

CHRIST IS RISEN! INDEED HE IS RISEN!

Metropolitan Council holds Spring session

The Spring Session of the Metropolitan Council of the Orthodox Church in America met in the Chancery, at Syosset, New York on April 18, 2005. Archpriest Michael Westerberg, Diocesan Clergy Representative, George Ludko, Diocesan Lay Representative, and Archpriest John Dresko were in attendance.

Metropolitan's Address

His Beatitude, Metropolitan Herman, reported on a variety of issues since the fall meeting. He commented on the upcoming centennial of the founding of St. Tikhon's Monastery by St. Tikhon. This will be celebrated during the annual Memorial Day Pilgrimage at the end of May.

His Beatitude also talked about the thirty-fifth anniversary of our autocephaly. The granting of autocephaly by the Russian Orthodox Church was an historic and decisive moment in the history of our church and also for Orthodoxy in North America. Autocephaly has resulted in the facing of many challenges and more importantly, it has been the source of many blessings. His Beatitude went on to say that it is most important for us to remain true to who we are and what we have been called to be as the Autocephalous Orthodox Church in America.

Metropolitan Herman also reviewed his travels throughout North America and Europe since the fall meeting. His Grace, Bishop Seraphim and Priest Alexander Rentel recently represented the Orthodox Church in America in Rome at the funeral of Pope John Paul II. They were well received.

His Beatitude also announced the appointment of Archpriest Eugene Vansuch to serve as Executive Director of the Fellowship of Orthodox Stewards (FOS), effective June 1, 2005.

The Spring Holy Synod Meeting

The following are a few of the highlights of the Holy Synod meeting:

- The Holy Synod accepted the request for retirement of His Eminence Archbishop Peter who has been on a leave of absence since the fall

of 2004.

- Effective May 1, 2005, the boundaries of the Diocese to be headed by His Beatitude, Metropolitan Herman will encompass the Diocese of Washington and the Diocese of New York and New Jersey.

- A letter from the Archpriest Michael Westerberg, Chancellor of the Diocese of New England was received, conveying the request of the Diocesan Assembly that the vacancy in the Office of Ruling Bishop be reviewed. After discussion, the Holy Synod initiated the process of preparation to elect a Ruling Bishop for the Diocese of New England.

Report of the Chancellor

Protopresbyter Robert Kondratick reported on several matters:

- The diocesan vacancies in New England and Eastern Pennsylvania: His Beatitude will meet with the diocesan councils of these dioceses in order to set the date for special diocesan assemblies which will have as their purpose the election of a candidate for the office of diocesan bishop. These candidates will be presented to the Holy Synod.

The Chancellor also reported on the following matters:

- Chancery offices and personnel
- The work of the various church departments
- Relations with sister churches
- Civic and Government relations
- SCOBA
- Ecumenical Witness

Report of the Treasurer

Archpriest Dimitri Oselinsky presented the Treasurer's Report. The Orthodox Church in America had an operational budget deficit of \$420,349.04 in 2004. This was largely due to the fact that voluntary support and FOS income did not achieve the projected goals.

As of March 31, 2005, the Orthodox Church



O.N.E. (ORTHODOX NEW ENGLAND)

Diocese of New England, Orthodox Church in America
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His Beatitudo, Metropolitan HERMAN, Locum tenens
His Grace, Bishop NIKON, Administrator
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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 3-4, 2005

Consecration of New Church
Christ the Savior Church, Southbury, CT

June 6, 2005

Presentation on the Book of Revelation, 7:00 P.M.
Fr. Paul Tarazi
Holy Transfiguration Church, New Haven, CT

June 19-24, 2005

Summer Institute of Music and Pastoral Practice
St. Vladimir's Seminary, Crestwood, NY

July 17-22, 2005

14th ALL-AMERICAN COUNCIL, Toronto

August 15-20, 2005

Annual Diocesan Youth Rally
Boston Diocese Camp, Contoocook, NH

September 18, 2005

90th Anniversary Celebration
St. Nicholas Church, Norwich, CT

September 25, 2005

90th Anniversary Celebration
Holy Transfiguration Church, New Haven, CT

October 7-8, 2005

100th Anniversary Celebration
Holy Trinity Church, Springfield, VT

October 28-29, 2005

42nd DIOCESAN ASSEMBLY
Christ the Savior Church, Southbury, CT

To pre-register (and to receive registration materials) please immediately call or email *Fr. John Hopko, Youth Rally Director*, at phone number (860) 582-3631, or email address saintcyril@snet.net

Pre-register today for the Diocesan Youth Rally!

