

# OCA Reaffirms SCOBA Statement

**SYOSSET, NY [OCA Communications]** – On Monday, May 17, 2004, in light of the recent decision of the US Supreme Court not to intervene in the legalization of same-sex marriages in the state of Massachusetts, His Beatitude, Metropolitan Herman, Primate of the Orthodox Church in America, reaffirmed the statement issued by the Standing Conference of Canonical Orthodox Bishops in the Americas [SCOBA].

The statement, “On the Moral Crisis in our Nation,” clearly states and affirms the position of the Orthodox Church with regard to same-sex unions. It was initially issued by the SCOBA hierarchs on August 27, 2003.

The complete text of the statement reads as follows.

August 27, 2003

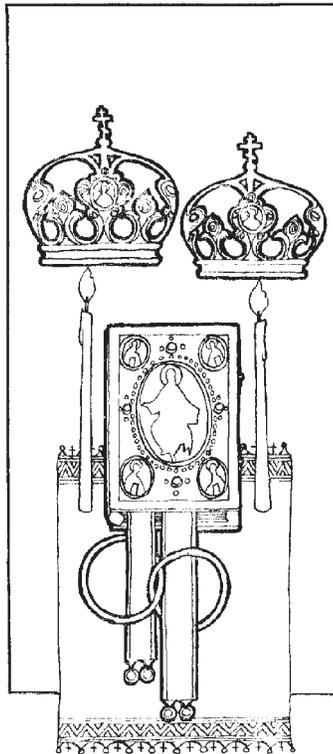
As members of the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA), representing more than 5 million Orthodox Christians in the United States, Canada and Mexico, we are deeply concerned about recent developments regarding “same sex unions.”

The Orthodox Christian teaching on marriage and sexuality, firmly grounded in Holy Scripture, 2000 years of church tradition, and canon law, holds that marriage consists in the conjugal union of a man and a woman, and that authentic marriage is blessed by God as a sacrament of the Church. Neither Scripture nor Holy Tradition blesses or sanctions such a union between persons of the same sex.

Holy Scripture attests that God creates man and woman in His own image and likeness (Genesis 1:27-31), that those called to do so might enjoy a conjugal union that ideally leads to procre-

ation. While not every marriage is blessed with the birth of children, every such union exists to create of a man and a woman a new reality of “one flesh.” This can only involve a relationship based on gender complementarity. “God made them male and female... So they are no longer two but one flesh” (Mark 10:6-8).

The union between a man and a woman in the Sacrament of Marriage reflects the union between Christ and His Church (Ephesians 5:21-33). As such, marriage is necessarily monogamous and heterosexual. Within this union, sexual relations between a husband and wife are to be cherished and protected as a sacred expression of their love that has been blessed by God. Such was God’s plan for His human creatures from the very beginning. Today, however, this divine purpose is increasingly questioned, challenged or denied, even within some faith communities, as social and political pressures work to normalize, legalize and even sanctify same-sex unions.



The Orthodox Church cannot and will not bless same-sex unions. Whereas marriage between a man and a woman is a sacred institution ordained by God, homosexual union is not. Like adultery and fornication, homosexual acts are condemned by Scripture (Romans 1:24-27; 1 Corinthians 6:10; 1 Timothy 1:10). This being said, however, we must stress that persons with a homosexual orientation are to be cared for with the same mercy and love that is bestowed by our Lord Jesus Christ upon all of humanity. All persons are called by God to grow spiritually and morally toward holiness.

As heads of the Orthodox Churches in America and members of SCOBA, we speak with one

**SCOBA TO 8**



**O.N.E. (ORTHODOX NEW ENGLAND)**

Diocese of New England, Orthodox Church in America  
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*His Beatitude, Metropolitan HERMAN, Locum tenens*  
*The Very Reverend John J. Dresko, Editor*

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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.

