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Right: The faithful of **St. Nicholas Church**, Pittsfield, Mass., light candles from the new flame carried by Father Barnabas Favel on Pascha.



On Pascha Rev. Sergius Halvorsen

Picture this...the thick green grass is still slightly moist with dew. The early afternoon sun is high in the spring sky, the air is warm, there is laughter in the air, and the children are searching. Under bushes, behind trees, between the tulips, next to the stone steps, young boys and girls, dressed in their Pascha best race from place to place looking for Easter-eggs in the parish egg hunt. Most eggs are the plastic hinged variety, filled with bright colored jellybeans, little sparkling gems of flavor, others have chocolate foil wrapped eggs, and among the hidden treasures are even a few good old fashioned hard boiled dyed eggs, the kind that leave a colored stain

Pascha to 10

The Cross of Our Lord V. Rev. Robert Arida

[Preached at Holy Trinity Cathedral, Boston, on the Sunday of the Cross, March 27, 2011.]

Last week, when we celebrated the memory of St. Gregory Palamas, I tried to speak about how belief is inextricably bound to the experience of the triune and tri-personal God. Life on this side of the grave is called to participate in the Divine life and that indeed fundamental to our faith is the reality of God becoming a human being so that the human being might become God. To take this a step further, we have the cross in our midst today and we have just heard the Gospel according to St. Mark.

What does our Lord mean when he

Cross to 2

Cross from 1

says, “If you want to follow me, you must deny yourself —you must disown yourself —and take up your cross and follow me?” Applying these words is the basis for a living faith and therefore the basis for an authentic experience and life with the living God.

Just as belief is bound to the experience of God, we are compelled by the Lord himself to know what the “word” of the cross is. We are obliged to know what denying or disowning the self demands of a disciple of Jesus Christ. For unless we apprehend the “word” of the cross, the living, saving, transfiguring and deifying experience of God remains as an idea which ultimately has no real impact on our lives. By not knowing or living the “word” of the cross our minds and hearts are joined only to an idea of

Christ formed by our own thoughts and feelings which have little or nothing to do with the challenge of the cross.

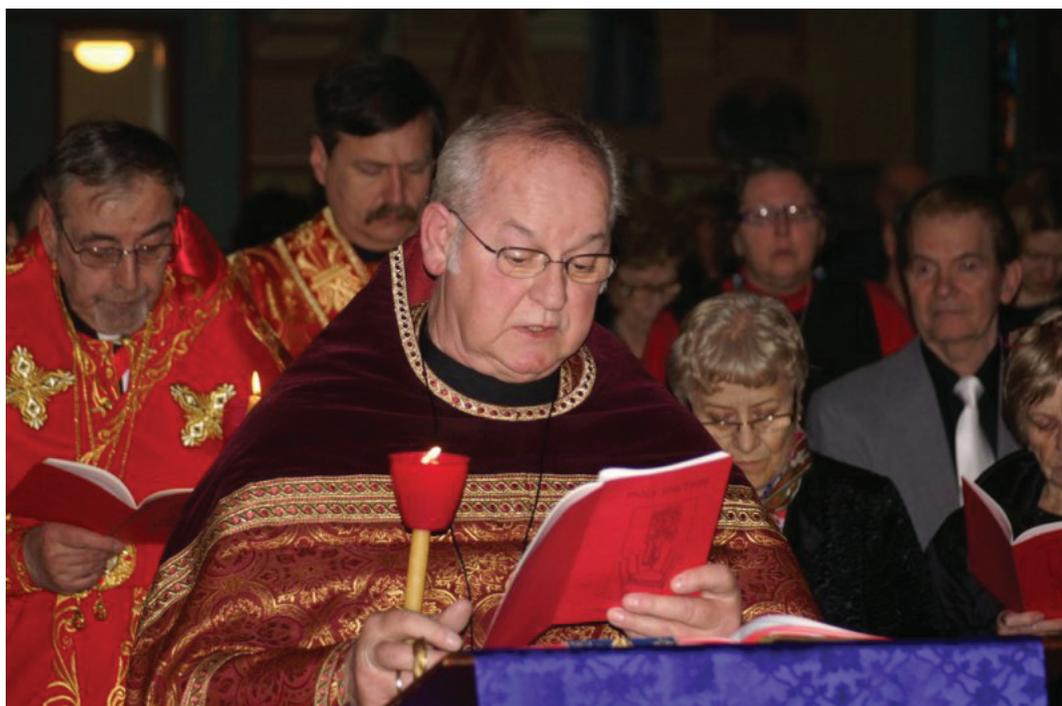
To deny ourselves is an act by which we entrust ourselves to the care and love of God. But trust demands that we make ourselves “vulnerable.” To accept the cross is to stand in a place in which we are exposed to the possibility of being harmed. This is exactly what the Latin root of “vulnerable” means—“able to be wounded.” Our Great High Priest, the pre-eternal Word and Son of God makes himself vulnerable. He empties himself (kenosis). He submits to arrest, trial, crucifixion, death and burial. The Lord