What: Diocesan Youth Rally 2005

Who: All diocesan youth who have completed fifth grade and have not yet celebrated their 18th birthday are eligible to attend Youth Rally (together with adults who are interested in and eligible to serve as leaders!).

When: August 15-20, 2005

Where: At the Campgrounds of the Greek Orthodox Diocese of Boston Camp, Contoocook, NH (the same place as last year!).

Around the Parishes

Ansonia, Connecticut

Things have been very busy here at Three Saints in Ansonia. Our Sunday School held it's first "Basket Raffle" which was enjoyed by all and there were many baskets with different goodies raffled off. We also had our annual Easter Egg coloring and Egg Hunt on Palm Sunday for the Sunday School children. Attendance is the same and our superintendents are finding unique ways to congratulate the children with perfect attendance every month. Also of notes, two altar servers "in training" received their official robes on Palm Sunday (with a special appearance by Fr. Nicholas to present them). Congratulations to Kevin Pimpinelli, Zachary Craft, and Stefan – God grant you many years!

Our Bookstore is refurbished and running again with new and exciting items for sale thanks to Carol and Steve Zavednak whose months of hard work and effort are paying off. Also, thanks to many private donations to get this venture off the ground.

Our council members and different committees are

OUR DIOCESE

PEOPLE
PLACES
EVENTS

busy getting plans in place for upcoming activities and fundraisers – look for announcements coming up!

In closing, our prayers to Fr. Nicholas Timpko, our pastor, during his recuperation and our thanks to Fr. John Pawelchak for filling in and serving, especially during Great Lent and Holy Pascha. Also, thanks to our beautiful choir, altar servers and all who helped make our Paschal season meaningful.

– submitted by Julie Craft

Bridgeport, Connecticut

Holy Ghost was pleased to host the FORCC Mission Vespers on the Sunday of the Cross, April 3rd. Following the Vespers service, the pan-Orthodox Choir, under the direction of Gina Coca, choir director at St. Dimitrie Church (Bridgeport), presented a concert of liturgical music in the Orthodox Church.

Fr. Peter Paproski narrated the program, introducing each number and explaining it's liturgical importance. The following hymns were sung in the concert: Bortiansky's Cherubic Hymn #7, How Glorious is our God (Kol Slaven) – with soloist Cathy Talone of St. John the Baptist



His Beatitude, Metropolitan Herman, ordains Christopher Savisky to the sub-diaconate in Bridgeport, CT

Church (Bridgeport), the Kontakion of the Theotokos, "We have no help", The Great Prokiemenon "Who is so great a God as our God," with verses chanted by John Galpin, choir director at St. John the Baptist Church. It was an awe-inspiring and moving experience.

His Beatitude, Metropolitan Herman, visited our parish on April 17th. It was his first visit as Primate of the Church. He celebrated the hierarchical liturgy and ordained Christopher Savisky to the sub-diaconate. Christopher is also directing our choir. Many Years!

At the end of the liturgy, several parishioners were honored: Andrew Durden, Christopher Savisky and Lydia Garasimowicz received icons from His Beatitude. Joseph Mizak and Stephen Semenkovich each recieved an icon and a gramota. Both are life-long members, assist Fr. Vadim when necessary, and regularly attend the services, including the Feasts. They also help with the cleaning of the church on a weekly basis.

Following both special services, our parishioners outdid themselves with the lenten repasts they prepared. Many thanks to everyone who helped out.

– submitted by Lydia Garasimowicz

Hartford, Connecticut

All Saints Church rejoiced over three new persons coming into the Orthodox faith. Received through the Sacrament of Chrismation were James Aerykssen and Grayson Izzard; and received through Baptism and Chrismation was Spencer Alan, infant son of Tamara and Jason Rosado. Many Years to all.

