

# THE WORD

FEBRUARY 2003

VOLUME 47 NO. 2

الكلمة

HOΔHE TIA

IC XC



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

The Right Reverend  
Bishop Antoun, Auxiliary

The Right Reverend  
Bishop Joseph, Auxiliary

The Right Reverend  
Bishop Basil, Auxiliary

The Right Reverend  
Bishop Demetri, Auxiliary

Founded in Arabic as  
*Al Kalimat* in 1905  
by Saint Raphael Hawaweeny  
Founded in English as  
*The Word* in 1957

by Metropolitan Antony Bashir

*Editor in Chief*

The Very Rev. John P. Abdalah, D.Min.

*Assistant Editor*

Joanne M. Abdalah, MSW

*Editorial Board*

The Very Rev. Joseph J. Allen, Th.D.  
Anthony Bashir, Ph.D.

The Very Rev. Antony Gabriel, Th.M.

The Very Rev. Peter Gillquist

Linda Hopkins

Anne Glynn Mackoul, J.D.

Ronald Nicola

Najib E. Saliba, Ph.D.

The Very Rev. Paul Schneirla, M.Div.

*Design Director*

Donna Griffin Albert

*Member*

The Associated Church Press  
Conciliar Press  
Ecumenical News International  
Orthodox Press Service

*Editorial Office:*

The Word

1777 Quigg Dr.

Pittsburgh, PA 15241-2071

e-mail: WORDMAG@AOL.COM

FAX: 1-412-831-5554

*Subscription Office:*

358 Mountain Road

PO Box 5238

Englewood, NJ 07631-5238  
◆

### 3 EDITORIAL

by Very Rev. John Abdalah

### 5 ON THE ROAD TO AUTONOMY: AN UPDATE

### 7 ARCHDIOCESAN OFFICE

### 9 STEWARDSHIP

by Nick Hathaway

### 11 LOYALTY AND ENVY

by George Aquaro

### 14 ORATORICAL FESTIVAL

### 17 DEPARTMENT OF CHRISTIAN EDUCATION

### 21 COMMUNITIES IN ACTION

### 29 ORTHODOX WORLD

### 32 THE PEOPLE SPEAK ...

### 35 VILLAGE VIEWS AND VIEWPOINTS

### COVER

**15TH CENTURY ICON OF THE THEOTOKOS** from the Patriarchal Monastery of Our Lady of Balamand, painted in the "Aleppan style."

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.

### ANNUAL SUBSCRIPTION:

U.S.A. and Canada, \$20.00

Foreign Countries, \$26.00

Single Copies, \$3.00

**THE WORD** (USPS626-260), published monthly except July and August, by the Antiochian Orthodox Christian Archdiocese of North America at 358 Mountain Road, PO Box 5238, periodicals postage paid at Englewood, New Jersey 07631-5238 and at additional mailing offices.

Postmaster send address changes to: THE WORD, 358 Mountain Road, PO Box 5238, Englewood, NJ 07631-5238

ISSN 0043-7964

www.antiochian.org

# THE WORD

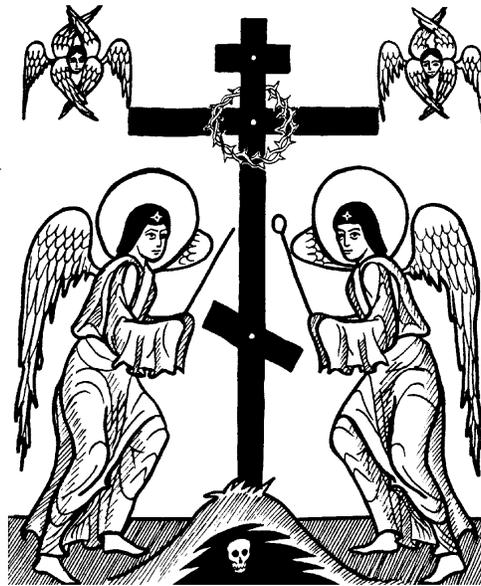
الكلمة

VOLUME 47 NO. 2

FEBRUARY 2003



# PROUD TO BE ANTIOCHIAN, PROUD TO BE AMERICAN



ONE OF THE GREATEST blessings in my life is an annual invitation to teach a class in pastoral care in the newly-established graduate program of the St. John of Damascus Institute at Balamand, Lebanon. When in Lebanon, not only do I interact with the graduate students serving the Church in Syria, Jordan and Lebanon, but I live in the dorms of the Institute built by our own Archdiocese and named for Metropolitan Antony Bashir. This building sits high on the Balamand (which means “beautiful view”) mountain overlooking the Mediterranean Sea and the bordering city of Tripoli, Lebanon; to the West it is in the shadow of the ancient Patriarchal Monastery built during the Crusades. Further west on the same property is a large Orthodox parochial school for children from preschool through secondary school (one of four in the area of Tripoli) and the University of Balamand, which educates students of all faiths and national origins. For two weeks, I prayed, ate meals and interacted with monks, instructors and students of the Antiochian Church from Lebanon, Syria, Jordan, Palestine, Chile, Brazil, Argentina, Mexico, Iraq, Kuwait, America and Canada.



Joining the community while I was there were students from Russia and Serbia, as well as instructors from England and Greece.

The Institute is a very busy place, with international visitors coming and going all the time. During my visit, the community hosted an important lecture on Islamic-Christian dialogue; it was the site of a concert celebrating Antiochian-Byzantine music, which has been rediscovered and perfected over the last three decades; and it received visits from bishops, clergy and academics from around the world, as well as a delegation headed by the foreign minister of Greece.

This community is on fire with the fervor of the ancient and original Christian faith. Invited by one of the students to celebrate a vigil for the feast of St. Nicholas at his new parish, I found a thriving church, filled with very serious people of all ages. The singing was exceptional, but not unusual for the churches here. The people sang the Vespers, Orthros and Liturgy for the Feast. Throughout the area, many new churches are being built, and old monasteries that had been previously closed were home again to young monks and nuns keeping the ancient rule of prayer. Serving the Divine Liturgy



EDITORIAL

on Sunday with Metropolitan Ilyas of Tripoli, we celebrated in a packed church where most of the people communed. He then showed me some of the monasteries, schools, parishes and institutions in his diocese. I am proud to share the same faith, and belong to the same patriarchate as these godly men and women who work within our Patriarchate.

Antioch is a Church of many nationalities and politics, yet what is inherently Antiochian transcends such labels. Just as Antioch blended the first Christian Gentile and Jewish communities, she now accepts and builds with people of various cultures. Antioch is the Church that Christ established, the Church within which He revealed Himself as the incarnate God. Antioch is a Church of courage and martyrdom, and a Church of reconciliation, understanding and proclamation. Antioch is the Church of the apostles, not only of their faith, but of their families and the place where they lived. In an intimate conversation with me, Patriarch Ignatius shared his resolve to stay in the place where the Lord walked and revealed Himself, showing the world that we belong to this holy place. As he spoke, I felt his love for God and the Church. Indeed, my soul was warmed by his fervor and faith.

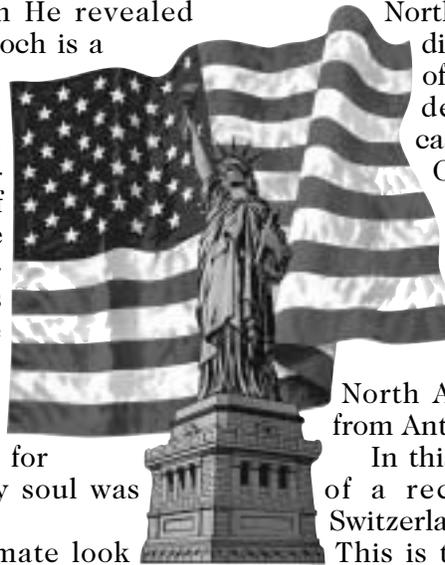
My class gave me a most intimate look into the life of the Church of Antioch. The people in the Middle East face complex and troubling situations credited to life in a changing pluralistic society no longer insulated from the influences of East and West. Each student in turn shared cases of the pastoral needs of their people. I offered a process to help the students process their information and create a strategy for effective pastoral care. The experiences of the Antiochian Church in North America are helpful in providing models of ministry that may be effective. We share many common challenges. The Antiochian Church in America and in the Middle East have much to share with each other, to the support and benefit of each.

Although Antiochian Orthodox Christian, I am also American. Like most members of the Antiochian Archdiocese of North America, I am unable to converse or read in the Arabic language.

Nevertheless, I brought to the ancient land that gave birth to my grandparents, an American Antiochian witness that the students found helpful. Living and studying in America allowed me to share with them ways that we witness to Christ in a modern western culture. My work built on that which Fr. Peter Gillquist offered in his course on evangelism at the Balamand one month earlier. The cooperation between the Archdiocese of North America and the Patriarchate of Antioch for the St. John of Damascus Institute of Theology offers a model of cooperation and mutual support.

While some people fear that autonomy for the North American Archdiocese will create distance from the rest of the Church of Antioch, our work at the Balamand demonstrates that this is not the case. An autonomous North American Church will be strengthened at home, and will be better able to share its resources and experiences of ministry with the rest of the Antiochian world. Autonomy better reflects the internal structure of the Antiochian Archdiocese of North America, yet does not separate us from Antioch.

In this issue of *The WORD*, you will read of a recent meeting held in Geneva, Switzerland from November 20 through 22. This is the meeting that was promised by the Synod when she recognized the Antiochian Archdiocese of North America as autonomous. At this meeting, all eight of the fundamental points regarding the form the autonomy of the Antiochian Archdiocese of North America will take were unanimously agreed upon by the committee, with one point to be clarified by the Synod at their spring meeting. This is good news for Orthodoxy in America and for our Patriarchate. The Patriarchate of Antioch has once again shown herself to be responsive to the real needs of the changing world, while maintaining the dignity and faith of the Church delivered to us by Jesus Christ and His Church. The Church of Antioch has shown herself once again able to do what is necessary for the Patriarchate and her people to thrive. *The WORD* reiterates our pride in Patriarch Ignatius IV and the Holy Synod of Antioch as well as in our blessed leader, Metropolitan Philip. 



◆  
**EDITORIAL  
BY**  
*Very Rev. John P.  
Abdalah*  
◆



# ON THE ROAD TO AUTONOMY: AN UPDATE

ENGLEWOOD, NJ) — ON December 18, 2002, His Eminence Metropolitan Philip (Saliba), Primate of the Antiochian Orthodox Christian Archdiocese, announced that the Joint Committee established by the Holy Synod of Antioch in June, 2002 met in Geneva, Switzerland from November 20 through 22, 2002. The Holy Synod's charge to the Joint Committee, chaired by His Eminence Metropolitan George (Khodre) of Mt. Lebanon, was to propose a constitution for the Archdiocese of North America in light of its petition for autonomy being blessed by the historic June 14, 2002, decision of the Holy Synod.

The result of the Geneva meeting was a document entitled "(Proposed) Resolution of the Holy Synod of Antioch," which will be submitted to the Holy Synod for adoption at its next meeting in the spring of 2003. This Geneva Resolution consists of eight fundamental points, all unanimously agreed upon except for one detail which will be left to the discretion of the Synod, which will form the basis upon which amendments to the constitutions of both the Patriarchate of Antioch and the Archdiocese of North America will need to be made in order to reflect the new reality of autonomy of the Archdiocese of North America.

The Holy Synod blessed the autonomy of the Archdiocese of North

America as a result of a resolution submitted to it by the General Assembly of the 45th Archdiocesan Convention held in Los Angeles, California in July, 2001. The Los Angeles Resolution petitioning the Holy Synod for autonomy received the support of 97.7% of the Convention's delegates (clergy and lay), representing the Archdiocese's 230 congregations, 350 clergy and 500,000 faithful. The text of the Los Angeles Resolution is as follows:

WHEREAS, the Antiochian Orthodox Christian Archdiocese of North America ("Archdiocese") has grown from a small mission, directed chiefly to immigrants from the near East, into a vast archdiocese of approximately 230 parishes and missions, over 350 clergy and approximately 500,000 faithful, whose ethnic diversity increasingly approximates the rich ethnic diversity of North America itself;

WHEREAS, among other things, the growth of the Archdiocese has been accompanied by an increase in the number of bishops serving in it, from a single Metropolitan to a Metropolitan and four auxiliary bishops;

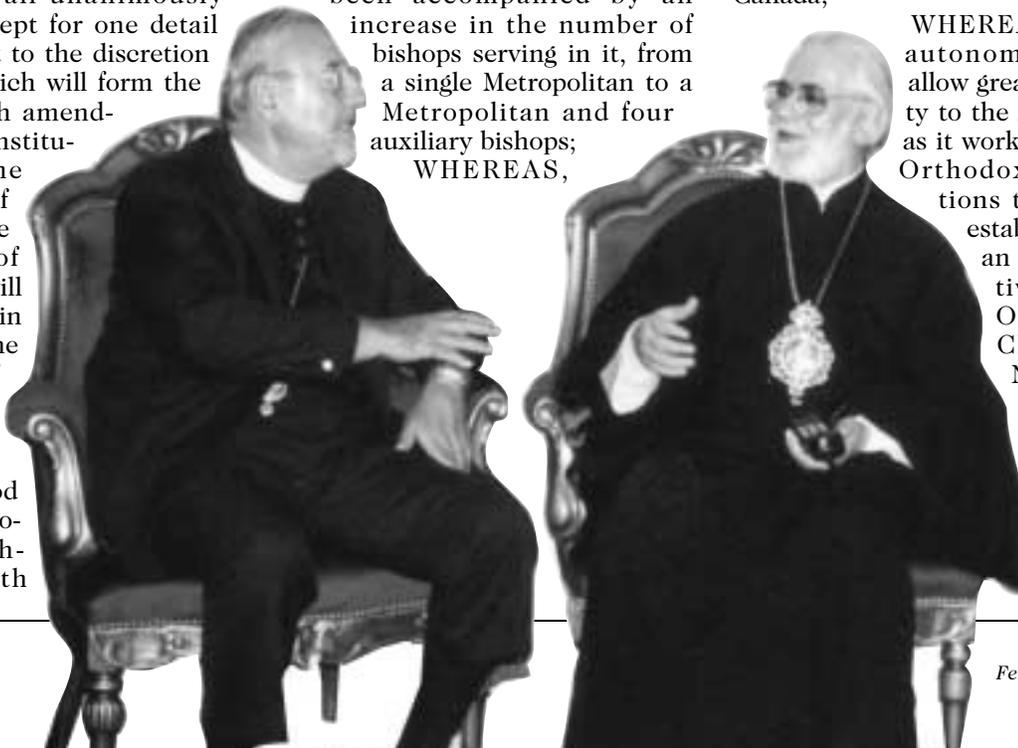
WHEREAS,

the Archdiocese has developed its own internal structures and institutions, which respond effectively to the particular cultural and political conditions in North America, while at the same time reflecting the Orthodox Church's perennial norms for the well-ordered life of an autonomous local church;

WHEREAS, the granting of the status of autonomy to the Archdiocese by the Holy Synod of Antioch at this time would confirm and strengthen the Archdiocese's capacity for effective self-governance, and thus help to ensure the stability of the Archdiocese and its continued flourishing in the future;

WHEREAS, such autonomy would safeguard the canonical principle that local matters should be handled locally, among other things allowing the selection of bishops for the Archdiocese whose life and work is known to the faithful here and who are familiar with the situation of the Church in the United States and Canada;

WHEREAS, such autonomy would allow greater flexibility to the Archdiocese as it works with other Orthodox jurisdictions towards the establishment of an administratively united Orthodox Church in North America, which would more fully embody the ecclesiology





## ROAD TO AUTONOMY

and canonical norms of Orthodoxy and advance the mission and witness of Orthodoxy on this continent;

WHEREAS, the autonomous Archdiocese would continue to maintain close ties with the Mother Church of Antioch, with its institutions and faithful, always mindful of its spiritual roots;

WHEREAS, His Beatitude Patriarch Ignatius and His Eminence Metropolitan Philip will be meeting to discuss this resolution;

THEREFORE, the General Assembly of this 45th Convention of the Antiochian Orthodox Christian Archdiocese does hereby beseech the Patriarch and the Holy Synod of Antioch to grant the Archdiocese autonomy, the details of which would be worked out, in consultation with the Patriarch.

