

Typica

Thursday, May 28, 2020

The Ascension of our Lord



SAINT NICHOLAS
RUSSIAN ORTHODOX CHURCH



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Note to our Guests and Friends Visiting St. Nicholas:

We offer a most sincere and heart-felt welcome to St. Nicholas Church! Please be advised that according to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared themselves to receive the Holy Sacrament.

(Please note - Information to be included in next Sunday's bulletin must be submitted by noon on Thursday. Thank you! ~ Jennifer N. Bzik)

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The Ascension of our Lord

At the appointed time we begin:

O God cleanse me a sinner and have mercy on me (3).

Blessed is our God, always now and ever and unto ages of ages. (Amen.)

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (3)

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

For Thine is the Kingdom, and the power and the glory of the Father, the Son, and the Holy Spirit, now and ever and unto ages of ages.

Amen. Lord have mercy (12) Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Come, let us worship God our King! (metania)

Come, let us worship and fall down before Christ, our King and our God!
(metania)

Come, let us worship and fall down before Christ Himself our King and our God!
(metania)

First Antiphon

(Psalm 102)

Bless the Lord, O my soul! Blessèd art Thou, O Lord! Bless the Lord, O my soul!
And all that is within me, bless His Holy Name! Bless the Lord, O my soul! And
forget not all His benefits! Who forgives all your iniquity, Who heals all your
diseases! The Lord is compassionate and merciful, long suffering and of great
goodness! Bless the Lord, O my soul! Blessèd art Thou, O Lord!

Lord, have mercy! (12) Through the prayers of our holy fathers, O Lord Jesus
Christ our God, have mercy on us and save us. (Amen.)

Second Antiphon

(Psalm 145)

Glory to the Father, and to the Son, and to the Holy Spirit.

Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises
to my God while I have being. Put not your trust in princes, in sons of men, in
whom there is no salvation. When his breath departs, he returns to his earth; on
that very day his plans perish. The Lord will reign forever; Thy God, O Zion, to
all generations.

Now and ever, and unto ages of ages. Amen.

Only-begotten Son and Immortal Word of God, Who for our salvation didst will
to be incarnate of the Holy Theotokos and Ever- Virgin Mary, Who without
change didst become man and wast crucified, O Christ our God, trampling
down death by death, Who art One of the Holy Trinity, glorified with the Father
and the Holy Spirit, save us!

Lord, have mercy! (12) Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us and save us. (Amen.)

Third Antiphon - Beatitudes

(Matthew 5:1-12, cf. Luke 6:20-26)

In Thy Kingdom remember us, O Lord, when Thou comest in Thy Kingdom. Blessèd are the poor in spirit, for theirs is the Kingdom of Heaven. Blessèd are those who mourn, for they shall be comforted. Blessèd are the meek, for they shall inherit the earth. Blessèd are those who hunger and thirst after righteousness, for they shall be filled. Blessèd are the merciful, for they shall obtain mercy. Blessèd are the pure in heart, for they shall see God. Blessèd are the peacemakers for they shall be called the sons of God. Blessèd are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessèd are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in Heaven.

Entry Hymn

God hath gone up with a shout; the Lord with the sound of a trumpet! (Ps 46/47:5)

Tone 4 Troparion

Thou didst ascend in glory, O Christ our God, granting joy to Thy Disciples by the promise of the Holy Spirit. Through the blessing, they were assured that Thou art the Son of God, the Redeemer of the world.

Tone 6 Kontakion

When Thou hadst fulfilled the dispensation for our sake, and united earth to heaven, Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying: "I am with you, and there is no one against you!"

Trisagion (Thrice Holy)

Holy God, Holy mighty, Holy Immortal have mercy on us. (3) Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Holy Immortal have mercy on us. Holy God, Holy mighty, Holy Immortal have mercy on us.

Prokeimenon & Readings

Tone 7 Prokeimenon

Be Thou exalted, O God, above the heavens; and Thy glory be over all the earth!
(Ps 56/57:11)

My heart is steadfast, O God, my heart is steadfast. I will sing and make melody.
(Ps 56/57:7)

Epistle

(Acts 1:1-12) The former account I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God. And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," He said, "you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now." Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand

gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

Tone 2

Alleluia, Alleluia, Alleluia!

