

A Resurrection Tale

By Fr. Lawrence Barriger

But we have this treasure in earthen vessels that the excellence of the power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed – always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.
(2 Corinthians 4:7-10)

This article was originally intended to be an observation as I complete twenty years of writing for *The Church Messenger*. I had originally intended to comment on the progress and problems that we have shared in the diocese over the past twenty years. Those who read this column regularly know that I try to keep things as objective as possible and only when appropriate insert subjective observations.

Recently, however, as some of you are aware, I had an experience that I would like to share with you, particularly in this season of Pascha and Resurrection.

On March 18th I went to the doctor's with a fever and general weakness; that evening I underwent emergency surgery to correct a perforation in my intestine. Unfortunately massive infection had already set in.

For four days I was in critical condition with a fever that reached over 104 degrees. I was not able to have anything to drink and even sleep defied me. Each day I slipped further and further and it finally occurred to me that I was going to die.

The Church teaches that the hour of death can be a time of temptation. I must say that I experienced many demons – but they did not come from outside of me; rather they arose from the inside of me. Whatever I

had not given over to Christ, whatever part of me that I was holding back like Ananias and Sapphira in the Book of Acts, whatever was still unbaptized within me arose dark and formless to confront me in countless hallucinations.

As I was not permitted anything to drink a terrible thirst plagued me. I am not talking about a thirst worked up from mowing the lawn on a hot day or from doing aerobics. That is a pleasant anticipation to a cold glass of water.

The only thing I could think of was the Saviour's thirst on the Cross, and I kept recalling His words, "I thirst." I was ashamed and asked the Lord forgiveness for all the times I had read those words but never really appreciated the thirst that the Lord suffered for me. I recall begging for a drink of water so that I would not die thirsty. But nothing was forthcoming except assurance from the priest with me that the Kingdom of Heaven was a place of abundant water according to the Scriptures.

After four days I had resigned myself to dying. I did not fear death but looked upon it as a release though I regretted leaving my family at so early a time. I prayed to the Lord and His Mother and to St. Nicholas the Wonderworker,

whom it is my habit to pray to since his icon is on the icon screen in my church.

That night I found myself moving towards a large door, made of dark and polished wood, with a large brass knob. I knew that all I need do to pass over was to open the door and the pain would end.

As I reached towards the doorknob St. Nicholas appeared in front of me. I recognized him right away from his silver beard and flowing silver hair. He was dressed simply in black. He said nothing but looked intently at me. As I tried to



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O.N.E. (ORTHODOX NEW ENGLAND)

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

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

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

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

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Hardware: This issue was composed on an Apple Power Macintosh G4 with 448 mb RAM, a Umax Astra 3450 scanner, and a Hewlett-Packard LaserJet 5MP laser printer.

Software: Microsoft Word X & PageMaker 6.52. Reproduction done at GT Graphics, Forestville, CT.

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ON THE DOCKET

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

June 3, 2003

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

June 5, 2003

HOLY ASCENSION

June 9-11, 2003

OCA Conference on Evangelism and Mission
Boulder City, Nevada

June 15, 2003

HOLY PENTECOST

June 23-27, 2003

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

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PUBLICATION DEADLINES

Summer Issue
June 15th

September Issue
August 1st

Around the Parishes

Ansonia, Connecticut

Three Saints parish had a very busy and fulfilling Paschal season. We enjoyed many visitors to the parish, including the St. Vladimir's Seminarian Choir, His Grace, Bishop Nikon, and His Beatitude, Metropolitan Herman. All three visits were pleasurable and we had much help from the parish in organizing meals for the visitors, as well as host families for the seminarians. We all got to talk to and enjoy our company – good fellowship was had by all. In addition, our knitters and crocheters offered lap robes, etc., for each of these groups to take back home with them. This same group supplies our parishioners who are shut-ins with lap robes. Thanks to all of your hard work!

With the welcoming of spring, we are continuing all of our activities, including a Mother's Day plant sale – where our avid gardeners enjoyed having a chance to select something new, and the children could choose something for "Mom" or "Grandma."

