

“I have become an idol to myself...”

Lenten Message of His Beatitude, Metropolitan Herman

*I have become an idol to myself,  
and in passions have I injured my soul.  
But accept me now in repentance,  
O merciful Lord, and allow me to behold  
Your presence. May the Enemy never  
possess me; may I never fall prey to him.  
O Savior, have mercy on me!  
(Kanon of St. Andrew of Crete, Ode IV)*

But we also fight the passions with two other weapons: prayer and almsgiving. Prayer is essential to our fast. Our personal prayer must increase – daily prayer and meditation, simply being quiet and open to God’s presence – must be included with our fast. Corporate prayer – taking advantage of the services of Great Lent and the extra opportunities to feast at the Banquet of the Kingdom – also girds our lenten efforts.

GREAT LENT 2004

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

Dearly beloved,

Once again, in the desert of this world, the Church calls us to the oasis of Great Lent. The journey to the Resurrection of our Lord is a long, tiring journey and the only way to arrive at the destination is to follow the course laid out for us, drink deeply and eat heartily, and be refreshed at the table set up for us.

Repentance is, of course, at the heart of all that we as Orthodox Christians do during Great Lent. True repentance begins with the realization that we have turned away from God and, as St. Andrew laments, have become idols to ourselves. The further we distance ourselves from God and His commandments, the closer we are to spiritual death. Great Lent is the chance to move back towards God and Life and away from my “self.”

We move back towards God by fighting the passions. Our fasting becomes the physical, tangible battle with our passions. In our society today, we are overstuffed and satiated by anything we desire. Self-denial is spiritual exercise, getting our bodies and souls into fighting shape. Great Lent is the chance to redirect our desires into a passion for God and His Kingdom.

Almsgiving, giving to the poor and those less fortunate than we, is the other weapon. In our society of abundance, we can go days, months, and even years, never seeing the poor. We can truly be insulated. But during Great Lent, we must turn away from the “self” by sacrificing for others. Take what is “mine” and make it “yours.”

The lenten journey is indeed a long, difficult journey. But it is in that length and difficulty that we find it’s true value. Fasting for a day or two is not very challenging. Making a real effort at prayer, being quiet and truly turning our thoughts to God, is not that hard for a short time. Even giving something to someone less fortunate if we happen across someone is not difficult.

But when we persevere with those efforts for a lengthy period of time, we are forged, in the words of the



MESSAGE TO 7

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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 G5 with 1.5 gb RAM, a Umax Astra 3450 scanner, and a Hewlett-Packard LaserJet 5MP laser printer. **Software:** Microsoft Word X & PageMaker 6.52. Reproduction done at GT Graphics, Forestville, CT.

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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.

February 2, 2004

*WORLD DAY OF ORTHODOX YOUTH*

February 4, 2004

*Diocesan Council Meeting, 6:30 P.M.*  
*Holy Trinity Church, New Britain, CT*

February 10, 2004

*Connecticut Deanery Meeting, 7:00 P.M.*  
*Ss. Peter & Paul Church, Meriden, CT*

February 22, 2004

*FORGIVENESS SUNDAY*

February 29, 2004

*Orthodoxy Sunday Vespers, 4:00 P.M.*  
*Nativity of the Holy Virgin Church, Waterbury, CT*

*Local Orthodoxy Sunday Vespers Celebrations*  
*TBA in each area*

March 7, 2004

*Connecticut Deanery Mission Vespers, 4:00 P.M.*  
*Ss. Peter & Paul Church, Meriden, CT*

March 14, 2004

*FORCC Mission Vespers, 4:00 P.M.*  
*TBA*

March 21, 2004

*Connecticut Deanery Mission Vespers, 4:00 P.M.*  
*All Saints of North America Church, Salisbury, CT*

March 28, 2004

*Connecticut Deanery Unction Service, 4:00 P.M.*  
*Three Saints Church, Ansonia, CT*

April 4, 2004

*Connecticut Deanery Bridegroom Matins, 4:00 P.M.*  
*Holy Transfiguration Church, New Haven, CT*

April 11, 2004

*HOLY PASCHA*

### ONE STEWARDS New Address

Please note that ONE STEWARDS, our diocesan voluntary giving program, has a new address for donations:

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# Around the Parishes

## *New Britain, Connecticut*

There have been many transitions at Holy Trinity Church in the past few months. We are continuing in the midst of a "baby boom" in our parish. Olivia Danielle Salina joined her slightly older cousin, Gavin Wykes, in this world. She then joined him in the Church through the Sacraments of Baptism and Chrismation during a howling snowstorm on St. Nicholas Day. We are excited with two other newborns scheduled to make their arrivals in the next two months.

