

Diocese to gather in assembly

Ss. Cyril and Methodius Church in Terryville, CT to host

Clergy and lay delegates from throughout the Diocese of New England will converge on Terryville, Connecticut, October 24-25, 2003, for the 40th annual Diocesan Assembly. Host pastor, Fr. John Hopko, and the faithful of Ss. Cyril and Methodius parish have readied themselves to host this year's gathering. His Beatitude, Metropolitan Herman, Locum tenens of the diocese, has asked His Grace, Bishop Nikon, Auxiliary to the Metropolitan, to be present and preside over the proceedings.

All of the plenary sessions, workshops and presentations, as well as the divine services, will take place at the church. The banquet and accommodations will be provided by the Radisson Inn, located in nearby Bristol, Connecticut, literally across the street from the worldwide headquarters of ESPN, the famous sports network.



Bristol Radisson Inn

Registration begins on Friday at 8:30 A.M. Registration and the Service of Thanksgiving and the first and second plenary sessions will then be held at the church. The parish social hall will provide meeting space for meals. Presentations are planned for the afternoon: Fr. David Rucker, from Nicholasville, Kentucky, will speak about Mission in the Orthodox Church and his own journey to the Church. Fr. John Dresko will also give a short presentation on the work of the Department of Stewardship, which is preparing a new Stewardship Handbook for the Orthodox Church in America. Vespers will be held at the church, and then the banquet at the hotel.

Divine Liturgy will be served on Saturday morning at the church, followed by brunch and the final plenary session.

Hotel registration information, a detailed schedule of the two day Assembly and other information is being mailed to each parish as this issue of *Orthodox New England* goes to press. Contact your pastor if you have any further questions.

Call to the assembly

To the Reverend Clergy, Parish Councils and Faithful of the Diocese of New England

Dearly beloved in Christ:

The 40th New England Diocesan Assembly will convene on October 24-25, 2003, at Ss. Cyril and Methodius Church in Terryville, Connecticut. Registration begins on Friday morning at 8:30 a.m. Clergy and lay delegates are reminded that this is a two-day assembly, and all are expected to be present for the entire assembly.

Details regarding hotel accommodations, registration for the assembly - including delegate accreditation forms and travel details - are being distributed. Also included is the assembly agenda including time schedules, the annual financial report and proposed budget. For the first time, all parishes with electronic mail capabilities are receiving this packet in electronic form.

As indicated in the Statute of the Orthodox Church in America, the parish lay representative(s) are to be chosen by election - either at a general parish meeting or a parish council meeting, according to local practice. The number of lay representatives corresponds to the number of assigned (not attached) clergy - priests and deacons - in the parish. Vacant parishes may elect and send one (1) lay representative. Accordingly, lay representation to the 40th assembly is on the enclosed sheet.

In order to send voting delegates to the Diocesan Assembly, parishes must be current with their diocesan and OCA Fair Share, that is at least through the fiscal year just ended on August 31, 2003. Please note that lay delegates whose parish fair share is not current will be seated as observers.

CALL TO 8



O.N.E. (ORTHODOX NEW ENGLAND)

Diocese of New England, Orthodox Church in America
Published monthly except for July-August

His Beatitude, Metropolitan HERMAN, Administrator
The Very Reverend John J. Dresko, Editor

Advertising: This publication will accept advertisements. However, we reserve the right to refuse any advertising that we find unacceptable for a publication of this type. **Rate:** \$50.00 per quarter page, \$100.00 per half page, \$175.00 per full page.

Subscription: Distributed free of charge to diocesan members. \$10.00 per year or any part thereof for others. Subscription outside of U.S.: \$15.00 (U.S. Currency).

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Hardware: This issue was composed on an Apple Power Macintosh G4 with 448 mb RAM, a Umax Astra 3450 scanner, and a Hewlett-Packard LaserJet 5MP laser printer. **Software:** Microsoft Word X & PageMaker 6.52. Reproduction done at GT Graphics, Forestville, CT.

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ON THE DOCKET

A listing of upcoming events in the Diocese.
Please forward any dates you wish to be included to the Editor.

