

## Learn from the laundry

### Report on Diocesan Youth Rally

There is much that can be learned about people by looking at the laundry hanging on the clothesline. Coming onto the road of Boston Diocesan Camp on the morning of Monday, August 11, a flurry of activity and excitement could be seen. Some college age counselors were on top of high ladders using clothesline to string up the ten year old banner: Welcome to Diocese of New England Youth Rally. Beyond that there were more counselors, putting clothesline between the porch posts of the recreation hall. Here they were hanging Rally T Shirts and asking questions as they did.

Why was the first shirt a regular T shirt with a cross and 89? Because we brought our own shirt and Matushka Ann Sherman silk screened them there. Why do the shirts from 1990 and 91 just have a cross and not the Diocesan Logo? Because the logo was not designed and in use until 1992. Then there was the radically different 1994 shirt that proclaimed The Bicentennial of Orthodox Christianity in America. The 1996 shirt had in big letters: "The Tenth Anniversary of Youth Rally 1986 - 1996".

So this is the 17<sup>th</sup> annual Rally. Why did 1998 have a completely different logo with the words Draw Near? Because that year the theme was decided early to be St. James' Epistle with the motto "Draw near to God and He will draw near to you". All the teaching, crafts, sermons and even the shirt reflected that. This year's shirt could have printed on it God is Calling You, our theme for 2003. By the time the last shirt, a blank with 2004 was hung, the Rally bus from Meriden was pulling in with Fr. Dennis Rhodes as the driver.

Most of the counselors had come the night before for Orientation with questions and comments about the past and enthusiasm for this 2003 Rally. Learning from the strengths and weaknesses of the past, being grounded firmly in the present and having hope and vision for the future was

RALLY TO 6



## Message at the Beginning of the Nativity Fast

*Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.  
(Philippians 2:5-8, RSV)*

### NATIVITY FAST 2003

#### To the Reverend Clergy and Faithful of the Diocese of New England

Dearly beloved,

In his letter to the Philippians, St. Paul refers to the self-emptying humility of Christ. This passage, which is read numerous times during the liturgical year, especially for the feasts of the Virgin Mary, is an important lesson for us as we enter the Nativity Fast.

St. Paul tells us that Christ emptied Himself by taking on flesh and our humanity. He became what we are so that we might become what He is. It is by His own free will that He "did not count equality with God a thing to be grasped." He emptied Himself by leaving the Godhead to become a human being and lift us from the death and sin of this world.

The Virgin Mary is the perfect human example of this divine initiative. By her own free will, she humbled herself by living a pure and holy life, preparing herself to become the container of the "One who cannot be contained." She humbly accepted the call of the archangel because she freely had created the conditions and space for Him.

For the forty days before our celebration of the Lord's Nativity, the Church calls us to hear the words of St. Paul and to imitate the Lord Jesus Christ and His mother by humbly emptying ourselves to make a place for Him.

MESSAGE 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).

**Editorial Office:** V. REV. JOHN DRESKO, Editor  
E-MAIL: [jdresko@cox.net](mailto:jdresko@cox.net)

FAX: (860) 620-0739  
US MAIL: 95 Butternut Lane, Southington, CT 06489

ONE Online: <http://www.ocadne.org>

ONE STEWARDS: PO Box 2995, New Haven, CT 06515-2995

**Hardware:** This issue was composed on an Apple Power Macintosh G5 with 1.5 gb 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.

The opinions expressed in articles are those of the authors. Dogmas of the Church, or Official Statements, will be so labeled. Materials in *ONE (Orthodox New England)* may be reproduced with acknowledgment of the source.

## 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.**

## ON THE DOCKET

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

November 1-2, 2003

*30th Annual Russian Tea Room & Bazaar*  
*All Saints Church, Hartford, CT*

November 1-2, 2003

*International Festival*  
*Nativity of the Virgin Mary Church, Waterbury, CT*

November 7, 2003

*Children's Choir of Holy Trinity Mercy House, 7:15 P.M.*  
*Saraktash, Orenburg region, Russia*  
*Ss. Peter and Paul Church, Springfield, MA*

November 8, 2003

*Vespers and Presentation, 5:00 P.M.*  
*Fr. Anastasios Akunda, South Africa (OCMC)*  
*Feastday of St. Nectarios of Aegina*  
*Christ the Savior Church, Woodbury, CT*

