\_ OCA \_\_\_\_ Carpathian \_\_\_\_ Other \_\_\_\_

Room mate request: (name of Person:)

Attending chanting sessions on Wednesday: Yes \_\_\_\_: No \_\_\_\_ (check one)

I plan to sign up for the talent show. Indicate type of performance. \_\_\_\_\_

**TRANSPORTATION INFORMATION:**

If you require transportation from the Pittsburgh Airport, please contact the Village to find out what your options are for shuttle services and rental cars.

Arrival time/date: \_\_\_\_\_ Latrobe Airport: Yes \_\_\_\_ No \_\_\_\_

Departure time/date: \_\_\_\_\_ Latrobe Airport: Yes \_\_\_\_ No \_\_\_\_

We will provide transportation from the Latrobe Airport. Please complete above section with flight information.

**PLEASE NOTE:** Please check the appropriate occupancy below.

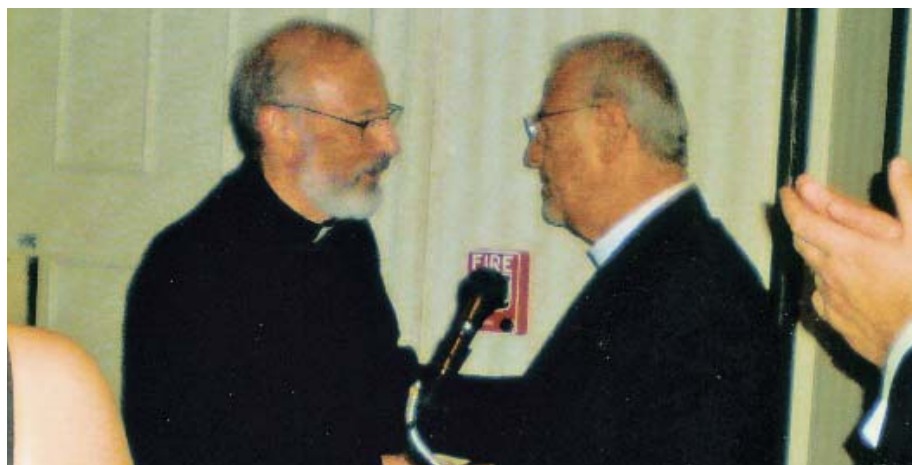
Cost includes a \$25 registration fee.

		Check Below
Registration <b>and</b> room (single) <b>and</b> board <i>with</i> chanting classes	\$452	_____
Registration <b>and</b> room (double) <b>and</b> board <i>with</i> chanting classes	\$336	_____
Registration <b>and</b> room (triple) <b>and</b> board <i>with</i> chanting classes	\$296	_____
Registration <b>and</b> room (single) <b>and</b> board <i>without</i> chanting classes	\$347	_____
Registration <b>and</b> room (double) <b>and</b> board <i>without</i> chanting classes	\$260	_____
Registration <b>and</b> room (triple) <b>and</b> board <i>without</i> chanting classes	\$230	_____

Please send non-refundable \$25 registration fee or total cost by July 1st to:

Antiochian Village  
Attention: Event Services — SMI  
140 Church Camp Trail  
Bolivar, PA 15923  
Or fax: 724-238-2101

# COMMUNITIES IN ACTION



Fr. Joe speaking at the banquet in response to receiving the Antonian Gold Medal

Metropolitan PHILIP presenting Fr. Joe with the Antonian Gold Medal

## A GOLD AND RUBY CELEBRATION ST. ANTHONY CHURCH, BERGENFIELD, NJ

After one full year of national and international speakers, various programs and special social events, the Saint Anthony Orthodox Church of Bergenfield, New Jersey entered its “Culmination Weekend,” June 1-3, 2007. It was indeed a “culmination” of our Golden Jubilee, 50 years of existence and growth as a pan-Orthodox parish, and the 40th Anniversary in the priesthood of our pastor, Father Joseph Allen. Thus it was “golden” for the parish, “ruby” for Father Joseph.