October 6, 2003

SVS Fall Lecture Series, 7:00 P.M.
Christian Initiation: Yesterday & Today,
Dr. Paul Meyendorff
Holy Transfiguration Church, New Haven, CT

October 9, 2003

Connecticut Deanery Meeting, 7:00 P.M.
Ss. Peter and Paul Church, Springfield, MA

October 13, 2003

SVS Fall Lecture Series, 7:00 P.M.
Tradition and Traditions, Dr. Peter Bouteneff
Holy Transfiguration Church, New Haven, CT

October 20, 2003

SVS Fall Lecture Series, 7:00 P.M.
Keeping Tradition Alive, Dean John Erickson
Holy Transfiguration Church, New Haven, CT

October 24-25, 2003

Annual Diocesan Assembly
Ss. Cyril & Methodius Church, Terryville, CT

O.N.E. PRESS FUND

YES, I enjoy the articles, correspondence and editorials of *O.N.E. (Orthodox New England)* and would like to contribute towards the expenses of publishing this periodical. Find enclosed my check made out to "Diocese of New England."

NAME _____

ADDRESS _____

PARISH _____

AMOUNT OF DONATION: _____

Please add a subscription to O.N.E. in my name with this. (\$10.00 per year – free to diocesan members)

NEW _____

RENEWAL _____

Please mail donations and subscription requests to: V. Rev. John Dresko, 95 Butternut Lane, Southington, CT 06489.

FORCC News

The Fellowship of Orthodox Churches in Connecticut (FORCC) sponsored the collection of medical supplies for delivery to those in need during these unsettled times in Iraq. Departing on September 27th, Lewis Nescott, Jr., member of Three Saints Church in Ansonia, traveled (alone as a volunteer on behalf of the IOCC) to Iraq and met with IOCC personnel in Jordan and Iraq to assist in distributing the supplies to designated hospitals in Baghdad. Lew has coordinated similar missions to Russia. We asked God to bestow his blessings and protection upon Lewis as he embarks on this dangerous humanitarian mission. Lewis views this mission as a practical and spiritual exercise in love of neighbor, regardless of ethnicity or faith. We pray for his safe return (scheduled for October 11th).

FORCC is also involved with the Pan-Orthodox Society for the Advancement of Liturgical Music (PSALM). FORCC made a donation towards their fundraiser (CD music project). PSALM wants to offer liturgical music on their website (www.orthodoxpsalm.org). This will be a great help to choir directors and it is FREE. Check out their website.

- submitted by Barbara Ann Dixon

Around the Parishes

Ansonia, Connecticut

Our parish has had a quite, yet still active summer. In July, Our Senior Group enjoyed fellowship with their Annual Strawberry Festival with a lunchtime menu and all seniors were welcome. Although our weekly coffee hours after Divine Liturgy are not regularly planned, we did have a few Sundays where those attending Liturgy enjoyed some coffee, juices and special treats on a few occasions. We had a few cakes to celebrate birthdays and anniversaries, and our "parish cook", Lew Nescott, treated us to a breakfast one Sunday and on another, a hot dog cookout. It was enjoyed by all and the parish thanks Lew, and his "support staff" wife, Mary for their talented treats!

Although our Sunday School was not in sessions for the summer months, the youth of our parish as well as their parents and a guest were treated to a day at our local amusement park, Lake Compounce. The group enjoyed a wonderful day at the park, fun was had by all. Sunday School classes resumed in September for another fun year.

OUR DIOCESE

**PEOPLE
PLACES
EVENTS**

Our parish had our joint annual picnic with Ss. Peter and Paul Church on August 10. There was much good food, entertainment and fellowship. This is one of our most enjoyable events each year and also a chance to raise funds for our various endeavors. September saw our annual tag sale which some enjoy because they can find a new home for their unwanted items and others find new treasures. There are more activities planned throughout the fall months.

– submitted by Julie Craft

Hartford, Connecticut

Our annual Scarborough Fair Tag Sale was held on Saturday, September 27th, at All Saints Church. There were many treasures from which to pick, along with luncheon foods, baked goods, plants and more.

Congratulations and Many Years to Nazarius William Lugo, who was Baptized and Chrismated in the Holy Orthodox Church at All Saints. He is the infant son of Nadia and Hector Lugo, and grandson of Fr. William. Following the services, all were invited to the rectory grounds for food and fellowship celebrating the event. Many Years!