November 11, 2003

*Valaam Monastery Singers, 7:00 P.M.*  
*University of Connecticut, Konover Auditorium*  
*UConn Orthodox Christian Fellowship*

November 12, 2003

*Valaam Monastery Singers, 7:00 P.M.*  
*Ss. Peter and Paul Church, Springfield, MA*

December 4, 2003

*Connecticut Deanery Meeting, 7:00 P.M.*  
*Holy Transfiguration Church, New Haven, CT*

### Children's Choir

The Holy Trinity Orthodox Mercy House was founded in Saraktash, Orenburg region, Russia by the Very Reverend Nikolai Stremsky and his wife. In the past thirteen years since his assignment to a dilapidated church there, Fr. Nikolai and his wife have adopted as their own **fifty orphans**, completely rebuilt the church, founded a free school for his own and area children, started an old age home and a lay service group to help them. His religious community also includes a bakery and sewing factory which provide this expansive family and extended community with clothing and food.

Having found among his adopted family a number of very talented singers, Fr. Nikolai organized a children's chorus. Their repertoire includes a variety of Russian folk and spiritual music.

A concert by this amazing family will be held at Ss. Peter and Paul Church, 118 Carew St., Springfield, MA on November 7, beginning at 7:15 P.M. Donation is \$10.00.

# Around the Parishes

## Hartford, Connecticut

Our Church School got off the ground with a Molieben and some special gifts. A low table for an icon was donated by the Andrzejewski so that children will be able to venerate one of the icons without being lifted by their parents; and an icon of children coming to Christ, painted by Viktor Kazanin, was donated to the Church by the Church School. Many years!

While we are speaking of Church additions, there is something new in front of the 18 icons that have been added to the walls of All Saints—a vigil light in front of each. The lights, which add to our worship and the beauty of the Church are a donation by Joseph Sredzienski in memory of his beloved wife, Alexandra, sister of Mary Kudrowski and Helen Bugai, two parish members. Memory Eternal and Many Years!

Thousands of vareniki, holupsi and other ethnic delights are being whipped up in workshops, as the parish prepares for its now 30th annual Russian Tea Room and Bazaar, which will be held 10 a.m. to 4 p.m. Saturday, Nov. 1, and noon to 3 p.m. Sunday Nov. 2. As an added

## OUR DIOCESE

PEOPLE  
PLACES  
EVENTS

attraction, this year's door prize in a free drawing will be a computer. Joan Holobinko and Val Olesnovich are co-chairs of this year's events, aided by many volunteers. Building upon a successful history, the event is growing each year in popularity throughout the region.

Volunteers were a key in turning trash to treasures in our recent Scarborough Fair Tag Sale, chaired by Michael and Mary Beth Stenko. Nearly \$1,200 was realized from the sale, which also included a bake sale, with Altar Sisterhood volunteers; and hot foods prepared by Chris Evans, executive chef at a local restaurant; Nick Medynski, whose chili hit the spot; and other volunteers. Thank you to all and Many Years!

– submitted by Fr. William DuBovik

## Meriden, Connecticut

We at Ss. Peter and Paul have been busy since the middle of summer. We held our Annual Parish Picnic on Sunday, September 7<sup>th</sup> at Smith Park in Middletown, CT. We were blessed with a beautiful late summer day. Tim Tassmer, with the help of the Parish Council and a few other volunteers, once again organized a very successful event. We had plenty of great food and even the bees seemed to



Annual parish picnic for Ss. Peter and Paul Church, Meriden  
(Photo: Jack Shemash)

enjoy the numerous desserts.

On September 21<sup>st</sup>, we began our Christian Education Program for the fall semester. This year, Father Timothy and Deacon Sergius have redesigned our Church School program to involve the entire parish rather than just the younger people in our Parish. All members of the Parish are invited to attend on Sunday morning and children, parents, and grandparents will all be studying the same topic. Between now and the end of January, we will be studying the Gospel of St. Mark.