June 2-4, 2004

*2004 Pastoral Life Ministries Conference*  
*St. Tikhon's Monastery, South Canaan, PA*

June 6, 2004

*Celebration of the 25<sup>th</sup> Anniversary of Holy Priesthood*  
*Archpriest John Dresko*  
*Holy Trinity Church, New Britain, CT, 9:00 A.M.*  
*His Beatitude, Metropolitan Theodosius*  
*His Grace, Bishop Nikon*  
*His Grace, Bishop Benjamin*

June 10, 2004

*Connecticut Deanery Meeting, 7:00 P.M.*  
*Ss. Cyril and Methodius Church, Terryville, CT*

June 21-25, 2004

*Annual Pastoral and Music Institute*  
*St. Vladimir's Seminary, Crestwood, NY*

July 28-31, 2004

*Faith in Action: Parish Ministries Conference*  
*St. Vladimir's Seminary, Crestwood, NY*

August 25, 2004

*Diocesan Council Meeting*  
*Holy Trinity Church, New Britain, CT*

### ON STEWARDSHIP

A healthy and rich person must help him who is sick and needy; he who has not fallen must assist him who fell and bruised himself; a cheerful person, him who is fainthearted; the one who is prosperous, him who suffers from misfortune. Give something to God to thank Him for your being able to become one of those who can do good to others and not one of those who need to be assisted, and that others gaze at your hands and not you at theirs.... Be a god for the one who is in misfortune, imitating God's mercy .... Every navigator is close to a shipwreck...and everyone who has a body is close to bodily diseases.... While you sail free, give hand to the one ship-wrecked.... If you have nothing to share, shed tears together with an unfortunate wretch: the mercy which comes from your heart is a great medicine for him; and sincere compassion makes mishap easier to be borne.

– St. Gregory Nazianzus  
*Discourses 14, 26; 28 (PG 35, 892-896)*

# Around the Parishes

## Hartford, Connecticut

Our Lenten and Paschal season at All Saints Church was a joyous one in fellowship and service to the Lord. We gathered for meals after Presanctified Liturgies, and then with the dawning of Pascha partook of Agape Meals after Midnight services and again on Bright Monday. Following Paschal Vespers there was an Egg Hunt coordinated by Kathy Andrzejewski. After services Bright Monday members of our Altar Sisterhood took some of the flowers that had adorned the Church since Great Friday to shut-ins, who were also visited by members of our R Club during Holy Week. The flowers were especially beautiful this year and we thank Joan Holobinko for ordering and arranging them, assisted by Nadia Lugo and Anita Karsky.

In the spirit of giving our students as part of their gathering for Divine Liturgy on Lazarus Saturday and a delicious Lenten Brunch prepared by Nick Medynski and volunteers, collected stuffed animals which were distributed to the pediatric unit at St. Francis Hospital in Hartford. Before the Liturgy, Fr. William spoke about Confes-

<h1>OUR DIOCESE</h1>	<p><b>PEOPLE PLACES EVENTS</b></p>
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sion to the children and then served Proskomedie in the center of the Church for all to witness.

*- submitted by Fr. William DuBovik*



*Baptism of Katarina Delaney in New Britain (Photo: Kevin Delaney)*



*Baptismal procession. (Photo: Kevin Delaney)*

## New Britain, Connecticut

Paschal joy continued at Holy Trinity Church with the Baptism and Chrismation on May 15<sup>th</sup> of Katarina Delaney, infant daughter of Kevin and Leslie Delaney. We rejoice with the family of Katarina and pray for her Many Years in God's holy Church.

The Sisterhood of the Protection of the Theotokos coordinated our annual parish picnic on Pentecost Sunday, May 30<sup>th</sup>, following Liturgy and Kneeling Vespers. It has become custom to celebrate our parish patronal feastday with a wonderful social on the church grounds. Thank you to the Sisterhood members and all those who assisted with food and help for a great day!

Everything is getting ready for a big celebration on June 6<sup>th</sup>. His Beatitude, Metropolitan Theodosius, His Grace, Bishop Nikon, and His Grace, Bishop Benjamin, will all be with us for the parish celebration of Fr. John Dresko's 25<sup>th</sup> anniversary of ordination to the Holy Priesthood and the 15<sup>th</sup> anniversary of his assignment to Holy Trinity. The hierarchical liturgy will be followed by a festive banquet and remembrances at the Hawthorne Inn in Berlin. Fr. John was ordained on June 24, 1979 (the Nativity of St. John the Baptist).

## New Haven, Connecticut

Alban Lewis Mosher, infant son of Jenny and Joshua Mosher was baptized on Bright Friday. Alban has two older brothers, toddler Elias and Ephraim. Gheorghe and Daniella Doros were the godparents. May God grant all of you good health and many years.

Special thanks to the Altar Guild for coordinating the hospitality table at the Bridegroom Matins; the Ladies

## CHRISTIAN PARENTING

## Junk Food for the Soul

by Archbishop Lazar (Puhalo),  
All Saints of North America Monastery,  
Dewdney, BC, Canada

**J**unk food is artificially flavoured and coloured, excessively sweetened and highly addictive. It is harmful to physical and mental health and its consumption interferes with or even deprives one of beneficial, healthful nourishment.