God hath gone up with a shout; the Lord with the sound of a trumpet! (Ps 46/47:5)

O clap your hands all ye peoples. Shout to God with loud songs of joy. (Ps.46/47:1:)

Gospel

(Luke 24:36-53) Now as they said these things, Jesus Himself stood in the midst of them, and said to them, "Peace to you." But they were terrified and frightened, and supposed they had seen a spirit. And He said to them, "Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have." When He had said this, He showed them His hands and His feet. But while they still did not believe for joy, and marveled, He said to them, "Have you any food here?" So they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence. Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." And He opened their understanding, that they might comprehend the Scriptures. Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." And He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from

them and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Amen.

Glory to Thee, O Lord, Glory to Thee!

Lord have mercy (40)

The Creed

I believe in one God, the Father Almighty; Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ the Son of God, the Only-Begotten, Begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of One Essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. In One, Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Lord, have mercy! (12) Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us and save us. Amen.

Hymn to the Theotokos

(Instead of "It is truly meet ...," we sing:) Magnify, O my soul, Christ the Giver of Life, Who hath ascended from earth to heaven! We magnify thee, O Mother of God, who beyond reason and understanding gave birth in time to the Timeless One.

Lord, have mercy! (12) Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us and save us. (Amen.)

Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation but deliver us from the evil one.

For Thine is the Kingdom, and the Power and the glory, of the Father and of the Son, and of the Holy Spirit, now and ever and unto ages of ages. (Amen.)

Psalm 33

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate

the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

Let us pray to the Lord! Lord, have mercy!

A Prayer in light of the Coronavirus Epidemic

by Metropolitan Joel of Edessa (a contemporary Orthodox Bishop)

Lord Jesus Christ our God, the chief Physician of our souls and bodies, Who became man for us to cure the great wound of humanity; Who did not reject the ten lepers who suffered from an incurable disease, but purified them by Thy salvific Grace; Who, being God-man, passed Thy days on this earth serving and healing all who were sick and those who are ill; Who served and restored to health the paralytics, the blind, those who had committed grave sins, the demon possessed, as well as those who suffered both in the flesh and in the mind, now amiably accept our supplication. And by Thy power, expel this deadly virus that bears the shape of a crown, which has brought fear, and even death, to those who are sick and wrongfully suffering. And if, on account of our many sins, Thou hast allowed for this temptation to come to pass, we beseech Thee, as being merciful, that Thou mightest lift this from us and from the entire world. If Thou hast allowed for this to come upon us as a test of faith, put a stop to the troubles of the sick due to this epidemic. If this has spread because of the wickedness of the adversary [the devil] or the indifference of frivolous people, extinguish its power as the Almighty God. Protect the youth, keep watch over those who have become ill, and heal the elderly who have been infected by this accursed virus. [Protect and watch over the health care, utility, food chain, and other essential workers as they go out of their homes to serve us and those in need]. Also, purge us all from unrest of the heart; and instead of this, grant us health, comfort, and progress, through the intercessions of the Lady Theotokos and all of Thy saints. (Amen.)

Dismissal

Wisdom! Blessed be He Who Is, Christ our God, always now and ever, and unto ages of ages. Amen. Preserve O God, the Holy Orthodox faith of Orthodox Christians, unto ages of ages.

Most holy Theotokos, save us! More honorable than the cherubim, and more glorious beyond compare than the seraphim: without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee!

Glory to Thee, O Christ our God, and our only sure hope, glory to Thee!

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Lord have Mercy (3)

Lord Bless.

May Christ who ascended in glory for us and for our salvation, our True God, through the prayers of His most pure Mother, of **St. Germanus, Bishop of Paris**, who we commemorate today, and of all those Saints who have shone forth in North America, and of the holy and righteous ancestors of God, Joachim and Anna, have mercy on us and save us, for as much as He is good and loves mankind. Amen.

Through the prayers of our Holy Fathers, Lord Jesus Christ our God have mercy upon on and save us. Amen.

Heavenly Father...

Physician of our souls and bodies, Who has sent Your only-begotten Son to heal every sickness and infirmity, visit and heal us, Your Servants, from all physical and spiritual ailments, through the grace of Your Son, Jesus Christ. Grant to us patience in this sickness, strength of body, and recovery of health. Lord, You have taught us through Your Word to pray for each other that we may be healed. For You are the source of healing, and to You we give glory; Father, Son and Holy Spirit. Amen.