Kelly Ranstead, daughter of Susan and Mark Ranstead, who graduated from Granby Memorial High School in Groton, was presented the John D. Mattus Scholarship. Kelly will attend Neumann College, Aston, PA, in the fall where she will major in Athletic Training and play college ice hockey. Congratulations and Many Years to her!

We blessed a new plaque donated by John and Ann Mattus, originators of the scholarship, in memory of their son. The plaque lists the recipients of the scholarship over the years, with more to come. Many Years! Memory Eternal! We hope to one day bring back all the persons whose names are inscribed as recipients for a special event.

Transfiguration Eve and Day saw us distributing fruit, donated by the Andrzejewski family, and blessed at services, to all in attendance. Following Liturgy, we held our annual Lenten brunch, prepared under the talented eye of Nick Medynski, with family and volunteers.

A few of the younger members of the parish attended the Deanery youth retreat held recently in Terryville, finding it a rewarding experience.

– submitted by Fr. William DuBovik

New Haven, Connecticut

Sincere thanks to all our parishioners for supporting the medical supply collection for Iraq. On September 27th, Lewis Nescott, Jr., member of Three Saints Church in Ansonia, travelled to Iraq to assist in distributing the supplies to designated hospitals in Baghdad. Our prayers are with Lewis for a safe journey to and return from Iraq.

Congratulations to Caitlin Mitchell recently certified as a junior lifeguard. Greg Swan qualified for the state swimming competition in the long course events. Daniel/Heidi Crosby and Xenios/Susan Papademetris on their new homes.

A Molieben service was held for all the people who are in the teaching profession (college, public, private, Sunday School, tutors, teachers aides, etc.). We thank all of them for their dedication to the education of our youth. May God grant them many, many years.

Father Michael also served a Molieben for the entire church school, students, teachers and parents on September 7th, start of our new church school year.

There is still time to join us on Monday evenings for the SVS lectures. Dr. Paul Meyendorf will be guest speaker on October 6th. Topic of discussion will be the *Christian Initiation: Yesterday and Today*. October 13th, guest speaker will be Dr. Peter Bouteneff; discussion will be on *Tradition and Traditions*. Last, but not least, Dean John Erickson 's topic on Monday, October 22nd, will be *Keeping Tradition Alive*. Please join us for great fellowship. Parking is free and so are the snacks.

TODAY'S CHURCH

What's in the stars? A close look at Astrology

by Archbishop Dimitri
Archbishop of Dallas and the South

(...For at it they who worshipped the stars, were taught by a star to adore Thee, the Sun of righteousness, and to know Thee the Orient from on high...) (The Christmas Troparion)

The average person today likes to think of himself as a product of the scientific age. He often flatters himself with the thought that he is superior to his ancestors, not standing in awe of the natural world, having no fear of the unknown, and being free from superstition.

He is reluctant to believe anything that cannot be proven logically or scientifically and rejects what he often refers to as "myth" in religion: man's creation from nothing, his fall, the promise and the coming of the Savior, salvation and life in the world to come. Twentieth-century man has been described as man "come of age", too sophisticated and knowledgeable to accept these things as literally true, and he takes this description of himself very seriously.

He doubts that the Supreme Being, whoever He may be, could have any interest in or plan for man and the rest of creation. For the advocates of twentieth-centuryism, man is entirely on his own and has to work out his own destiny and the meaning of his existence.

In rather glaring contradiction to all this theorizing and self-satisfaction of modern man and his exaggerated ideas about himself, stands one unquestionable fact: man is as superstitious (today) as at any time in recent centuries. There are more "psychics" and "mediums", more "seers of the future," more "fortune tellers," now than at any time in recent centuries.

Hundreds of cheap publications, usually available not only in newspaper and magazine stores, but even in the supermarkets, carry the "predic-

tions" of self-styled "clairvoyants," tales of the supernatural, accounts of communication with the dead and experiences with demonology.

One of the areas in which this fact is most evident is the widespread interest in astrology. Practically all newspapers and magazines dedicate a considerable amount of space to the advice of charlatans who pretend to be experts in reading the stars. It is a million-



dollar business, and hundreds of self-proclaimed astrologers, many of whom would not know one star from another, have become wealthy on the gullibility of the public.