We also welcomed another new member, Evelyn Medynski, who has recently relocated to the area. She is the mother of Nick Medynski, a member of the parish, and daughter of the late Archpriest Afanasy and Matushka

PARISHES TO 6

'My Lord and my God!'

by Metropolitan Anthony of Sourozh

My Lord and my God! After Nathaniel, after Peter expressing the faith, the knowledge, the experience of the Church, Thomas repeats these words, 'My Lord and my God'. He had now seen and he believed. This is the faith of the Church of God, the lordship of Christ in the life of each of us. A lordship that means that we have been bought at a high price, that He has believed in us before we believed in Him, that He had loved us before we ever loved Him and that He conquered our heart, our mind, our will and the totality of our lives.

The lordship of Christ is made manifest in our personal lives by our recognition and certainty and knowledge that truly all power is given Him on earth and in Heavens, that all things are in His hands, that He is the Lord of History, that He is the Lord of things visible and invisible; that all things belong to Him and He is the Lord of all things.

And also the confession of the Church that knows Christ through the Holy Spirit as God, true God, the Son of the Father, the God of Heaven whom we adore on earth in His Incarnation.

He appears to His disciples on the evening of the Resurrection when dismayed, terrified, desperate they were hiding for fear; He appears to them, and His first words were 'Peace be with you!' Because they had lost their peace: Christ had died, the One in Whom they had believed had seemingly been defeated and hopelessly overcome. The Father had not sent any miraculous help and now, Him Who appeared to them as their Lord and their God, indeed was dead and defeated as a man. Life, hope had gone out of their hearts and out of the world because if He could be defeated, there was no hope for holiness, for truth, for love. There was no place for God on earth, He had been ruled out by evil, by hatred...

And now He was there, alive, in their midst, alive in the living body of the Resurrection, in that body which they had known, which they had lay in the tomb, and which, inseparable from the Godhead, had remained incorruptible, not overcome. He stood there, alive, and peace could come back to them, not the peace which the world gives, a sense of appeasement, but an alert, powerful, fragrant peace, the peace of strength that cannot be overcome, of victory already won.



That peace which the world cannot give He now gave them, not simply in this words of blessing, but in His presence and victory, in the vision of the Kingdom of God already come with power, anticipating now what will come later for all.

And to these men who had now received a peace that could not be taken away from them, because they had come back to life, not to the ephemeral life of time but to the life of eternity, shared with the Lord in Whom and with Whom they had died out in despair, to these men He spoke a second word: 'As My Father sent Me, ever do I send you.' And He breathed on them: and gave them the Holy Spirit, this Holy Spirit Whom they could hold in their oneness

because they were one with Him and in Him, Who would lead them into all truth, Who would work the miracles of the Church and the acts of God, Who would teach them to say 'Father' to Him Who hitherto had been the great God of Heaven. And they had to go now with this peace that could not be taken away and in the power of the Spirit that indwelled their unity, their oneness they had to go into the world.

The Church was not founded by Christ simply to be the place where God and man are at one, but the place where the love and the compassion of God is at work with such power that men, frail as we are, find the inspiration of the Holy Ghost in the love divine, courage and readiness to go out of their security, to go out of the Joy of the Kingdom into an outer world, inimical, cold, abandoned, in order to bring into it first of all faith, the news that God believes in each of us, believes in those who do not believe in themselves, believes in us even when we do not believe in ourselves so much that He is prepared to become one of us and die for us, knowing that it is not in vain, because man, not mankind, but each man, each woman, each person is worthy of being entrusted with the life and the death of God.

We must bring that into the world: this divine witness that God believes in us and in all of us, in the believers as He does in the unbelievers, that He believes in man and is ready to pay the cost of this belief with His blood, the witness but not only the words, but the deeds, that will make people believe in the love of God abode in our hearts, abode in our lives, not within our Christian community alone, but wide enough, powerful enough to engulf all men and drown all hatred, accept and die out of it, but never be defeated not anymore than Christ was defeated.

And we are to go into the world, to bring this witness, this message, these good tidings, this Gospel in

order that people may again believe in themselves and look up to God and believe in His belief, in love and discover the God of Love, that they may begin to live. But as Christ has given us this faith and this love, this hope and this joy, this peace and this strength, not only by His incarnation and His life, but by His suffering and death, we must be prepared to lay down our life that others may live, and that we must too, day after day, not wait for the day when our life will be taken away from us by violence, but lay down our life hour after hour, for every person whom we meet, for every concern.