We were excited to hear that Paul Leonowich was selected as the Connecticut Teacher of the Year for the Connecticut Vocational Technical School System. A few months ago, Paul was selected as Teacher of the Year at Vinal Regional Technical School. Paul then competed with 16 other teachers from around the state for this prestigious award. Paul is a science teacher who had over 25 years with real life experience working in the engineering field before becoming a teacher. He is a strong believer in the use of technology in the classroom and his message to other teachers is "Embrace Technology". Paul's philosophy of teaching is based upon the principle that everyone is able to learn, but that each individual learns differently. He is proud to be a member of the teaching profession and he says that his reward is knowing that each student is the "best" that he/she can be. Paul will be honored at a celebration on November 18<sup>th</sup> that recognizes excellence in education.

On October 12<sup>th</sup>, our Brotherhood hosted their annual Breakfast Award Brunch. This year, the Brotherhood honored Edith Nichols and Michael DeLuccia for their many years of service to our Parish. Congratulations to these two hard working people!

# “Faith without works is dead”

Address of His Beatitude, Metropolitan Herman, at the annual FORCC Banquet

I am pleased to address you, the faithful members of the Fellowship of Orthodox Christians of Connecticut, at this annual gathering. Your exemplary work for the good of the Church, for the People of God, is well known. By your enthusiastic support of our youth through a variety of scholarship programs, by your witness to the unity of the Orthodox Church, and by the impact you have made in many other areas of ministry, you have embraced the call to Christian stewardship. Your willingness to sacrifice your time, to share your talents, and to offer of your treasures for the building up of the Body of Christ provides an example to all who labor in the vineyard of Our Lord.

Above all, your desire to put your faith into action reveals the very heart of Orthodox Christian life. In Scripture we read that “faith without works is dead.” Faith that does not reveal

itself in action – in feeding the hungry, in clothing the naked, in ministering to all whose paths cross ours, and in reaching out to an ever-changing world with the changeless Gospel – is indeed dead. The Orthodox Faith is alive and active, not static or passive. It has the power to transform our words “about God” into a very experience “of God” and a taste of his divine glory and nature itself.

It is only by putting our faith into action that we are able to face the challenges of our time and in a world that is often referred to as “post-Christian.” While we clearly reject the very notion of a “post-Christian world” – Our Lord Himself promises that the gates of hell themselves are incapable of prevailing on the Church – we are increasingly aware of the fact that much of the world indeed rejects Christianity. The recent incident involving the removal of the monument on which the Ten Command-

ments were inscribed, or the recent attempts by the European Union to remove any reference to that continent’s Christian roots, are but two reminders that not only Christianity, but I dare say Christ Himself, are under attack.

While there are many who would contend that such things are the product of a thoroughly secular, post-Christian culture, such is clearly not the case, at least in our land. Nearly ninety percent of Americans claim belief in God, yet the numbers of individuals who see themselves as members of a faith community continues to decline. The vast majority of Americans claim to maintain a spiritual life, but the “spirit” around which their lives revolves is not necessarily the Holy Spirit. While most Americans claim

ADDRESS TO 5

## PARISHES FROM 3

Our sympathy goes out to the family of Olga Panaswich who passed away in September. May her Memory be Eternal!

We have several events planned over the next few months, so give us a call if you would like to join us.

– submitted by John S. Nighyew

## *New Britain, Connecticut*

Congratulations and Many Years to Richard and Jennifer Wykes on the birth of their son and first child, Gavin. He was received into the church by Baptism and Chrismation in late August. Jennifer is known to most of our diocesan youth through her work in previous years with Youth Rally. She was a little preoccupied this year!

Our parish was deeply saddened by the death of Robert Balkun after a very brief illness. Bob had been remarried (he was a widower) in our

parish just five weeks before the discovery of his illness. He and his wife Edie were just getting settled in a new house when he fell ill. Our parish extends our deepest sympathies to his wife, Edie, his son, Robbie, and his mother and brothers. May his memory be eternal!

## *New Haven, Connecticut*

During Daily Vespers on September 10, Father Michael included prayers for the 9/11 victims and their families.

We have a new web site – check it out – [www.holytransfigurationnh.org](http://www.holytransfigurationnh.org). Special thanks to our new web master, Nathan Cooper for designing and maintaining the site.

We were delighted to see so many returnees to the SVS lecture series and the many newcomers. Thanks to Susan Lickwar and Susan Papademetris for coordinating the hospitality table, and to all who donated the scrumptious goodies for the “coffee and”.

Our deepest sympathy is extended to Father John Behr and his sister, Matushka Macrina Hopko and Father John Pawelchak on the loss of their beloved fathers. Memory Eternal!