Memory Eternal to the families of Eugene Hamisevich and Mary Carlson, who recently fell asleep in the Lord. Mary was our oldest parishioner at the time of her death, just two weeks shy of her 96<sup>th</sup> birthday. May God grant them rest in the mansions of the righteous!

Our Sisterhood is preparing for their now annual Meatfare Breakfast to be held after the liturgy on Meatfare Sunday (February 15<sup>th</sup> this year). It is as close to Mardi Gras as we get in our parish, with great food and fellow-

## OUR DIOCESE

PEOPLE  
PLACES  
EVENTS

ship in preparation for Great Lent.

## *New Haven, Connecticut*

December was a busy time at our parish. On the first day of December, we arrived bright and early (7:30 A.M.) and proceeded to the kitchen to bake Prosfora.

Saint Nicholas, assisted by his angels (aka The Ladies Auxiliary) left bags of goodies for the children.

Our youth coordinators, Martha Asarisi and Alexis Swan held a Christmas workshop. The children made bird feeders, bookmarks, Christmas cards for the parish "shut-ins" and decorated Christmas Cookies.

The Church School held a Christmas Cookie Bake Sale and The Ladies Auxiliary had a holiday bake sale, which were quite successful.

The congregation enjoyed the Yolka, presented by the Church School Children.

A special collection of food for the area's needy and homeless was well received and donations exceeded expectations.

Two week ends of S-N-O-W (Nor'easter) made very disappointed children. The annual trip to see the Festival of Lights followed by a Pizza party in the Church Hall had

*Olivia Salina in the waters of Baptism on December 6, 2003. (Photo: Paul Salina)*



to be cancelled.

The Sunday before the Nativity, during the Nativity Prefeast, the Sunday school children, teachers, parishioners sang carols and decorated the tree. The Altar Guild donated the goodies for the coffee hour. It was their Christmas gift to the parishioners.

Special thanks to Toni Cherniavsky and Natalie Kruchok for donating the beautiful Christmas Wreaths that adorned the front of our church. We extend our gratitude to Matushka Lydia, choir members, and parishioners who assisted with the Advent and Nativity services, decorated the church and helped to take down all the trimmings. God grant you Many, Many Years!

The Orthodox Christian Library Outreach (OCLO) has made a contribution equal to 25% of the total budget for publishing a book on Icons in the Polish language. The contribution was sent to Bialystok, Poland. The Orthodox Church in Bialystok will send us copies when the book is published in February.

– submitted by Barbara Ann Dixon



*The Baptismal Procession (Photo: Paul Salina)*

## An Orthodox view of “New Age”

by Father George Gray

“A major new Vatican document on the New Age movement has warned that a number of Catholic retreat places, seminaries and religious formation houses are dabbling in New Age spirituality which is incompatible with Christian doctrine.” Thus begins a review from *The London Tablet*, a Roman Catholic weekly, of *Jesus Christ the Bearer of the Water of Life - A Christian Reflection on the “New Age”*, an 88-page “provisional” report published February 2 this year (2003).

New Age spirituality is not foreign to the Orthodox. From its beginnings, the Church has continually had to deal with gnostic religious traditions. Some Orthodox retreat houses and camp facilities must rent their space to a wide variety of groups both in and outside the Church, simply to keep their doors open. In those situations, they see some of the same “dabbling” described in the *Tablet’s* review.

Retreat and camp facilities aside, our own faithful – many of whom are inactive cradle Orthodox – have been migrating away from the Faith toward New Age thought and religiosity. Helena Petrovna Blavatsky (+1891), founder of the Theosophical Society which is credited with starting the New Age Movement in 1875, is only one of many Orthodox Christians who have left the Church to seek the “mystical path.” The message of this new document should be of interest to Orthodox Christians as well as Roman Catholics.