Metropolitan Philip submitted the Los Angeles Resolution to the Holy Synod of Antioch at sessions convened in Damascus, Syria, by His Beatitude Patriarch Ignatius IV in June, 2002. This resulted in the historic Synodal Decision of June 14, 2002, which blessed the autonomy of the Archdiocese of North America and necessitated the convening of the Joint Committee.

The following is the translation of

the Synodal decision that was adopted unanimously on Thursday, June 13, 2002:

### SYNODAL DECISION

The Holy Synod of Antioch, at its regular meeting held at the Patriarchate in Damascus, Syria from June 11 to June 14, 2002, and having reviewed the plea of the General Assembly of the Antiochian Archdiocese of North America, which was adopted in Los Angeles, CA, July 26, 2001, and has been submitted to His Beatitude Patriarch Ignatius IV and the Holy Synod, blesses the wish of its children in the Antiochian Archdiocese of North America, and recognizes their Archdiocese as autonomous.

This will render their witness more powerful and more effective, as they identify with the civilization of North America; and in order to express the canonical and pastoral factors of this renewed Archdiocese, which will affect the basic law of the Patriarchate on the one hand, and the constitution of the Archdiocese on the other hand.

Therefore, the Holy Synod decided to establish a committee, composed from six to eight persons,

appointed equally by His Beatitude and His Eminence Metropolitan Philip, to propose a constitution for this autonomous Archdiocese, to be presented to the Holy Synod of Antioch, in order to acquire its final canonical status.

The first meeting of this committee will be held in the coming fall.

Per the Synodal Decision, the Joint Committee which met in Geneva consisted of two delegations and was chaired by Metropolitan George of Mount Lebanon. The Patriarchal Delegation was appointed by Patriarch Ignatius IV and headed by Metropolitan Elias (Audi) of Beirut, Lebanon, with Messrs. Ghassan Tuéni, Albert Laham and Tarek Mitri (all of Beirut, Lebanon) serving as members; the North American Delegation appointed by Metropolitan Philip was headed by Bishop Basil (Essey) of Wichita, KS, with Archpriest Joseph Antypas (St. George Church, Troy, MI), Dr. George Farha (Vice-chair of the Archdiocesan Board of Trustees from St. George Cathedral in Wichita, KS) and Mr. Charles Ajalat (Archdiocesan Chancellor from St. Nicholas Cathedral in Los Angeles, CA) serving as members.





# THE ARCHDIOCESAN OFFICE

## ORDAINED

Deacon **STEPHEN ALLEN** to the holy priesthood on December 22, 2002 at St. Anthony Church, Halifax, Nova Scotia, Canada.

Sub-deacon **NOAH BUSHELLI** to the diaconate on December 24, 2002 (Nativity Divine Liturgy) at St. George Church, Little Falls, NJ. He is attached to St. George while he completes his studies at St. Vladimir's Seminary.

Sub-deacon **FRED PFEIL** to the diaconate on December 29, 2002 at St. Stephen the Protomartyr Church, South Plainfield, NJ. He is attached to St. Mary Church, Wilkes-Barre, PA while he completes his seminary studies.

Deacon **JAMES COLES** to the Holy Priesthood on January 6, 2002 at Holy Trinity Church, Santa Fe, NM. He is attached to St. George Church, Danbury, CT while he completes his seminary studies.

## RETIRED

Archpriest **JOHN ESTEPHAN** of St.

George Church, Grand Rapids, MI, effective January 1, 2003, with the title of Pastor Emeritus.

## APPOINTED

Priest **STEPHEN ALLEN** as the pastor of Saints Peter and Paul Church, Prince Edward Island, Canada, effective December 23, 2002.

Priest **MARK MAYMON** as the pastor of St. George Church, Grand Rapids, MI, effective January 1, 2003.

## ELEVATED

Archpriest **ANTONY GABRIEL** of St. George Church, Montreal, QUE, to the dignity of Economos.

## LEAVE OF ABSENCE

Father **GEORGE ZGOURIDES** of Roswell, NM

Father **DAVID CUNNINGHAM** of Louisville, KY

## SUSPENDED

Priest **PAUL KARA** of Saints Peter and Paul Church, Prince Edward Island, Canada, effective December 13, 2002.

## METROPOLITAN PHILIP VISITS OCA HEADQUARTERS IN SYOSSET, NY

On December 10, His Eminence Metropolitan Philip, accompanied by His Grace Bishop Antoun, paid a visit to His Beatitude Metropolitan Herman of the Orthodox Church in America. This brotherly visit was their second since the enthronement of Metropolitan Herman earlier this year. The first took place at the Archdiocese Headquarters in Englewood.

Metropolitan Philip and Bishop Antoun were greeted upon their arrival by Metropolitan Herman, Archbishop Peter (of New York and New Jersey) and Protopresbyter Robert Kondratic, the Chancellor of the OCA. The headquarters was decorated most beautifully for the Christmas season. After exchanging greetings, they all went to the chapel for prayers and welcoming remarks as the staff sang beautiful church hymns. Both hierarchs commented on the long-standing good





THE ARCHDIOCESAN OFFICE

relationship between the Antiochian Archdiocese and the OCA, recalling their predecessors and reflecting on their respective histories together.

Metropolitan Philip said, "I greet you on behalf of the hierarchs, clergy and faithful of the Antiochian Archdiocese. We are not strangers,

but instead we share fellowship and full communion with each other." Following the prayers, the four hierarchs and Father Kondratic shared lunch and continued their conversation about the current state of affairs in the Orthodox Church around the world and particularly the shared vision for a united Orthodox Church on this continent.

During the visit, Metropolitan Philip and Bishop Antoun were both presented with beautiful engolpia (panagias) by Metropolitan Herman.



Fr. George Rados thanks Monastery Icons for the use of their nativity icon for our Christmas seals.

DAILY DEVOTIONS

MARCH, 2003

1. 1 CORINTHIANS 10:23-28; LUKE 21:8-9, 25-27, 33-36
2. 1 CORINTHIANS 8:8-9:2; MATTHEW 25:31-46
3. 3 JOHN 1:1-15; LUKE 19:29-40, 22:7-39 (FAST)
4. JUDE 1:1-10; LUKE 22:39-42, 45-23:1 (FAST)
5. JOEL 2:12-26; JOEL 3:12-21 (FAST)
6. JUDE 1:11-25; LUKE 23:2-34, 44-56 (FAST)
7. ZACHARIAH 8:7-17; ZACHARIAH 9:19-23
8. ROMANS 14:19-26; MATTHEW 6:1-13 (FAST)
9. HEBREWS 12:1-10; MATTHEW 6:14-21 (FAST)
10. ISAIAH 1:1-20; GENESIS 1:1-13; PROVERBS 1:1-20 (FAST)
11. ISAIAH 1:19-2:4; GENESIS 1:14-23; PROVERBS 1:20-33 (FAST)
12. ISAIAH 2:3-11; GENESIS 1:24-2:3; PROVERBS 2:1-22 (FAST)
13. ISAIAH 2:11-21; GENESIS 2:4-19; PROVERBS 3:1-18 (FAST)
14. ISAIAH 3:1-15; GENESIS 2:20-3:20; PROVERBS 3:19-34 (FAST)
15. HEBREWS 1:1-12; MARK 2:23-3:5 (FAST)
16. HEBREWS 11:24-26, 32-12:2; JOHN 1:43-51 (FAST)
17. ISAIAH 4:2-5:7; GENESIS 3:2-4:7; PROVERBS 3:34-4:22 (FAST)
18. ISAIAH 5:7-16; GENESIS 4:8-15; PROVERBS 5:1-15 (FAST)
19. ISAIAH 5:16-25; GENESIS 4:16-26; PROVERBS 5:15-6:4 (FAST)
20. ISAIAH 6:1-12; GENESIS 5:1-24; PROVERBS 6:3-20 (FAST)
21. ISAIAH 7:1-15; GENESIS 5:32-6:8; PROVERBS 6:20-7:1 (FAST)
22. HEBREWS 3:12-16; MARK 1:35-44 (FAST)
23. HEBREWS 1:10-2:3; MARK 2:1-12 (FAST)
24. ISAIAH 89:13-9:7; GENESIS 6:9-22; PROVERBS 8:1-21 (FAST)
25. HEBREWS 2:11-18; LUKE 1:24-38 (FAST)  
FEAST OF THE ANNUNCIATION
26. ISAIAH 10:12-20; GENESIS 7:6-9; PROVERBS 9:12-18 (FAST)
27. ISAIAH 11:10-12:2; GENESIS 7:11-8:3; PROVERBS 10:1-22 (FAST)
28. ISAIAH 13:2-13; GENESIS 8:4-22; PROVERBS 10:31-11:12 (FAST)
29. HEBREWS 10:32-38; MARK 2:14-17 (FAST)
30. HEBREWS 4:14-5:6; MARK 8:34-9:1 (FAST)
31. ISAIAH 14:24-32; GENESIS 8:21-9:7; PROVERBS 11:19-12:6 (FAST)

by Very Rev. George Alberts



---

# STEWARDSHIP

By NICK HATHAWAY

---



**S**TEWARDSHIP IS A WORD that is rich in meaning. I can think of a number of institutions in our lives that call upon our stewardship. However, there is no usage of the word that is richer in meaning than when it is used in reference to Christian stewardship. Its meaning is so rich, that in the Bible we are given example upon example of stewards to help us understand the concept.

When we stand in church, we stand among a gallery of stewards. Everywhere you look you will see the face of a steward. On the iconostasis there are many stewards. In fact, all of the saints were stewards. Their lives stand as models for all of us.

As we are reminded from time to time, we should all become familiar with the lives of our patron saints;

for example, the Feast Day for Saint Nicholas recently passed on December 6. Saint Nicholas' life is one of the foremost examples of Christian stewardship. One well-known story of stewardship from the life of Saint Nicholas tells us how Nicholas saved a young woman from slavery. Her father, a widowed nobleman, had fallen into poverty. Although his three daughters had many suitors, they could not marry because he was too poor to provide them with the dowry that a bride was expected to bring to her marriage.

The eldest daughter decided to sell herself as a slave in order to raise money for her sisters' dowries. Nicholas heard about the women's circumstance. Secretly, in the dark of the night, he lowered a small bag of gold through an open window in

the eldest daughter's room. With the dowry that Nicholas had provided, she was able to marry. On two other nights, Nicholas secretly provided the two remaining daughters with dowries of their own.

In this day and age in America, we are rarely if ever faced with the extremities of life such as slavery. Our stewardship, rather, will provide for the sustenance of the Church. Stewardship is basic to all that we do for our Church. The root meaning of the biblical word for stewardship is "the management of the household."

We all know that God calls upon us to give. He even tells us that he will give it back. In Luke 6:38 we are told, "Give and it will be given to you. A good measure, pressed down, shaken together, running over will



## STEWARDSHIP

be put into your lap, for the measure you give will be the measure you get back." This seems easy enough. Our giving will be given back to us ... in fact, put right into our lap. This appeals to the laziness in all of us. Why wouldn't we give to the fullest extent we are called upon to give?

How much should we give? Monk Moses is quoted as saying, "Most people ... imagine that only the scientist or missionary to Africa is a benefactor to society ... They imagine that God demands a great deal from us. In fact, He only demands that which we can do — but do not. God will not ask a stammerer why he did not become a preacher, the lame why he did not become a long distance runner. We will be held responsible for exactly what we could do, but, for whatever reason, failed to do." Again, why wouldn't we give to the fullest extent that we are called upon to give?

Often, we are too caught up in the notions of what we "deserve" and what we "earn." It is not out of the ordinary to hear someone say, "I earned what I have. It belongs to me. I did it myself. I deserve it." Father Nicholas from the IOCC recently shared the story of the oil executive who would not give to the Church. That oil executive argued that he had "earned" his money through oil deals and that he "deserved" to keep it. Father Nicholas reminded him that it was God who put that oil in the ground.

To take it another step further, we often lose track of God's gift of the talents within each of us. Sure, you're a talented businessman or businesswoman. You're a talented doctor or a lawyer. You're a talented clerk or receptionist. Who gave you your ability to reason? Who gave you the intellectual faculties to diagnose problems? Who gave you that clear voice to answer the phone? For that matter,

who gave you your good health and the food on your table to allow you to concentrate free from hunger?

Our money becomes our security blanket. It insulates us from feeling and often blinds us from seeing God's gifts in our lives.