On the Archdiocesan level, Father Joseph also celebrated his 25th year as the North American Chaplain of the Order of St. Ignatius of Antioch, as well as

holding the position of Director of the Antiochian House of Studies and St. Stephen’s Studies since its inception. Metropolitan PHILIP presided over the weekend, and was joined by Bishops ANTOUN, JOSEPH and THOMAS on Saturday evening, June 2 and Sunday morning, June 3. The Antonian Gold Medal (the highest Archdiocesan Award) was presented by His Eminence to Father Joseph for his service to the Archdiocese.

The theme for the entire year was “Remembering Our Past, Building Our Future.” It all began on the evening of Friday, June 1, 2007, when the evening event, run by co-chairs Barbara Lockhart and James Vagias, was the most casual of the three days. Beginning at 7:30 pm, the flood of parishioners began an unprecedented, even unortho-

dox 20 minutes early! The event, originally anticipated to host regularly 200 people, ended up selling closer to 300 tickets, a clear demonstration of both the community and love of the parish and the anticipated excitement of the evening. It was a true “Family and Friends Night.” Those who entered from the front were greeted first by a photographer preparing to snap commemorative family photos to be distributed to any and all parishioners who so desired.

As guests entered from the new wing entrance, they were greeted with glasses of champagne or sparkling cider and escorted to the premiered St. Anthony’s museum, researched and assembled by Thelma Dacales, who said of the experience, “It was very interesting revisiting some of the things; I

had forgotten an awful lot. That was fun to do.”

The dinner featured pizza, salad, and six-foot subs, ending in cake and an ice cream sundae bar. One major highlight of the evening was the viewing of a short documentary film entitled, *St. Anthony's: Remembering Our Time Together*, directed by Robert Lockhart. In the film, parishioners shared on camera their favorite experiences at St. Anthony's. One notable example involves Halina Bodareva, who said of her time at St. Anthony's that her favorite memory was that day, as she celebrated her 92nd birthday amongst her St. Anthony's family.

’Twas a beautiful evening at St. Anthony's parish, filled with love, laughter, family, community and faith. Looking fondly back and boldly forward, breaking bread and bowing heads in prayer, it was a night truly to be remembered, like so many nights, mornings and afternoons at St. Anthony's Orthodox Church.

On the next evening, June 2, 2007, a Golden Jubilee Grand Banquet was held at the Clinton Inn in Tenafly, New Jersey, to honor both St. Anthony's and Father Joseph.

Between the courses, the Rob DeBellis Ensemble provided entertainment, with ethnic interludes later in the evening. The Banquet was co-chaired by Valerie Allen and Genny Mandalakis who, with their team, provided an event speaker which matched the importance of the grand celebration.

The main speaker of the evening, of course, was His Eminence Metropolitan PHILIP,

whose charisma for capturing the minds and hearts of the people was more than obvious. Father Joseph, then, in response to the presentation of the Antonian Gold Medal, spoke about both, St. Anthony's "mission" as an Orthodox Church that transcended all ethnic "ancestry," and his own 40 years as priest and pastor.

The Metropolitan then presented three Meritorious Service Awards to Deacon Peter Boulukos, who was characterized as a "Doer of the Word," and to the Golden Jubilee year Co-Chairs, Anne Marie Shagoury and James Watkins. Father Joseph's family members came from Pennsylvania, Washington, D.C. and Florida for the weekend. Many parishioners and friends came in black tie attire, which was enhanced by the Master of Ceremonies, James Watkins, who sported a Scotch family kilt, attesting to the pan-Orthodox character of this church community.