We lay down our lives when discarding ourselves, ignoring ourselves, turning away from ourselves, we live for others, for God, for the Kingdom. To love and to die are the same things because to love means to turn away from oneself in order to live for God and in Him so that He may live in us as He died for us. And so shall we also live for people and in them, through them through this Message of life that God may live in them and they in Him. If we receive the message of the Resurrection crowning the mystery of the Cross, not blotting it out but crowning it with fulfillment, then we will learn all the depth and all the tragedy, but also the power and the glory and joy which make one mystery of the Cross and of the empty tomb and the Risen Christ. Let us then now begin to die to ourselves, renounce ourselves, take up this Cross which is a daily dying for God's sake and for the people's sake and follow Christ because He is the only Path, He is the only Truth, He is the only Life that can be possessed on earth and in Heaven. Amen.

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HE IS RISEN INDEED!

20 April 1969

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Prayer in the Spirit

All Christian prayer must be prayer in the Spirit; and all genuine prayer most certainly is. Men pray to the Father, through Christ the Son and Word of God in the Holy Spirit. This is the case wherever men pray, whatever their method, whether they know it or not. For prayer is not man's lonely cry across empty spaces to a far-off God. Prayer is man's being in God; being in the Holy Spirit, as made in Christ's image, the dwelling place of God.

Do you not know that you are God's temple and that God's Spirit dwells in you?... God's temple is holy, and that temple you are. (I Cor. 3:16-17, cf. Deut. 30:9-14, Psalms 139:7-14, Romans 10:5-13)

Christian prayer is done consciously in the Holy Spirit, with all faith and awareness. It is addressed to and through Christ, to the Father. In the Orthodox Church there is only one prayer among all the prayers of the Church addressed to the Holy Spirit. This is the prayer O Heavenly King which begins all prayers and clearly creates the conditions in which all prayer is performed.

O Heavenly King, the Comforter,
the Spirit of Truth,
You are everywhere and fill all things,
Treasury of blessings and Giver of
Life,
Come and abide in us, cleanse us
from every impurity and save
our souls,
O Good One.

Even on Pentecost Sunday in the Orthodox Church the three special prayers of the feast are addressed to Christ and the Father.

The prayer to God for the coming of the Spirit is itself a sign that the Spirit is already in man enabling him to call to the Father. This is the mystery of man's nature and existence; that he is only truly man when the Holy Spirit is in him. This is the mystery of God's gracious work in man. It is the mystery of prayer and

life itself.

One calls God "Our Father" only in the Spirit. One calls Jesus "Lord" only in the Spirit. One prays to God in any manner or form only in the Spirit. The words of the psalms, the prayers of the Saints, the liturgical worship of the Church, is the "breathing of God's Spirit" in man. (Father John of Kronstadt, *My Life in Christ*) For all prayer, like the scripture itself, is by the inspiration of God.

Even when men do not know how to pray or for what they should ask, it is the Holy Spirit who prays in them that they would have what is needed, that God's will would be done.

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit Himself intercedes for us with sighs too deep for words. And He who searches the hearts of men knows what is the mind of the Spirit because the Spirit intercedes for the saints according to the will of God. (Romans 8:26-27)

Thus the prayer in the Spirit, as well as the prayer for the Spirit, has as its purpose the "acquisition of the Spirit" so that by the "fruits of the Spirit" man would be holy and divine by God's grace. This is the basic mystery of the spiritual life. For as Saint Augustine has said, the person who seeks the Lord has already been

SPIRIT TO 6

Monastic Communities of New Skete
Cambridge, New York

Pilgrimage on the Feast of the Transfiguration
August 6, 2005

Monastic Life, Transfiguration, and the Spirit of Happiness

9 am: Matins
10 am: Divine Liturgy

Church tours
Food
Tour of the monastic bakery
Demonstration of the monks' dog program
Time for reflection and quiet

Presentation on Monastic Life and the Spirit of Happiness
Brother Christopher

Panel discussion on the role of monasteries in the general life of the Church
Father Michael Plekon, Teva Regule, and members of the monastic communities

5 pm: Vespers and Vigil

RSVP helpful but not required
For further information, call Vera at 516-753-4577 or e-mail Anna at cnewskete@aol.com

"Monastic tradition knows that whether we are monks or not, each of us is called to happiness - true happiness - the joy that stands up to the impermanence of everyday life. This kind of happiness comes only through the integrity and maturity that result from sustained spiritual effort. ... And though the particular spiritual path each of us follows will vary according to the context in which we live, nevertheless, they are all pointed in the same direction."