The month of June will be busy for the parish, as well. Our Festival Of Tables will take place June 1, 2003 at 2:00

OUR DIOCESE

**PEOPLE
PLACES
EVENTS**

p.m. with all proceeds to go to our Handicap Accessibility Fund to continue our efforts to truly make the church and auditorium open to all. We will also celebrate our Bacca-laureate Service and luncheon on June 22nd.

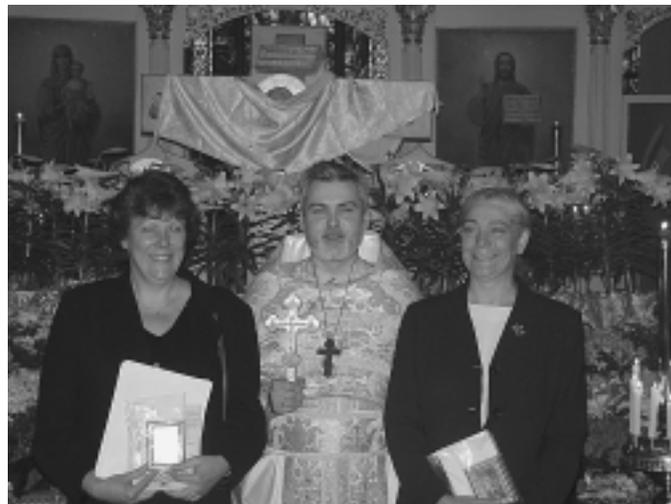
Our committees are working hard on numerous projects for the summer and we all look forward to a summer full of fun and fellowship.

– submitted by Julie Craft

Bridgeport, Connecticut

Two persons were received into the Orthodox Church on Great and Holy Saturday. Catherine Savisky and Tamara Jankura were chrismated at the Liturgy of St. Basil on April 26th. They received their first communion during the same service while the choir chanted "As many as have been baptized into Christ..."

Both of the newly received members went through ten months of catechism process, where they were instructed about the teachings and practices of the Orthodox Church. The Saturday night Paschal service was attended by more than two hundred people. The traditional sharing of the Paschal food followed the Divine Liturgy.



Fr. Vadim Pismenny and newly-chrismated Catherine Savisky and Tamara Jankura in Bridgeport on Great and Holy Saturday

Hartford, Connecticut

Christ is Risen! That wonderful greeting marks this season – a truly joyous one at All Saints Church in Hartford. In addition to the beautiful services, and the especially wonderful voices of our choir throughout the Lenten and now Bright seasons, meals and get-togethers were highlights this past month.

Our Agape meals after the Paschal midnight services and again after Bright Monday Liturgy are always a fun event for food and fellowship. Food was another feature in Egg-stravaganza this year, coordinated by Cathy Vargas, with Pysanky classes offered by Susan Ranstead and Mary Beth Stenko. The eggs are fantastic from the hands of these talented women.

Susan Ranstead continues to attend to our growing altar servers, making new robes in purple and white to keep up with the new heights of our servers. Proving that age is no barrier in the Church, Holy Saturday saw two of our youngest members, Paul Stenko and Christian Holobinko, reading Old Testament narratives at Liturgy. Our youth also witnessed the Proskomide on Lazarus Saturday and filled out prayer requests for commemorations to be offered by Father. Each received a prosfora. Special thanks to Kim Tingley for preparing the breads for the children.

Adding to the awareness in the region of the holy days, an article on Orthodox celebrating Pascha a week after the date for other Christians appeared in *The Hartford Courant*, as well as newspaper and billboard advertisements placed by Fellowship of Orthodox Churches of Connecticut (FORCC), complimenting our own efforts.

In case you missed it in the last edition of *ONE*, preparations are being made to celebrate our 90th anniversary.

The Universe as our Parish

By Fr. Luke Veronis

(A talk delivered at St. Tikhon's Seminary. Fr. Luke is a graduate of Holy Cross Seminary and a missionary in Albania.)

Last December at a college conference we hold in Albania twice a year, I heard a great testimony. As one of our speakers, we invited Marjeta, a 30-year old woman who has been coming to our weekly meetings for the past two years. She gave a powerful testimony about God's love – about how our God is a God who never forgets us, no matter who we are and no matter what we've done, but who continually comes to us!