It attempts to deal with what it calls “the complex phenomenon of ‘New Age’ which is influencing many aspects of contemporary culture” (from the Foreword). The report analyzes the context in which the New Age has arisen, presents general characteristics of the movement, and contrasts it with authentic Christian spirituality. The text concludes with a glossary, a list of key New Age places and a bibliog-

raphy.

In presenting the document, Cardinal Paul Poupard, president of the Pontifical Council for Culture, said, “The New Age phenomenon, along with many other new religious movements, is one of the most urgent challenges for the Christian faith.”

“People feel the Christian religion no longer offers them – or perhaps never gave them – something they really need,” says the report. “The search which often leads people to the New Age is a genuine yearning: for a deeper spirituality, for something which will touch their

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***The search which often leads people to the New Age is a genuine yearning: for a deeper spirituality, for something which will touch their hearts, and for a way of making sense of a confusing and often alienating world” The report warns of the strong appeal of New Age thought and practice, even for Christians: “When the understanding of the content of Christian faith is weak, some mistakenly hold that the Christian religion does not inspire a profound spirituality and so they seek elsewhere”***

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hearts, and for a way of making sense of a confusing and often alienating world” (1.5). The report warns of the strong appeal of New Age thought and practice, even for Christians: “When the understanding of the content of Christian faith is weak, some mistakenly hold that the Christian religion does not inspire a profound spirituality and so they seek elsewhere” (1.5).

In response to this assertion, the document aims to explain how the New Age movement differs from the Christian faith. Although it cautions its readers about New Age spirituality, it does not offer broad prohibitions. Instead, it seeks to encourage further study and offer means of

discernment to those looking for a deeper spirituality.

If such a document were to be written by a commission of Eastern Orthodox Christians, the responses to some of the New Age assertions would be presented very differently. For example, in the Christian East we view the whole cosmos as a theophany; the material realm can be an image of the Creator Who somehow dwells within. This concept of panentheism (not pantheism) encourages us to see that all things are made through the Logos and bear His image. In addition, the sacramentality of matter inherent in the view of St. Maximus the Confessor is very much in opposition to the Western Christian dichotomization between spirit and matter. Nonetheless, despite the specific instances where we and Roman Catholics might evaluate the New Age from different perspectives, the text of *Jesus Christ the Bearer of the Water of Life* can easily apply to all Christians, East and West.

The term “New Age” originates with the belief in a cosmic turning point long predicted by astrologers: The second millennium, the Age of Pisces (the 2000-year Christian age of the fish *ichthys*) is drawing to a close, moving from one mansion sign of the zodiac to the next. This leads to the dawning of the third millennium, a new Age of Aquarius (the water bearer).

With this in mind, the Vatican report takes its title from the encounter between the Savior and St. Photini, the Samaritan Woman at Jacob’s Well (John 4). Jesus Christ urges her (and by extension all mankind) to seek after Him: the Way the Truth and the Life. The Lord Jesus – not the zodiac’s water bearer – is the One Who inaugurated the New Aeon of the Kingdom of God and Who bestows Living Water.

The Vatican document states that many of today’s contemporary spiritual and religious practices may be grouped under the topic of “New Age.” Thus, it invites its readers “to

take account of the way that New Age religiosity addresses the spiritual hunger of contemporary men and women” (Foreword). Much of what the New Age offers speaks to the yearning of many – “If the Church not to be accused of being deaf to people’s longings, her members need . . . to root themselves ever more firmly in the fundamentals of their faith, and to understand the often-silent cry in people’s hearts, which leads them elsewhere if they are not satisfied by the Church” (1.5). The document says that there is a call in all of this to draw nearer to the Savior, since He is the authentic way to true joy.

The document contrasts many aspects of New Age spirituality, which it calls “a kind of spiritual narcissism or pseudo-mysticism” (3.2), with Christian “counterparts”:

- New Age thought frequently holds that God is an impersonal energy or force, found deep within oneself and also deep within the whole cosmos. Christians, on the other hand, know, experience and love God as a transcendent trinity of Divine Persons. God, Who created the cosmos, “dwells in unapproachable light, [and] wants to communicate His own divine life” to His people so as to enter into relationship with Him: a communion of Love (4).

- New Age thought considers Jesus one teacher – or esoteric initiate or avatar - among many who could be considered to be “christs.” Christians know Him as the incarnate God, “the son of Mary and the only Son of God, true man and true God, the full revelation of divine truth, unique Saviour of the world” (4).