Prayers at the Divine Liturgy for the Health of the Servants of God:

Igumen David Lewis

Archbishop David Mahaffey

Archpriests: Thomas Edwards, John Perich, Rodion Pfeifer, James Mason, Claude Vinyard, Dimitri Oselinsky, David Shewczyk, Dennis Swenki, James Weremedic

Priests: Matthew Joyner, Ian Shipley, John Nightingale

Matushki: Ashley Joyner, Marie Mason, Johanna Bohush, Evelyn Edwards, Paraskeva Vansuch, Myra Kovalak, Gloria Martin, Maryann Oselinsky, Priscilla Shipley, Katia Vansuch, Lisa Weremedic

Servants: Bethany Bruder, Mary Brzuchalski, Jean Butrymowicz, Helen & George Cotirgasanu, Roberta Cusick, Val Danchenko, Christopher Felix, Olga Frimenko, Patricia G. Fu, Barbara Horsky, David Gowarty, Walter Grigoruk, Rachel Hardesty, Nicholas Hazzard, Jonathan Hontz, Michael H. Isbansky, Sarah Jubinski, Pauline Kasick, Greg Konsevitch, Mary K. Koretski, Stephanie Koretski, David Lezinsky, Judy Lezinsky, Olga Maksimova, Peter Marsh, Lanelle Mikolaitis, Catherine Miller, Mary Orzolek, Ryan Pinkowicz, Kiera Pheiffer, Gordon Roberts, Clara Roman, Victoria Ross, Mary Ruzila, Nancy A. Sabol, Robert Schainfeld, Cate Shea, Julia Smith, Julia G. Smolenski, Mary Strohecker, Ola Tatusko, John Uzick, Irene Witanek

Child of God: Emily Estrin

Please remember them and all our homebound and nursing home parishioners in your daily intercessory prayers.

St. Nicholas Reopening Planning

Christ is Risen! Indeed He is Risen!

Dear Faithful of St. Nicholas Russian Orthodox Church,

The Federal Government has provided "*Guidelines - Opening Up America Again*" for moving forward carefully and responsibly. Additionally, health authorities and the governor of Pennsylvania have issued guidelines to ensure a safe and cautious reopening of various functions within our state. Most importantly, we have been blessed to receive direction from the Holy Synod and His Eminence Archbishop Mark to begin the process to develop a plan to "**Open our Parishes**".

The Parish Council of St. Nicholas Russian Orthodox Church has appointed a task force to develop the Parish Reactivation Plan. The guiding principle of this group is to reopen the church for worship and eventually return parishioners to liturgical services, in a deliberate manner that protects the safety and wellbeing of laity and clergy.

When we return, it will be to a different environment, with new worship and fellowship criteria. Our approach to bringing parishioners back to church will be thoughtful and phased to ensure proper preparedness and safety.

Initially attendance will be limited, therefore we will continue to live-stream the liturgical services for parishioners to participate.

Attached, you will find a letter from His Eminence Archbishop Mark entitled *Continuing the Discussion --- the Process to Open our Parishes*. The letter can also be found on the St. Nicholas Website.

As progress for reopening the church is made, the Reactivation Task Force we will keep you informed.

Yours in Christ,

Bryan Distefano

Parish Council President



The Orthodox Church in America
DIOCESE OF PHILADELPHIA AND EASTERN PENNSYLVANIA
The Most Rev. Mark, Archbishop of Philadelphia

May 16, 2020
St. Carantac, Welsh Prince who aided St Patrick

***TO BE PUBLISHED IN THE BULLETIN
AND POSTED ON THE PARISH WEBSITE***

Continuing the Discussion --- the Process to Open our Parishes
"If you fail to plan, you are planning to fail!" --- Benjamin Franklin

Dear Rev. Frs., esteemed members of the parish councils and faithful,

Christ is Risen! Indeed, He is Risen! This letter is primarily a revision of the past one, with updated information and clarification. Having read through all 700 surveys received so far, I realized that many comments submitted were made in ignorance of the guidelines and procedures already being put into place beyond those listed in the survey itself. Other comments are helpful in correcting and changing some of those and giving insights overlooked. Therefore, I insist the clergy and parish councils keep the faithful informed of the process and plans being developed. Given pushback on some guidelines, I realize perhaps explanations would be helpful. While we do not wish to stress the faithful with ever changing guidelines, as new information is received and as parishes begin to open, procedures will need to be adjusted. Please be patient.