Marjeta was a 21-year old senior in college when her life changed dramatically. Although she came from an Orthodox family, she knew little about God, and wasn't interested in learning more. She was in love, and her only interest was in her boyfriend and their future together.

Unexpectedly, however, she became pregnant. This wasn't according to their plans, and her boyfriend had a simple and quick solution. She didn't accept his counsel for abortion, however, and proceeded to tell her parents in hopes of finding a solution to her dilemma. But they also counseled her for an abortion – saying that it was the best way to protect her, and their family name, from the shame and stigma of a baby out of wedlock.

Although Marjeta wasn't religious, she understood that a baby lived in her womb. She felt a deep love for that baby from the moment of its conception, and would allow no one to threaten that life!

Thus, her boyfriend abandoned

her, but not before threatening to kill the baby himself. Her parents rejected her, even disowning her from the family for the shame she would bring. And many of Marjeta's friends no longer stayed close to her, thinking that it was an embarrassment to be her friend. As Marjeta told her story, she vividly portrayed her sense of absolute rejection by all those she most loved.

On the day of her son's birth, she went to the hospital by herself, without a penny in her pocket. Following a difficult birth, she lay in the hospital bed, still unsure of where

heresies – that has plagued the people of God from the time of ancient Israel until today, is the illness of parochialism in its individual and communal forms. This limiting of God's universal vision begins when individuals allow their tiny ego to replace Almighty God in the center of their heart.

"My parish is my universe," so many faithful still believe today.

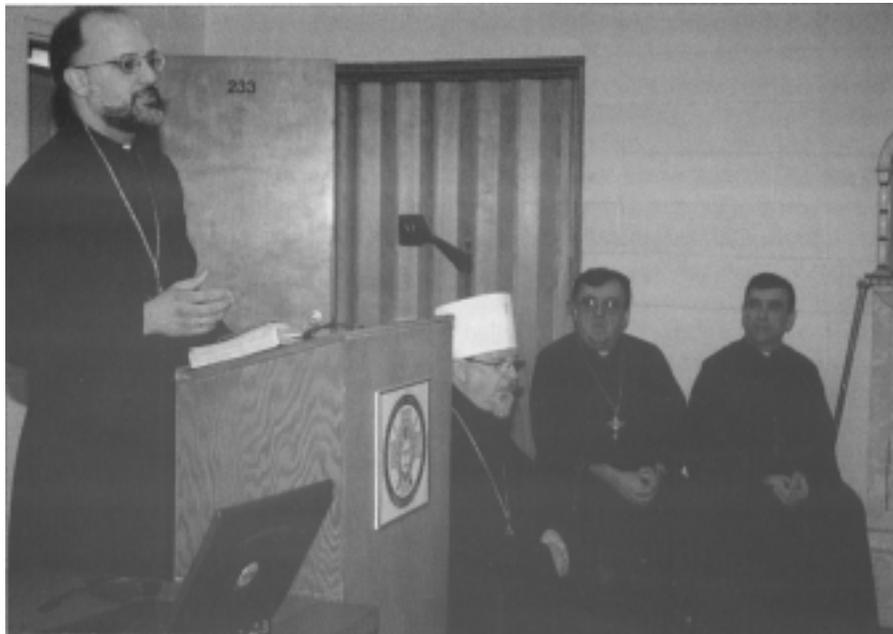
Instead of a worldview where God the Creator is at the center, a view where all creation points to God and gives Him glory, slowly the ego – whether the individual ego; I, me,

mine; or the communal ego; my people, my parish, my language, my culture – gradually takes over, and this self-centered mentality distorts an authentic Orthodox worldview.

Our Triune God has a love and vision for all. In the Old Testament, we may remember how God chose a certain people as his prized possession, but we often forget why he chose them. When God

called Abram in Genesis, he said, "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. I will make of you a great nation, and I will bless you. I will make your name great, SO THAT you will be a blessing. And all the families of the earth shall find blessing in you."

This central verse of the Old Covenant reveals God's overarching plan of salvation for all. Abraham was called to leave what was familiar, to leave his own, to depart from his tiny ego, and to follow God in faith, so that he would be blessed by God, and SO THAT he and his nation would become a blessing for ALL the



she would go with her baby. She didn't even have money to buy diapers for her child.