Monks of New Skete, *In the Spirit of Happiness*, pp. 28-29

SPIRIT FROM 5

found by Him. The very seeking in prayer, when one knows not how to pray, makes a person already the dwelling place of God.

In his first letter to the Corinthians the Apostle Paul speaks of a special kind of prayer in the Spirit. It is the spiritual gift of “speaking in tongues.” With this particular gift the person praises God in a language he cannot understand. His “spirit prays” with ecstatic utterances, but his “mind remains unfruitful.” According to the apostle, who himself had this gift and says that it should not be forbidden, such prayer in the Spirit is without benefit to man unless it is accompanied with “some revelation or knowledge or prophecy (i.e. the directly inspired Word of God) or teaching.” He says that it should not be done in the public gathering of the church unless there be some interpretation and that even then there should be “only two, or at most three,” and that those who are “eager for manifestations of the Spirit should strive to excel in building up the church” and should “not be children in their thinking...but in thinking be mature.” He says that all should seek rather to prophesy, i.e. to speak the Word of God clearly and plainly so that those who observe Christians would declare “that God is really among” them and not consider them mad.” He says finally that “all things should be done decently and in order.” (cf. I Cor. 12-14)

It is apparent that the gift of praying in the Spirit with tongues was the cause of no small confusion and disorder in the Corinthian Church, and that those having this gift of ecstatic prayer were disturbing and dividing the community by considering themselves more spiritual than others. St. Paul insists that not all have the same gifts, and that tongues are but one of the gifts, the last of those mentioned, to serve as a sign not for those who already believe, but “for unbelievers.” (I Cor. 14:22) In general it is clear that the sole purpose of the apostle’s extended discussion of the spiritual gifts, and his insistence on giving up “childish ways” in the pursuit of perfection when one becomes mature, was to rebuke the members of the Corinthian Church for their misuse and abuse of the spiritual gift of tongues.

There is no evidence in the spiritual tradition of the church that any of the saints had the gift of praying in tongues or that such kind of prayer was ever a part of the liturgy of the church. The only mention that can be found of it, to our knowledge, was at the baptism of Montanus, a third-century heretic who left the Church to found his own spiritualist sect. If any of the saints or spiritual masters had this gift, they did not write about it or propagate it openly. It was unknown, for example, to Saint John Chrysostom by his own report, (cf. Commentary on Corinthians) Since a number of believers have this gift in our time, and since there are persons who seek it, it is critically important that this method of prayer be understood according to the counsels of Saint Paul and in the light of the teaching of the spiritual masters on prayer.

Fr. Thomas Hopko, *The Spirit of God*, www.oca.org

PARISHES FROM 3

Anna Besmertnuk. Many Years!

Our choir held a May 15th benefit concert in the church. Proceeds went toward breast cancer services at St. Francis Hospital.

It was fulfilling to have fifty students from Bacon Academy, a high school in Colchester, visit our church as part of a field trip taken by their history class. Fr. William spoke to the students and teachers about Orthodoxy and our Church edifice.

Our church was cleaned and our grounds attended to, through the assistance of some energetic volunteers, and our chandelier sparkles as beautifully as ever as another work party assembled to restore its luster. We are thankful to all the volunteers who do so much to keep our parish well maintained to the glory of God. Many Years!

Our R Club has been busy hosting the Atlantic District board meeting at a nearby restaurant as well as staging some fund-raisers. Members also visited shut-ins with pussy willows and palms. Shut-ins were also remembered with cards by one of our Church school classes.

Special thanks to Nick Medynski and those who assisted him with our annual Lazarus Saturday Lenten brunch, which followed Divine Liturgy at which Fr. William celebrated the Proskomedia in the presence of those attending and explained the service. Church school students, and adults too, offered prayers for loved ones and were each given a prosfora.