There are books and pamphlets in the bookstores, drug stores, five and dime shops, airport gift shops, and many other places, large books especially dedicated to the "virgos" and "scorpios", and pocket-size books that treat the subject in a general way. (Note: A recent issue of a Roman Catholic High School newspaper displayed an "astrological" column written by two female students.)

All of this worthless "literature" is filled with platitudes that are about as serious and useful as the little bits of advice found in a Chinese fortune

cookie. In fact, most of what they tell their readers could be said by anyone and applied to anyone. Imagine taking these "gems of wisdom" as revelations from observations of the movements and conjunctions of the stars: on a given day, to an Aries: "You will have new incentives given to you. Use them to your advantage;" to a Taurus: "You can profit from this day by showing your serene and happy personality;" to a Gemini: "Work out a suitable program, and plan what phase you will develop first."

And yet, millions of people apparently not only consult their horoscope daily, but base their day's activities on what the stars supposedly tell them to do. They eagerly test all the events of a day and deceive themselves into believing that things turned out just the way the horoscope said. Many claim it is only an innocent pastime, and others see nothing in it contradictory to religion.

Evidently some Orthodox Christians do not know that the Church, in the Bible, the canons and in the writings of the Fathers, condemns the practice of Astrology.

Isaiah, for example, says (47:13-14), "Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame..."

Jeremiah writes: "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain..."

In Daniel (2:27-28), we read: "Daniel said, the Secret which the kind hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king;

but there is a God in heaven that revealeth secrets.”

In his Epistle to the Galatians, St. Paul, finding that even some who had become Christians were holding to their former practices: “But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements (the Greek word means ‘rudiments of religion’, such as astrology) whereunto ye desire again to be in bondage? Ye observe days and months and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.” (4: 9-11)

Astrology was originally a religion. The Greeks learned it from the Chaldeans and Persians. Each planet was a god that had a divine personality and controlled the life and destiny of man. In spite of the fact that today’s astrologers generally deny that their “art” has anything to do with religion, modern astrology is nothing more than a disguised ancient pagan religion.

It is interesting to read what some of the Fathers of the Church had to say about the subject.

St. Cyril of Jerusalem (Catachetical Lecture IV, 18) says: “It is not according to the date of your birth that you sin, nor is it by the power of chance that you commit fornication, nor, as some idly say, do the confluence of the stars compel you to give yourself to wantonness. Why do you hesitate to confess your own evil deeds and ascribe the blame to the innocent stars? Pay no attention to astrologers; for concerning these the divine Scriptures say: (here he quotes Isaiah 47: 13-14, see above).

St. Gregory the Theologian (Oration XXXIX, v) speaks of “...the Chaldean astronomy and horoscopes, comparing our lives with the movements of the heavenly bodies, which cannot even know what they are themselves, or what they shall be.”

St. John Chrysostom (Homilies on First Corinthians, iv, 11) shows how the faith of the Christians of his time had been weakened by the revival of this

pagan practice: “And in fact a deep night oppresses the whole world. This is what we have to dispel and dissolve. It is not only among the heretics and among the Greeks (pagans), but also in the multitudes on our side (the Christians) with regard to doctrines and to life. For many entirely disbelieve the resurrection; many fortify themselves with their horoscopes; many adhere to superstitious observances, and to omens, and auguries and presages. And some likewise employ amulets and charms.”



St. John of Damascus (The Exact Exposition of the Orthodox Faith, Book II, Chap. vii) writes: “Now the Greeks (the pagans) declare that all our affairs are controlled by the rising and setting and collision of the stars, the sun and moon (and the signs of the zodiac); for it is with these matters that astrology has to do.

But we hold that we get from them signs of rain and drought, cold and heat, moisture and dryness, and of various winds, and so forth, but no sign whatsoever as to our actions. For we have been created with free will by our Creator and we are masters over our own actions. Indeed, if all our actions depend on the course of the stars, all we do is done out of necessity (fate, in other words); and necessity precludes either virtue or vice.