She was absolutely alone, and yet, our God is a God who never forgets us, no matter who we are and no matter what we've done. He is a God who comes to us through his disciples.

St. John Chrysostom preached 1600 years ago, "There are two kinds of bishops. One bishop is a pastor who says, 'My parish is my universe,' while the other bishop says, 'The universe is my parish,'"

One of the most common, yet subtle, dangers – I may even say

families of the earth!

"The universe is my parish!" That is the mentality that God wanted us to have from the beginning, and this represents an authentic Orthodox worldview.

Unfortunately, we see time and again how God's people forget, ignore, and even deny their universal calling, and choose instead to become a closed, parochial, often ethnocentric community.

Jesus Christ, the supreme example in the New Testament, made abundantly clear that no boundaries could limit His unconditional love for all people. Whether it was a heretical Samaritan, a Roman centurion, a foreign Syro-phoenician woman, a corrupt tax collector, or an immoral adulteress, Christ saw each and every person as a beloved child of His. He fulfilled the prophecy of Isaiah: "Although a mother may forget her child, I can never forget you. I have carved you on the palm of my hand."

The whole meaning of Orthodox Christianity has to do with looking outward, remembering the other! The Philokalia, which is a collection of sayings from the Church Fathers, teaches "Blessed is the one who rejoices in his salvation, but even more blessed is the one who rejoices in the salvation of the other."

St. John Chrysostom said the same thing in a different way, "I do not believe in the salvation of anyone who does not try to save others."

"My parish is my universe?" or "The universe is my parish!"

Our Church Fathers represented a truly ecumenical, universal and missionary spirit that we need to practice today. Why is it that so many of our local churches, and even our national leaders too often lack a vibrant worldwide vision and outreach? Why are we, as individuals, so weak in cultivating this universal spirit in our own spiritual journeys?

The answer is simple, because it is a problem that has plagued humanity since Adam and Eve. The ego. Our little ego continually limits our worldview, poisoning not only our perception of self, but corrupting our understanding of the Church and

the world around us. Our spiritual journey becomes a self-centered pursuit for individual happiness, comfort, pleasure, and self-fulfillment – an idea completely foreign to the theology of the Great Fathers.

Even many of today's Churches reject the universal vision and become nothing more than proud, closed, social clubs. For example, how many of our communities will spend countless hours and money to build beautiful buildings, recreation halls, and other such things. Some parishes will spend 99% of their church budget on themselves! Even if we are spending all our money on something good – like catechetical work, youth ministry, and beautification of a Church, we still have to ask ourselves, what percent of the Church's money and time goes outside her own people?

Surely, a Church and her pastoral team must take care of their own people! But simultaneously, the Church community must remember that she is called to be yeast within the general society where we live, she must be a light to the non-Orthodox and secular people around her in America, as well as participating in the overall witness that is needed throughout the entire world!

What a terrible distortion of God's vision when a community focuses only on its own! Archbishop Anastasios of Albania says, "The opposite of love is often called hatred. But its real name is egoism. This is the denial of the Triune God who is a koinonia of love. Christian life means continual assimilation of the mystery of the cross in the fight against individual and communal selfishness."

We must recover this life of asceticism and self-sacrifice. We must make every effort to flee from our self-centered wills, and enter into the "mind of Christ." Through this struggle, we can overcome our destructive egos, rejecting the parochial view of "the parish as the universe," and united to Christ, developing a worldview of "the universe as my parish."

This is the reason why my family and I left America nine years ago to

serve the Church in Albania. Yet, over the years, so many people have questioned us, "Why did you leave America? You should have stayed here. There are so many needs in our own country!"

Some even think the whole idea of mission is just downright wrong. Recently, Fr. Nick Triantafilou, the President of Holy Cross Greek Orthodox Theological School, told me that someone complained to him about us living on campus. We are living on campus among the students during our six month sabbatical, offering a class on missions at Holy Cross and St. Vladimir's Seminaries. This person grumbled, "Don't you think it's dangerous to have Veronis living among the students, because maybe he will influence some of them to become missionaries!"

Unfortunately, such small-mindedness abounds in our Church. These people cannot see that the Church in Albania is connected to the Church in America. We are one Church with the mission churches in Africa, in Indonesia, in Mexico, because we are all part of the "one, holy, catholic and apostolic Church." We can never view it as "us and them."