So as to be inclusive of information already shared, I am using that text in order to keep all the information in one convenient place, but will highlight by underlining additions and corrections for simplicity's sake. This letter supersedes my previous letter, *BEGINNING THE DISCUSSION ---THE PROCESS TO OPEN OUR PARISHES, OF MAY 6th*.

In evaluating the data, in one Pennsylvania county 100% of the deaths were in a nursing home. The percentages from Pennsylvania records and the *CENTER FOR DISEASE CONTROL* demonstrate how dangerous the virus is for certain segments our population, especially the elderly with comorbidities. A simple side by side comparison of *DEATHS WITHIN A COUNTY ATTRIBUTED TO THE CORONAVIRUS* with *DEATHS ATTRIBUTED TO THE VIRUS WITHIN VARIOUS COUNTIES IN PERSONAL CARE HOMES AND NURSING HOMES* have some of the

following numbers: 65%; 80%, 88%, 50%, 72%, 73%, 80%, 56%, 65%, 80%, and 77% respectively. This information, as well as *Rate of Infection by Age; Hospitalization Rates by Age Range to Date; County Case Counts to Date and COVID-19 Cases Associated with Nursing Homes and Personal Care Homes to Date*, may be found on this website: <https://www.health.pa.gov/topics/disease/coronavirus/Pages/Cases.aspx> (see attachments) Hopefully, having actual data from the state will assist the faithful in making wise decisions for their personal health and discerning the actual level of risk.

As you may have read our clergy participated in several video conferences over the last few weeks, the last of which was earlier today. First and foremost as a way of doing a wellness check with the clergy, get a sense of how they were doing, as well as the faithful entrusted to their care. Given these video conferences, I can say without hesitation, the clergy who participated have a grasp of the complexity involved as each parish has its own unique situation. The Holy Synod of the Orthodox Church in America also met via video conference to discuss the care of the faithful, directives and a way forward on various occasions, most recently, April 29th and May 01st.

The reaction to simply asking clergy and parish councils to begin putting a plan in place for their parishes, was perceived as premature and threatening for some. This underscores all the more how necessary it is to begin discussions within every parish about “how,” even before we talk about “when,” a parish will reopen. Hopefully, our clergy can begin to address the concerns, fears, anxieties, and trauma in the wake of the coronavirus in an informed way. I remember a year ago seeing a billboard along SR 33 which read, “ALL FEELINGS ARE VALID!” and laughing at how ridiculous a statement it was. There can be a great gulf between feelings and reality. Nevertheless, while we must be mindful of feelings, fears, and anxiety, we cannot as a Church be paralyzed by them. *‘He who fails to plans, plans to fail.’*

The Federal Government provided “*Guidelines OPENING UP AMERICA AGAIN*,” for moving forward responsibly. The *CENTER FOR DISEASE CONTROL* published guidelines, the governors of Pennsylvania and Delaware also issued directives and guidelines and finally the Holy Synod issued a *Pastoral Letter* and *SYNODAL DIRECTIVES Towards a Re-Opening of our Churches* on May 01, 2020. All of these various documents are helpful, requiring prayerful discernment, careful reading, interpretation and application. The process to reopen will not be done unilaterally by any priest, parish council, parish or combination thereof. This is not the time for presumptive actions, wherein anyone is put at risk, especially as it may result in severe canonical consequences *or for liturgical innovations*. Therefore, I will address each one. We have a challenge to be creative in

addressing ‘how’ we move forward responsibly when the time is right, but we cannot use creativity as license for irresponsibility.