We welcomed Father Michael Anderson, OCA Director of Youth Ministries. Father Anderson gave a special presentation to the Sunday school children and then met with the parishioners at coffee hour to answer questions about developing youth programs for the large (and ever growing) number of children in our parish. Father Anderson passed out packets of information about all of the web sites, events and activities available to our children and young adults through the OCA web site ([yva.oca.org](http://yva.oca.org)).

Sunday, September 21, Joseph Gallo, infant son of Rick & Tara Gallo, great-grandson of Gladys Kruchok, was baptized. May God grant all of you good health and many years.

– submitted by Barbara Ann Dixon

## ADDRESS FROM 4

that they pray regularly, a significant percentage decry public expressions of faith, especially Christian faith. Someone recently told me that our era is the “worst of times” as countless people wander through a spiritual dessert, not unlike the Hebrew people in the wilderness, hoping to find the promised land.

**B**ut even a quick review of the Church’s 2000-year history reveals that the “worst of times” can indeed be the “best of times.” The first three centuries of the Christian era could not have been worse for the infant Church, as the faithful lived under the constant threat of persecution – and yet the Church grew in ways that are nothing short of startling. Some four hundred years of marginalization and persecution at the hands of the Ottoman Turks not only failed to destroy the Church, but produced some of the most glorious saints and faithful witnesses. In our own time, nearly eight decades of brutal persecution at the hands of the godless communists failed to destroy the Church’s witness to the Gospel while producing countless witnesses who gave their lives for the sake of the Gospel. As Orthodox Christians in America, these periods in the life of the Church indeed can seem remote and infinitely distant, yet they serve as constant reminders that God, as we sing at Great Compline, truly is with us!

If the Church survived these “worst of times,” it is because the People of God, despite challenges to the contrary, simply and humbly continued to do what they have always been called to do: to remain united, to use God’s gifts for the building up, and even preservation, of the Church, and to minister to others in love, even in the face of death – in short, to put their faith into action in objective and tangible ways.

There is a legendary story relating how, early on in the communist era, the Patriarch of Moscow had been asked, “What will happen to the Church after the last ‘babushka,’ the last ‘old lady,’ dies.”

The Patriarch responded, “There will be another generation of old ladies to take their place.” Seven decades later, we can attest to the wisdom of his words, as today’s “babushki” were infants, or had yet to be born, when these simple, yet prophetic, words were uttered.

While the “babushki” were hardly educated in the finer points of theology, it was their fearless love for the Church and their willingness to minister to others regardless of the consequences that enabled the Church to survive. Communism failed, just as the Ottoman Empire had failed some two centuries earlier, yet the Church survived and, even in our time, continues to grow.

**T**oday, however, we face challenges that often are not obvious. The early Christians clearly knew their enemy: the Roman state. But in our time, the enemy is often elusive. Indeed, as Our Lord warned, there is much darkness that presents itself as light. Wolves indeed lurk in sheep’s clothing.

The challenges we face in our land and in our time can be so subtle that we easily can become confused, or even deceived. To acknowledge a “post-Christian” era – one in which the very commandments are seen as irrelevant or outdated or passé – is synonymous with acknowledging that Christianity may have had some meaning in times past, but that 21<sup>st</sup> century humanity has evolved to some unspecified “next stage” in its spiritual development.

The result of such thinking – and I assure you that there are many Americans who are convinced that such is the case – has given rise to everything from a fixation on political correctness to a complete redefining of the fundamental unit of society, the family.

Many assert, as I mentioned earlier, that this is the result of secularization, of life without spiritual values; I would contend, however, that this is the result of a spiritual quest that finds its beginning and end in a spirit that is alien to God – or, put in different terms, in a spirit that is

created after our image, rather than that of the One Who is Existence Itself.

The spirituality of our time seeks its fulfillment in what “I” want, what “I” like, what will make “me” happy, what helps “me to “get in tune” with “who I am.” It is a spirituality that is found everywhere, from the advice offered by Oprah and Doctor Phil to the proclamations of the seemingly endless parade of New Age gurus. Curiously, this quest for spirituality centers not on seeking the fullness of truth, but on determining whether any given spiritual path matches “my” personal beliefs or fulfills “my” wants and needs. Even the recent “Left Behind” series of books and films, while allegedly based on Scripture, betray a spirituality that is man-centered – “Where will ‘I’ be when the Second Coming occurs?” – rather than God-centered.