I think it behooves all of us to look outside of ourselves for a moment. In his letter to the Corinthian church, the apostle Paul made it very clear ... stewardship is an outward-looking process. He was writing to a church



that was rife with inner turmoil. In explaining stewardship to them, he said, in essence, look outward from your own problems.

So, let's look outside our individual lives for a moment. Let's think for a moment about how much of our success is truly ours and ours alone as individuals. Would you be where you are without that caring person who cared for you as a baby? Would you have the gifts you now have without the caring demonstrated to you by your teachers? Would you be where you are if you did not have the love and friendship within the walls of your church?

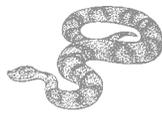
There is no question that in that great distribution of gifts and talents we were all blessed. No doubt, within each of us there is the decision regarding how we will use our talents and gifts. But let us never forget

that our talents and abilities are gifts from God. God gave us the abilities underlying our success. He guided us into supportive families and a supportive church that helped nurture each of us as a person.

And, speaking of our families, not all stewards are found in the icons that beautifully adorn our churches. They are family members of ours. A number of these stewards are family members who have passed on. I reflect on my first days coming to Saint Elijah. Upon walking through the door, one older gentleman would always greet me, "Hello friend." These were people who were stewards in the fullest sense. They lived complete Christian lives. They welcomed people into the faith. They were constantly echoing God's words, "Come and see." There are outstanding examples of stewardship who invested their lives for the betterment of the Church and its future.

I hope that as we all strive to become better stewards and, as we consider our financial stewardship to the Church, that we will all be mindful of this rich meaning of Christian stewardship. While we know the assistance that money can provide to all of our ministries, it is important to remember that complete Christian stewardship flows from everything we say and everything we do after we say "I believe."

*Nick Hathaway is a member of Saint Elijah, Oklahoma City and Vice-president for Executive and Administrative Affairs for the University of Oklahoma.*



# LOYALTY AND ENVY

By **GEORGE AQUARO**

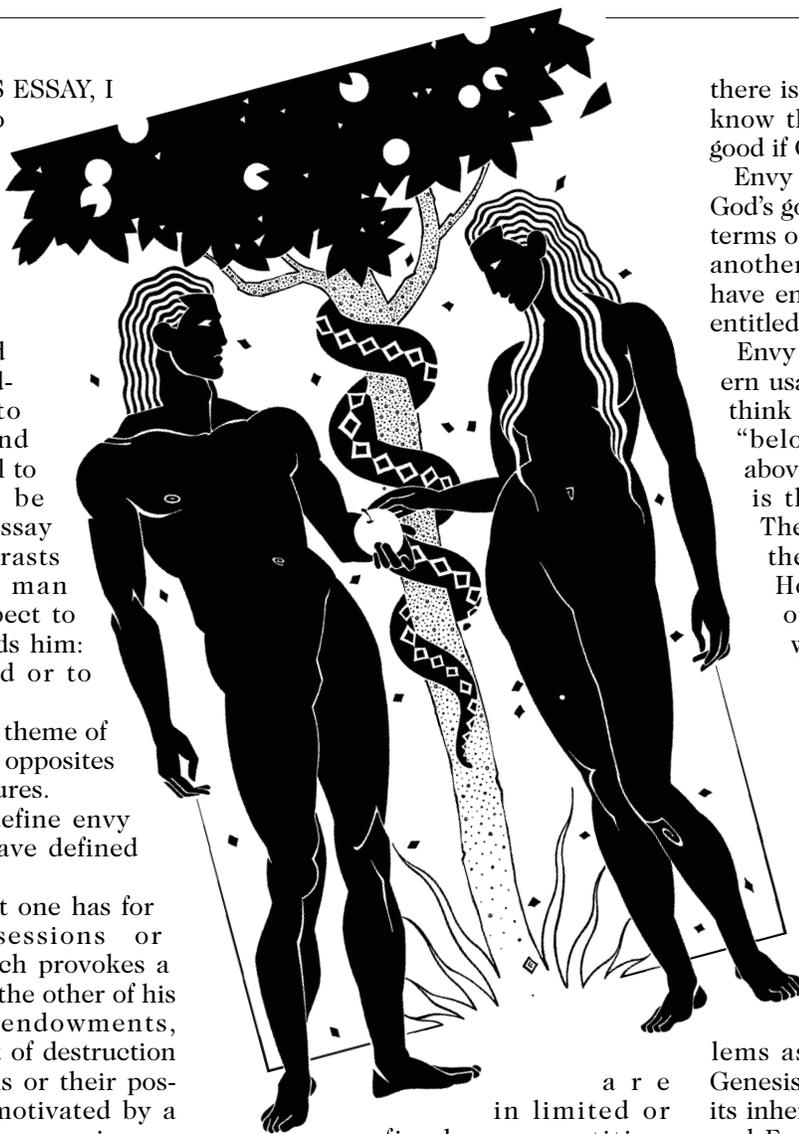
**I**N A PREVIOUS ESSAY, I attempted to explain the relationship loyalty has to the moral life and obedience. This is in light of an earlier essay which described the interconnectedness of loyalty to love and truth, and the need to be loyal to God in order to be saved. This final essay in the series contrasts the two choices man must make in respect to God's action towards him: to be loyal to God or to envy Him.

The basis for this theme of loyalty and envy as opposites is in fact the Scriptures.

First, we must define envy as clearly as we have defined loyalty:

The resentment one has for another's possessions or endowments which provokes a desire to deprive the other of his possessions or endowments, even to the point of destruction of the possessions or their possessor. Envy is motivated by a belief that the possession or endowment is beyond the envier's grasp, and that the envier is entitled to, even if only because the other is not worthy of, the possession in question.

A noted sociologist, George Foster, developed the concept of "limited good" when he studied peasant societies that were rife with envious behavior. His observation was that when people see that good things



are in limited or fixed quantities, increased competition for these things occurs. Furthermore, when one possesses something, it is always at another person's expense.

Now, the Scriptures teach something different. God created abundance by creating the world with its own fertility and richness. The earth was designed to bring forth and support life. And since God is always with us and has unlimited power,

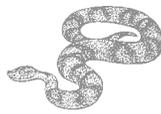
there is no end to His good; thus we know that there is no limit to any good if God wills.

Envy comes about when we forget God's goodness and begin to think in terms of limited good. We worry that another's good means that we will have enough, or as much as we are entitled to.

Envy is often limited, in its modern usage, to one's peers. We rarely think these days of envying those "below" us or even those "far" above us. But, the Biblical stance is that envy is much broader. The envious man is "stingy" in the Scriptures and rebellious. He refuses the leadership of others and steals bread from widows and orphans to feed himself. Because the envious man sees good in short supply, everyone is a potential threat. It becomes his satanic duty to destroy even those things he knows he can never have, since those who possess it pose a threat to his "meager" existence.

Let's return to the beginning of man's problems as described in the Book of Genesis. We see God's creation and its inherent good, then we see Adam and Eve in the garden. Eve forgets the words of God and believes the lies of the snake, which ultimately leads to the human expulsion from paradise. Eve's tendency to doubt the goodness of God and to forget all the goodness He had wrought is the perfect example of mankind's tendency to use the will against God's purpose. Eve (and Adam) lacked the perfect vision of God.

But, there is a sinister side to



## LOYALTY AND ENVY

Eve's action, more than just a momentary lapse. Adam and Eve not only lacked loyalty to God (as evidence we see their lack of gratitude by failing to keep God's warning), but they sought to destroy God. Let's take a look at the Scripture:

And the serpent said unto the woman, ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat (Genesis 3:4-6).

First, the serpents address both Adam and Eve, since the plural "you" is used (something we miss when we "modernize" our translations). The serpent knew that Adam and Eve were devoted much more to each other than to God, and so he approached them with a promise for both of them. This becomes rather comical later, when they blame one another for their sinful deed. But the serpent's cunning was his ability to make Eve feel like she was not committing an act of betrayal, since her husband was included in the promise. Of course, she did not mind at all having misgivings about God and his goodness.

But, second and even more evil, Adam and Eve's act was to try to replace God and thus *kill* Him. Such an accusation is not obvious, but we must think of the things we know about God: He alone is Himself. There are no others beside Him. To *be as God* is to *be God*. If there was another God, He would no longer be the only One. He would no longer be Himself. His identity would be

changed; the old singular God would die and become just another God next to His creations. It would be the death of God's self.

Envy also means that one rejects the idea that God has the ability to create unlimited good. The envious are without hope in God's mercy, since God has blessed another rather than

Of course, we all know this is in all actuality an impossibility, but the mind of man is seldom grounded in reality.

The seared conscience is blind to the world. We lack insight (in the words of the philosopher Josiah Royce) necessary to know the facts around us in such a way that we experience their interconnectedness. Man's botched self-will (St. Maximos the Confessor called this a *gnomic* will) desires to do what nature, as set up by God, forbids.

Wisdom 2:24 says, "but through the devil's envy death entered the world, and those who belong to his party experience it." Here we see not the death of God but the death of man. The devil's victory was that man could be enticed to violate his loyalty to God and thus undo himself by trying, in fact, to undo God's identity.

The second part of this Scripture also deserves our attention, "... and those who belong to his party experience it." This implies

that the envy of the devil is shared with those who "belong to his party."

There is a clear suggestion here that the envious are loyal to the devil. Therefore, envy and loyalty to God are antithetical.

We find ourselves, in this world, confronted by two appeals for our loyalty: God and the devil. Loyalty to God is based on gratitude for His goodness. Loyalty to the devil is based on envy and the rejection of God's goodness.

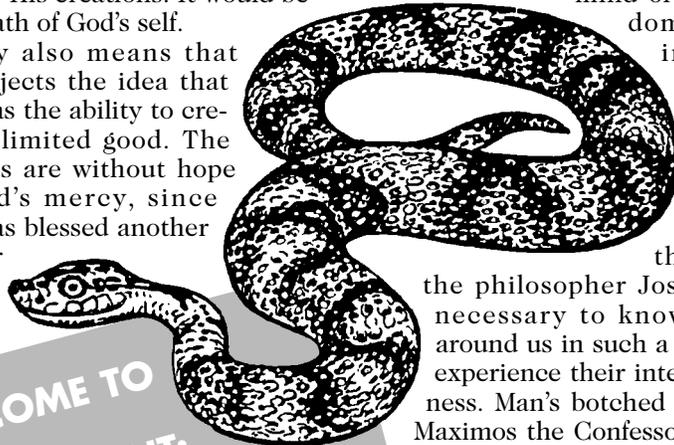
We now come to our second point: we all must be loyal to something. Is it possible to reject loyalty to both God and the devil? No. Remember, loyalty is based on the need for sal-

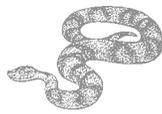
WE NOW COME TO  
OUR SECOND POINT:  
WE ALL MUST BE LOYAL TO  
SOMETHING. IS IT POSSIBLE  
TO REJECT LOYALTY TO BOTH  
GOD AND THE DEVIL? NO.  
REMEMBER, LOYALTY IS  
BASED ON THE NEED FOR  
SALVATION. WE ALL NEED  
SOMETHING.

envious.

Again, the identity of God as merciful Savior is questioned and the Scriptures become fiction.

And, so, we come to our first point: envy is the rejection of God's identity and an attempt to murder God. To envy is to call God a liar, to doubt His promises and question His being. All envy eventually focuses on God for being "unjust" in His distribution of gifts. The envious join the devil in their hatred of the Almighty.





## LOYALTY AND ENVY

---

vation. We all need *something*. Where we get it is the center of our loyalty. If we reject loyalty to God, then we reject His unlimited good and fall into the trap of the “limited good” Foster described. Believing there is a limited supply of good will drives us to envy and into the devil’s camp. In this process, our rejection of God and envious behavior are subtle attempts to destroy God’s identity. We become the devil’s fellow worker, and we become dependent on his lies to keep up our determination to avoid loyalty to God. Our loyalty naturally passes from God to the devil. There is no neutral ground.

Our third point flows naturally out of the first two: the inability to be loyal to God and His Church is to be envious. We must ask ourselves: why reject the Lord? Why refuse to obey as faithful slaves and remain in the Household of God? Is it envy of God for His goodness and mercy which, while we can aspire to it, we can not fully possess on our own? We resent God for blessing another with responsibilities and honors we think he or she ought not possess, since only we are truly worthy of God’s attention.

Schism, and the latest craze of “walling off” (a premiere rationalization for schism among non-canonical groups), is always motivated by envy. Schismatics believe that another, who bears the name of Christ, is somehow “unworthy” or is so offensive to God that they, as the truly pure and worthy, must separate themselves from the impure. Now, we must note that St. Paul does call for excommunication of *individuals* under his discipline, but this is only for the sake of the greater community. And, it is the community excommunicating the individual, not vice-versa. Those who depart the community, because the community is “impure” or “not satisfying my needs,” are disloyal to their brethren and indeed envious. They want more good from “the community” rather than from God who is with and in the community.

When we demand that others be “as” pure and “as” perfect as God,

we are resenting them for having blessings they do not “deserve.” But, it is God Himself who bestows good; so, in questioning their possessing of benefits given by God, we are questioning God’s goodness and sense of justice. We fail to grasp that God is *active* in the *entire* world, and even among sinners. Even the unrighteous are subject to God, and they do not prosper without His knowledge. If He desires to, they could all be struck dead and that would be the end of it. But, the Lord is patient and loving of others (much more than the schismatics are), since He is confident that He can bring about justice for all men’s iniquities.

The schismatic and the rebellious, those who rail against the bishops and abuse the clergy, they are envious of both man and God. The parish member who plots discord and starts arguments is envious of the goodness others have. He reveals in his spiteful actions that he is not loyal either to the Church administrators or God. He betrays the Body and Blood of the Lord as Judas did, when he seeks to crucify fellow Christians with parish politics and gossip.

Of course, we should all expect disagreements at times. This is not unnatural for this world and our limited vision. It becomes destructive when we refuse to abide another’s disagreement with our viewpoints. Do we bully our bishops and clergy when they do not rubber stamp our plans? Then why be a Christian at all and humiliate ourselves with the hypocrisy of appearing obedient when all we want is our own way? Those who revile or pressure Church leadership, instead of better explaining their viewpoints to begin with, are not loyal to the Church.