Television is an almost precise spiritual equivalent of junk food. The entire content of its programming is unedifying, un-nourishing, opposed to sound mental and emotional health, and filled with value-training which is diametrically opposed to a sound and healthy society. The life styles and ideals it portrays are artificial, corrupt and undesirable. Moreover, television is highly addictive.

Even cartoons designed especially for children instill uncompassionate, aggressive and violent attitudes which are definitely reflected in children's behaviour in school and at play. It has been repeatedly demonstrated, by University of British Columbia studies, and by several studies and commissions in the United States and Europe, that television viewing imparts negative ideals and behaviour patterns to young people, and that children tend to accept the TV version of life and behaviour as acceptable norms.

In addition, television commercials, which are designed to increase and exploit every human passion, are very popular with children. It has been shown repeatedly that television advertisements have a powerful residual effect not only on the impressionable minds of children, but on adults as well. These advertisements do succeed in initiating, building, strengthening and then exploiting the passions of every sort.

If one carefully examines the moral content of television programs, including that of children's cartoons and the commercials, one will see that they are precisely the opposite of Orthodox Christian ideals. Having

contemplated this, stop and compare the number of hours both adults and children spend under the influence of television with the amount of time spent in church, prayer and the reading of the Divine Scripture and other spiritually edifying books. Thus, the heavy influence of Satan and his ideals in the lives of our children begins at a very early age, and in our very homes.

This problem is often compounded by the sorrowful fact that many parents who are proud of their



colour television set are ashamed of the ikon of our Saviour. The television set is given a place of prominence, almost a place of honour, in our homes, while often there is no ikon corner to be found, and if there are ikons, they are hidden away out of the main room of the house, where they will not "cause any embarrassment."

**M**any parents who will consent to their children's spending hours glued to the television set, will not spend so much as ten minutes together with their children praying before the ikons. The Saviour and His saints are embarrassments, not entirely wel-

come guests, while the liturgy of the evil one, served daily on television, is given a place of singular honour in the household. Families which would never think of reading together the life of a saint or from Scripture, will eat in front of the television, just as pagans shared their feasts with their idols – and often such families even neglect to bless the food before the meal.

Later, the parents of such families will bemoan the moral and spiritual state of their offspring. How often do you read the lives of the saints to your children? How much time does your family spend together at the ikon corner in prayer? How often do your children catch sight of an ikon of the Saviour or the saints in your home? On the other hand, how much time do they spend with violent, aggressive and uncompassionate cartoons? How much time do they spend with loud, aggressive, sensual and immoral anti-heroes on television?

No one is foolish enough to suppose that a physically and mentally healthy child can be raised if his intake of junk food exceeds or even equals that of healthy, natural, beneficial food. Why would someone be so foolish as to suppose that one can raise an emotionally, mentally and spiritually healthy child on spiritual junk food?

Television, like so many of man's inventions, has been consecrated to the demon of greed and envy, and it is manipulated primarily for the purpose of increasing and exploiting every human passion. Even the occasional "decent" program is more than counterbalanced by commercials designed to feed, and to feed on, human passions.

**S**ome people have asserted, with good reason, that it is better to have a television set in one's home, where TV watching can be

## Mission accomplished by ROLL

The Russian Orthodox Laymen's League was originally established in 1957 as a men's organization for the specific purpose of helping the Orthodox Church to grow and spread the faith. From there it expanded its membership to include women and like all organizations has evolved and developed. In June of 1975, then-Bishop Dmitri was the guest speaker at ROLL's dinner meeting in Ansonia, CT. There he conceived and presented the idea of presenting Orthodox programs on radio and television in the New England area. From there a joint committee was formed to direct the production of programs in New Britain. It consisted of Bishop Dmitri, V. Rev. Paul Lazor, V. Rev. Don Augusta, Ted Rozum, Charles Cherhoniak, Nicholas Konon, Andrew Lescheshan, Al Garasimowicz and Deacon Stephen Wrettick.

The TV mass media coverage of Orthodoxy was initiated in December of 1975 with three programs by Bishop Dmitri and Fr. Don Augusta. Later additional programs were produced by Bishop Job, Fr. Nicholas Kiryluk, Fr. Michael Westerberg and Fr. Don Augusta. In addition to TV, the radio program, "Voice of Orthodoxy" was presented twice every Sunday hosted by Fr. Don Augusta, and later assisted by Fr. Steven Belonick and the then Fr. Nicholas Liolin (now Bishop Nikon).