Above: His Grace, Bishop Nikon presided at the annual Connecticut Deanery **Holy Unction Service** at Three Saints Church, Ansonia, on Sunday, April 10.

Below: Fr. Nicholas Timpko, retired pastor of Three Saints and former chancellor of the diocese, read one of the seven Gospels during the service—only a few years after his own extraordinary recovery after many surgeries.

Right: Young and old came to be anointed for the healing of soul and body.



His Grace, our Bishop NIKON appointed *Locum Tenens* of the Diocese of the South

Rev. Joshua Mosher

As reported in the minutes of the meeting of the Holy Synod on March 1: "The Holy Synod relieved His Beatitude, Metropolitan JONAH from his responsibilities as *Locum Tenens* of the Diocese of the South and appointed Bishop NIKON *Locum Tenens* of the Diocese of the South with Bishop MARK continuing as administrator."

A "*locum tenens*" is the bishop who oversees a diocese in the absence of a resident bishop, such as occurred in New England for many years before the election of His Grace, Bishop NIKON. The Synod's meeting on May 3 confirmed this decision.

The Holy Synod also elected Bishop NIKON to a one-year term on the Lesser Synod, their executive committee. In a related decision, the Lesser Synod will now meet six times a year instead of only two.

As a result of his new responsibilities, our bishop will be spending time visiting the various deaneries of the Diocese of the South.

makes himself vulnerable. He exposes himself to be wounded.

If we are to take the "word" of the cross seriously, if we are not to succumb to the thought that the cross is a scandal or that it is foolishness, then we are to apply this "word" to ourselves and make ourselves vulnerable. The cross calls us to disown the self.

We know how difficult and fearful this is. We know that it is easier to simply confess or profess the "word" of the cross and not to apply it to our life. Here we need to ask ourselves if our acceptance of the cross goes beyond a verbal profession and places us in that vulnerable place where we encounter the divine and uncreated light. Does the "word" of the cross impact the mind and the heart, the will and energy of our being? Or is our profession reduced to an intellectual exercise fostered

by a curiosity in the Bible, the fathers and the aesthetics of liturgical worship? Indeed, to enter into the reality of this liturgy—to attend to the Scripture and to acquire the self-emptying spirit of the fathers—we are called to become vulnerable. We are called to break down every wall that surrounds us, that insulates us, that isolates us from entering into communion with God, our neighbor and oneself.

As we think about this let us also think how the cross provides the word for the Church's life in and for the world. We live in a time when we hear many things about Christian social doctrine. There are bishops, priests, and laity in the Orthodox Church who, with sincere conviction, speak about the Church's responsibility to be involved in our culture. They issue the call for the Church to become the conscience of the culture by engaging in the culture wars of our day. From one perspective we can see how this is a noble call. However, for the call to remain noble it must be based on the "word" of the cross.

Before examining this call, let us first look at three extreme ways the Church has adopted

to manifest itself to the world. The first is isolationism or sectarianism. Many Orthodox Christians hold to the perverted or distorted view of the Church as ghetto. As we know, the Church does not necessarily have to be a homogeneous ethnic ghetto. It can be a bona fide "American" or heterogeneous ghetto surrounded by the walls constructed by doctrine, patristic writings and, of course, the Bible. These walls isolate the Church from the world. These walls protect the Church from becoming vulnerable. Within its safe enclave, the Church can only condemn

the world, being unable to glean from the world what is good, true and beautiful. It confines itself to a place that is "safe" in as much as it doesn't expose itself to the trials, challenges and sufferings of the world and, consequently, to the trials, challenges and sufferings of every human being.