Our pastors, the bishops and priests, are charged with leading the Flock of Christ. They must resist any willful attempts by anyone to “hijack” the Church, even temporarily. It is the pastor’s duty to reprimand those who try to force him into a decision he is answerable to before God. Otherwise, the Church would become like the world: driven by passions and temporal powers. The pastor’s loyal duty

is to guard his ministry, bestowed upon him by God.

God does not call us to “blind obedience.” He gives us a great deal before He asks us to be loyal. He permits some to stray from the Church for a time so that they might better see His goodness when they return. This is why He, and His followers, are patient with even the “nominal” Christians in our community. Some of us have to learn that way. God gives plenty of evidence as to the merits of remaining in His Household.

Anyone who demands obedience before “proving” his or her love for us is doing an evil thing. God loved us long before we decided to return His love, so we are obliged to be merciful to others. We must often extend our loyalty to those who are unwilling to return. If this is the case, we must trust in God’s judgment and see that our patient endurance is preparing us for greater loyalty to Him. Love is earned by being loving. It is not demanded nor purchased.

We can now say that betrayal and disloyalty are brought about through envying God. Envy is the hatred of God for His goodness to others and a disbelief in the Almighty’s ability to provide enough good for both our neighbors and ourselves. Disloyalty to God ultimately aims to murder God and defile His identity, but instead results in our own destruction.



# JUDGES' CHOICE:

*Nick Shaheen*

## MIDWEST REGION

I'VE ALWAYS ENJOYED COMING to conferences and conventions. I've been waiting all year to come to Louisville. I usually like to just watch these events, but this time I felt that God was asking me to participate. One Sunday morning when I was going up to venerate the cross; I thought I heard my priest say, "Do the oratorical." It was either that or "Bless you." Anyway, when I first started writing, I had to think of ways to get myself in the right state of mind. I originally planned to stay in my room for forty days and forty nights, but that only lasted for forty minutes. When I heard what the topic was this year it sounded familiar. I realized it wasn't the first time I'd seen this passage. ("Inasmuch as you did it to one of the least of these my brethren, you did it unto me.")

Our archdiocese has a camp in the beautiful Laurel Highlands of Pennsylvania, called the Antiochian Village. Last year I attended a workshop there and the theme was the same as this year's topic. One of the exercises to help illustrate the theme was dart throwing. First, our counselor told us to draw a picture of someone we didn't like. Then we hung all of the pictures up on top of a target and hung that on the wall. We all got to take turns throwing darts at these pictures. When we were done our counselor took down all of the pictures and showed them to us. They had holes all over them. After viewing the pictures our counselor took down the target. Behind the target had been a photo copy of an Icon of Jesus. Unknowingly, we had put holes all over it as well. Afterward, our counselor took us to church for confession, but the point

was that when we hate someone we also hate God.

Hate is a terrible thing. Hate is tearing the Middle East and the world apart as we speak. Hate is what caused September 11. Hate is what keeps us from living in Christ's likeness. Our job as Orthodox Christians is to live our lives like Christ did. Now, all of us who are human beings are in the image of



Nick Shaheen

God, but to be in His likeness belongs to those who by great love have attached their freedom to God. This is hard to understand, but this is what God asks of us.

One of the many things we can do to be more like Christ is to be more giving. When we donate something, our money, our possessions, our time, we should be donating out of the goodness of our hearts. It is through love that we should be giving and it is God's command to us that we should love. A shining

example of this year's topic is Saint Nicholas. St. Nicholas was the only child of a wealthy family. When his parents died, he distributed all of their property to the poor, keeping nothing for himself. It was St. Nicholas's own free will and commitment to God that allowed him to have love for others.

God gave all of us free will. We are free to do whatever we want. He has set no boundaries and made no barriers. He will not force Himself upon us. It is up to us to accept Him. It is our choice whether or not we love God. Once we know that we love God we can begin to love everyone in His creation.

One way to understand this love better is to look at another passage, where Jesus actually shows us how to love each other. He said, "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another" (John 13:34). These words were actually put into a song, and I was going to sing it but unfortunately the "Byzantine bumble bee" never stung me. You look like a nice group of people, so I'll hum it for you. (Hum) The words "love one another as I have loved you" tell us the true measure of how we are to love our "neighbor." Jesus goes on to say that it is by this that all will know that we are His disciples, if we have love for one another.

A man once asked Jesus, "who is my 'neighbor'." In response Jesus told him the story of the Good Samaritan, a story about a man that was mugged and left for dead on the side of a road. Still wounded and near death, a religious cleric came walking by. When the cleric saw the man he walked on the other side of



**ORATORICAL FESTIVAL**

the road, keeping his distance, because it was bad hygiene back then to touch anyone that could possibly be wounded and carrying a disease. The cleric knew that if he had touched the man, he would have had to spend days in the temple cleansing himself. Many others passed by and still did nothing. Eventually a Samaritan, a Good Samaritan, came walking down this same road. When he saw the man wounded, the Samaritan came to him. He bandaged the man's wounds and took the injured man to an inn. Not only that, but he told the innkeeper to give the hurt man whatever he needs and that he would pay for everything. When Jesus finished telling the story He asked the man who he thought the "neighbor" was. The man answered, "He who showed mercy on him."

This is exactly what God wants of us, to show mercy and go the extra mile. If someone is in need of our shirt, we should give them our pants. If someone begs for one slice of bread, we should give them the loaf. It is our faith, our love, and our generosity that will be our defense before Christ.

To show love to everyone may sound like a hard task, but if we have faith in God then anything is possible. It is our "dart throwing" that will condemn us in the end, but our faith and love in Christ will save us. "That whoever believes in Him should not perish but have eternal life" (John 3:2).

Christianity does not allow us to be lazy. The apostle James said, "Thus Faith by itself if it does not have works is dead" (James 2:17). This means that we can't just go to church on Sunday and feel that we have guaranteed ourselves eternal life. We should all make it a goal to feed the hungry, clothe the naked and visit the sick. Truly, if we do it to one of the least of these our brethren, then we do it unto Him.

*Nick Shaheen, 18, is a member of St. George Church, Akron, OH.*

# Antiochian Village

*Announcing 2003 Summer Camp Dates*

*for Campers (ages 9-17), Counselors-in-Training (ages 17-18), Staff & Counselors (ages 18 & up), and Volunteers (ages 19 & up)*



Session Number	Session Dates	Tuition
Session 1 (1 week)	June 22 - 28	\$295
Session 2 (2 weeks)	June 29 - July 11	\$500
Session 3 (2 weeks)	July 13 - 25	\$500
Session 4 (2 weeks)	July 27 - August 8	\$500
Session 5 (1 week)	August 10 - 16	\$295

Hey there Camille and Kristen... I'm going to camp this year!

Look Jason!!! 5 sessions!

Wonder when my friends are going?



©2003 Creative Graphics

Applications will be mailed to campers who have previously attended the Village and to all churches in the Archdiocese the week of January 6. They will be available online on Jan. 15 at [www.antiochianvillage.org](http://www.antiochianvillage.org).



Scholarships are available through the generosity of the Order of St. Ignatius of Antioch and other friends of the Village.

If you are not on our mailing list and unable to download the forms, you may email us at [avcamp@antiochian.org](mailto:avcamp@antiochian.org) or call 724-238-9565 and we will mail you an application after January 6.

## PLEASE NOTE CHANGES ANTIOCHIAN VILLAGE CAMP

**Direct Dial:** 724-238-9565

**Direct Fax:** 724-238-6415

**Direct Email:**

[Avcamp@antiochian.org](mailto:Avcamp@antiochian.org)

**New Address:** RR1, Box 308

Bolivar, PA 15923



Antiochian Orthodox Christian Archdiocese Publications Department  
 358 Mountain Road, Englewood, NJ 07631  
 Phone (201) 871-1355  
 Fax (201) 871-7954

**\*\*\* SERVICE BOOKS OF THE ARCHDIOCESE \*\*\***

**BOOK OF DIVINE PRAYERS AND SERVICES  
 OF THE CATHOLIC ORTHODOX  
 CHURCH OF CHRIST**

Compiled and arranged by the late Reverend Seraphim Nassar, this volume comprises the most important of the Private and Public Prayers, as well as Services for the Feasts of Distinguished Saints and of all Sundays of the Church Year.

(1123 pages — \$25) \_\_\_\_copy(s)

**SERVICE BOOK OF THE HOLY EASTERN  
 ORTHODOX CATHOLIC AND APOSTOLIC  
 CHURCH**

The ever-popular Red Service Book, now in its eleventh printing, contains the more frequently used prayers and services of the Antiochian Orthodox Christian Church in America: Vespers, Orthros, Liturgy, Baptism, Marriage, plus many more.

(238 pages — \$10) \_\_\_\_copy(s)

**THE LITURGIKON**

The Book of Divine Services for Priests and Deacons, containing the primary and several occasional services of the Holy Orthodox Church as well as a Synaxarion and glossary, has been prepared from Greek and Arabic sources published by the Churches of Constantinople, Antioch, Jerusalem and Greece.

(528 pages — \$50) \_\_\_\_copy(s)

**THE DIVINE LITURGY FOR CLERGY AND LAITY**

This easy-to-follow Service Book contains the texts of the Liturgies of both St. John Chrysostom and St. Basil and includes music for congregational participation.

(120 pages — \$8) \_\_\_\_copy(s)

**SERVICE BOOK OF THE HOLY ORTHODOX-  
 CATHOLIC APOSTOLIC CHURCH**

An English-language classic of Orthodox Church Literature, this edition of Isabel Hapgood's Service Book has enjoyed wide and frequent use in all branches of the Orthodox Catholic Church since its first appearance in 1922. Included are the variable portions of the Services on Great Feasts in the regular course of the Church Year, the Office of Holy Baptism, the Rite of Holy Matrimony, Forms and Manners of Ordinations of Deacons, Priests and Bishops, and much more.

(615 pages — \$22) \_\_\_\_copy(s)

**WESTERN RITE SERVICE BOOK**

Also known as the SAINT ANDREW SERVICE BOOK, this volume contains the daily offices of Matins and Vespers, the Eucharistic Liturgies, and the Sacramental rites and devotional materials approved for use within the Antiochian Archdiocese by Western Rite Orthodox congregations. It also includes two forms of the Divine Liturgy: the revised Gregorian Liturgy, corrected according to Orthodox faith and practice, and the Liturgy of St. Tikhon.

(364 pages — \$22) \_\_\_\_copy(s)

**SERVICES OF HOLY WEEK AND PASCHA**

The text and order of the services in this book, arranged and edited by the Very Rev. Joseph Rahal, have been carefully compared with numerous Greek and Arabic-language sources. Included are all of the services of Holy Week and Pascha, from Bridegroom Matins on Palm Sunday Evening to Agape Vespers the following Sunday afternoon.

(512 pages — \$22) \_\_\_\_copy(s)

Also available:

**THE POCKET PRAYERBOOK FOR ORTHODOX CHRISTIANS**

(paper \$3.50/red or black vinyl \$4) \_\_\_\_ copy(s)

**THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS (\$7) \_\_\_\_ copy(s)**

Please include 10% (minimum \$2) for postage and handling for US orders or 20% (minimum \$4) for Canada and Overseas.

I have enclosed US \$ \_\_\_\_\_

Name: \_\_\_\_\_

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



# Sharing the Faith

NEWS FROM THE DEPARTMENT OF CHRISTIAN EDUCATION

## FROM THE DIRECTOR'S DESK

*Beloved Brothers and Sisters in Christ,*

I am pleased to introduce a new associate member to our staff, Mr. Jonathan Dunski of Albuquerque, New Mexico. Jon is a drama teacher and will be working with the Department to assist with training for pageant production, as well as being a consultant for the new curriculum to enhance lessons with dramatic interpretations. Jonathan will be teaching workshops in pageant production at the Orthodox Institute 2003. The Institute will feature all phases of the arts, including biblical storytelling and pageant production, including sets and costumes. In case you haven't heard, we outgrew our October standing reservation, and have reserved the first weekend in November. Plan now to be with us. If you have developed any original plays, we'd like to consider them for our collection of pageants that we plan to publish for the upcoming Institute.

In November of the past year, the Department of Christian Education launched a new program for our little sisters in Christ, titled "Girls, Our Special Tea." Drawing from the Tea that Khourieh Victoria Ziton has made an annual event at her parishes, it adds a special presentation by a "mystery saint." We are piloting this program in the New England region this year, and planning to sponsor the event in every region every year around the feasts of the Theotokos. The girls at St. George's truly enjoyed the day, and my own daughter, Kyra, is anxiously awaiting for the program to come to our parish. To host the event, your pastor, church school director, and Antiochian Women need to agree on a date near the Feasts of the Presentation of Our Lady to the Temple, November 21, or the Feast of the Annunciation, March 25. I will arrange for Jon Dunski to train the "saint for a day."

In my article, "Let Us Give Thanks," I continue the previous article on liturgy. The Orthodox Sunday service is a good time to recall how we are connected through the one faith, with Orthodox around the world, and those who have shown us the Orthodox Way over the last two millenia. May God bless you with the spirit of thankfulness this Great Fast.

In Christ,

*Carole Buleza, Director*

## Department of Christian Education Regional Representatives

Eastern: Rev. George Alberts  
(724) 684-5472

Midwest: Robert Snyder  
(330) 493-4029

Western: Joseph Tershay  
(831) 335-8350

Can-Am: Jacquelyn Fadel  
(716) 282-8243

Southwest: Maggie Hock  
(402) 493-4433

New England: Anna Timko-Hughes  
(978) 686-3274

Southeast: Betty Randolph  
(864) 639-2204

## CALL FOR PLAYS

Christmas pageants, lenten or Pascha productions, lives of the saints, are needed **NOW** for a new Orthodox pageant publication. Contact the Department for details.

The Department of Christian Education publishes a newsletter in *The Word*, February, April, September, and December issues.