Attendees at the Grand Banquet included the Dean and President, respectively, of the Theological Schools at which Father Joseph served as Professor, St. Vladimir's Seminary and Holy Cross Greek Orthodox School of Theology. More particularly, in attendance were Metropolitan PHILIP, Bishop ANTOUN, Bishop JOSEPH, Bishop THOMAS, Father Paul Doyle, Protosyngelos of the Antiochian Archdiocese, Father Elias Bitar, Vicar General of the Archdiocese, Dr. George Farha, Vice-Chairman of the Archdiocese Board of Trustees, Father Joseph Purpura, Youth Ministry Director, Father John Erickson,

Dean of St. Vladimir's Seminary, Father Nicholas Triantafilou, President of Hellenic College and Holy Cross Greek Orthodox Seminary, Professor Lewis Patsavos, Canon Law Professor of Holy Cross Greek Orthodox School of Theology, Father Patrick Viscuso, Canon Law specialist of the Antiochian House of Studies. The Clergy of the New York-New Jersey Deanery, Edward Assile, the North American Chairman of the Order of St. Ignatius of Antioch, and many Archdiocesan Board Members and various members of the Governing Council of the Order.

After the exuberance of the Saturday evening celebration, the entire weekend — the entire year — reached its highest point with the celebration of the Hierarchical Liturgy, led by Saidna PHILIP, assisted by Saidna ANTOUN and Saidna JOSEPH. The choir was extraordinary, being inspired by our Choir Director and Protosaltis Stratos Mandalakis. In fact, for the Golden Jubilee, the Choir has produced a beautiful CD program which includes the various types of Liturgical music and chant used over the years at St. Anthony's: Arabic, Greek, Slavonic, Romanian and Georgian. John Mandalakis, who with Alla Murtechaly was charged with decoration for the various events of the year, decorated the Church in gold and ruby. In this beautiful setting, His Eminence also inducted twelve new members from St. Anthony to the Order of St. Ignatius. May God grant them many years!

Following the Liturgy, a beautiful Jubilee Luncheon was served,

chaired by John Meyer, George Mavropoulos, Doug Meyer and Shawn Wittenberg. This included a combination of children's entertainment ("Best Friends") directed by Fran DeBellis, and adult entertainment ("Make Our Garden Grow") from Leonard Bernstein's *Candide*. The entire day was chaired by Stella Vagias and Jim Bach, the program by Stratos Mandalakis and his team.

In presenting Fr. Joseph with an album filled with expressions and thoughts contributed by parishioners, Cathy Banu, who co-chaired with Peter Dacales the gifts for Father, emotionally expressed what we were all feeling: she thanked Father Joseph for serving us for the 40 years of his priesthood. With his kindness, humor, gentleness and enveloping love, he has not only been our Pastor; he is our Father, brother, teacher and good friend, and has thus helped us create this wonderful family that is St. Anthony.

Shawn Wittenburg also recited a poem he had especially written for the occasion. It expressed many of the sentiments in Cathy Banu's presentation.

For dessert we had two cakes, which expressed the entire Jubilee weekend, one for the 50th Anniversary, and one for the 40th Anniversary of Father Joseph. How blessed we are! May the Lord continue to bestow His blessing on our beloved St. Anthony family and Father Joseph and his family.

### SEATTLE AREA ORTHODOX CELEBRATE RUSSIAN CHURCH RECONCILIATION

In recognition and celebration of the reconciliation and canonical communion between the Moscow Patriarchate and the Russian Orthodox Church Outside Russia (ROCOR), clergy and laity from Orthodox parishes throughout Western Washington joined together for a Divine Liturgy on Monday of the Holy Spirit. The service took place at the St. Nicholas Russian Orthodox Cathedral (ROCOR) on Seattle's Capitol Hill.

Twelve priests and four deacons from ROCOR, the Greek Orthodox Archdiocese, Orthodox Church in America, Antiochian Orthodox Archdiocese and Serbian Orthodox Diocese concelebrated the Liturgy. The Washington Orthodox Clergy Association (WCA) coordinated the service with the ROCOR clergy.

Orthodox faithful from many area parishes filled the cathedral, which was still covered with greenery on the walls and floor from Pentecost the day before. Most received Holy Communion. An augmented cathedral choir sang the hymns and responses.