**J**esus Christ did not take on our human nature to teach us how to be human. He did so to reveal that there is more to life than my happiness, my needs, my personal beliefs. He delivers a spirituality rooted in the Holy Spirit, that leads us through His death and resurrection to our heavenly Father. He challenges us to see with the eyes of faith while engaging in spiritual warfare against those things which blind us from recognizing His image and presence in “the least of the brethren.” He commissions us to be coworkers and fellow ministers with the apostles and saints in bringing the Good News of life beyond this fallen world, to put our faith into action as witnesses not of who “we” are but, rather, Who “He” is. While on occasion we may be tempted to flee the times in which we live, to do so – to bury the great gift which has been entrusted to us – is ultimately to betray our faith, to reduce Orthodox Christianity to mere pious platitudes incapable of producing action, much less of making an impact on a world which scurries about in search of spirituality apart from the Holy Spirit.

## RALLY FROM 1

somehow all hanging with clothespins on this line for the week.

By that evening there were forty-eight rally youth, 8 college age counselors 7 adult counselors and 5 priests committed to live together until the end of Rally on Friday, August 15. For seven of these people, this was the first Rally they had ever attended. Fr. Mark Sherman, who has been a part of Rally from its beginning, had responsibility for the College age Counselors. He also did his famous warm up and introductions the first night.

**D**uring this week our guests were His Grace, Bishop Nikon, who delighted everyone when he put on his Rally T Shirt upon receiving it. In the afternoon of Tuesday, August 12, during a downpour he came to Conobie Lake Amusement park and rode on the Roller Coaster with his young flock. He left a lasting image that gave depth of meaning to the words: brave, self sacrificing and pastor.

Fr. Steven Belonick came from St. Vladimir's Seminary to talk on Wednesday on our theme of Vocations. Fr. Michael Westerberg came Wednesday and was in time for Capture the Flag and water games that was now part of the supervised daytime activities. Peter Jon Gillquist gave an exciting and inspiring concert on Thursday night after the Vigil for the feast of The Dormition. That evening the time for confessions and bon fire carried an atmosphere of preparation and anticipation.

The crown and fulfillment of the week was the Divine Liturgy concelebrated by the five Rally priests and Deacon Andre Beshta. He and Matushka Mary Lou are Rally workers since its beginning. Matushka Evelyn Kreta came as choir director for the week. We were all very grateful for her dedication in leading us in worship.

The priests Fr. Peter Carmichael, Fr. Mark, Fr. Dennis, Fr. John Hopko along with Reader Steve Hosking led

the education sessions using the OCA curriculum God Is Calling You. They all came prepared and offered a first class presentation. We had two groups for these. Junior High in the Cafeteria and Senior High in the brand new air conditioned Chapel. Fr. Peter, Fr. John and Steve were also Cabin Counselors for the week. Heroes are still alive and well.

The women Cabin Counselors: Matushka Suzanne Aleandro, Pattie Kopcha, Chezelle Serev are also on the list of heroes for their ability to bring structure and a caring atmosphere to the girls cabins. Matushka Karen Carmichael was our faithful nurse for the week, as she has been for many years.

I am most grateful to Fr. John Hopko and Chezelle Serev, who worked hard on forms, graphs and organization during the months of preparation.

**T**he eight college age counselors brought diversity in talents, camp experience, Rally background and philosophy. This is one of the areas that I see both great strength and weakness in Rally 2003. These Junior Counselors could relate to the kids and bring a level of freshness and enthusiasm that we adults don't always have. They gave up a most precious last week of summer to be there for the kids and I am grateful to each of them. Their role at Rally needs to be more clearly defined for them before they make the commitment to come. They have needs that should be addressed outside of Rally time and during Rally their staff responsibilities need to be defined.

Rally 2003 was organized late, yet with the help of so many it was truly a wonderful and God bearing week. I hope and pray that with ample time to plan program and have staff development future Rallies will take the best of 2003 and be even better. During this time I would recommend that the role of Director, Assistant Director with responsibility for staff and Program Director be developed early.

Mailings were sent to all Rally participants of the past year, to all

parishes and follow up phone calls to all priests. Along with this I recommend that early in the year an attempt is made through priests and Youth Directors' of parishes to get emails of as many potential eligible rally participants. An attempt could be made by Rally Staff to contact each of them personally.