In 1998 a new program was started, "Icons in Sound", airing on Sundays from 3:00-3:30 P.M., hosted by Dr. Vladimir Morosan and Mary



*ROLL Board with His Grace, Bishop Nikon, Fr. Matthew Searfoorce and Fr. Timothy Lowe*

Ann Sporcic. Each program focuses on Orthodox liturgy and music using a variety of musical settings and recordings from all the Orthodox traditions. The "Voice of Orthodoxy" (1:15-1:30) and "Icons in Sound" (3:00-3:30) programs continue to air faithfully every Sunday on 88.9 WJMJ- FM out of Hartford, CT.

In addition, ROLL has developed a website where these programs can be now be heard worldwide, [www.voiceoforthodoxy.org](http://www.voiceoforthodoxy.org). Nearly one third of the people visiting their website are from outside of the United States. Since 1977, the cost of all broadcasting has been over \$110,000.

ROLL also has taken on other ongo-

ing projects in its mission. In its seventh year is its "Adopt a Student" program at St. Herman's Seminary in Kodiak, Alaska, awarding a \$1000 scholarship to a needy student. ROLL also gives a small scholarship award to five different seminarians from the Diocese of New England as well as supports the Diocesan Youth Rally every year.

ROLL is always looking for new members and support for its ongoing work. If you are interested in joining ROLL, attending one of its meetings, or want additional information, please contact Ted Rozum, 203-754-4558 or ROLL's spiritual advisor, Fr. Timothy Lowe, 203-237-4539.

### JUNK FOOD FROM 4

controlled, than to have one's children watching television elsewhere, in uncontrolled circumstances. There is considerable truth in this. But stop and consider for yourselves whether your television set takes precedence over your ikon corner, whether TV is given a greater position in the lives of your children than is Christ. Are you

feeding your children more spiritual nourishment than spiritual junk food? The knowledge that parents must answer before the Judge of all for the manner in which they reared their children ought to be enough to make them pause for serious consideration of this matter, even if parental resolve is too weak to do so.

*(Reprinted from the Spring 2004 issue of*

*the Canadian Orthodox Messenger, Archdiocese of Canada, OCA)*

[His Eminence, the Most Reverend Lazar, author of this article, is the Former Archbishop of Ottawa, Canada.]

# The True Worth of Man

by Metropolitan Anthony of Sourozh

Two notions have come to the fore, since the war perhaps more than in the years that preceded it, the notion of the greatness of man, of his significance both for us men and for God; and the notion of human solidarity. And these are two points on which I wish to say a few words. In doing so we will have to measure how far we dare value the significance of men, and how far we dare go in our solidarity; that is, how great our daring can be and also what are its limits.

For centuries, as it seems, within the Church we have tried to make our God as great as we could, by making man small. This can be seen even in works of art in which the Lord Jesus Christ is represented great and his creatures very small indeed at his feet. The intention was to show how great God was, and yet it has resulted in the false, mistaken, almost blasphemous view that man is small, or in the denial of this God who treats men as though they were of no value.

And these two reactions are equally wrong. The one belongs to people who claim to be children of God, God's own chosen people, who are the Church. They have managed by doing this to make themselves as small as the image they have of men, and their communities as small and lacking in scope and greatness as their constitutive parts. The other attitude we find outside the Church, among the agnostics, the rationalists and the atheists; and we are responsible for these two attitudes and we shall be accountable for both in history and at the day of judgment. And yet this is not the vision of God about man.

When we try to understand the value which God himself attaches to man we see that we are bought at a high price, that the value which God attaches to man is all the life and all the death, the tragic death, of the only begotten Son upon the Cross.

This is what God thinks of man, of his friend, created by him in order to be his companion of eternity.

Again, when we turn to the gospel, to the parable of the Prodigal son, we see this man who had fallen away from the greatness of his sonship, of his vocation, coming back to his father. On his way he prepares his confession. He is ready to admit that he has sinned against heaven and against his father. He is prepared to recognise that he is no longer worthy of being called a son.

And yet, when he meets his father, his father allows him to make half of his confession, to recognise that he is unworthy, that he is a sinner, that he has sinned against heaven and against him; but as to allowing him to ask a place in the kingdom on terms lower than those of sonship, 'let me be like one of thy hired servants', this he does not allow. He stops him at a moment when the young man has recognised his unworthiness, but he is not prepared to allow his son to establish new terms of worthiness, unworthy of the primeval, original and eternal relationship to which he is called. He can be an unworthy son; he can be a repentant son; he can come back to the father's house, but only as his son. Unworthy though he be as a son he can never become a worthy hireling.