"I never thought I would live to see this day," and "It feels like Pascha again," were common sentiments among participants, both clergy and laity. ROCOR had been separated from the Church in Russia, and most of world Orthodoxy, for over 80 years following the Communist takeover and intense persecution of the Church in the former Soviet Union.

During the common meal hosted by the cathedral, its rector, the Very Rev. Fr. Alexei Kotar, related his experiences as a member of the ROCOR delegation which went to Moscow for the ceremonies in the Christ the Savior Cathedral on Ascension Thursday. He noted what a spiritual and emotional time it was, especially in the Liturgy as the Patriarch of Moscow, Alexy II, began to offer the prayers of the Anaphora out loud.

Serving with Fr. Kotar were the Very Rev. Fr. Vadim Pogrebniak, Dean of St. Spiridon Orthodox Cathedral (OCA), Seattle; Rev. Fr. Tom Tsagalakis, Holy Apostles Greek Orthodox Church, Shoreline, and President of WOCA; Rev. Fr. Photios Dumont, St. Demetrios Greek Orthodox Church, Seattle; Very Rev. Fr. James Bernstein, St. Paul Antiochian Orthodox Church, Brier; Very Rev. Fr. John Pierce, Holy Resurrection Orthodox Church (OCA), Tacoma; Rev. Fr. Ilija Balach, St. Sava Serbian Orthodox Church, Issaquah; U.S. Army Chaplain Fr. John Anderson, Fort Lewis; Rev. Fr. Michael Johnson, retired Greek Orthodox priest; Rev. Fr. Athanasius Shaw, Holy Ascension Orthodox Mission (OCA), Olympia; Rev. Fr. David Sommers, St. Thomas Antiochian Orthodox Mission, Snohomish; and Rev. Fr. Christopher Swanson, St. Elizabeth Orthodox Mission (OCA), Poulsbo. Also serving were Protodeacons Paul Bilibin of St. Nicholas Cathedral, Philip Jenson of St. Paul, George Haloulakos of St. Spiridon, and Deacon James Bryant of St. Paul.



Sunday of Orthodoxy in Worcester, MA

The location of the Seattle service had special meaning in relation to Orthodox history in America. The community center building adjacent to St. Nicholas Cathedral is where St. John (Maximovich) of Shanghai and San Francisco reposed in 1966 in an upstairs room, which is now a small chapel.

**52ND SUNDAY OF  
ORTHODOXY LITURGY  
HELD AT ST. GEORGE,  
WORCESTER, MA**

For 52 years, the Council of Eastern Orthodox Churches of Central Massachusetts has celebrated the Liturgy of St. Basil, with the twelve parishes in Central Massachusetts of four jurisdictions, Greek, Antiochian, Romanian and OCA, gathered together at St. George Cathedral in Worcester, MA (Antiochian) with 14 clergy assisting Bishop JOSEPH of the Holy Diocese of Los Angeles and the West (Antiochian). As usual, the procession of the Icons was made by Sunday School children from member churches. The choir was made up of more than 45 voices from the various churches in the Council. This Liturgy is held annually and the

chief celebrant is one of the hierarchs of the four jurisdictions, on a rotation basis.

About 800 parishioners attended Liturgy this year, after which a fellowship luncheon was held in the Cathedral Hall, where 200 enjoyed a lenten meal prepared by St. George Men's Club. The Council's accomplishments include:

- 2005 — 50th anniversary Sunday of Orthodoxy celebration with 6 of the Bishops of SCOBA, headed by Archbishop Dimitrios, officiating together
- a Sunday Morning radio program
- an Orthodox Food Pantry which distributes food to between 75 to 100 families each Saturday
- at the municipal cemetery, the Council purchased the rights of burial to 1900 graves, now known as the Orthodox section, where we have erected a granite altar and where services are held every Memorial Day with all the parishes participating
- the Council designed and erected Holy Trinity Nursing and Rehabilitation Center, with 104 beds offering rehabilitation services and long-term care to the

community in the name of Orthodoxy.

During Great Lent, the Liturgy of the Presanctified Gifts is celebrated each Wednesday evening at a different member church.