I think these concerns along with a review of cost of Rally and fees need to be all considered during this fall so that Rally 2004 will have a T shirt and good memory not for 48 kids but for every young person in The Diocese of New England.

Boston Diocesan Camp is reserved for Diocese of New England Youth Rally for August 9 -14, 2004. This gives one needed extra day and night. There are several options on the use of the camp that could be discussed this fall.

- Fr. Vladimir Aleandro

---

## Want an instant copy of ONE?

Did you know that you can receive an electronic copy of *Orthodox New England* each month? A growing number of people receive ONE this convenient way. If you would like to receive a copy of ONE in .pdf format each month, send an e-mail to the editor, Fr. John Dresko, at:

jdresko@cox.net

In the e-mail, please include your full name, address and parish. This enables us to remove the correct address from the mailing list and add your e-mail address to the electronic distribution list.

You can also access past issues and an archives of various articles previously published in ONE at the diocesan website:

www.ocadne.org

## ADDRESS FROM 5

It is not uncommon for us to hear the call to “bring America to Orthodoxy” or to “bring Orthodoxy to America.” In response to Our Lord’s own command to “teach all nations,” this is quite natural.

But before we can effect the “best of times” in these “worst of times,” we must struggle to overcome those obstacles that have prevented us from pursuing this most fundamental of evangelistic principles. And there are several obstacles, often of our own doing, that must be overcome if we are to turn our attention to quenching the spiritual thirst of our world, our society, our friends and family and neighbors.

As is well known, many have converted to Orthodox Christianity during the past two or three decades. But, as one historian recently noted, Orthodox Christianity has yet to make a dent in American society.

Our lack of unity gives those on “the outside” the impression that the Orthodox Church is simply a fragmented collection of “branches” or “denominations,” not unlike American Protestantism with its over 400 – and growing – “varieties.”

The unique and somewhat unprecedented circumstances which brought about the fragmentation of the Church into different, and often competing, ethnic jurisdictions are, by and large, no longer a reality. Yet in many circles, the lack of Orthodox unity in America is not only seen as “the norm,” but serves as a means for preserving ethnic identity or cultural purity – as if these things have anything to do with the Church.

If we seriously wish to bring America to Orthodoxy – and I surely do not question those who see this as an opportunity to put our faith into action – we must make Orthodoxy visible in America. The Standing Conference of Canonical Orthodox Bishops (SCOBA), International Orthodox Christian Charities, the Orthodox Christian Mission Center, and numerous other agencies and

organizations have done an exemplary job in witnessing to the faith and the fullness of truth.

But until the Church itself, and not just the organizations and agencies which support the Church, speaks with a single voice and mind, a certain degree of confusion will continue to reign, and Orthodox Christianity will continue to be misunderstood, misinterpreted, and far removed from what is referred to as “the American religious mainstream.”

Another obstacle that can prevent us from putting our faith into action is the tendency to withdraw into ourselves, to become so frustrated with the world that we turn to fundamentalism, to a romanticism for bygone days, or to the comfort that indeed is found in associating only with “our people.”

I recently read an article by a well known Protestant author titled “Why I Would Never Become Orthodox.” While I certainly could not agree with most of what the author stated, his words did force me to think about how we present ourselves to others, and how and what others perceive about the Church could indeed lead them to agree with the author’s premise.

On the one hand, we are called to feed the world with the written – and living – Word of God, yet we are often known only for our ethnic foods, and nothing more. We are called to proclaim the Good News to any and all who would listen, yet we still find Orthodox Christians who consider evangelization to be an “innovation borrowed from the Protestants.” We proclaim the fullness of truth, yet squabble over “traditionalism” and “liberalism,” as if there can be a

“liberal” as opposed to a “traditionalist” expression of the fullness of truth! If the vast majority of Americans know little or nothing of us, we must honestly admit that it is because we have failed to make ourselves known to put our faith into action.

There are many other obstacles, internal and external, that we must overcome if we are to put our faith into action and transform these “worst of times” into the “best of times.” But, in conclusion, it seems to me that only if we would focus our spiritual eyes on one simple maxim, we would find that our actions, borne of faith, would bring about a truly bountiful harvest.