The second extreme reveals the Church as an institution which opens it-

self to the world to the extent that it capitulates to the ways of the world, rendering it unable to manifest the kingdom which is to come. Given this extreme, the tension between the kingdom of God and the kingdom of this world ceases. Capitulating to the world, the Church removes itself from becoming vulnerable.

The sectarian extreme makes an idol of the Church's living tradition. Its only point of reference is the past. The "worldly" or "relevant" extreme supports an iconoclasm that sees the living tradition of the past as something to be ignored due to the scientific, technological and philosophical "advances" of the ever-changing present. Both of these extremes ultimately deny the ongoing presence and work of the Holy Spirit.

This brings us to the third extreme, which is gaining momentum within our small Orthodox Church in America. As was already mentioned, bishops, priests and laity are drawn to the idea that the Church is called to reveal its life and vision to American culture. Yes, our history tells us that the Church has played a major role in the moral, cultural and intellectual formation

"To deny ourselves is an act by which we entrust ourselves to the care and love of God. But trust demands that we make ourselves 'vulnerable.'"

of various nations and cultures. On the other hand we also know that the marriage between Church and State has compromised the Gospel and rendered the cross a weapon of suppression and destruction. The formation of Christian cultures were not infrequently the result of the Church “imposing” its life, from a position of power and security, due to its marriage with the empire or state. Our history teaches us that the abused spouse in this marriage is always the Church which gradually compromised the cross by transforming it into a weapon of tyranny, division and destruction.

This third extreme seeks to establish a “symphony” between the Church and certain politicians and/or political parties that ostensibly appear to be in harmony with its own ethos. This alliance with politics also reduces the tension between the Church and the world. Seeking to give the Church visibility and even a modicum of respectability, this third extreme seeks to change the conscience of American culture by becoming a political force that will eventually enable it to wield its influence to legislate morality. This third extreme removes the Church from its vulnerable place within our culture for it strives to unite itself with the rich and powerful from which it derives its political and so-

cial influence. It tempts the Church to join with forces that seek to “impose” a social doctrine that ultimately causes the Church to forget that its work is to change the minds and hearts of the people. There can be no imposed or legislated metanoia.

Finally, there is the *via crucis* – the way of the cross – the way of vulnerability. Like the Lord himself, the Church works in and for the life of the world by emptying itself of all worldly power and glory. This seems to be the great opportunity being offered the Church in its American sojourn. America offers the Church the possibility to make its presence known through its very “weakness” derived from the cross. For in its weakness the Church reveals its supreme power and authority. As the Lord ascended the cross in his extreme humility his theanthropic being was not compromised. On the contrary, the divine/human power of the Savior is revealed to the world through his voluntary vulnerability. Likewise, the Church, by assuming its vulnerable place in our culture, will simultaneously reveal its strength, glory and freedom. How all this is going to unfold remains to be seen. However, we can be assured that by being vulnerable, the Church will be able to properly dialog with the world – with the other.

Below: On Thursday, March 31, the clergy of the Connecticut Deanery gathered at Holy Trinity Church, New Britain to spend **“A Day with our Bishop.”** It was a time to share pastoral concerns and receive guidance from the brothers’ Archpastor.



In the past, I have shared the following quotation with all of you. I share it again because it is apropos to what we are celebrating today. The quote is an excerpt from an interview given by Metropolitan Anthony Bloom in 1990. Metropolitan Anthony died in 2003, so at the time of the interview he was at the prime of his thinking, a seasoned pastor and hierarch who desired to utilize the Church’s theology to serve and save the world. The excerpt was quoted in an article that appeared in *Le Messenger* in 2009. This is what Metropolitan Anthony boldly affirms: “It seems to me, and I am personally convinced, that the Church must never speak from a position of

Christ the Savior Church, Southbury, Conn.

Sarah Cole

Winter's snow and ice did not stop us from gathering at Christ the Savior in Southbury. The Book Club has read several books, including The Art of Prayer and The Inner Kingdom. Currently they are reading The Cost of Discipleship and look forward to getting together for discussion after Pascha. The Women's Group has hosted Edie Hardwick for a workshop entitled "Caring for Alzheimer's".

Our resident Poetry Therapist, Dianna Vagianos led a writing workshop for the ladies following an Akathist. The Gardening Group has begun the season by planting beautiful and cheery flower pots outside the church doors. The Craft group has kept their hands busy while enjoying fellowship together.