And this is the way in which God looks at man – in terms of the sonship offered us in the Incarnation of the Lord Jesus Christ, implied in the act of creation and in our calling to become partakers of the divine nature, to become sons by adoption in the only begotten Son and in the only Son; to become, in the very words of Irenaeus of Lyons, the only begotten son in the total Christ.

This is our vocation. This is what we are called to. And nothing less than this is acceptable to the Lord. Now, this vision of man is something which is incompatible with the small vision we so often acquire from false teaching and from a slavish approach to

the Lord. And this is why the outer world cannot receive our message because this message has become false, because no one who knows the spirit of man within himself will ever be prepared to be treated as though he was lower than what he knows he is. Man is the point of encounter between the believer and the unbeliever, between the faithful and the man who is godless, provided we are prepared for an encounter and for a common thinking.

You remember the passage in the Book of Acts in which we are told of St. Paul discovering in Athens an altar dedicated to the unknown God. Isn't this unknown God man? In our time he seems to be so more than ever. Those who have repudiated God and rejected Christ have made man their god, the measure of all things. And indeed they are right as against the falsified image which at times is offered them.

They have made man into their god and they have put him on the altar; but this man whom they have made into their god is an idol. It is a two-dimensional man, a prisoner of the two dimensions of time and space. This man made into a god is not a man with depth. It is a man as we see him in practical, ordinary, empirical life before we discover that man has a depth.

He is seized in these two coordinates, he has volume, he occupies space, he has shape; he is tangible and visible but he has no content. In a way one may say that he belongs to the world of geometry in which one can speak of volumes, but these volumes are empty; there is nothing to be said about what is within these volumes. And man considered only in terms of space and time in this two-dimensional system appears to us only as a shell, an outer shape. He is a presence and we are related to his presence. His presence may be pleasant or unpleasant. There is no depth to plumb, there is no depth we can investigate or even perceive, because

the depth of man is neither within time nor within space; it cannot be found there.

**W**hen the Scriptures tell us that the heart of man is deep they speak of that depth which escapes geometry, which is a third dimension of eternity and immensity – that dimension which is God’s own dimension. And so when man is put on the altar to be worshipped but only as a historic event developing in time and space, there is nothing to worship in him. He can be big; he can outgrow his stature. He may become one of those very fine idols of the early civilizations, but he will never have greatness, because greatness does not reside in size. It is only if man has this third dimension, invisible, intangible, the dimension of depth and of content, this dimension in infinity and eternity, that there is more to man than the visible, and then even in his humiliation man becomes great. Even defeated he may be greater than the one who seemingly defeats him.

The revelation of God in Christ, or the absolute dimension of eternity and immensity in Christ, is coupled with the revelation of defeat and humiliation. To those who either in the pagan world or in the Hebrew tradition thought of God as vested with all the imaginable greatness of man, who saw in God the sum total of all their aspirations, all their goals, all they admired in the created, the revelation of God in Christ was an insult and a blasphemy, something they could hardly bear because the great transcendental victorious God whom they had imagined and who is described with such beauty, for instance, and power by the friends of Job, that God appears to them as helpless, defenseless, vulnerable, defeated and therefore contemptible.

And yet, in him we find final greatness because in all that, in his seeming defeat, we see the victory of love, a love which invested to the last point, to the last possibility, perhaps beyond possibility, if we think in our terms of reference, remains undefeated and victorious. No one, says Christ, takes my life from me. I give

it freely. No one has greater love than he who will lay down his life for his friends. Apparent defeat, perfect victory of love, tested to the last limit.

**T**his man, Jesus Christ, we also put on the altar. He is also the measure of all things for us. But he has a quite different quality than the poor idol which we are called to adore and to whom we are called to sacrifice ourselves and others by a godless world. So we Christians can meet the unbeliever; we can meet those who search and those who do not yet search, in the image of man. But we must be prepared to claim that man is greater than the wildest imagination of the unbeliever. Our pride in man is greater than the pride of those who want to make man as big as possible in the two-dimensional world out of which God is excluded. And yet, it is on this point, on the vision of man, that we can meet all those who claim that man has a right to be great and to be worshipped, because we worship one who is man; we bow down before him; he is our God.