The maxim to which I refer is this: At every moment of your life, ask yourself, “What does God want me to do right here, and right now.” It is precisely in this maxim’s simplicity that its tremendous wisdom is to be found. We have been placed here by God. He has, as Saint Paul writes, equipped us for the building up of His Body, the Church. He has blessed us as His chosen people, as a holy nation, and as a royal priesthood to proclaim the wonderful things He has done for us, as Saint Paul reminds the Corinthians.

And indeed, He has done great things for us – things that strengthen us in our weakness, unite us in our disunity, and inject into our faith a zeal that prompts us to act in the time and place in which God has placed us. Can you imagine the impact we would have on this land if each one of us discerned what God wants us to do, right here and right now – and then went out and actually did it?! Can you sense the presence of the Holy Spirit Himself, Who leads us to discern our heavenly Father’s will for us, in such witness and action?

Can you see with the eyes of faith the bountiful harvest that could be reaped if only our faith was transformed into action in our personal lives, in our families and communities, in our parishes, and beyond the walls of our parish churches into the very midst of our neighbors, our

## PUBLICATION DEADLINES

January Issue  
December 1<sup>st</sup>

February Issue  
January 1<sup>st</sup>

ADDRESS TO 8

## ADDRESS FROM 7

friends, and even our enemies?

It is my prayer that you – rather, it is my prayer that all of us – will seek to discern the Lord’s will for us, His People, His Church, that being renewed in faith, we might bring about a renewal of the world through action, through love, and through our works of mercy.

And it is my prayer that God will enable us to respond to the challenge which Saint Paul places before each and every one of us as Orthodox Christians: To be all things to all men that by all means, we might save some.

Never forget, as Our Lord teaches, that the harvest is plentiful, but the workers are few. We have been called to action; I pray that, from this moment on, we will act in the name of the Father, Son and Holy Spirit, seeking not our own glory but, rather to glorify God. If all of us unite in this conviction and action, if all of us use every means God makes available to us, then by all means, some might be saved, and we will have transformed the worst of times into the very best!

*(His Beatitude, Metropolitan Herman, delivered this Main Address at the 10<sup>th</sup> Annual Fellowship of Orthodox Christians in Connecticut Banquet on October 5, 2003.)*

**ONE-Orthodox New England**

**P.O. Box 2876**

**New Britain, CT 06050-2876**

**ADDRESS SERVICE REQUESTED**

## Medicinal Supplies go to Iraq

We extend our sincere gratitude to the following parishes: Three Saints Church in Ansonia, St. Nicholas Antiochian Church in Bridgeport, Holy Transfiguration Church in New Haven, Nativity of the Holy Virgin Mary Church in Waterbury, Christ the Savior Church in Woodbury, and the Yale Community for their generous donations to the medical supply mission for Iraq hospitals.

Lew Nescott, of Three Saints Church, departed on September 27<sup>th</sup> with approximately 600 pounds of medicines and related equipment including cash contributions. Prior to departure, Father Nicholas Timpko, pastor of Three Saints Church, visited Lew and Mary

Nescott at their home. Father Nicholas offered prayers for Lew’s safe journey and blessed Lew, all the medicine and related equipment.

Lew will be working with the International Orthodox Christian Charities (IOCC) personnel in Amman and Baghdad. Designated hospitals or clinics that serve all the people of Iraq will be the recipients of these supplies.

He will be entrusting the monetary donations to Father Younan Alfred, an established Orthodox cleric in Baghdad. Father Alfred will disburse the funds among those parishioners deemed most in need.

*– submitted by Barbara Ann Dixon*

### MESSAGE FROM 1

It is through our prayer and fasting that the “self” is put aside. Our ability to prepare a space for the coming of Christ is directly proportional to our ability to turn away from the “things” of this world.

The world’s celebration of Christmas very rarely includes Christ. The temptation to be overwhelmed by partying, shopping, cooking, traveling, and any number of other distractions is great indeed. May our Lord

strengthen each of you as you begin this journey, and may we arrive together at the joyous celebration of the Lord’s Nativity emptied of all cares and temptations.

With love in Christ,



† HERMAN

Archbishop of Washington  
Metropolitan of

All America and Canada  
Locum tenens of the  
Diocese of New England

<p>Non-Profit Organization U.S. POSTAGE <b>PAID</b> New Britain, CT Permit No. 885</p>
--