The teens celebrated the New Year together with a prayer service followed by a get-together. An ice skating gathering was also fun for the teens. Our teens participated in the Southbury AmeriCares Homefront project in May, and have been helpful with other projects, like our Souper Bowl of Caring collection on Super Bowl Sunday.

We welcomed Stephanos and Alexandria Ritsi two weeks before their missionary trip to the Turkana in Kenya. With our help, the Ritsis were able to wit-

ness the baptism of 150 faithful and rejoice with the people of Lupala as they drank fresh water from their new well. Thank you to all who have donated, walked and prayed for the Turkana well!

We welcomed home the Latanzi sisters in March: Phoebe home from Alaska and Bethany, along with her fiancé Christopher, home from Colorado. We celebrated a bridal shower, organized by Phoebe and mom Ellen in honor of Bethany, and we were happy to present her with a new vacuum and bread machine. Many years, Latanzi family!

Spring is a time of new beginnings, and anticipation. After the joy of Pascha, we also anticipate discussions by Fr. Andrew Tregubov on icons and Dr. Al Rossi on prayer. The Connecticut Bible Lecture Series continued at our parish on May 14, as we hosted Fr. Paul Tarazi, who presented lessons on the minor prophets.

Please contact Father Vladimir at 203-267-1330 or visit our website at christsaviorchurch.org if you are interested in any upcoming services or activities.

Right: The 'Souper Bowl of Caring' was celebrated at **Christ the Savior Orthodox Church in Southbury**. The youth collected monetary donations to help feed the hungry. The gift was sent to FOCUS (Fellowship of Orthodox Christians United to Serve). Food items were also collected and donated to the Woodbury Food Bank. Students participating pictured in the front row are Timothy Cole, holding a soup pot, Alden Weiss, Sophia Re, Sofia Cole, Mary Halvorsen and Mark Yuschak holding a soup pot. Second row: Timothy Halvorsen, Amanda Vizzo, Megan Curran, Thomas Halvorsen, Michael Cramer, Betsy Weiss holding Eowyn Weiss."

Photo: M. Suzanne Aleandro





Holy Resurrection Church, Claremont, N.H., announces Internet radio program

V. Rev. Andrew Tregubov

Great news for those who can't attend services in church due to illness, difficult circumstances, bad weather or even the "reasons worthy of blessing"! Simply by tuning in through your computer, you can listen to the live broadcast of Saturday Vigil, Sunday Divine Liturgy, and all other services at Holy Resurrection Orthodox Church in Claremont, N. H.

Tuning in is very simple: from your browser go to www.hroc.org, then to the HROC-Radio page, and click on the button to listen. The schedule of live broadcasts is posted on the same page.

We also have weekly presentations/discussions on different topics in the life of the Church, and participants across the diocese are welcome. At the present time we look at the iconography of Great Lent and Pascha. In addition to audio, we use screen sharing and chat to communicate during these presentations.

If your parish would like to set up a similar program, I'd be happy to share our parish experience and answer any questions.

Happy listening!

In Christ, Fr. Andrew Tregubov
(603) 542-6273

St. Alexis Church, Clinton, Conn.

Vincent Melesko

The parish of St. Alexis held its annual chili/chowder cook-off in conjunction with its Souper Bowl fund-raiser. Cooks brought in their favorite chili, chowder or soup and parishioners voted on their favorite dish by contributing donations (the proceeds of which go to the International Orthodox Christian Charities (IOCC)). The dish that received the most donations was declared the winner. This year's winner was Raymond Boyd for his tasty chili. As the winner, Ray received the "Traveling Trophy" and a hand crafted wooden spoon. He is shown in the above picture with his wife Christine, who won in the soup division.

The parish church school children prepared "custom-designed" food bags, which they distributed, to parishioners. These food bags were then

filled with non-perishable food goods, which are given to the Clinton food bank.

The parish raised \$725, which will be given to the IOCC and 225 in canned and non-perishable goods for the Clinton Food Pantry.



Three Saints Church, Ansonia, Conn.

Barbara Ann Dixon

Despite the long, dreary and very harsh weather, the snow and ice did not deter our parishioners from attending our annual meeting, held on January 23. On February 6, Father

Patrick Burns installed the officers and council members.