Let me affirm my commitment to protect the most vulnerable as best we can, while seeing our parishes opened as fully as is safely and responsibly feasible. I want to affirm my love for our clergy, their families, our parishes and the faithful. While we are One, as an Orthodox Church, every parish is unique in its own composition, age groupings, health issues, normative attendance, building design and size, which directly affects application of the various guidelines and requirements provided. One must also consider one’s proximity to the epicenters of the virus’ adverse effects. A “one size fits all,” approach is simply not feasible or practical, for the government, the Holy Synod or even the Diocese. Therefore, as we consider a path forward, we will do so with all these various policies and guidelines *in mind*, but realize that final discernment of their *interpretation* and *applicability* rests with the Bishop. If you have not done so, please ask you parish priest or council chair for the *password* for our online survey, REOPENING OUR PARISHES SURVEY, found at <https://doepa.org/reopeningsurvey> and take it as soon as possible. Some of the Safety Measures listed under Q10 will be deleted and others added. If this medium is unfamiliar to you, please ask your priest or parish council chair to send you a copy of the survey to complete and mail it back ASAP. This will help your priest in collaboration with your parish leadership to better prepare for the eventual reality of Liturgical services to resume in a responsible manner. A comprehensive plan of action must be submitted to the Diocesan Office for review and a blessing. We would like all surveys completed ASAP, as insufficient surveys will likely delay your priest and parish leadership in preparing adequately and delay the opening of the parish due to insufficient information.

FEDERAL and LOCAL GOVERNMENT --- First of all let me say that parishes in Pennsylvania and Delaware, in particular, and in the majority of states were **not** closed because of a state order. Nor were they closed by Federal order, either. The Holy Synod advised closing and/or limiting services for a variety of reasons, one of which was to be in concert with what the government was asking our country to do to flatten the curve and not overwhelm our healthcare systems. *Flattening the curve was intended to allow for those infected as well as those who would eventually be infected to have adequate access to healthcare, not eliminate the virus.* Further the intention was to safeguard our healthcare workers, first responders and others involved in caring for the elderly over this extended period of time. *That being said, as neither the Federal nor State governments told us to close we cannot and should not reasonably expect any direct governmental declaration specific to churches about our opening.* They have respected our First Amendment Rights.

Therefore, if the criterion for returning to the Church is based upon the Federal or State governments to tell us we can now return to our Churches, we would be waiting in vain.

Governmental concerns about the trajectory of the infection rate for specific areas must absolutely be heard and followed. We will look to their guidelines for direction to protect our faithful and surrounding communities keeping in mind the *“Guidelines OPENING UP AMERICA AGAIN,”* acknowledges discretion is required by the state, *“State and local officials may need to tailor the application of these criteria to local circumstances (e.g., metropolitan areas that have suffered severe COVID outbreaks, rural and suburban areas where outbreaks have not occurred or have been mild).* Basically, there is a recognition that places like New York City and Philadelphia, which were hit hard must be dealt with differently than areas less populated and were not affected to the same degree, as Williamsport, Mechanicsburg or even Uniondale.

If this reasonable caveat provided by our Federal government is ignored, within our states, I am willing to listen to appeals from parishes adversely affected and consider moving ahead *where the data does not support improper restrictions.* Why? Because if the state is allowing other counties with more people infected people per 100,000 to have restrictions loosened, it does not make sense for a county with less infections per 100,000 to have tighter ones. Therefore, I am willing evaluate the trajectory and make decisions as appropriate to the actual demographics. Realistic plans require work, thinking, responsible creativity and sharpening the pencil. Even as I write law suits are being filed against State governments with the Supreme Court for abuse of power, unlawful seizure of assets and basically to apply reasonable discretion.

Even so, the metric in Pennsylvania for moving from RED (the severest restrictions) to YELLOW (less restrictive) is based upon the formula: A county will need to have a cumulative number of new infections less than 50 new cases per 100,000 people daily for 14 days. Wayne County, PA for example, is still considered RED, yet they have only had 104 (on May 6th, when this letter was originally written) confirmed cases since the beginning of the pandemic. Northumberland County will remain Red, but only has 98 (on May 6th, now 136, with no deaths) confirmed cases as of this date. We will certainly be watching each county’s infection rate for increases, but blanket declarations without the considerations provided for local discretion is not appropriate policy (see *“Guidelines OPENING UP AMERICA AGAIN,”* footnote on the page entitled, *PROPOSED STATE OR REGIONAL GATING CRITERIA*). Additionally, in the document, *“Guidelines OPENING UP AMERICA AGAIN,”* Phase One, SPECIFIC STYPES OF EMPLOYERS, LARGE VENUES it states, (e.g., sit-down dining, movie theaters, sporting venues, *places of*

worship) can operate under strict physical distancing protocols. Physical distancing (6' between individuals of different households) is quite different from restricting numbers.