And now I come to the second point of our meditation. How far can we feel final, total, definitive solidarity with those who deny the existence of the very possibility of this dimension of greatness and depth? St. Paul in his time, speaking of the Jews, was prepared to be excluded from the presence of God, if only that could make it possible for the people of God to be saved in its entirety. Can we go further, and can we together with Christ and not against him, together with God and not against him, say, ‘let our life be the ransom of the life of the world’. And when I say ‘the life’ I do not mean the temporary existence but all the total destiny of mankind. Can we be prepared to take the final risk of solidarity, either salvation together or lose all things together? A Christian can have no other attitude to things except that of Christ himself: of God revealed in Christ within human history, within the becoming and the tragedy and the glory of the destiny of mankind. And so let us cast a glance at the kind of solidarity which God in Christ accepts with men.

The solidarity begins at the moment of creation when the word of God calls all things into being and when man is called, not to a transitory ephemeral existence, not as an experiment, but is called to be, and to be for ever the companion of eternity of the living God. This is the moment when God and man find themselves linked together, if I may use this word, by and within the same risk, because it is at the creation that God takes upon himself not only the consequences of having created man but the consequences also of what man will make of time and of eternity.

Throughout the Bible we see the way in which God never renounces either responsibility or solidarity with man; how he bears one after the other the various situations which man creates; how he adjusts himself to them in order to work out our salvation, which is the final fulfillment of man’s vocation.

**B**ut the essential event, the essential act of solidarity is the incarnation of the Word of God. God becomes man. He enters into history. One may say, he acquires a temporal destiny; he becomes part and parcel of a becoming. But how far does this solidarity go? Usually in our sermons we underline, or we hear people say, that he became partaker of all that was man’s condition except sin.

And if we ask what are these things he became partaker of, we are told that it is the limitations of time and space and the conditions of human life, tiredness, and hunger and thirst and anguish and isolation and loneliness and hatred and persecution and in the end death upon the cross. But when we have said this we seem to overlook something which is subjacent to all this, something which seems to me more important than any of these things. Yes, Christ accepts finally not only human life but human death. But what does this imply? How far does this solidarity go? *(to be continued)*

*(A University Sermon preached in the University Church of St. Mary the Virgin, Oxford, on October 22, 1967, by the Most Revd. Anthony Bloom, Metropolitan of Sourozh.)*

**SCOBA FROM 1**

voice in expressing our deep concern over recent developments. And we pray fervently that the traditional form of marriage, as an enduring and committed union only between a man and a woman, will be honored.

+Archbishop DEMETRIOS, *Chairman of SCOBA*  
Greek Orthodox Archdiocese of America

+Metropolitan HERMAN,  
Orthodox Church in America

+Metropolitan PHILIP, *Vice Chairman*  
Antiochian Orthodox Christian Archdiocese  
of North America

+Archbishop NICOLAE  
Romanian Orthodox Archdiocese in America and Canada

+Metropolitan CHRISTOPHER, Secretary  
Serbian Orthodox Church in the USA and Canada

+Metropolitan JOSEPH  
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+Metropolitan NICHOLAS of Amissos,  
American Carpatho-Russian Orthodox Diocese  
in the USA

+Metropolitan CONSTANTINE  
Ukrainian Orthodox Church in the USA

+Bishop ILIA of Philomelion  
Albanian Orthodox Diocese of America

**PARISHES FROM 3**

Auxiliary for hosting the Lenten suppers following the pre-sanctified Liturgies and the Orthodox Christian Library Outreach (OCLO) hosting the supper following Liturgy on Annunciation.

Sunday, April 18, we welcomed Father Deacon Kevin and Matushka Kamela Smith and their family. A few years ago, Father Deacon Kevin completed his academic studies with us and it was a pleasure to have him serve Liturgy with Father Michael.

Penelope Mitchell, leader of Girl Scout Junior troop 333 of Orange brought her scout troop to visit our parish on Sunday, April 25. The girls gave a presentation on scouting to the parishioners at the coffee hour following Liturgy.

The Norma Pfriem Breast Care Center, on Thursday, April 28, presented their first community service awards. Among the honorees were Ann Sidoriak and daughter Sonya Hitt for their support of the center's Healing Shawl Program. Congratulations to both of you. May God Grant You Many Years!

*- submitted by Barbara Ann Dixon*

**PUBLICATION DEADLINES**

**Summer Issue**  
**June 15<sup>th</sup>**

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