On Saturday, Feb. 19, Father Patrick organized a Prospora Baking Workshop to demonstrate the practical technique and devotional aspects

of the prospora baking process. All enjoyed pizza afterward. The hope is to form a baking team that will meet every other month to supply our parish with prospora for a few months at a time. Special thanks to the following volunteers: Delores Carangelo, Jennie Chaplick, Olga Chirgwin, Mary Hvizd, Paul Juzwishen, Nina Kosowsky, Stephanie Savoyiski and Justine Tuz. Their hard efforts are greatly appreciated.

Delores Carangelo and her assistants (Janet Coppola, Donald Klischer, Deborah Egan and Elizabeth Klischer) once again chaired our annual *maslanitza* (Cheesefare Sunday Luncheon) held on March 6. Our parishioners prepared an abundance of delicious delicacies that were enjoyed by the large number of persons in attendance. Forgiveness Vespers followed the luncheon.

Tuesday evenings during Lent, Father Patrick held a Faith Talk discussion. Everyone was invited to attend and learn about the Orthodox Faith.



Above: Father Patrick Burns and participants in Ansonia's Prospora Workshop.

Middle: Coordinators of Three Saints Church's Cheesefare Luncheon.

Below: Three Saints parishioners sharing in the Cheesefare Luncheon.



Sisters serving sister parishes

Pamela Parsons

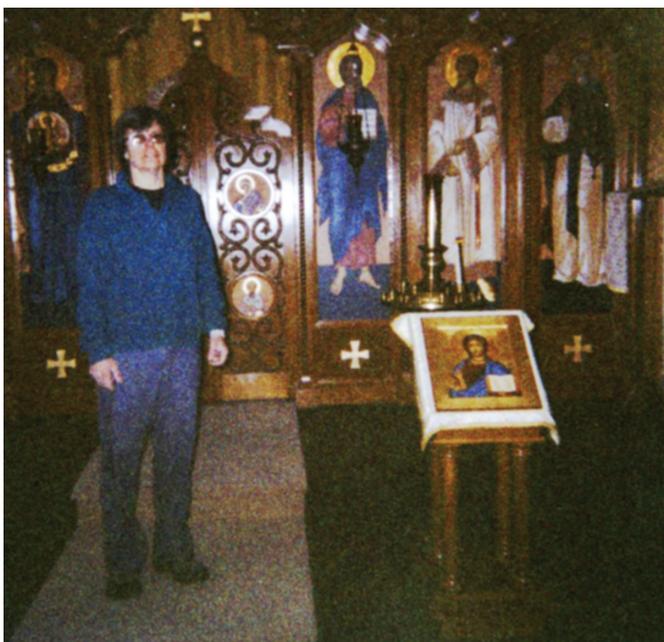
Two sisters, Janet Klimenok and Pamela (Klimenok) Parsons, have found themselves in a rather unique situation. Each is serving as president of their respective Church Council: Janet in Springfield, Vt., and Pamela in Springfield, Mass.

The daughters of John and Valentina (Skalaba) Klimenok, Janet and Pamela were born and raised in Springfield, Vt., and attended Holy Trinity Church. Both, along with their parents, sang in the choir, and at one time constituted the entire choir with their choir director Mr. Viltowsky.

After graduating from college, (Janet from the University of New Hampshire and Pamela from Middlebury College), Janet returned to Springfield, Vt., while Pamela married and moved to Northampton, MA and has been a member

Left: Janet Klimenok of Holy Trinity Church, Springfield, Vermont.

Right: Pamela Parsons of Saints Peter and Paul Church, Springfield, Mass.



of Saints Peter and Paul Church in Springfield, Mass., for the past 34 years and choir director for the past eight years.

Both feel honored and privileged to be able to serve their Church and Faith and look forward to doing so, with God's help, in all ways possible for many years.

ROLL (Orthodox Layman's League) asks for support of its broadcasting program

Ted Rozum

The Radio/TV Committee of the Orthodox Layman's League has been working to continue to bring programs on Orthodoxy to the listening public. Every Sunday listeners can tune in from 2:00 to 2:30 PM to hear "Icons in Sound/ Voice of Orthodoxy." The radio station is 1530 on the AM dial (WDJZ). It is very fortunate that this year, the committee was able to

purchase an hour of broadcasting time on Pascha. Fr. Dennis Rhodes and MaryAnn Sporzic will coordinate the programming and establish a production staff for future broadcasts. Volunteers for the Radio/TV committee are welcomed. Contact Ted Rozum at 203-754-4558 for further information.