But if we possess neither virtue nor vice, we deserve neither praise nor punishment, and God too, will turn out to be unjust, since He gives good things to some and afflicts oth-

ers. In fact, He will no longer guide or provide for His own creatures, if all things are carried and swept along in the grip of necessity. And the faculty of reason will be superfluous for us, for if we are not masters of any of our actions, deliberation is quite superfluous. Reason, indeed, is granted to us solely that we might take counsel, and therefore all reason implies freedom of will.”

Christians should not practice astrology nor consult horoscopes because it puts faith in created things rather than in the Creator; it thus undermines faith in God and His redeeming economy (plan) for mankind; it denies free-will and attributes all that happens to fate; it relieves man of the responsibility for his sins; it weakens and finally replaces, however subtly, the faith of the Church, which is the doctrine of Christ, with a pagan philosophy or religion.

The purpose of the coming of the Savior was to reveal the truth to man and to destroy this very kind of futile faith that people had put in the course supposedly determined for them by the stars. This is the whole point of the Nativity troparion.

“Thy Nativity, O Christ our God, hath arisen upon the world (as the sun, moon and stars rise), as the light of wisdom (the true knowledge of God). For at it they who worshipped the stars (the magi who were astrologers) were taught by a star (the unique star that appeared once as a guide to where the child was) to adore Thee, the Sun (Christ the true light) of righteousness, and to know Thee, the Orient (the real morning star) from on high. O Lord, glory to Thee.”

(Reprinted from the March 1979 issue of *the Dawn*, Diocese of the South, Orthodox Church in America)

(Ed. note: although a bit dated, this article still reflects not only Orthodox teaching, but a timely discourse on attitudes still prevalent in today’s world.)

Orthodox Study Bible – Old Testament: An update

by Father Peter Gillquist

In 1993, the St. Athanasius Academy of Orthodox theology released what has become the single most influential book in the English-speaking Orthodox Christian world: *The Orthodox Study Bible – New Testament and Psalms*. After a decade nearly 300,000 copies are in print! The ink was barely dry on the Study Bible when people started asking when they would see the completed Old Testament with its own study notes. In 1998 St. Athanasius Academy sought to answer the question by first seeking the blessing of our beloved Metropolitan Philip.

With his blessing in hand, the translation of the Greek Septuagint into everyday English and the writing of accompanying study notes began. There are now more than 90 dedicated Orthodox scholars, translators and commentators working under the guidance of Project Director Fr. Jack Sparks. These dedicated men and women, from all canonical jurisdictions, have poured tens of thousands of research and writing hours into *The Orthodox Study Bible – Old Testament*.

Best of all, the Academy's work is on schedule and will be delivered to the publisher in July 2004. At that time the completed manuscript will be in the hands of Thomas Nelson Publishing Company for publication in August 2005 – ready for the Christmas season.

The Task Ahead

There is more to putting a book together than many people realize, and a study Bible, especially *The Orthodox Study Bible*, is a most difficult task. *The Orthodox Study Bible – New Testament and Psalms* uses the existing text of the New King James Bible; no translation of the actual Biblical text was required. This time the work is far more comprehensive and time consuming.

The Orthodox Church uses the ancient Septuagint text (LXX) of the Old Testament, the text usually quoted by Christ and His Apostles in the New Testament. Curiously, in spite of Orthodoxy's presence in America for two centuries, no Orthodox translation exists in English.

Furthermore, the LXX includes the so-called deuterocanonical books, which will be part of this work. Thus, to complete this project, the notes and the text have had to be developed. The study notes on the text will focus on the Holy Trinity, the Incarnation of the Son of God, and the Church. This is the basis upon which the Church Fathers interpreted the Old Testament. As with *The Orthodox Study Bible – New Testament and Psalms*, these notes will include introductions and outlines of each book, and in-depth theological and biographical commentary on the text. This material will be presented on a level that can be understood by a high school graduate. Numerous other study aids, cross-references, icons, maps and charts will be used to guide the reader on his journey through the Old Testament.

What Is The Septuagint?

The most frequent question I hear about *The Orthodox Study Bible – Old Testament* Project is, "Just what is the Septuagint, and why is its use for the *Orthodox Study Bible* so important?" The Septuagint is the ancient translation of the Old Testament into Greek by the Jews beginning sometime between 270-245 BC. This translation was made in the city of Alexandria by 70 (or to be more accurate 72) Jewish scholars, and that is how it received the name "Septuagint" or "Seventy." The common abbreviation for the Septuagint, LXX, is the Roman numeral seventy.