- New Age teaches that salvation (or enlightenment) is do-it-yourself self-fulfilment, self-realization, self-redemption. Christians believe that salvation is a free gift from God. It “depends upon our participation in the passion, death and resurrection of Christ and on a direct personal relationship with God rather than on any technique” (4).

- New Age thinkers believe that prayer is a turning within oneself (or else a simple emptying of the mind) which “constitutes an essentially human enterprise on the part of the person who seeks to rise towards divinity by his or her own efforts” (3.4) Christian prayer, on the other hand, together with meditation and contemplation, has a double orientation: it involves introspection, but it is also a means of loving dialogue and mystical union with God. It “leads to an increasingly complete surrender to God’s will, whereby we are invited to a deep, genuine solidarity with our brothers and sisters” (3.4).

Christians acknowledge the reality of sin and its effects (sickness, sorrow, suffering and death). Each person is called “to share in that suffering through which the redemption was accomplished . . . that suffering through which all human suffering has been redeemed” (40). In New Age thought all these are minimized as “bad karma,” if not simply dismissed altogether.

The document encourages Christians to investigate the riches of their own tradition. When they do so, they are sometimes surprised at what they find.

Our own Christian mystical tradition shows that searching within provides much more depth and significance than can be found “outside.” There is probably nothing more noteworthy about Eastern Orthodox spirituality than the ancient patristic concept of *theosis*. Although it is found within the Western Christian mystical tradition, its roots lie in the Christian East. The water of life is offered to us by the very Word Himself in the dynamic interchange: the enfleshment of the Word of God and the en-Wordment of the flesh of human-kind.

Quoting from the Preface to Book 4 of St. Irenaeus’ *Adversus Haereses*, the document states that the Savior, “through His transcendent love, become what we are, that He might bring us to be even what He is Himself.” Here *theosis*, the Christian

understanding of divinization, comes about not through our own efforts alone, “but with the assistance of God’s grace working in and through us. . . . It unfolds as an introduction into the life of the Trinity, a perfect case of distinction at the heart of unity; it is synergy rather than fusion. . . . It involves being transformed in our soul and in our body by participation in the sacramental life of the Church” (3.5).

The New Age refrain of “the god within” is a refrain of narcissism. It claims that there is no divine being “out there,” but rather that deep inside, we ourselves are divine. Taken to its logical extreme, then, we become divine – or rather, since we are already divine, we must discover our unlimited, divine potential within as we peel off layer after layer of “inauthentic existence.” The more this divine potential is recognized, the more it is realized and actualized. One unlocks God: salvation by mastering psycho-physical techniques leading to inner healing, enlightenment, salvation.

The document concludes with the suggestion of a number of practical steps. They are as applicable to Roman Catholics as they are to Orthodox Christians. Christian mystical spirituality is both contemplative and apostolic. The two “ways” are inter-dependent. Bearing this in mind, the document offers a challenge.

It points out that the movement’s adherents compare traditional religions to a cathedral and the New Age to a worldwide fair. Taking the image at its face value, it’s now time for Christians to take the cathedral’s message to the people at the fair. In fact, over the past decade many formerly New Age communities, while wandering along their mystical pathway, have come upon the Christian East. With varying degrees of thoroughness they have shed their Aquarian orientation for the Savior’s gifts of the tree and crown of life, hidden manna, white stone, new name, white garments and synthronos

# Preparing for Confession

by Father Timothy Blumentritt

Confession is an extremely important spiritual exercise by which we can learn how to be repentant before God. Repentance does not come naturally or easily to us – it is a gift of God.

Like all of God's gifts however, we are free to actively reject it, passively ignore it, or willingly embrace it. If we choose to accept God's gift of an "attitude of repentance," then we must make an effort to "prepare a place" for it to fit in our lives. It's rather like what we might do when receiving a valuable gift from a friend—we might have to clear off the mantelpiece or rearrange the room in order to "prepare a place for it." Sometimes there's a lot of rearranging to do, and sometimes only a little.