CENTER FOR DISEASE CONTROL --- The *recommendations* from the *CENTER FOR DISEASE CONTROL* on social distancing (6' from other persons) with a limit of ten persons pertains more to small enclosed places. If a building safely accommodates larger numbers, *there is absolutely prohibition* for more than ten. We can still maintain 6' of social distancing in our churches without being fixated on an inapplicable number. I do not want to come across as dismissive in any way of the CDC, governmental or Synodal guidelines. Interesting formulas have been suggested based upon square footage and the number of people. Please let us use common sense and understand sound judgment. If five people ride to church together from a single household, we are not going to make them sit 6' apart once they enter the Church. The guidelines mentioned above are precisely that, guidelines. They provide vital *advice* and information for our protection and the overall welfare of the public's health and safety. Yet, we need to be mindful of the spirit in which they were written and not bound by a misreading or inappropriate application. Let us keep in mind, 'painting with a broad brush has its place and there are times for a very fine brush.' *A careful reading of the documents actually allows for adjustments based upon actual data.* Please be at peace!

SYNODAL DIRECTIVES Towards a Re-Opening of our Churches --- The members of the Holy Synod are thoroughly aware of the complexities involved with reopening the parishes of their own respective Diocesan parishes. As mentioned above, we cannot move forward with a stilted perspective of 'one size fits all,' or 'painting with a too broad a brush'. The Holy Synod fully recognizes each Bishop will need to make decisions based upon the unique situation of the respective state's laws and mandates, where it is applicable and what is appropriate where and when. None of us claim to be Omniscient. Even as your bishop, I realize, we cannot make one plan for the entire Diocese, to do so would require us to look at the most severe situations and impose restrictions on the whole Diocese, which are markedly dissimilar.

LET US GET DOWN TO THE BRASS TACKS

Within our Diocese we have parishes that easily allow for social distancing and others that require creative approaches. I ask you to think resourcefully to address this unique and unprecedented situation. The clergy are to work with their parish councils or committees to examine their own unique situations. We must attempt to accommodate all who desire to attend, pray and receive the Holy Mysteries, while maintaining proper

standards of social distancing, facial masks, hygiene, etc. *These Guidelines are not exhaustive, but considered minimal for the present, and unfortunately be modified, expanded and hopefully later reduced and / or eliminated as we move forward.*

1. All clergy and parish councils *must* to begin the work of addressing what will need to be done when the parish can open its doors to whatever degree possible (This itself will be taxing spiritually, emotionally, physically and psychologically);
2. All clergy and parish councils *must* consider for the *immediate* allowance for people to simply come at designated times, to pray and light a candle, as our people desperately need the consolation of what is considered Sacred Space and Sacred Time. (An adequately appointed outdoor shrine is also encouraged as this possibility may also be added as well. *The priest may need to enlist the assistance of council members or parishioners to assist with opening the Church and cleaning afterwards.*);
3. Additional Liturgical services may need to be added to accommodate the more vulnerable or young families, as we proceed in the process. Live Stream or a monitor in a separate part of the facility to accommodate them may be needed;
4. The faithful must be educated on Christian charity toward those who may need to go in and out with *or without* children more frequently due to facial masks, restlessness, etc., rather than simply forbidding them to come. Alternately, young parents and small children could watch via live stream from the hall or a classroom. (Thank God they are there!);
5. Outdoor services when weather permits is a fully acceptable option as it is the practice during pilgrimages at many monasteries. *Our goal must be to serve our people while keeping everyone safe. Proper precautions must remain in place*
6. Each priest in collaboration with their parish council (or in the absence of an assigned Rector, the parish council in consultation were their Dean) must submit a plan for reopening their respective parish, in consideration of the following:
 - a. The current level of infection and the projected trajectory of the virus within their county and the level of restrictions placed upon the respective county (<https://www.worldometers.info/coronavirus/usa/pennsylvania/>);
 - b. The CDC Guidelines for cleaning are to be followed and a plan developed <https://www.cdc.gov/coronavirus/2019-ncov/community/reopen-guidance.html>;
 - c. The Holy Synod Directives are to be followed where applicable (*If necessary, I am willing to participate in a Zoom Meeting at any point during this process*);
 - d. Adequate responses to the RE-OPENING THE PARISH SURVEY from parishioners and concerns addressed within *the competency of the priest and parish council. (The surveys are specifically intended to assist the priest and parish council in this process, therefore extraneous comments unrelated to the competency of the parish*