Department of Christian Education  
105 Leader Heights Road Suite 130  
York, Pennsylvania 17403  
(717) 747-5221  
(717) 747-5832 (fax)  
email: aodce@aol.com

Carole Buleza, Director  
Rosemary Shumski, Administrative Assistant



THE DEPARTMENT OF CHRISTIAN EDUCATION

WEST ROXBURY, MASSACHUSETTS

On November 25, St. George Parish hosted the first "Girl's, Our Special Tea" program sponsored by the Department of Christian Education. Girls from fourth grade and above brought their mother, grandmother, or godmother, to a Sunday afternoon tea. The program began with a presentation by a "Mystery Saint." The girls were given questions for the saint in order to learn about her life. At the end of the presentation, the girls offered their ideas of her identity, which she revealed

After the presentation, Megan Nutzman, a student at Holy Cross College, spoke to the girls about living an Orthodox Christian life, and about her studies in theology. She was joined by Laila Swydan and Rose Marie Kanaan who attend Boston College. The girls questioned the young women to learn how to explain to friends why Orthodox fast, among other topics. The girls were invited to the "tea room" to enjoy finger sandwiches and lovely pastries prepared by the Antiochian Women of the parish. Informal sharing between the girls, their mothers or godmothers, and the three young college women took place over tea and hot cocoa served in a variety of lovely teapots. The final activity was the making of an icon of the saint presented that day.

All who attended expressed enthusiasm about the program, and wanted to be invited to the next event! Thanks go to Laila Swydan, Rose Marie Kanaan, Megan Nutzman, and of the host parish, Debbie Laham, Elizabeth Voltruba, co-directors of the Church School, Gladys Laham and the ladies of the Antiochian Women for a wonderful and successful event!



# Girls Speci



Photos from top to bottom: Laila Swydan being readied for the presentation. Laila and Rose Marie Kanaan during the presentation. Megan Nutzman talking with the girls about her love of the Church.



# Our Annual Tea



Photos from top to bottom: Khourieh Anna serving tea, the girls and mothers enjoying a special time. Making an icon for their icon corners. The participants with Mrs. Carole Buleza, and Fr. Alex Kouri.



A second pilot event will be held in the spring at St. George Cathedral in Worcester, Massachusetts. Mrs. Marianne Khourey, Church School Director, can be contacted for the details. In the next school year, the Department will be looking for parishes in every region to co-sponsor this event in the fall around the feast day of the Presentation of the Theotokos to the Temple, and in the spring near the feast day of the Annunciation. Contact the Department if you would like to participate!

Also, the Village is sponsoring a "Tea" as part of its Mother-Daughter retreat in early May. Contact the Village for more information.





# LET US GIVE THANKS

by Carole Buleza

*In the last article, "Unto Christ Our God," the movement of liturgy was explained as offering oneself and the whole world to God, and receiving Him in return in the Gospel and Holy Communion. "Let Us Give Thanks" continues the topic of liturgy with an emphasis on Eucharist. The article is an excerpt from a lesson in the new program for eighth grade and above, "The Way, The Truth, and The Life," being piloted in several parishes this year. Publication by the Orthodox Christian Education Commission is slated for the summer of 2003.*

The first Christians blessed and broke the bread. They blessed the wine. They repeated Jesus' words: "This is My Body, This is My Blood." When they passed around the one cup and one bread, they sensed that they were joined or united with Him in Holy Communion — they sensed His presence.

In the two thousand years since Christ, Orthodox Christians have faithfully adhered to the command of Christ, to gather and offer Eucharist, which is the word for "thanksgiving" in Greek. The part of the Divine Liturgy in which we specifically offer thanks is called the "anaphora," or "lifting up." The words of the Divine Liturgy direct, "Let us lift up our hearts!" and we respond, "We lift them up to you, O Lord." We are then told, "Let us give thanks unto the Lord!"

In the service book at this point, there is a prayer that many priests pray silently. In the prayer, the priest recites God's acts for our salvation—the cross, the tomb, the resurrection—and on behalf of us all, he offers Eucharist, as our act of thanksgiving. As the priest says the prayer, we offer to God ourselves, our concerns, and especially our heartfelt and humble thanks for our salvation.

The Christians of the first century offered Eucharist and knew beyond a doubt that Christ was with them. The joy of being one with our Lord and Savior, through

Holy Communion, showed itself as sacrificial love. Christians stood out in the society of the first century. It was said of them, "Look how they love one another!"

The Holy Spirit, through the Eucharist, also gave the early Christians courage and peace despite the persecutions they endured.

From the beginning, only those who were in communion with the beliefs of the Church could receive Holy Communion. Today there are many Christian churches but they do not hold all the Orthodox beliefs; therefore, we cannot offer Holy Communion to their members. Holy Communion is no ordinary food and drink. The one bread and one cup of the Eucharist symbolize unity with Orthodox belief and Tradition. Through the chalice we are united with one another, with the Orthodox Church throughout the world, and with the Orthodox Church of the last two millenia.

The offering of the Eucharist is the act "par excellence" of the movement of liturgy in the Orthodox Way. It is the offering of our thanks to God in particular for His Son Jesus Christ and the salvation He wrought. As if climbing a mountain to encounter God, we lift up the gifts of bread and wine, and ourselves, to be consecrated, or made holy by the work of the Holy Spirit. We receive God Himself, and as physical food changes our bodies, this spiritual food and drink transform us into a closer likeness to Jesus Christ. The Eucharist changes us, as Church, into one Body, with Our Lord and Savior as the Head. Animated by the Holy Spirit, we serve as the Body of Christ, for the salvation of the world.

*In the last article I mentioned my mother's love for the Divine Liturgy. After her death the most poignant moment of the Divine Liturgy was when I received Holy Communion and realized that through the one chalice I was connected with her still.*





# COMMUNITIES IN ACTION

## MISSION MADNESS STRIKES THE MIDWEST

### HONORING HIS GRACE BISHOP DEMETRI ON ST. DEMETRIUS DAY

What was this MADNESS that overcame the Midwest Region this October? A new venue was folded into the traditional meetings that made the Fall meeting look, feel and BE different than meetings in the past. The new schedule focused more on enrichment programs designed to deepen spirituality and improve personal qualities. The theme for the weekend was "Revitalizing Your Spirit ... Empowering Your Leadership." All weekend events were planned to focus around three vital needs of the Church and its communicants: mar-



riage, leadership and mission development. St. George Church of Canton, Ohio hosted the Midwest Encounter Weekend. The Midwest's response was remarkable!

#### Clergy Symposium

Sayidna Demetri and fifty Midwest Clergy gathered on Thursday for a series of workshops on

premarital counseling. The Symposium was designed to facilitate discussion of concerns and issues related to sustaining the Orthodox Holy Sacrament of Marriage. Very Reverend John Abdalah led numerous engaging work sessions, stimulating a lively exchange of information and opinions. Topics of

discussion included the following:

- Marriage Preparation: A Unique Opportunity for the Church
- Interviewing the Couple
- Using the Marriage Rite as a Text Book
- Teaching Listening Skills

Thursday evening a special Trisagion prayer was held in remembrance of the ten-year anniversary of the passing of His Grace Archbishop Michael Shaheen. Mrs. Sadie (Carl) Shaheen sponsored a special meal of mercy for the clergy. Archbishop Michael is a son of St. George Church of Canton. May his Thrice-blessed Memory be eternal!

#### The Midwest Arrives

Friday night the parishioners of the Midwest moved in, in record numbers. Over 250 people registered for the weekend! All proceeds from the weekend were earmarked to benefit the Bishop Demetri Mission Endowment Fund.

Friday evening, Cathy Snyder, Midwest Council Leader for The Fellowship, kicked off the general session with a brief review of the schedule for the weekend along with upcoming activities going on in the region. Sayidna Demetri delivered the opening address, "Say Yes to the Challenge of Change." He did a fabulous job setting the stage for the weekend. After the opening address,





## COMMUNITIES IN ACTION

the various organizations broke for abbreviated business meetings, work team sessions and hospitality.

### Keynote Speaker

Following morning prayers, keynote speaker Father Daniel Byantoro spoke on "Revitalizing Your Spirit ... Empowering Your Leadership." He shared his personal journey to Orthodoxy, through the discovery of the power of the Holy Trinity. Father Daniel also spoke on the importance of leadership qualities in nurturing developing missions, parishes and all aspects of your life.

Over 100 Teen SOYO members went out into the community to perform organized service projects. To kick off the Community Service Project, boxed lunches were distributed at a "Tailgate Party" before they went to their perspective assignments.

Some of the teens helped Christians in need through the *Hammers and Nails Christian Community Service* program.

### Back at the Hotel

Saturday afternoon concurrent work sessions were held on topics of Leadership Development and Marriage. Participants could elect which track/speaker to attend. Topics presented included the following:

- As Mystery and Sacrifice: An Orthodox Perspective on Marriage (Very Rev. Joseph Antypas)

- Communication: A word fitly spoken is like apples of gold in settings of silver (Very Rev. George Shalhoub)

- A Team is Many Voices with a Single Heart (Cathy Snyder)

- Your Candle Loses Nothing When it Lights Another (Fr. Isaac Henke)

### Mission Awareness

One of the three focuses of the weekend was Mission Awareness. In support of this, all mission churches of the Midwest were asked to participate in a facilitated Mission Panel Discussion. The purpose of the discussion was to provide an opportunity to share the experiences, triumphs and struggles in developing Orthodox missions.

The panel discussion included clergy and laity from 5 of our 6 missions and prompted questions and dialogue with each other and those attending. Those participating on the panel were delighted to have the opportunity to address the region and increase the level of awareness about missions.

### Celebration of

#### St. Demetrius Day

The pinnacle of the weekend was the opportunity to celebrate with Sayidna his name day on October 26. What better way to show our love and loyalty to His Grace than to be together as a spiritual family and support his passion for sustaining Midwest missions through the Bishop Demetri mission Endowment Fund drive.

Prior to the weekend the Fellowship, along with the Mission liaisons of each parish and the entire Midwest, participated in a drive to raise funds through moderate donations, by participating in an Honoree Book created in his honor.

The results of the drive exceeded all expectations. Saturday night, at the banquet/hafli, a blown-up

check was presented to Sayidna for his Fund. Prior to the presentation the amount of the check was a closely-held secret. The Midwest was swept up in the moment, with last minute donations from various organizations and individuals. In addition to the drive from the Honoree Book, the weekend had proceeds of slightly over \$5400, which will be given to Sayidna for the Endowment Fund ... a grand total of over \$22,000!!!

Most importantly, we celebrated Hierarchical Divine Liturgy for St. Demetrius Day with our beloved Sayidna Demetri. It was so wonderful to have our spiritual family together to worship as HIS spiritual family. The Midwest Youth Choir sang responses. Church was packed and the spirit was moving.

Even more important than the dollars and cents ... our region and clergy were inspired and excited about the meeting, going back to their parishes and friends and communicating what a worthwhile and positive experience they had.

### CHOIR AND CHANTER APPRECIATION DAY

#### AT SS. PETER AND PAUL

It is Eminence Metropolitan Philip, an ardent supporter of Sacred Music of the Orthodox Christian Church, directed that each December be designated *Choir & Chant-er Recognition Month* throughout the Archdiocese. SS. Peter and Paul Orthodox Church, Poto-

mac, MD, recognized the choir director, singers and chanters on Sunday, December 8, 2002, with formal recognition and a parish-wide pot luck luncheon.

Singers and chanters serve the Orthodox Faith not for praise or thanks, but to praise and glorify our Lord in song. In recognizing the choir director, choir and chanters, the Very Rev. George Rados, pastor of SS. Peter & Paul, stressed the importance of sacred music in Orthodox Christian worship.

Following their recognition, the choir, led by Mr. John Slanta, sang two recessionals: *Kontakion of the Forefeast of the Nativity* (sung on Sundays prior to the Nativity of Our Lord) and *Holy Nicholas* (which honored St. Nicholas, the Bishop of Myra, whose name's day was two days before.)

Mr. and Mrs. Edward Husson, choir members themselves, offered the Holy Bread for the health and welfare of their family, and for choir members and chanters.

At the conclusion of the Divine Liturgy Fr. George presented parishioner and former SS. Peter and Paul Choir Director Michael G. Farrow, Ph.D., the Vice-Chairman of the Department of Sacred Music, with the Antiochian Orthodox Christian Archdiocesan *Certificate of Meritorious Service*, awarded by His Eminence Metropolitan Philip for Dr. Farrow's exemplary work with the Department of Sacred Music.



**METROPOLITAN PHILIP BESTOWS**

**CHOIR HONOR ON DR. MICHAEL FARROW**

Former choir director of SS. Peter and Paul Antiochian Orthodox Church, Potomac, MD, Michael G. Farrow, Ph.D., was awarded the Antiochian Orthodox Christian Archdiocesan Certificate of Meritorious Service by His Eminence Metropolitan Philip, for his work with the Department of Sacred Music. The Certificate was presented by the Very Rev. George Rados, pastor at SS. Peter and Paul, at the conclusion of the Divine Liturgy on Choir Appreciation Day, December 8, 2002. It was awarded to Dr. Farrow for "... his work behind the scenes," as His Grace Bishop Antoun stated at the Sacred Music Institute in June 2002.

Dr. Farrow had assisted the late chairman of the Department, Raymond George, for the past 10 years and continued the interim affairs of the Department after the death of Mr. George in February, 2002, until the appointment of new Department Chairman, James Meena. Dr. Farrow was appointed Vice-Chairman of the Department of Sacred Music in June, 2002, by His Eminence Metropolitan Philip.

Dr. Farrow's accomplishments within the Department of Sacred Music include organizing the annual Sacred Music Institute at the Antiochian Village for over seven years, establishing the

Department's Internet website as part of the Archdiocesan website, initiating an e-mail list serve to provide information and music to all Antiochian parishes, choir directors and chanters in the US, Australia and the UK; computerizing the Department's music; establishing contact with the music leaders of other Orthodox Christian jurisdictions; drafting guidelines for sacred music computerization for composition of Orthodox music; standardizing hymn titles in English; establishing an historical archive for past composers and coordinating the computerization of the convention and conference music for the Antiochian Archdiocese. Dr. Farrow is currently compiling a 700-page book of Byzantine music (in four-part and chant) for all Orthodox Feast Days.

In addition to his work for the Department of Sacred Music, Dr. Farrow also researched and published in 1997 a reference book for all entitled, "Psalm Verses of the Orthodox Liturgy," used during the Orthodox Liturgical year. This publication is the first such compilation (in any language) of all the verses, both Greek and Slavonic traditions, including Biblical citations. He also adapted, into English, the Arabic liturgy of Professor Michael Hilko, and composed numerous hymns and church services including the Memorial Service and the Wedding Service.

May God grant him many years!



Icon of Archangel Michael in memory of Archbishop Michael

**ST. GEORGE CATHEDRAL, TOLEDO**

**REMEMBERS ARCHBISHOP MICHAEL**

All of us who knew and respected His Eminence Archbishop Michael Shaheen of thrice-blessed memory find it hard to believe that it has

been ten years since he has fallen asleep in the Lord. He was a beloved man of peace, who with Metropolitan Philip healed the wounds of the past to bring unity to our Archdiocese.