Helping to acquaint persons with the holy season of Lent and Pascha, we posted a sign listing Holy Week services in front of our church. Thanks to Susan and Mark Ranstead for bringing this to fruition. As part of our outreach efforts, we also advertised in local newspapers. It was a joy too to see the “Christ is Risen!” sign on a billboard in Hartford sponsored by FORCC, helping to spread the word of the Orthodox faith.

– submitted by Fr. William DuBovik

New Britain, Connecticut

Our Great Lenten season was beautiful and culminated in a glorious celebration of Holy Week and Pascha. We rejoice in the baptism of little Boris Giday on April 16th! We also were thankful for the reception of all the Myszka children on Lazarus Saturday. Andrew, 12, Francis (Cyril), 9, and Maggie (Elizabeth), 8 all were received by Holy Chrismation during the liturgy. Their mother, Ann, returned to the Orthodox Church with them after a long sojourn away from the Church. We welcome the whole family and hope and pray that they all have a long and fruitful life in the Orthodox Church.

We also welcome Richard and Jenny Comshaw, and their son, Richard III (“Trey”), who have recently joined the parish. We rejoice that they are now a part of our parish family!



Cousins Gavin Wykes and Olivia Salina discover the joys of the "Easter Egg" in New Britain. (Photo: Paul Salina)

New Haven, Connecticut

On Sunday, April 10th, we held our second parish luncheon, a Russian style Lenten menu, dining on borscht, vereniki (Apple, Cherry, Potato) and assorted desserts. This luncheon was to benefit the Saint Trinity Obitel of Saraktash (Russia), who suffered a severe loss in January. The cattle farm, which provided their milk, meat and other products, was destroyed by fire. Proceeds from the luncheon (\$1,400.00) will be donated to The Saint Trinity Obitel of Saraktash (Russia). Donations to help this worthy cause may be made payable to: Holy Trinity Mercy House of Saraktash. Mail to: The Stremskys, c/o S. Lickwar, 405 Fountain Street, New Haven, CT 06515. For further information or questions, please call 203-387-4091.

With the arrival of spring and the turning ahead of the clocks, our thoughts turned to parish spring cleaning." The third Friday and Saturday in April, our volunteers crawled out of bed bright and early, arriving by 8:30 A.M., and began the task of cleaning the church from top to bottom. With all the "elbow grease" that was applied, the church sparkles like a diamond and was resplendent for Pascha

Following the midnight Paschal Services, we went to the auditorium for a bountiful buffet and the breaking of the Lenten fast, together. Barbara Pope coordinated this feast. The buffet consisted of ham, kielbasa, kulich, turkey, roast beef, deviled eggs, pasta, Jell-O molds, various salads, condiments and scrumptious delicacies of babkas and cheese pascha. Following Divine Liturgy, Procession and Blessing of our Church on Bright Monday, we once again enjoyed a feast – part two of our Paschal Breakfast followed by the annual Easter Egg Hunt. Our youths attend the Bright Monday Liturgy and participated in the annual Easter Egg Hunt. Father Michael prepares an "excuse from class" note for each child.

Our Lenten Read-a-thon ended on Bright Monday. This wonderful annual program encourages the children not only to read, but also to utilize the parish library's excellent, extensive book collection. Each child was challenged to complete a pre-determined amount of

religious reading in its free time. As motivation, their adult book buddy was allowed to give them additional matching minutes from their own reading, up to a maximum of twenty hours. All readers are commended for their fine effort, as are the adult buddies who guided the choice of reading material, provided encouragement to keep on reading, and demonstrated enthusiasm in this enriching team effort.

We extend our thanks to the many people who assisted with the Holy Week and Paschal services. The parishioners who brought hard-boiled, dyed eggs for blessing and distribution on Pascha; and we extend our appreciation to Matushka Lydia and the faithful, dedicated choir members who attended the many rehearsals and were challenged to the receptiveness of the beauty and feeling of the music. Many Years!

– submitted by Barbara Ann Dixon

Norwich, Connecticut

In January, during the Theophany season, Father Dennis Rhodes, our pastor, blessed many of the homes of our parishioners.

February was International Orthodox Youth Month and our parish celebrated with Youth Sunday in which the young people of the parish performed many of the tasks usually performed by the adults: selling candles, taking the collections, reading the Epistle and holding the communion cloth. This was followed by bowling at the Coast Guard Academy bowling lanes.