I remember when I used to live in Kenya. At times, I would travel to villages that rarely if ever saw a white person. In most places, the children would flock around this "wazungoo" (this white man). But in some cases, little children who had never seen a white person before would start crying because they thought I was a ghost! Anyway, one day, a friend of mine put my arm next to his and asked, "Do you know what the difference is between you and me?" Then he pointed to the color of my skin and then his and said, "Only this color. What is in our hearts, what is in our souls, what is in our minds, is the same. We are brothers."

And truly we are!

When people ask us why my family and I left our homeland and our loved ones, I now answer "Because we felt that we were not only fulfilling St. Paul's command to

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be 'ambassadors of Christ,' but we understood that the Orthodox Church in America also needed to send ambassadors into the world, and therefore, we are your representatives!

Please understand, in order to be faithful Orthodox Christians, each of us should be asking ourselves, "How am I helping to fulfill God's universal vision?" When we hear about someone interested in becoming a missionary, are we saying, "Why are you going to Albania, or Africa, or elsewhere?" when we should be saying, "Great! You can be our representative there. We will be behind you, with our prayers, with our finances, with our encouragement! Godspeed!"

Are we thinking, "You should stay here because there are many needs in this country," instead of responding, "That's great that you are going over there and it will be a witness of God's love. You go there, and I'll stay in this country and offer my witness of God's love to all the people here. Together we'll make a great team!"

"My parish is my universe?" Or "The universe is my parish!"

As Marjeta lay in her hospital bed, alone with her son Mihali, unsure about where to go, and how to proceed with her life, she wasn't forgotten. God saw her, and came. At first, He came as a Christian social worker who found a foster home for Marjeta and her child.

When she had to leave that family three months later, and was once again unsure about where to go, God came through the guise of the sisters of Mother Teresa. They took Marjeta and Mihali into one of their shelters for one year. It was during this period that Marjeta began asking questions about God, and struggling with issues of forgiveness. She saw the love and dedication of these nuns, and found herself asking questions deep within her soul. It was at this time that she met some women from our Orthodox Church's Women's group, which regularly visited the nun's shelter.

Following one year in this shelter, she had to leave and again was unsure where to go. God did not forget her, but came another time through two of our Orthodox Christian Mission Center missionaries, Dr. Charles and Maria Linderman. Charles had been taking care of the medical needs of people in this shelter, and when he and Maria heard the story of Marjeta, they felt God calling them to respond. Here is a family that has already adopted three children, but decided that God wanted them to temporarily "adopt" Marjeta and Mihali. So for the past two years, they have kept Marjeta in their home, working through all the scars of anger and betrayal, through her psychoses of abandonment and hatred, slowly helping her draw closer to our Lord and true healing.

During these past two years, Faith and I have watched Marjeta's ups and downs, and have seen how God has

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sary next year and we are seeking historical information about our parish. If anyone has documents, photos or information that they would be willing to share, please send them to Fr. William DuBovik, 205 Scarborough St, Hartford, CT 06105. Items can be loaned or donated.

An icon of the Raising of Lazarus, painted by Viktor Kazanin, arrived at the Church in time for Lazarus Saturday. The icon was donated by the Andrzejewski family. Many Years!

– submitted by Fr. William DuBovik

New Britain, Connecticut

Everyone at Holy Trinity Church here is still basking in the glow of a glorious and joyful Great Lent, Holy Week and Pascha. It was especially wonderful to see most of our college students home for the celebration.

One family celebrating a little more than the rest of us is the Ferrandino family. Irene and Frank had to juggle attending the induction of all three of their sons into various honor societies. Jason, a student at the University of Hartford, was inducted into the Alpha Chi College Educational Honor Society. David, a student at Potsdam State University in New York, was inducted to the Phi Eta Sigma College Educational Honor Society. Matthew, a student at New Britain High School, was inducted into the Society of Young Scholars, an honor society for 9th and 10th graders at the school. We join their parents in congratulating them and wishing them Many Years!