The Council's vision is Orthodox Unity in America. The Council's activity and accomplishments are exemplary of the benefits of Orthodox Unity.

May the Almighty continue to bless our efforts to His Glory and our Salvation.

**ST. GEORGE CHURCH,  
CEDAR RAPIDS, IOWA**

The Right Rev. MARK, Bishop of Toledo and the Midwest, graciously accepted an invitation from Rev. Fr. Fred Shaheen to come to Cedar Rapids and celebrate the Feast of Theophany. The beauty and dignity of the Festal Hierarchical Divine Liturgy were further enhanced by the elevation of acolyte James Atty to the Subdiaconate, and the ordination of Subdeacon Michael (Edmund) Abodeely to the Holy Diaconate.



Upon the arrival of His Grace, Dr. Samir Bishara hosted an informal dinner in Iowa City for Fr. Shaheen and officers of the Parish Council. The following morning His Grace presided over the Service of the Outdoor Blessing of the Water, complete with the casting out and retrieval of the holy cross, on the banks of the Cedar River. The service was attended by Fr. Shaheen, the Pastor of St. George, Fr. Ignatius Valentine of St. Raphael of Brooklyn Orthodox Mission in Iowa City, Fr. Ciprian Sas of St. John the Baptist Greek Orthodox Church in Cedar Rapids, and approximately fifty-five faithful from all three communities.

That evening, Bishop MARK presided from the throne at Great Vespers. Afterward, he attended a dinner at the home of Nick and Cristiane AbouAssaly. In attendance were Subdeacon Michael Abodeely, who was about to be ordained to the Holy Diaconate, and his wife Kari.

The Hierarchical Liturgy was attended the following morning by over 200 parishioners and guests. The elevation and ordination were truly impressive. Before the dismissal, His Grace presided over the Service of the Great Blessing of the Water, inducted parishioner Joyce Ingels to the Order of St. Ignatius, and installed the newly-elected and appointed members of Parish Council for 2008.

A beautiful luncheon followed, hosted by the Ladies Auxiliary of St. George, and concluded with tributes to His Grace, Subdeacon James, Deacon Edmund and all those who made this momentous weekend a lasting memory for St. George Church.

### HOLY ASCENSION ORTHODOX CHURCH PROPERTY BLESSING FRAZER, PA

There are days in the life of a parish that are recorded in its history. The blessing of property that with hard work, prayers and God's blessings will be the future site of the permanent Church building is one of such moments. We had a great opportunity to be a part of the blessing of our property by Sayidna Bishop THOMAS, making us future founders of Holy Ascension. It was a moment met by anticipation, joy and excitement for the work that God is doing in our community through our new parish.

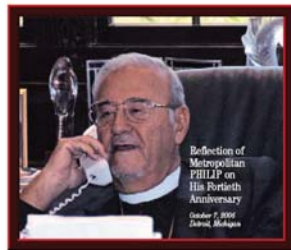
It is quite a memorable moment not only for our parish, but for our mother church, St. Phillip's in Souderton, PA. Fr. Boniface Black saw the need of spreading Orthodoxy to the Great Valley/Valley Forge area of Pennsylvania. It was this vision that, with Fr. Joseph Butts and a few others, brought together a parish community in 1998 with

a Bible study and eventually periodic Vespers at local churches and hotels. The community grew quickly and by 2004 we were holding to a Liturgical cycle, renting our location from the Boy Scout building in Valley Forge.

The love of God and His Church grew, as did our yearning for our own land to build a church upon. After many years of searching, our property was purchased with plans to some day soon build a permanent church. We have our initial drawings and property plans for our Home. The blessing by Bishop THOMAS was the first step in the many milestones ahead of us. Today, we are holding our services in the Great Valley Baptist Church hall and working towards building upon our blessed land. Our goal now is to help our surrounding community embrace the historic Orthodox faith. Our prayer is that our small parish will grow to realize a permanent home that will overlook the surrounding area — calling people Home.



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