The new parish Council for 2005 was installed on February 20th. The new officers are: Fred Tarasuk, Warden; Peter Shillo, 1st Assistant Warden; Doug King, 2nd Assistant Warden; Denise Geeza, Treasurer; Sophie Kashanski, Financial Secretary; Vinny Melesko, Comptroller; George Stolaronek, Trustee; Tom Shakun, Trustee; Mary Maciejewski, Trustee; Frank Krajewski, Trustee; and Lydia Pierce, Trustee.

On March 20th, we hosted the annual Southeastern Connecticut celebration of the Sunday of Orthodoxy with Great Vespers. The other Orthodox Churches that participated were Saint Sophia Greek Orthodox Church of New London and Holy Trinity Greek Orthodox Church of Norwich. Our special guest was Father Basil Summer, former executive director of the Orthodox Church of America Fellowship of Orthodox Stewards.

In April, Lauren King and Jared Ford made their first confessions. They studied very hard in their preparation and we are very proud of them. The Sunday School children served a salad bar after liturgy and the money from the salad bar will be used for their annual outing to the Norwich Navigator's baseball game.

Under the direction of Marlene Melesko, Sunday School Coordinator, eighteen Kids Kits were assembled for the Gifts of the Heart Program. These kits are sent to the World Church Services for use in areas of need

MET COUNCIL FROM 1

in America received income of \$572,956.73 and had expenses of \$706,400.64.

Fair Share Proposals

Fr. John Dresko reviewed the history of "Fair Share" from the 13th All American Council and the goals of the 14th All American Council. At the request of the Holy Synod from their spring meeting, Fr. John presented five proposals. These proposals would be more inclusive of those dioceses not currently participating fully in the Fair Share Program. Regardless of which proposal is adopted, the annual support needed from the dioceses for the day to day operation of the central administration of the Orthodox Church in America is \$2,710,000.00. All the proposals assume that increased annual and voluntary giving will lead to reduced fair share amounts.

After much discussion, the Metropolitan Council accepted Proposal #1. This was the original proposal presented to the Holy Synod. The dioceses currently participating in fair share are asked to fair share \$2,600,000.00 for each of the years 2006, 2007, and 2008. The proportion for each diocese is based on their proportion of reported supporting membership.

14th All American Council

A report was submitted by Alice

Woog. Everything is on schedule and plans are being finalized. The theme is *Our Church and the Future*.

There are five "pillars" that support this theme. They are: Vision and Identity, Orthodox Relations, Clergy Formation, Parish Health, and Evangelization. Attendees should make their reservation as soon as possible. Information can be found on the web site www.oca.org.

Church Ministries Report

A lengthy report was prepared that presented the work of the eleven departments in our church.

Report on Sexual Misconduct and Liability Insurance

A report was submitted giving the breakdown of parishes by dioceses on their liability coverage and whether they have adopted the guidelines and added the additional insured.

Fellowship of Orthodox Stewards

Father Joseph Fester submitted his last report as Executive Director of the Fellowship of Orthodox Stewards. Archpriest Eugene Vansuch will be assuming the office as of June 1st. In 2004, nearly \$338,000.00 was given to FOS. This was an increase of about 10% from 2003.

The next meeting of the Metropolitan Council is scheduled to be held at the All American Council in July.

PARISHES FROM 7

around the world. Kits contained health items, school supplies and toys.

Keep August 25-28, 2005 open! Our parish will again have a food booth at the Brooklyn (Connecticut) Fair where we will sell kielbasa sandwiches and homemade pierogis.

On Sunday, September 18, 2005, we will celebrate the 90th anniversary of our parish. His Beatitude, Metropolitan Herman and His Grace, Bishop Nikon will preside at our festivities. A dinner/dance will be held at the Holy Trinity Greek Orthodox Church banquet hall in Norwich. A souvenir/ad booklet is in the works. Father Dennis' daughter Sarah visited our parish on April 24th and took many pictures for the souvenir/ad booklet. If you have any old pictures of our parish you would like to see in this booklet, please send them to Father Dennis.

- submitted by Vinny Melesko

**PUBLICATION
DEADLINES**

**Summer Issue
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**September Issue
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