New Haven, Connecticut

Our traditional Lenten suppers, held after the Liturgy of the Presanctified Gifts and the Vespertal Liturgy for Annunciation were superb. Our compliments to the parishioners who chose their supper date. They planned, shopped, prepared and cooked the Lenten supper. Each week, the menu was posted and those who were able to attend signed up so the chefs had an approximate number of meals they should prepare. We look forward to these annual Lenten suppers and the great foods prepared by our fantastic chefs.

On April 13th, many of our parishioners traveled to Ansonia to attend the beautiful and uplifting Service of Holy Unction at the Three Saints Church and to meet His Beatitude, Metropolitan Herman.

Our pastor, Father Michael Westerberg, celebrated the Bridegroom Matins of Holy Thursday and the Washing of the Feet of twelve parishioners to remind us of Christ's love and foundation of life in the Church.

We all prepared for and received the Holy Eucharist at the Paschal Liturgy. Following the Paschal Services we all descended to the auditorium for a bountiful buffet and the breaking of the Lenten fast, together. We dined on mouth-watering delicacies of babkas, cheese pascha, ham,

kielbasa, kulich, turkey, roast beef, plus many side dishes and condiments. Special thanks to Barbara Pope for coordinating this fantastic feast.

Bright Monday, following Liturgy, Procession and the Blessing of our Church, we once again proceeded to the auditorium for Part II of our Paschal Breakfast. Following our meal, the children participated in the annual Easter Egg Hunt. The goodies were collected in a matter of seconds. Our resident squirrel, who remembered the tasty morsel {chocolate bunny} that he absconded with the last time, watched from on high, hoping for a repeat performance. No such luck this year.

Special thanks to the many people who assisted with the Lenten, Holy Week and Paschal services. We also extend our appreciation to Matushka Lydia and her faithful, dedicated choir members.

– submitted by Barbara Ann Dixon

Stamford, Connecticut

As usual, the Lenten season was busy for the parishioners of St. Mary's. Prior to the commencement of Lent, on Meatfare Sunday, St. Mary's held its annual Blini-Bingo event. Those in attendance shared great food, fellowship and fun, not to mention some great prizes.

As the Lenten season began, we set out on our spiritual journey towards Pascha. On Wednesdays, Liturgy of the Presanctified Gifts was held, which provided the parishioners of St. Mary's with an opportunity for a spiritual and educational experience. Prior to Liturgy, Father Vladimir led discussions regarding the Orthodox faith and our personal preparation for Pascha. These discussions were well attended and quite enlightening.

After each service, everyone gathered in the church hall for a traditional Lenten supper. These suppers were hosted by a different group of parishioners each week, and featured a wide array of wonderful ethnic and Lenten foods that were reminiscent of the Lenten seasons of our youth. On Fridays, a Panikhida for the deceased members of our parish and the families of our parish was held. These solemn services provided an opportunity for us to remember and pray for our loved ones who have fallen asleep in the Lord.

On April 13, the members of the St. Mary's Ladies' Guild held their annual Communion Breakfast. This breakfast has been a long-standing tradition at St. Mary's and is always a great event to build camaraderie among the old and new members of the Ladies' Guild.

On Palm Sunday, we held our annual cake sale. Several members of the parish donated their specialty homemade breads, cakes, pies and other goodies for one of the most successful fundraisers of each year. And, of course, Pascha brought joyous celebration. Our church was beautifully adorned with white vigil lights and flowers, and many parishioners brought baskets full of Paschal foods to be blessed. The joyous singing of "Christ is Risen!" and the Paschal verses by our choir and the congregation made it a truly uplifting day.

Our parishioners are beginning work on a couple of special events to be held in the Autumn. The Ladies' Guild will begin holding their weekly gatherings to make crafts for the St. Mary's Troika Fair held in late October. Preparations will also begin for the celebration of St. Mary's 90th Anniversary to be held in September. Lastly, the Church Council will continue its research into the purchase of authentic Russian church bells. A representative from Blagovest provided a demonstration of the bells at the church in April for a number of St. Mary's parishioners. Everyone was quite impressed with the beauty of the sound of the bells, as well as the bells themselves. Our parish is looking forward to having these bells enhance our services with great anticipation.

– submitted by Gregory Driscoll

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transformed this traumatized, insecure, and deeply wounded and angry woman into a beautiful new creation. Through the love that the Lindermans offered, along with the love of so many others in the Church, Marjeta experienced the unconditional love of God, and was able to enter into a process of true healing and renewal.