It was therefore only fitting that we honored Archbishop Michael by remembering him through the divine services of the Holy Orthodox Church to



## COMMUNITIES IN ACTION

which he dedicated his life.

On October 19, Bishop Demetri, assisted by the Very Rev. George Shaheen, led us in the service of Great Vespers at the St. George Cathedral in Toledo, OH. The next day, Sunday, October 20, we celebrated Matins and the Hierarchical Divine Liturgy, followed by the ten-year Trisagion for Archbishop Michael. Before going down to the hall for the meal of mercy, Sayedna Demetri blessed our newest icon, that of the Archangel Michael, patron saint of His Eminence. The icon and meal of mercy were a gift from council chairman and Antonian gold medal recipient George O. Joseph and his wife Corrine.

### REFLECTIONS ON A PILGRIMAGE

#### TO HOLY TRANSFIGURATION MONASTERY

The Midwest Region Antiochian Women began planning a retreat to a monastery with the blessing of Bishop Demetri last spring. We made arrangements for an Advent pilgrimage November 22-24, 2002, and our lives were enriched by the experience. Even now, we can all hear with spiritual awareness the beautiful praises being offered to God in the idyllic place, a place truly sanctified by prayers, a gentle place calming to the soul, called Holy Transfiguration Monastery in Ellwood City, PA, located north of Pittsburgh. Mother Christo-



In the Holy Transfiguration Monastery Chapel, from left to right: Vickie Bellas; Dianne O'Regan, Midwest Antiochian Women President; Kh. Loretta Jett Haddad, Midwest Antiochian Religious Coordinator; Lorie Andreopoulos; Mother Christophora, Abbess; Kh. Laura Hagan; Janel Rouge; Kh. Loukia Dixon

phora and the sisters in residence offered their hospitality and their beautiful property to us for three days. The plethora of books in the library, the Chapel overflowing with icons, and the refectory were open to us to nourish our souls and bodies. We are fervent in our desire to return, and offer the accounts of our two traveling groups of pilgrims. We encourage you to visit the monastery nearest you — you'll be blessed.

The ladies from Iron Mountain, MI left our busy and hectic schedules behind, drove two hours and then flew from Green Bay, WI to Chicago, IL and then from Chicago to Pittsburgh, PA. On the trip we chatted about how busy and complicated our lives had become. Only one out of our party of three had ever been to a monastery and that was twelve years ago. We were greeted at the airport in Pittsburgh by a relative of one of the "pil-

grims" and then driven to Ellwood City. We arrived just a few minutes after Ninth Hour, Vespers and Small Compline had started. Our belongings were taken to our guest houses and we joined the community for the service. From the moment of walking into the chapel we were transported into another world. It was so evident that we were a part of the heavenly kingdom on earth. The rich voices of the nuns as they read and chanted the service touched our hearts and helped to melt away the cares of this world. Shortly after the service we were joined by our fellow pilgrims that had driven to Ellwood City. We retired to our guest houses to relax with a cup of tea and make new acquaintances.

The next morning began with Matins and Divine Liturgy at 7:30 am. It was a blessing to attend Liturgy on a day other than a feast day or Sunday. Time

seemed to stand still in that we were able to focus on the words of the hymns, readings and the sermon without the distractions from the outside world. Mother Christophora even gave us copies of the music that was being used so that we could sing with them.

The sisters graciously served us a wonderful luncheon and we had true fellowship during our time following liturgy. We were given an opportunity to enjoy the beauty of our surroundings and experience silence in the afternoon after meeting with Mother Christophora for a time of sharing about what monastic life at Holy Transfiguration entails.

Great Vespers were celebrated with such peace in our hearts, the peace that comes after realizing that God IS in control of everything and we are to live each day to His glory in whatever situation we find ourselves in. This is



## COMMUNITIES IN ACTION

whether we are single or married; work outside the home or stay home with young children. We can live in the peace of God when we pray and meditate upon Him.

Our return flight and the drive home was more quiet than our trip to the Monastery. Our lives have been changed and we all look forward to our next trip to “recharge” our spiritual batteries and hope to have other women from our church come with us. We have returned to our families with a peace that has made dealing with “reality” a bit easier to bear.

\*\*\*\*\*

The ladies along Interstate 64 began our journey toward this pilgrimage months before. None of us had stayed at a monastery before. We thought it would be good to be exposed to another rich facet of the Orthodox Christian faith. The reality of the journey hit us about three weeks before the trip. Like any other trip, we were a little frantic about freeing up time and space in our overly busy schedules. At last, the journey was underway.

Dianne O'Regan, President of Midwest Region AOCWNA, began from Louisville, KY and picked up two others in WV. We said travel prayers together with Fr. Samuel Haddad as we started out from Hurricane, WV, which helped ease the anxiety of driving in rainy weather the whole way. We enjoyed the “free” time we had on the way, and being able to have whole conversations, mostly about church, the health and well-being of dear ones, and God. We left behind the cold, wet,

and dark conditions of the road, and entered an atmosphere of warmth and life at the Monastery. We were greeted by the ladies and sisters. After a Lenten meal, we were invited by Mother Karitina to the chapel. She encouraged us to select an icon and describe it to edify one another. We marveled at the lives of the saints and situations that are written so beautifully on the ceiling and walls in such a peace-invoking setting.

We arrived at the Chapel next morning for Matins and Divine Liturgy. We left behind our earthly cares, and found comfort in the worship services. After refreshments in the refectory, we toured the library and bookstore. We gathered together with Mother Christophora, Abbess, who shared with us her experience in the monastic life at Holy Transfiguration. The life is far from simple, but it is blessed with fullness revolving around cycles of worship, fellowship, personal devotions, and work for the purpose of drawing closer to God and His heavenly kingdom, and setting aside worldly concerns. We tried to practice a bit of this by spending a quiet evening together.

On Sunday, we were called to worship services with the community and some new visitors. A peace was about all of us, and we were uplifted by the now-familiar voices, songs of praise, and petitions that move us closer to God. We enjoyed refreshments afterwards, and slowly made our way to pack our things and prepare to leave. We returned to the Chapel to say traveling prayers. We joyfully

offered a few more hymns of praise, and then took our leave of the wonderful sisters and their home. We have grown to consider them with fondness.

We touched base with each other a few days after returning home, and realized that all of us are committed to remembering the peace and comfort that we discovered at Holy Transfiguration Monastery. We hope to return soon, God willing.

To learn more about Holy Transfiguration Monastery, Ellwood City, PA, call 724-758-4002, or visit the website [www.oca.org](http://www.oca.org) for a link to the monastery's contact information.

### HELPING HANDS LUNCHEON

On Sunday afternoon, November 3, the parish of St. George in Little Falls, NJ held a very successful luncheon to raise money to support the suffering and needy Palestinians living in the Occupied Territories.

The event was organized by Ikhlās Munayyer, Narmin Kurzum and Fadia Juzdan, and was attended by over 300 people. Maha Munayyer served as Master of Ceremonies. It also featured a Dabke dance presentation by the Teen SOYO Dance Troupe, who also helped serve the food prepared by an all-volunteer group of parishioners. After all the hard work that was exhibited by the workers, ticket sales, raffles, and various donations amounted to \$10,000 to send in aid to those in need.

Over two months ago, the organizers of this

luncheon began researching various charitable organizations in Palestine, to understand their missions and how they delivered aid to the needy. Their objective was to ensure that all the proceeds of this luncheon would find their way into the hands of the poor people who need it. They found two institutions, one in Bethlehem and one in Ramallah, to which they were donating the proceeds.

All of the money raised, combined with private donations from individuals, will be delivered by a delegation sent by Metropolitan Philip to these two organizations. The contributions will not be distributed in the form of cash. Rather, the organizations will be distributing vouchers for food and pharmaceutical products to the needy or will directly pay their overdue utility and tuition bills.

In the Occupied Territories over a third of all young Palestinian children are suffering from acute or chronic malnutrition. The closures and curfews instituted by the government mean that people are cut off from their jobs, from food, and from medical supplies and services. The closure policies have led to an unemployment rate reaching 48%. An estimated 50% of households lost more than half of their usual income since the beginning of the Intifada in September, 2000. In fact, by February, 2002, more than two-thirds of Palestinians in the West Bank and Gaza were living below the poverty line, subsisting on less than \$2 a day.

With the help of this



luncheon, we hope to relieve some of the suffering, even if only temporarily. The church of St. George in Little Falls was very happy with the outcome and the generous support that made the luncheon a success. All the hard work and hours that were put into preparing this luncheon were worth it, knowing that we worked for God to help the least of our brethren.

**ST. MARY'S,  
BROOKLYN**

On Saturday, October 26, 2002, the parishioners and friends of St. Mary's Antiochian Orthodox Church in Brooklyn, NY celebrated a retirement gala honoring the Very Reverend Paul W.S. Schneirla.

This celebration was held at the El Carib Country Club in Brooklyn, NY, with His Eminence Metropolitan Philip, along with several other hierarchs, clergy, and members of the Archdiocese Board in attendance.

Dr. Robert Haddad, a longtime friend and parishioner of Father Paul's, served as Master of Ceremonies. In addition to the emotionally-laden words of Father Paul and Metropolitan Philip, the program also included remarks from:

Mr. Samuel Samman, Chairman of the Parish Council, who spoke on behalf of the Parish Council, and who presented Father Paul with a bronze plaque displaying a bas-relief sculpture of Father's head and face;

Dr. John D. Dalack,

Parish Council Vice-Chairman and Archdiocese Board of Trustees member, who spoke on behalf of the parish, and who presented Father Paul with a monetary gift from parishioners and friends; and

Mrs. John (Helen) Erickson, wife of the recently appointed Dean of St. Vladimir's Orthodox Theological Seminary, who spoke on behalf of St. Vladimir's.

It was an evening of sentiment and tears from a loving parish, celebrating Father Paul's 51 years of love, dedication, and service to St. Mary's, and his 60 years of love, dedication, and service to our Archdiocese.

The Very Reverend Paul W.S. Schneirla was born on April 11, 1916, in Ophir, Alaska. He was ordained to the Holy Priesthood by the late Metropolitan Antony in November, 1942. Graduate studies then followed at Columbia University, Union Theological Seminary, and St. Vladimir's Orthodox Theological Seminary. He received a degree from St. Vladimir's as soon as the degree-granting privilege was conferred by New York State.

In 1942, he married Shirley Dillon Warriner Page. Dorothy Page Schneirla Orril and Peter Christian Schneirla are their children. Another child, William Sutfin Schneirla, Jr., died at age 6 during Father Paul's first year at St. Mary's.

Father Paul served as the Pastor of St. Mary's in Iron Mountain, MI; St. Simon's in Ironwood, MI; and St. George's in Allentown, PA. In 1951, Father Paul came to St. Mary's Antiochian



Fr. Paul Schneirla

Orthodox Church, in Bay Ridge, Brooklyn.

Father Paul has been Executive Secretary of the Antiochian Orthodox Christian Archdiocese of North America since 1951, Ecumenical Officer for the same period, and a faculty member of St. Vladimir's from 1952 to 1987. He was the first head of the Archdiocese Christian Education Department, Dean of the Atlantic Deanery, and a member of many commissions and committees. He was the first editor of the revived *WORD* magazine, and served a second stint during the first years of Metropolitan Philip's Episcopacy.

In 1958, Fr. Paul persuaded the late Metropolitan Antony to introduce Western Rite Orthodoxy into North America, and has served as Vicar General for the Rite since

its inception.

Father Paul is the author of many articles and pamphlets, both theological and popular, and is the recipient of many honors and decorations, including the Archpriesthood and the Antonian Gold Medal of Merit from our Archdiocese, and a scarlet cincture from the Serbian Church.

The retirement celebration continued with an Hierarchical Divine Liturgy on Sunday, October 27, 2002, with Metropolitan Philip officiating, along with Rt. Rev. Michael Evans, Episcopal Assistant; Very Rev. Michael Ellias, St. Mary's new Pastor; Rev. Fr. Thomas Zain, Dean of St. Nicholas Cathedral; and Rev. Fr. Basil Koory, in his last year at St. Vladimir's Seminary.

At the end of the Liturgy, His Eminence inducted four of St. Mary's parish-



## COMMUNITIES IN ACTION



Left to right: Mrs. Robert (Helen) Haddad; Dr. Robert Haddad, the Master of Ceremonies; Father Paul speaking, and Metropolitan Philip.

ioners into the Order of St. Ignatius of Antioch, who were introduced by Mr. Edward Assile, Vice-Chairman of the Order, and Dr. John D. Dalack. The new members are Miss Dianna Russo, Life Member; Mrs. Elaine Ateyeh, Dame; Mrs. Malakie Mossler, Dame; and Mrs. Rose Zrake, Dame.

The weekend festivities concluded with the serving of a breakfast/brunch in the Church Hall. All of Father Paul's parishioners and friends pray for the continued good health of Father Paul, his wife, Shirley, and their children, Dorothy and Peter.

Father Paul is, and always will be, a guiding light in the hearts and minds of everyone he has touched, and the richness of his spiritual leadership will always be remembered.

### ST. MICHAEL ANTIOCHIAN

#### ORTHODOX CHURCH ELEVATION CELEBRATION LAS VEGAS, NEVADA

The Chairman of the Parish Council, the Council and parishioners held a very prestigious celebration weekend of activities to honor the elevation of Fr. John Nicholas Ozone to the dignity of Archpriest. On Saturday of the Columbus Day Weekend, a black tie banquet was held in the Skyview Room on the 26th floor of Bally's Hotel, with a magnificent view of the city lights. Besides the parishioners, Fr. John's family and friends came from Massachusetts, Ohio, California and Canada to witness this

memorable event. His Grace Bishop Joseph presided over the entire weekend by hosting a breakfast-meeting with the Sunday School children, teachers and parents as well as the SOYO members of St. Michael on Saturday morning. He also met separately with the Parish Council members at a luncheon hosted by the Chairman, Walter Parhamovich. Bishop Joseph delivered the keynote address at the elegant banquet, outlining Fr. John's outstanding dedication to his ministry, prior congregations and his all-consuming devotion to the Antiochian Orthodox faith. On Sunday, during the Hierarchical Liturgy, Bishop Joseph presented Fr. John Nicholas with a special cross. The parish was blessed to have the Right Reverend Paul

Doyle, the Protosyngellos of the Archdiocese, in attendance. Although Father John Nicholas has been in Las Vegas for only 16 months, he has dedicated his efforts to building a new and larger church at a central location in Las Vegas for the rapidly growing parish. With his diligent leadership and the guidance of Jesus Christ, there is no doubt that the parish will achieve this goal. May God grant the Very Rev. Fr. John Nicholas, his family, and St. Michael Antiochian Orthodox Church Many Years! Axios! Axios! Axios!