- priest and parish council are not helpful*). Admittedly, there are parishes where this information will be more vital to the process than others;
- e. Posting of all necessary posters and website posters as provided by the Diocesan Office (*We will make every effort to provide you posters via email with instructions on where to post.*);
 - f. No parish will be compelled to open in a premature manner, but all parishes *must* begin discussion of a plan and submit it for approval in a timely manner (failure to do so on the part of a priest may be reasonably perceived as dereliction of duties by the faithful);
 - g. Information on Live Streaming must be made available, even if it is not from your own parish for those unable to attend regardless of the reason;
 - h. No one should be shamed or feel coerced to return before they can comfortably attend (Their *reasonable* concerns should be taken into consideration in developing a plan)
 - i. All priest over 65 and / or with major health concerns which place them at a higher risk, must request Hierarchical approval before serving, in accordance with the Synodal Directive;
 - j. Anyone who is currently sick or displaying symptoms of the coronavirus must be told to stay at home, graciously, lovingly, but without hesitation;
 - k. All parishioners will be required to wear a mask, a modest supply is suggested, Children up to 10 years old are exempt, however, those over 2 years of age are encouraged to do so if possible.;
 - l. Records must be kept regarding who attended each service in case there is an outbreak;
 - m. *Contrary to The Safety Measures listed in the Parish Surveys, the laity are NOT to bring a throw for their personal space or a pillow case to cover the top of the pew in front of them, as these could be sources of contamination.*

OTHER MATTERS OF WHICH TO BE MINDFUL AND CREATIVE SUGGESTIONS

- I. Live Streaming to a separate part of the facilities for families with young children who are resistant to masks or for the elderly;
- II. Saturday or a weekday Liturgy for high risk persons and Sunday Liturgy for families with young children (Alternately, this could be rotated from week to week);
- III. Parishes with limited space and larger numbers may need to consider the use of their parish hall for Divine Services, adding another day for at risk persons to attend

or Live Streaming for persons who may not fit into the limited worship space, but still able to be present within the facility;

- IV. Minimize parishioner contact with surfaces, e.g., a person or persons appointed to open doors for entry into the church. The doors from the Narthex to the Nave should be left open (MANDATORY, but alternate plans may be submitted);
- V. Hand sanitizer must be provided in appropriate areas, i.e., entrances, elevators, etc. and supplies regularly checked (MANDATORY);
- VI. Every parishioner must wear a mask, except the clergy who are serving and the choir (MANDATORY). Please let us voluntarily accept restrictions for the sake of others, as St Paul instructs in Romans 14:1ff, let us not have strife over masks or other matters, but let everything be done in love and in consideration of others. *“As for the one who is weak in faith, welcome him, but not to quarrel over opinions. One person believes he may eat anything, while the weak person eats only vegetables. Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.”* (Those under 2 years of age are exempt as it is medically contraindicated.);
- VII. Choirs are to be moved to the front of the Nave and limited as social distancing dictates (MANDATORY). (This will minimize any contamination associated with Choir members projecting their voices over the top of other people. While choir members are not required to wear masks, they are to be mindful of not projecting too loudly or projecting towards another member of the choir);
- VIII. Markers indicating proper distancing for Holy Communion are to be placed upon the floor. THE PRIEST WILL THEN SAY, “The servant of God N., partakes of the Precious and All-Holy Body and Blood of our Lord, God and Savior Jesus Christ, unto the forgiveness of sins and life everlasting”, BEFORE THE COMMUNICANT COMES FORWARD TO RECEIVE. (MANDATORY);
- IX. Paper towels or Kleenex may be used instead of a communion cloths, held by the communicant and placed in a respectfully placed in a basket for burning (a new cloth must be used for each family household and properly hand washed between services. The intention here is to not possibly contaminate the communion cloth by wiping everyone’s face with the same cloth and then inadvertently pass anything on to someone else. This is a very different issue than the use of the spoon for administering the Body and Blood of Christ. The spoon is cleansed each time it is immersed in the Life Giving Mysteries by the Sacred Body and Blood itself. Therefore, to do anything different would be to deny the Real Presence of Christ in the Life Giving Mysteries.);