Last December, as I listened to Marjeta speaking in front of 150 college students, many of whom were in tears from her testimony, and as I saw her sharing the blessings that she has received from God with the students, I thought to myself, "Isn't this truly a story of Christian missions – a story which tells of how God's love has transformed a broken person into a new creation!"

And thank God, Marjeta is only one story of many that could be told from the mission field in Albania, as well as the mission field throughout the world. One story of many which our Orthodox Christian Mission Center, the OCMC, is making possible through its work and outreach. We pray that many of our local communities will become more active in support of the mission center, and will make this universal vision of God a central part of their identity as a Church.

Several weeks ago, Archbishop Anastasios of Albania gave a talk at St. Vladimir's Seminary, where he said, "The spirit of apostleship is indelibly wrought in the very nature of the Church and should be lived in every age. Mission is part of the Church's genetic material, a fixed element in her DNA."

May we always remember this, and fulfill our Lord's missionary mandate with our support of the OCMC and her missionaries through our prayers, through our finances, and through inspiring people themselves to go and participate in this exciting and essential ministry!

"The parish is my universe?" Hopefully not for many of our parishes.

"The universe is my parish!" This is our calling, and I pray, that many of our communities will fulfill this vision!

(Reprinted with permission. Originally printed in Alive in Christ, Vol. XVIII, No. 1, Spring 2003)

TALE FROM 1

turn the doorknob he put his hand over it and held it as a parent might keep a child from going into a forbidden room. Try as I may I could not turn the handle. Then everything disappeared. I knew then that I would recover and started to improve from that moment.

Recovery has been a long road. I have had to learn how to breathe again and still am working at recovering my strength. I would like to thank all who are praying for me and who have lit candles and sent cards.

In the future I will especially say the "Grant it, O Lord!" when we pray "For a peaceful ending of our life, without pain and shame..."

I am not writing this for sympathy but to share the lessons that I have learned from this experience to those who may find themselves in it.

The verse that sustains me is the one above.... That we have this treasure in earthen vessels that the power may be of God and not us... in the end a small increase in temperature and the "glory" of our humanity, our health, our possessions, the things and people that we love, are reduced to utter dependence on the Grace of God. In truth this dependence is present everyday – it is just that without health and distractions we may never realize it. It is better for us to give our lives completely over to Him, instead of holding back parts for ourselves.

We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed. In the hour of trial and darkness there is no joy, no reward promised but only naked faith. Witness the words of Jesus on the Cross: "Father, into Your hands I commend My Spirit!" It is imperative that in the midst of the darkness and the demons we not lose hold of faith even when the demons

taunt us and say, "Where is your God to save you?" Take courage because though you feel persecuted you are not forsaken as St. Paul reminds us.

"...always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body." Here is the crux of the matter. Death is inherent in us. But death, the fulfillment of the baptismal "dying with Christ" can only be sanctifying if we seek each day to join our life and death with the Lord's life and death. If we seek the Lord every day, if we have a committed faith to Him, not lukewarm or perfunctory, the life of Jesus, the Resurrection is already beginning in us.

I know that I will someday again find myself at the door to eternity and that each day has been now given to me as a gift not to be wasted. Through your prayers I will struggle to give my all to Christ and His Church that having come very close to knowing the "dying of the Lord Jesus" I may come to share with Him and all of you in the power and glory of His Resurrection. Christ is Risen! Indeed, He is Risen!

(Reprinted with permission from The Church Messenger, April 27, 2003 issue. American Carpatho-Russian Orthodox Diocese in the U.S.A.)

FORCC Notes

We hope you enjoyed our beautiful Paschal Greetings on the billboards. FORCC would be delighted to receive donations ear-marked for our billboard project, if you are so inclined.

The seasons seem to fly by. Please reserve October 5th for our annual Benefit Banquet. Scholarships will be awarded. Keynote speaker will be His Beatitude, Metropolitan Herman. Ad forms for the banquet benefit program book are now available in your parish. These ads are our only fundraiser. Please help FORCC by purchasing an ad.

– submitted by Barbara Ann Dixon

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