2011 ONE Stewards: Sponsor a camper to Youth Rally!

Your donation helped make the following work possible in 2010:

- **Youth Ministry:** forty-three youth from the diocese took part in Youth Rally, at a cost to the diocese of \$20,000.

- **Seminary Scholarships:** The diocese provided a total of \$15,000 to seminarians at St. Vladimir's and St. Tikhon's Seminaries.

- **Missions:** Our mission parishes received \$15,000 from the diocese to help in providing an Orthodox presence in their communities.

- **Charity:** The diocese donated over \$3,000 in support of IOCC, OCMC, Project Mexico, FOS, and other worthy organizations.

Join the "Bishop's Circle": match Bishop Nikon's annual donation of \$500.

Send your contribution to
ONE Stewards
PO Box 1182
Torrington, CT 06790.

Cross from 4

strength. [These are shocking words.] It ought not to be one of the forces influencing this or that state. The Church ought to be, if you will, just as powerless as God himself, which does not coerce but which calls and unveils the beauty and the truth of things without imposing them."

"Without imposing them." There is an attitude developing in the Orthodox Church—throughout the world and not just in America—which wants the Church to act from a position of worldly or political power so as to impose its ethos on everyone.

Metropolitan Anthony continues, "As soon as the Church begins to exercise power, it loses its most profound characteristic which is divine love [i.e.] the understanding of those it is called to save and not to smash..."

The Church is given for the life of the world and its salvation. The cross which we venerate, which we wear, which we hold up, which we proclaim as the invincible trophy and weapon of peace is bound to the humility of the God-Man. And, I would say that, these words of Metropolitan Anthony brilliantly capture and articulate what the "word" of the cross is. The "word" exhorts us personally and corporately, as the Church, to be a presence in the world, not a powerful presence, but to be the humble presence which is able to reveal the beauty, light and glory of God.

In its humility, the Church is truly free and therefore able to dialog with anyone whose mind and heart is open to knowing the Truth. Yet, as I have said to some of you, dialog is one of the most vulnerable acts that the Church can submit to. Why? Why is dialog risky? It is risky because it opens us to the possibility that we are wrong. Dialog draws us, personally and corporately as the Church into a very vulnerable place. For, even though we have the Scriptures, the Fathers and this Liturgy, we must never forget that

these sources are not exhaustible when it comes to proclaiming the Truth who is Jesus Christ. So often we Orthodox Christians overlook the fact that these sources, which are so precious to us, which express the living Tradition of the Church nurtured by the Holy Spirit, open to us the reality of Truth who is inexhaustible. The Truth who is Jesus Christ is not exhausted by the word of Scripture. His divine/human economy is not exhausted by the word of the Fathers. The mystery of the Lord's cross and therefore the love and compassion of the triune and tri-personal God for humanity and all creation is not exhausted by the celebration of this Liturgy.

The Lord is inexhaustible, and when we enter into dialog we might discover that the person we are facing has penetrated into the Truth and has grasped an aspect of the Truth which we need to apprehend. When dialoging we may very well have to concede to the fact that the person (persons) we are dialoging with has been touched by the Holy Spirit. Encountering the Truth in the other enables us to make that Truth our own.

Encountering the Truth in the other allows us to approach the other and to embrace the other. In this embrace we find ourselves in a vulnerable position that opens us to be wounded and changed by a new and holy encounter with the Truth.

To stand in this dialogical embrace is very difficult. Nevertheless, if we don't take this risk then, dear brothers and sisters, beginning with myself, all that we do here in the context of this Liturgy – including holding and venerating the cross – is to my condemnation, to my death which begins now on this side of the grave.

The cross is in our midst. It beckons us to be a people who are not afraid to stand beautifully, and therefore to stand humbly. It beckons us to be open to the working of the Spirit who is everywhere present filling all things. The cross is in our midst. We are called to embrace it. We are called to venerate it. We are called to offer it to the world so that the world might see that the One upon this cross is the one who renews everyone and everything now and forever. Amen.

Pascha from 1

on your fingers as you pick them up out of the moist grass. The Pascha afternoon egg hunt is a unique icon of joy and excitement as our children find hidden treats and treasures. Egg-hunts, Christmas presents, and surprise parties, these are the happy stuff of childhood, when we were pulled through life by a joyful expectation the next happy surprise. Yet, somehow, as we pass into adulthood, it is so easy to lose that sense of joyful expectation.