- X. Candles will be placed in the candle stands in advance for a designated person to light (alternate proposal will be considered. *The faithful are encouraged to include the donation for candles within their offering envelope. It is expressly forbidden to engage in making change as money is easily contaminated*);
- XI. Windows are to be opened if possible to provide fresh air;
- XII. Air Condition / Furnace Filters must be changed regularly. Dirty return air vents and dirty air supplies indicate dirt is being circulated and filters are not being changed according to manufacturer recommendations. *The fan for the air system should remain off if it is a closed system which only recirculates air.;*
- XIII. Offering baskets *are not to be passed*, a basket in front of the icon of Christ or another designated place;
- XIV. Parish Websites and Social Media should instruct potential visitors from other parishes to follow proper protocol, by contacting the parish priest in advance to insure the parish is able to accommodate them and inquire about the disciplines temporarily mandated (A posting to this effect should be placed on your website).
- XV. The clergy together with the parish council must develop a punch list of items to be addressed before and after each service and designate who is responsible, e.g., verifying the church is cleaned, adequate hand sanitizer remains at each location, hand soap, paper towels, Kleenex and other supplies are sufficient, etc.;
- XVI. Utilization of ushers to maintain social distancing and while insuring space is maximized in parishes where this could be problematic (We may need to let people know that someone may instruct them where to sit to maximize our ability to accommodate, therefore people may not be able to sit where they have always sat. *Ushers may be needed to stagger seating to maximize space. This may include asking family grouping to sit together at one end of a pew, and the next row be seated at the opposite end, for example. The faithful who are already gathering together outside the Church without social distancing, should be encouraged to sit together as a group in the Church as well.*)
- XVII. The clergy and parish councils are required to appoint a person to ask about coronavirus symptoms of all persons entering the Church, e.g., Fever, Cough, Shortness of breath or difficulty breathing, Diarrhea, Chills, Repeated shaking with chills, Muscle pain, Headache, Sore throat, New loss of taste or smell before they enter the Nave. A touchless thermometer for temperature checks may assist in putting some of the faithful at ease.

Please forgive the length of the letter and directives. In no respect should this letter or any attachments be considered exhaustive. We are simply providing direction as each priest and parish council evaluates what needs to be done on the local level. I would ask that each of you be loving and patient with one another, giving your full cooperation for

the good of the Church. *I offer my heartfelt thanks to those who completed the Parish Surveys, as there were a number of helpful ideas brought forward.*

We have all been wounded in one way or another over the past two months. From our surveys I see there some who believe we do not need to follow any precautions, or less stringent precautions and others feel they are not strong enough. St Paul taught the Corinthian church a very basic Christian principle of being deferential to others in matters of conscience. Let us keep the words of the Apostle Paul ever before us from I Corinthians 10:23ff:

Do All to the Glory of God

“All things are lawful,” but not all things are helpful. “All things are lawful,” *but not all things build up.* 24 *Let no one seek his own good, but the good of his neighbor.* 25 Eat whatever is sold in the meat market without raising any question on the ground of conscience. 26 For “the earth is the Lord's, and the fullness thereof.” 27 If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. 28 But if someone says to you, “This has been offered in sacrifice,” *then do not eat it, for the sake of the one who informed you, and for the sake of conscience—* 29 *I do not mean your conscience, but his.* For why should my liberty be determined by someone else's conscience? 30 If I partake with thankfulness, why am I denounced because of that for which I give thanks?

31 So, whether you eat or drink, or whatever you do, do all to the glory of God. 32 *Give no offense to Jews or to Greeks or to the church of God, 33 just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.*

I ask with tears, please let us strive for the greater good. Your unworthy father in Christ,

+ Mark

+ MARK, Archbishop of Philadelphia and the Diocese of Eastern Pennsylvania
CC: Diocesan Clergy, Council Chairs and Treasurers

Attachments will be coming as they are prepared and as email will accommodate.



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“Thou hast made us for Thyself, O Lord, and our heart is restless until it finds its rest in Thee.” August