### ST. ANTHONY'S EXPANDS

#### AND CELEBRATES ITS 45 YEARS

Located in a densely populated area of Bergen County, NJ, expansion opportunities for St. Anthony's Orthodox Church in Bergenfield were limited. After 2½ years of searching for a site upon which to build a bigger church, the parish was able to negotiate the purchase of adjacent property from a nearby property owner in July, 2001. The additional property added about 16,000 square feet to the church and hall and is now called the "North Complex." The space has provided additional office and meeting space, an expanded altar, prothesis, chapel, and vesting room (for clergy and acolytes), a handicapped lift and bathrooms, an archive room, an enlarged Church School, an enlarged and a more mod-



St. Anthony's New North Complex

ern kitchen, and long over-  
due storage space. Parking  
space was also increased,  
although it came as a  
pleasant surprise.

Coinciding with the ex-  
pansion, St. Anthony's also  
celebrated its 45 years as a  
parish. "Kick-Off Sunday,"  
September 30, 2001, in-  
cluded groundbreaking  
services for the new wing,  
a festive luncheon in its  
Fellowship Hall complete  
with favors and entertain-  
ment, and a selection by  
parishioners of a slogan,  
"Together We Build Our  
Future," by which to mark  
its 45th year.

Throughout the year,  
various church groups  
conducted fundraisers to  
benefit the Building Fund,  
including a successful  
Talent Show in February.  
For a short time, Liturgy  
was held in a chapel set up  
in the Fellowship Hall  
while the church was  
under construction.

Dedication weekend,  
June 15-16, 2002, was  
another opportunity to ce-  
lebrate the parish's 45th  
anniversary. It also

enabled the parish to rec-  
ognize pastor Father  
Joseph Allen's 35 years in  
the Holy Priesthood and to  
initiate a pledge system for  
the Building Fund. On  
Saturday, a grand banquet,  
with dinner and dancing,  
was held with approxi-  
mately 250 parishioners  
and friends in attendance.  
The ad journal received  
generous support. On  
Sunday, the blessing of the  
North Complex took place  
with Bishop Antoun offici-  
ating at the morning's  
Hierarchical Liturgy, and  
concluded with the bless-  
ing of the new North  
Complex's cornerstone.

The final and culminat-  
ing event of the year-long  
celebration was an evening  
tribute to Metropolitan  
Philip in celebration of his  
book, *And He Leads Them*,  
on October 11, 2002.  
Parishioners read selected  
passages from his writings,  
set off by musical inter-  
ludes presented by  
Byzantine chanters and St.  
Anthony's choir. After this  
tribute in the church,  
there was a book signing

Antiochian Orthodox Christian Archdiocese  
Publications Department  
358 Mountain Road, Englewood, NJ 07631  
Phone (201) 871-1355  
Fax (201) 871-7954

**LITURGICAL MUSIC ON CD  
AVAILABLE FROM THE  
ARCHDIOCESE BOOKSTORE:**

*The Divine Liturgy of St. John Chrysostom*  
chanted in Arabic by the Very Reverend Fr. Elias Bitar  
and Mr. Sami Khoury  
CD \$15.00 — Please send \_\_\_\_ copies.

*Hymns from the Feast of St. Raphael Hawaweeny*  
chanted by the Southwest Region  
Clergy Brotherhood Choir  
CD \$15.00 — Please send \_\_\_\_ copies.

*Chants from Balamand*  
Byzantine chants in Arabic performed by the  
Choir of the Balamand Monastery and the  
St. John of Damascus Institute of Theology  
CD \$16.95 — Please send \_\_\_\_ copies.

*Now the Powers of Heaven —  
Liturgy of the Presanctified Gifts*  
based on Byzantine and non-Byzantine traditions  
and performed by the Fellowship of  
St. John the Divine Choir  
CD \$18.00 — Please send \_\_\_\_ copies.

*It Is Truly Meet —  
Byzantine Chant in English and Arabic*  
by the Choir of St. George Antiochian Orthodox  
Church in Portland, Oregon  
CD \$15.00 — Please send \_\_\_\_ copies.

*Antiochian Village Camp*  
a collection of Liturgical favorites chanted  
by the campers of the Antiochian Village  
CD \$15.00 — Please send \_\_\_\_ copies.

Please include 10% (minimum \$2) for postage and  
handling for orders shipped within the US or  
20% (minimum \$4) for orders shipped to Canada  
and Overseas. I have enclosed US \$ \_\_\_\_\_

Name: \_\_\_\_\_

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

reception during which His  
Eminence signed books in  
the Fellowship Hall.

St. Anthony's parish-  
ioners are thankful that as  
one of the first pan-  
Orthodox parishes in  
America, its mission is as

vibrant and strong today as  
it was 45 years ago. It is  
also grateful for the loving  
leadership provided by  
Expansion '45 co-chairs  
Fran DeBellis and Jim Bach  
and Honorary Co-chairs,  
Florence and Ed Deeb.



# THE ORTHODOX WORLD

## IOCC OFFERS HOPE, OPPORTUNITY IN HOLY LAND

Nora Kort wants people to know that, despite the dwindling presence of Orthodox Christians in the Holy Land, the humanitarian presence of the Orthodox Church is strong in the land where Jesus walked.

“We are here to serve, not to be served — to follow in the footsteps of Jesus,” said Ms. Kort, Jerusalem head-of-office for International Orthodox Christian Charities (IOCC). “It’s natural that the Orthodox Church be involved in that part of the world because this is where our faith began.”

A native of Jerusalem, Ms. Kort directs IOCC’s initiatives in the Holy Land, including a \$2.6 million rural development project among 24 villages in the West Bank. Behind the daily headlines of tit-for-tat violence, she said, is a humanitarian crisis that affects all aspects of Palestinian life.

“We bring hope through work and humanitarian assistance,” she said. “To me, hope is something that is very much needed by these people in these times. People are so tired, they’re so hopeless. If you bring hope, that might change things.”

“The needs here are not ordinary because the situa-



Women in the West Bank village of Assira Al-Qiblih learn embroidery as part of a job training program implemented by IOCC.

tion is man-made,” said Ms. Kort, whose family was displaced by the 1948 Arab-Israeli War. “As Orthodox Christians, we are called to serve the vulnerable and the needy.” IOCC is doing that in several ways: through the West Bank rural development project; through more than \$300,000 in emergency relief — food parcels, hygiene items, medical supplies — delivered through humanitarian convoys and partner organizations; and through programs of emergency job creation, environmental cleanup and building repair.

Ms. Kort said IOCC’s

emergency assistance is meant to work hand-in-hand with its long-term development programs, in order to offset the hardships brought on by the recent instability and to create opportunities for the future.

In rural, isolated villages throughout the West Bank, Palestinians are struggling to survive after two years of closure and violence, she said. These forgotten villages often go without public utilities, proper healthcare and educational opportunities.

They are the face of the humanitarian crisis behind the headlines. In places

such as Deir Ballout, Yanoun, Rantis and Assira Al-Qiblih, IOCC is providing assistance and empowering local leaders to offer essential services to their communities.

“The Orthodox Church, through its official humanitarian arm — IOCC — has to reach out to the people in need,” Ms. Kort said. “People are becoming aware that Orthodox Christians are not always searching for help, but they also are offering help.”

IOCC helps people help themselves not only in the Holy Land, but in 13 countries in Eastern Europe, Africa, the Middle East and



## COMMUNITIES IN ACTION



Asia. Since 1992, IOCC has delivered more than \$140 million in relief and development assistance to people suffering from war, poverty and natural disaster.

Ms. Kort said her own experience of displacement has motivated her community development work over the past 20 years. "If people do not experience pain, they tend to ignore it," she said. "This has become part of me — to have a voice, to talk on behalf of the voiceless, to work for the oppressed."

### Frequently Asked Questions about

### International Orthodox Christian Charities

**How does IOCC determine which types of assistance it will provide?**

In the Holy Land or any other part of the world,

IOCC assesses the needs of local communities in close cooperation with local officials, community leaders and partner organizations. In this way, IOCC is able to identify those in greatest need and determine the most effective projects and project locations.

### What is IOCC currently doing in the Holy Land?

IOCC has a \$2.6 million project of rural development that it is implementing in 24 rural, isolated villages in the West Bank. IOCC's efforts are focused on providing emergency assistance, rehabilitating community infrastructure such as roads and schools, and creating jobs that will give people meaningful work and a source of income.

**Can I ask that my donation go to help a particu-**

### lar village?

IOCC generally is not able to accept contributions that are earmarked for a specific institution or town. However, anyone with specific concerns about needs that are not being addressed is welcome to contact IOCC. Staff in Jerusalem would be able to investigate the need and assess the possibilities for providing assistance.

### Then where does my contribution go?

Private donations from individuals and parishes help IOCC to unlock the resources of the communities where it works, as well as the resources of donor agencies. They fund pilot projects that pave the way for larger projects, and they give IOCC financial leverage in approaching government donors.

### What is the most effective way to make a contribution?

Monetary donations allow IOCC to direct resources to those places where it is needed most, based on the current situation and dialogue with local partners in the communities where IOCC works.

### ST. VLADIMIR'S SEMINARY SITE OF ORTHODOX CHRISTIAN MISSION CENTER MEETING

The board of the Orthodox Christian Mission Center (OCMC) met at St. Vladimir's Seminary from November 12-14, 2002, to plan for short-term mission teams, projects and programs for 2003. Their plans included discussions on board development with Fr. Anthony Scott, long-range planning, the Capital Campaign and short and long-term missionaries.

The OCMC embarked on the first phase of the Capital Campaign, which has a goal of raising six million dollars for support in two key areas: first, funds that will endow the programs and ministries of the Mission Center; and second, funds to secure property and develop a permanent facility for the training and support of expanded missionary activity. Pledges for the campaign already total \$2.5 million.

The OCMC accomplishments include:

—Sent over 25 long-term missionaries worldwide

—Sent more than 800 short-term missionaries and over 70 teams to 21 countries

—Conducted 25 building projects of churches, medical clinics and administrative buildings

—Gave support to 240 indigenous Orthodox clergy in 12 countries

—Offered over \$1.4 million in philanthropic support worldwide

St. Herman Seminary in



Kodiak, AK, is a recipient of Agape Canister funds for their Drug and Alcohol Counseling Education Program and was recently granted \$8,000 towards the transportation of indigenous student travel for the seminarians.

During the summer of 2003, the OCMC will send short-term mission teams to Alaska (including one to the University of Alaska Fairbanks to start an Orthodox Christian Fellowship), Albania, Guatemala, India, Romania, Uganda (to support the medical mission of Peter and Sharon Georges of the OCA) and to Ghana (for the construction of a church).

The OCMC Medical Mission Committee distributed an inaugural newsletter for the Orthodox health care professionals.

The next meeting of the OCMC will be held in Portland, OR, May 12-14, 2003. A missions banquet is planned for the evening of May 13, 2003, in the Portland, OR area.

To learn more about the OCMC or to participate on



OCMC Board meets at St. Vladimir's Seminary

a mission team, please visit the OCMC website <http://www.ocmc.org>. The OCMC is the mission and evangelism agency of the Orthodox Churches in North America under the Standing Conference of Orthodox Bishops in America (SCOBA).

Meet Katie. Her life hasn't been the same since attending camp.

**The Order Sponsors Summer Campers at the Antiochian Village**

Last summer, while Katie was attending a teaching session at the Antiochian Village, the Campers she had heard for years in Florida suddenly came alive. Thanks to the financial support of The Order of St. Ignace, kids like Katie find renewal in the spiritually-charged atmosphere of the village. Lives are changed, young men find their calling to the priesthood and so on, leaving without experiencing the transforming power of Orthodox Christian fellowship. The Order of St. Ignace has a broad, world-embracing vision to make a difference at home as well as in the far-reaching corners of the earth.

For information on joining The Order contact the Administrator, Anne Apple, [theorder@antiochian.org](mailto:theorder@antiochian.org) (201) 871-1200

**Antiochian Orthodox Christian Archdiocese of North America  
Publications Department**

**358 Mountain Road, Englewood, NJ 07631  
Phone: (201) 871-1355 Fax: (201) 871-7954**

**THE BYZANTINE MUSIC PROJECT SERIES**

Transcribed and arranged by Professor Basil Kazan

**The Lenten Triodion**

The Hymns and Services from Forgiveness Vespers  
through Palm Sunday Liturgy

Byzantine Music written in Western notation for choirs and chanters.



- ❖ Please add 10% postage and handling (USA only) or
- ❖ 20% for Canada and Overseas orders.

**The Lenten Triodion at \$40.00 each.**



## THE PEOPLE SPEAK ...

Dear Most Rev. Philip,

Thank you so much for the generous \$3,000 gift from the Antiochian Orthodox Christian Archdiocese of North America. By reaching out to help our kids, you are filling this Holiday Season with goodness and compassion.

At this time of the year, I can't help but think about how often friends like you have come through for our kids. You have made it possible for us to feed, clothe, and love the thousands of kids who've come to our doors. Because of you, they have received educational and vocational training, counseling, and the chance to start a new life. We are here because you care! And for that, I am so grateful.

Let's celebrate this Holiday Season by bringing joy to kids in crisis. I wish you a very happy and prosperous New Year! Thanks so much for your friendship. All of you are in my prayers.

Gratefully,  
Sister Mary Rose McGeady,  
D.C.  
President,  
Covenant House, NYC



Dear Father Abdalah:

Father Rohan's essay "The Orthodox Church and the Immaculate Conception" (December, 2002 issue) calls for further comment on the difference between the Orthodox and the Catholic understandings of original

sin and its consequences. The Catholic Church does not teach, as Fr. Rohan states, that "each human being at the moment of conception is [personally] guilty of the sin of Adam's disobedience." See *The Catechism of the Catholic Church* 2nd ed., 1997, U.S. Conference of Catholic Bishops, Washington D.C., pp. 100-105.