Though originally this title applied only to the translation of the Pentateuch, the first five books, it

eventually came to be used for the whole of the Greek version of the Old Testament. As a result of the Dispersion, the Jews, forced to live in cultures far from the land of Israel, grew less and less familiar with the Hebrew language. They needed something in a more universal language, and Greek served that purpose. The LXX enabled the Jews to remain faithful to the Law and the rest of the sacred Scriptures, and enabled non-Jews to study these writings. In addition, according to the ancient *Letter of Aristeas*, the LXX translation of the Pentateuch was accorded official recognition by the Jewish community in Alexandria, and Jewish writers such as Philo and Josephus used it primarily, and often exclusively. Thus, the LXX was of the greatest importance to the preservation and expansion of Judaism.

Being a Jewish work, the LXX was held in high esteem by them until about 200 AD, when its use by the Christians became prominent. The LXX paved the way for Christian missions, for it provided the Christian missionaries a ready-made point of contact wherever knowledge of the Old Testament had spread. Thus, not only was the Septuagint Old Testament the only Holy Scripture for the Christians, the LXX was the first Bible of the Church!

Continuously since those days, the Greek Septuagint has been the Old Testament of the Orthodox Church. Even to this day, however, there has not been a translation of the whole of the LXX, in the order in which it has been passed down, into the English language. At this writing the academic community of St. Athanasius Academy, with guidance from the general editors, is editing the Old Testament translations. Some work still remains. One of the more difficult tasks will be deciding how to allocate the limited pages between the translations, notes, introductions, icons and study aids. The goal is for the finished product to be a Bible that

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our Orthodox families and parishes – as well as non-Orthodox readers – may use to understand God better for generations to come.

It is important to note that the *Orthodox Study Bible*, both Old and New Testaments, will reflect traditional Orthodox patristic and pastoral scholarship, not modern Western European critical and rationalistic theories of biblical analysis. The notes will not be the opinions of one academic or another, but rather the reflections of the Church Fathers and theologians speaking with pastoral clarity to the faithful.

What About Scholarship?

Another question asked is, “What is the level of scholarship of those working on the project?” Making sure the translation, study notes, and articles all adhere solidly to Orthodox tradition, and flow together smoothly, will be the duty of the four general editors:

His Eminence,
Metropolitan Maximos, ThD.,
Greek Orthodox Bishop of Pittsburgh

Fr. Michel Najim, ThD.,
*Dean of St. Nicholas Antiochian
Orthodox Cathedral in Los Angeles*

Fr. Eugen Pentiuc, PhD., ThD.,
*Professor of Old Testament
Holy Cross Seminary*

Fr. Jack Sparks, PhD.,
Dean of St. Athanasius Academy

The text and notes will be ready for their review by this summer. In addition, many of the translators and other contributors have degrees from St. Vladimir Seminary, Holy Cross Seminary, St. Tikhon Seminary, as well as from some of the leading Protestant colleges and seminaries in North America.

Finally, the team for the completion of the Old Testament includes a number of people with

degrees in the disciplines of English, journalism and communications. Our desire is that the finished manuscript be Orthodox in its handling of the biblical text, and also clear, precise and understandable to Christians – Orthodox and non-Orthodox alike.

For Our Neighbors and Our Children

We can look forward to the complete *Orthodox Study Bible* offering enormous benefits to the Orthodox Church in North America, and throughout the English-speaking world. *The Orthodox Study Bible – New Testament and Psalms* has made a profound impact on thousands of Orthodox and non-Orthodox Christians. Hundreds of people – even a few Protestant congregations – have become Orthodox in large part because of what they learned about our Faith through reading *The Orthodox Study Bible*.

Equally important, *The Orthodox Study Bible* has helped our priests stem the tide of lay people leaving the Orthodox Church in favor of Protestant denominations, “because they teach us the Bible.” Until the *Orthodox Study Bible* became available, many Orthodox priests were at a loss as to how to keep their people from drifting off to non-Orthodox Bible studies. Countless priests are using *The Orthodox Study Bible – New Testament and Psalms* as their primary tool to teach the Holy Scriptures in their parishes. It has helped our faithful understand the Bible and better appreciate the Church. *The Orthodox Study Bible – Old Testament* will help complete our biblical resources for the study and understanding of the Holy Scriptures.