How often does it seem as though we live in a world devoid of happy surprises? We work, we pay the mortgage, we take care of the endless drudgery, and if there are any surprises, they tend to be the ones we don't want. A call from loved one about illness or death. A shocking story on the news about manmade or natural

disasters. Another dose of sticker shock at the gas pump. These are not the surprises that we want. Surprises like these make life frightening and chaotic. Experiences like these lend truth to the so-called "ancient curse" which says, "May you live in interesting times." Certainly, we don't want bad things to happen, we don't want to be surprised by tragedy, but does that mean that the best option is a dull gray blandness? Can it be true that there is no such thing as a good surprise?

Certainly not! These bright days of our Paschal spring reveal the best and greatest surprise in all of creation. We rejoice that Christ is risen from the dead. Jesus' Resurrection was not a foregone conclusion. People weren't expecting it. Sure, Jesus had told his disciples that he would suffer and die, and that he would be raised. But every time

Pascha to 11

Youth Rally 2011 August 8 - 13, 2011

Here are the details:

What: Diocesan Youth Rally 2011

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 8-13, 2011

Where: At the Campgrounds of the Greek Orthodox Saint Methodios Faith and Heritage Center, Contoocook, New Hampshire, (the same place as last year!)

For further information and to request registration materials, please call or email

Fr. John Hopko, Youth Rally Director, at phone number (860) 582-3631, or email address saintcyril@snet.net

NOTE: The deadline for registration is July 11, 2011

We can't wait to see **you** at Youth Rally this year!

In Christ,
Fr. John Hopko
Youth Rally Director



Pascha from 10

the disciples encounter the Risen Lord, there is a profound sense of surprise.

When Mary and the women disciples discover the empty tomb, and hear the message from the angel, they are astounded. Later, when Mary Magdalene sees the risen Lord, the others simply cannot believe what she says (Mark 16). When the disciples encounter Jesus on the road to Emmaus, they don't even recognize him until he offers a prayer and breaks bread with them (Luke 24). When Thomas hears from the other disciples that they have seen Jesus, he replies that he will not believe until he can touch Jesus himself (John 20).

None of the disciples expected Jesus to be raised from the dead, it surprised every one of them. Yet, astounding, and improbable as it may be, Christ *is* risen from the dead.

Remarkably, this greatest and most wonderful surprise of the Resurrection is not wrapped in

colorful paper, or hidden inside a colorful plastic egg. The joy of the Resurrection emerges from dark tragedy, sorrow and loss. It was precisely when the disciples thought that all was lost, that they encounter the Resurrection.

And the same holds true for us. Today Christ reveals himself to us most perfectly in our darkest moments. When we are suffering. When we are weary. When we are fearful. These are the times that God can act most perfectly in our lives, and reveal to us His power through His Son Jesus.

This does not mean that we go out looking for dark moments filled with sin and death. God knows they come to us often enough without looking for them. But as we find ourselves in trying times, or facing unpleasant realities, just like the disciples faced the unpleasant reality of Jesus' death, Christ comes to us, and surprises us with the joy of His Resurrection. For we rise from the dead with Christ, the author of life.

Pascha, the Resurrection of Jesus Christ, is the greatest divine plot-twist of all time. Just when the world thought that sin and death would prevail, God showed that He always has the last word. Or rather, God showed that His Word, the Incarnate Word of God, is always victorious.

This is the surprise we celebrate and embrace in this holy season of Pascha. For everyone loves a good surprise, and there is no better surprise than Christ, who continuously reveals himself to us and brings us the perfect hope and joy of his Resurrection.

Above: The Tomb of Our Lord on Holy Saturday at Holy Trinity Church, New Britain, Conn.

Below: The procession on **Pascha night** at Holy Trinity Church.



O.N.E.

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Orthodox Church in America
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Upcoming Events

- June 30** Deadline for next issue of the *ONE*
- June 7-8** SVS Missiology & Evangelism Workshop
- June 8** Revised date for Diocese of New England Diocesan Council Meeting in Springfield, Mass.
- June 9-11** SVS Orthodox Christianity & Higher Education Conference
- June 17-19** SVS Women Disciples of the Lord: Annual Summer Conference
- June 19-23** SVS Annual Diaconal Liturgical Practicum
- June 19-25** SVS Iconography Workshop, Church Architecture Seminar
- July 11** Deadline for applications to Youth Rally 2011
- August 8-13** Youth Rally 2011