When the concepts of original "sin" and original "guilt" are used by Catholic theologians with reference to the descendants of Adam, they are used only in an analogous sense because Adam's descendants are not personally guilty even though they have inherited (before any act of their own) a human nature bearing the effects of Adam's transgression. And what are these effects? Are they to be described only under the heading of "mortality?" Not so, the Catholic Church maintains, if mortality means only physical mortality. Adam's transgression, the originating sin, was a spiritual catastrophe for himself, for Eve and all their descendants. As St. Paul teaches in Romans and in I Corinthians, this personal sin released the power of sin in such a manner that it radically affects every human being and, indeed, causes physical death, but, also, and in the first instance, deprives man of that special friendship with God and manifold

gifts of grace which he possessed at his creation.

The Catholic Church, based on the Scriptures and Holy Tradition, calls this first state of man that of "original righteousness." As a result of his personal transgression, however, Adam was deprived of this very special relationship (original righteousness) with God and was then able to transmit to his descendants only that same human nature now deprived of these special gifts and weakened in other ways. Indeed, one of the consequences of his personal sin was suffering and (physical) death but the spiritual consequences were primary. St. Paul's presentation in Romans 5, as exegetes and theologians generally agree, is with a view to showing the powerful parallel and contrast between the spiritual deprivation caused by the personal transgression of Adam and the even greater spiritual restoration of man effected by the personal obedience of Jesus on the Cross.

While confirming the Eastern Fathers' interpretation of "mortality" as the effect of Adam's personal sin, Fr. John Meyendorff (in his *Byzantine Theology: Historical Trends and Doctrinal Themes*, pp. 143-49) suggests that a broader understanding of "death" or "mortality," to include both spiritual and physical death, is relevant: "Com-

munion in the risen body of Christ; participation in divine life; sanctification through the energy of God, which penetrates true humanity and restores it to its 'natural' [original] state rather than justification or remission of inherited guilt — these are at the center of Byzantine understanding of the Christian Gospels" (pg. 146). If that is what is restored, then the consequences of Adam's transgression for himself and his descendants must have been more than mere physical death.

Finally, the Catholic Church does not teach that Mary was made immortal (exempted from physical death) when the Triune God by a unique action sanctified her. Christ's restoration to us of our spiritual heritage — while more abundant on the spiritual plane than was Adam's spiritual endowment — includes, prior to the Parousia, the gifts of immunity from physical death and suffering only in principle. These gifts, as Scripture teaches, will be restored in actuality only at his Glorious Coming.

In this discussion the important point in reference to the Holy Theotokos is: Did her all-holiness, taught by both Catholic and Orthodox, begin with the beginning of her human existence? If yes, Catholics and Orthodox are in agreement on what the Catholic Church



calls the “immaculate conception.” If not — if her all-holiness begins at some later time in her life, for example, at the Annunciation — then we are not in agreement.

And the further question is, whereas in the Catholic Church the “immaculate conception” is a definitive teaching guaranteed, in the Church’s view, by the guidance of the Holy Spirit, is the teaching of the Orthodox Church as to the temporal beginning of Mary’s all-holiness a settled matter or only a theological opinion concerning which the ancient Eastern Fathers and later Byzantine theologians and doctors of the Church may differ? If the latter, we are dealing with an issue indeed settled definitively in the Catholic Church but still open to difference of opinion within the Orthodox Churches.

Finally, the text of the doctrine of the Immaculate Conception promulgated by Pope Pius IX is quoted by Father Rohan as ending with the phrase “by all the faithful of the Roman Catholic Church.” The phrase actually ends with “by all the faithful.” There is no “of the Roman Catholic Church.”

Sincerely yours,  
Rev. Msgr. Daniel S.  
Hamilton  
Pastor,  
Our Lady of Perpetual  
Help Church  
Lindenhurst, NY

Metropolitan Philip,

I pray that this letter finds you in good health and happiness. I wanted to thank you for gracing us with your spiritual presence November 1-3, 2002 at St. Michael the Archangel Orthodox Church in Louisville, KY. I cannot express to you what you do for our beloved archdiocese, especially to the teens, of which I am both a national and regional officer. You are truly a great Shepherd to your young flock! I feel humbled and blessed to have been able to serve with you.

I bought your book on Sunday after Liturgy and have been reading it diligently. I am absolutely amazed at your rich and truly divine words, especially about your passion for a unified Orthodox presence in America. Thank God that the Holy Synod of Antioch has granted us autonomy; I pray that this will be a shining example for the other Orthodox jurisdictions in America to resume talks of unifying our Orthodox churches in America. I speak very passionately and persistently on this issue with my friends in Teen SOYO. My hope and prayer to God is that I may be accounted worthy to witness and be an influential part in this dream becoming a reality.

Thanks once again for your guidance, support, and love for my ultimate goal, which is to attain the fullness of the Kingdom of Heaven. May Christ bestow upon you many blessings and happiness! Eis Pola Eti Dhespota!

Your child in Christ,  
Paul Fuller  
Lexington, KY

I have been an Eastern Orthodox Christian for over 20 years and have received *The WORD* magazine for much of that time.

I am writing this message to express my concern about the article appearing on page 30 of the December, 2002 issue, entitled “Middle East Church Leader Pleads for Diplomacy, not War.” First of all, I don’t understand why this article is being reprinted in *The WORD*. If the Antiochian Archdiocese wants to present information or opinions on the Arab-Israeli conflicts, 9/11, terrorism, and so forth, then I urge you to do so in a balanced way. I follow international news, especially since 9/11, and I am convinced that people who believe in free speech, freedom of religion, human rights and democracy have much to fear from Islam. Jerry Falwell’s description of Muhammed as a “terrorist” is much more representative of the historical facts of Muhammed’s life and teachings than the National Council of Churches, or Dr. Jarjour. Many Eastern Orthodox Christians know the history of Islam and the present state of Islam and do not believe “Islam is a religion of peace,” as President Bush declared. Saudi Arabia and virtually all Islamic countries have a terrible record of human rights abuses. Please, either avoid discussing politics completely in *The WORD* or present a balanced, meaning the whole truth, perspective.

Steven Pottier

Editor,

Your magazine continually reinforces why the Arab-Israeli conflict is so difficult to resolve. Despite a lot of passionate arguments on behalf of both sides, I cannot help but conclude that both sides are simultaneously right and wrong. I doubt many people on either side will be swayed by more debate.

We in America are conditioned to view Israel as fostering the basic freedoms we in America have, including freedom of religion. But, a little reading in reputable sources like the U.S. State Department website has shown that this is not always the case. Israel, many times, does not represent the interests of its Christian and Muslim citizens any more than the Southern states represented their black citizens’ needs during the Jim Crow era. This is not to say that there are not many fair-minded Israelis and that there is any excuse for the anti-semitism promoted in many of the Middle Eastern despotic regimes.

On the other side of the conflict, many Arab leaders have chosen the path of violence instead of the path of peaceful resistance used by Martin Luther King. This is morally reprehensible and it has nearly dashed the hopes of a Palestinian state.

Unfortunately, many Americans miss the big picture of the debate. What right did we [the US] have to unilaterally declare a Jewish state in 1948? Why was it ever our business to get in the middle of this issue in the first place? At Israel’s creation, many misinterpreted the Biblical prophecies that



seemed to support the modern Jewish state. The fact is that Israel had been removed from its land many times in its history and it had returned to its land many times in its history. As far as I know, each of these prophecies was fulfilled centuries before Jesus was born. How were we able to allow such large errors of biblical interpretation to influence our country's policies?

Today, it seems that oil and blind self-interest are behind much of American foreign policy. There was a time I thought our country stood for something, but that started to change in the "me-first" 1980's. We have sold our souls for status symbols like 2500-square-foot houses and gas-guzzling SUV's we don't need. We must stand for freedom, even if it means compromising some of our economic interests. We must stop supporting repressive regimes around the world, including current allies like Saudi Arabia and even Israel.

Greg Barnes  
St. Stephen's, Hiram, GA

**WANTED!**

**YOU,**

**AT THE**

**2003 SOUTHWEST REGION  
PARISH LIFE CONFERENCE**



**DENVER, COLORADO**

**Guest Speaker on Christian bioethics,  
Dr. H. Tristram Englehardt, Jr.**

**LET US SERVE YOU, BROTHERS AND SISTERS**

**June 18-22, 2003**

**To register, contact:**

**Website: [www.stlukeorthodox.org](http://www.stlukeorthodox.org) Tel: 303-655-4013**



# UPCOMING EVENTS AT ANTIOCHIAN VILLAGE

**February 7-9, 2003**  
**Mid-Winter Meetings**

**Feb. 14-17, 2003**  
**Winter Camp II: President's Weekend**

Contact the Camp Office at 724-238-9565 or register on the Village/Camp website.

**February 27-March 2, 2003**  
**Byzantine Chanting Workshop**

Join this interactive learning session that includes both the theory and practice of Byzantine chant. Fr. David Barr, pastor of SS. Peter & Paul Orthodox Church in Ben Lomond, CA and author of *St. Romanos Chanting Course*, has a system to introduce beginners to chant with quick results; by the second day, participants will be chanting hymns in tones! No knowledge of music and chanting are required because the workshop emphasizes singing from text. Cost for room and all meals is \$215 for double occupancy, \$302 for single occupancy. Triple and quad prices also available. Books and materials cost extra. Call the Village for a brochure or check the website for details.

**March 21-23, 2003**  
**Eastern Region AOCWNA**

**May 2-4, 2003**  
**Mother/Daughter Retreat**

Enjoy storytelling, celebrating, sleepovers, and makeovers. Study the female saints. Think about mentoring those generations younger than you as you make memories together and with your sisters in

Christ. It's a special time to explore the past and dream about the future with your daughter, mother, or grandmother. Girls must be 7 years and older to attend. For a mother and daughter over age 18, the cost is \$235 total for both; for a mother and daughter age 13-18, the cost is \$215 total; and for a mother and daughter age 7-12, cost is \$205 total. This includes registration, crafts and activities, programs, two nights lodging, 5 meals and 2 snacks. For additional persons, call Antiochian Village for details. Visit the website to print a registration form, pick one up at your parish, or request one from the Village.

**May 16-18, 2003**  
**Marriage Enrichment Retreat**

This retreat is designed to assist married couples to become "One." Leaders Fr. Don and Khourieh Maggie Hock will review the Orthodox perspective on marriage and share positive techniques for an improved married life. Enjoy this "get-away" weekend with your spouse and grow closer spiritually as "one" and also with Christ. Activities begin Friday at 6 PM. Call Antiochian Village for a complete schedule or visit the Village website. Cost for the entire weekend is \$397 per couple. Or register by April 11 to receive a **\$50.00 Early Bird Discount** and pay \$347 per couple.

**May 23-26, 2003**  
**Family Camp (at the Camp)**

**July 30-August 3, 2003**  
**Sacred Music Institute**

This year's institute theme is "Outreach Through Music," with the Very Rev. Sergei Glagolev as keynote speaker. Sessions include: newly composed music for the Divine Liturgy, new feast day music, children's music, vocal training, conducting classes, Byzantine chanting and more. More details to come!

**August 8-10, 2003**  
**Villagers' Alumni Reunion Weekend**

**August 24-September 5, 2003**  
**House of Studies**

**August 29-September 1, 2003**  
**Missions and Evangelism**

**August 29-September 1, 2003**  
**Family Camp**

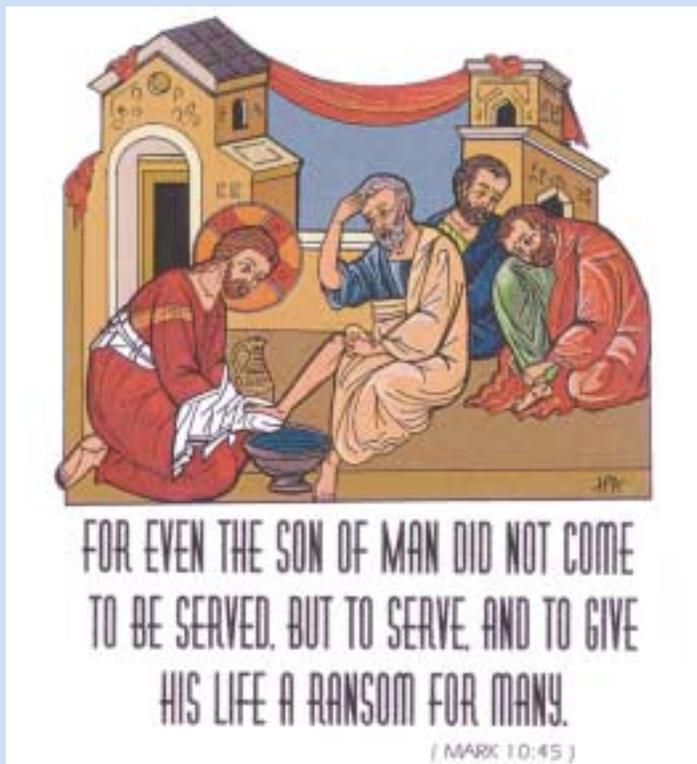
**September 19-21, 2003**  
**SS. Thekla and Raphael Fall Pilgrimage**

**November 6-9, 2003**  
**Parish Council Symposium**

**November 6-9, 2003**  
**Orthodox Institute**

**\*\*Antiochian Village has arranged with US Airways for discounted airfares from 5-15% depending upon when booked. For maximum discount, book at least 60 days in advance. Please call toll-free 877-874-7687 and refer to Gold File Number 11692319.**

**46th Antiochian Orthodox Christian Archdiocesan Convention  
Hosted by St. George Antiochian Orthodox Cathedral  
Coral Gables, Florida  
July 20-27, 2003**



**FOR EVEN THE SON OF MAN DID NOT COME TO BE SERVED,  
BUT TO SERVE, AND TO GIVE HIS LIFE A RANSOM FOR MANY (MARK 10:45).**

Fontainebleau Hilton Resort and Towers  
4441 Collins Ave. Miami Beach, FL 33140  
Phone 305/538-2000 Fax 305/673-5351

Room Rates  
Regular \$119 per night  
Concierge Floor  
    \$175 per night (Bay view)  
    \$195 per night (ocean view)  
Suites \$450 per night  
Valet parking \$16 per day  
For reservations and information  
call 305/444-6541, 305/444-9265