The Orthodox Study Bible – Old Testament will be a wonderful book for parents to read to their children, with clear commentary on our favorite Old Testament stories. The accounts of Creation, Noah and the ark, Moses and Exodus, Jonah and the great fish, the three youths in the fire, and many other stories will come alive for our children and take on

rich meaning in their own lives as they grow and mature in Christ. Parents can turn to the complete *Orthodox Study Bible* and answer their children’s questions truthfully and confidently. The complete *Orthodox Study Bible* can become the centerpiece of faith, love, and unity for every Orthodox Christian family.

Is it time we Orthodox Christians now the Bible just as well as our Baptist and Charismatic brethren do? No – we should know it better than they! This is our Book, and we need to reclaim it!

Could You Become a Benefactor?

Many ask, “How can I help? What can I do?” We all can play a role in making the complete *Orthodox Study Bible* possible by becoming a benefactor of *The Orthodox Study Bible – Old Testament*. The total budget for the project is \$1,610,000. At this time we have raised nearly \$600,000 – just over 37% of what is needed. Quite frankly, we need your help. You can contribute by mailing a tax-deductible check, made out simply to “OSB”, to: *The Orthodox Study Bible – Old Testament* Project; c/o St. Athanasius Academy of Orthodox Theology; 10519 E. Stockton Blvd., Suite 170, Elk Grove, CA 95624. The St. Athanasius Academy also can accept a gift through your Visa or Mastercard.

For questions, or to discuss gift options, you may call the Academy directly at (916) 686-6230. Though we are nearing completion, much work still remains on *The Orthodox Study Bible – Old Testament*. We are in great need of your prayers as well as gifts of all sizes, small and great. Apart from the help of hundreds of faithful Orthodox Christians, it will be difficult if not impossible to complete our task.

Not long ago, we heard from His Eminence Metropolitan Philip regarding this historic project:

Choir Directing Program

Are you interested in pursuing training to assist in leading your parish choir? Please think about applying for the New England Diocesan Choir Directing Program. This is a two-year certificate program that offers a unique opportunity to explore fundamental theory and praxis of choir directing. Participants are required to attend four Saturday meetings per year, with other assigned readings/projects between meetings. Interested applicants should be recommended by your parish priest, have rudimentary musical knowledge, and be interested in learning more about the Orthodox Faith and the role of liturgical music in divine services.

The fee for this program is \$200. Previous program participants may also apply for advanced training for a fee of \$150. The focus for advanced participants will be on setting of texts, advanced directing skills, and continuing growth in understanding of the role of church musicians in the life of the Church. This training group will begin in the fall.

Please contact Fr. Steven and Cindy Voytovich with any questions and/or to apply. Phone: 203.453.4405 e-mail: voytsc@earthlink.net.

BIBLE FROM 7

The holy work you are undertaking is of vital importance to the future of the Orthodox faith in the English-speaking world, especially here in North America. At a time when Christian groups and others are subjecting our people to so many unorthodox materials, it is crucial to our future to have a Bible with interpretation founded on the faith of our fathers.

Truly, the need for the complete *Orthodox Study Bible – Old and New Testaments* is great. I hope you will join His Eminence, countless other Orthodox leaders, and me in making this monumental task a living reality and a great blessing to the growth of the Orthodox Church in North America. This will be a study Bible which all Orthodox Christians can be proud to call their own. Thank you for your interest and encouragement.

(Fr. Peter Gillquist is chairman of the Antiochian Archdiocese Department of Missions and Evangelism, and fund development director for The Orthodox Study Bible – Old Testament Project. Reprinted with permission from The Word, May 2003.)

PUBLICATION DEADLINES

December Issue
November 1st

January Issue
December 1st

PARISHES FROM 3

Our heartfelt sympathy extended to Luba Kozak Dowling on the loss of her beloved brother, Peter Kozak. Memory Eternal!

– submitted by Barbara Ann Dixon

CALL FROM 1

Be assured of my prayers and blessing during this most important moment in the life of the Diocese of New England

Sincerely yours in Christ,



†HERMAN

Archbishop of Washington
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