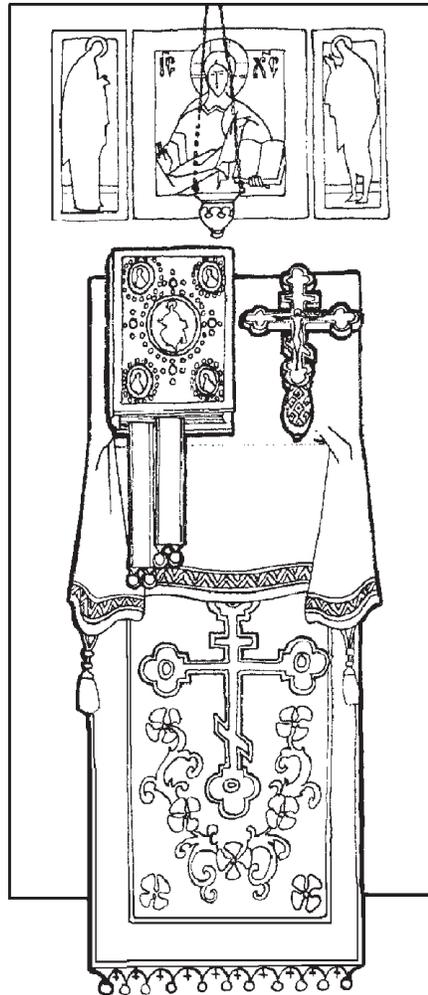
On a very shallow level, repentance does involve simply being "sorry" for our sins, but it means much more than that. It certainly means more than walking up to the icon for confession once or twice a year and saying the same few words that we have said year after year and expecting that this little ritual is a 'free ticket' to communion—"No real sins, Father, just put the cloth over me and pray!" Such an approach reveals a shallow and seriously misguided understanding of confession and repentance.

Those who are receiving communion regularly should also come to confession regularly. It's not "once a year, need to or not!" However, 'regularly' will mean different things for different people so the frequency of confession should be agreed upon mutually between our pastor and us.

Confession is a sober event and is therefore not the appropriate time for chit-chat about life in general, for bringing the pastor up to date on the state of our physical ailments, for listing all the petty grievances that we

may have developed against the pastor, or for asking all the interesting questions that we have saved up for long periods. All of these things have their appropriate place in a pastoral relationship, but confession is usually not that place.

Confession is also not the place for



much talk about how we have improved or how we plan to improve ourselves. The primary goal of confession is to hear what God's word has to say about us in our sinful condition and self-improvement doesn't play much of a role here. Because the starting point for confession is an honest admission of our thoughts and actions that are sinful, before we come to the priest we must take time **in advance** to examine our conscience.

We should not approach the priest for confession without having done serious thinking beforehand. We may even choose to write down those things that need to be confessed so that neither forgetfulness nor nerves will hinder our thorough confession.

This guide to the examination of conscience, then, is intended to help any of us who really want to take confession seriously and use it to "clear a place" in our lives for God's gift of repentance. It is intended to take at least an hour to read through in a careful and thoughtful manner.

Accepting God's gift of repentance is a life-long process that involves at least the following six steps:

- 1) Learning to recognize the many things in our lives that are sinful and to be honest enough to call them 'sins' and not merely mistakes, shortcomings, or problems;
- 2) Developing a healthy sense of dissatisfaction with, and uneasiness about, our lives because of the sin in them. Feeling comfortable and satisfied with our lives – sin and all—completely blocks our ability to be truly repentant;
- 3) Having a willingness to admit before God and before other human beings when necessary (and at a bare minimum at least to our pastor) the exact nature of the sins that we have committed without making them either less or more than they are;
- 4) Becoming willing to **change our minds** (this is the literal meaning of the word 'repentance' [*metanoia*] in our Orthodox tradition) and to think differently about our sins than we have done before. Where we may have been comfortable with certain sins before, we now find discomfort. Sins that we considered to be "no big deal" start to loom before us in a whole new light.

CONFESSION TO 7

## CONFESSION FROM 6

5) Becoming willing to ask forgiveness from those we have wronged by our sins—both God and others.

6) Developing a sincere willingness to make amends for our wrongdoing when possible and sincerely engaging in a struggle to change the habits and patterns of our lives in an effort to avoid the continued practice of sin.

Naturally, every person will proceed through these stages at a different pace although, sadly, it's possible to go through life without making any progress in this at all.

**W**ith these things in mind, we may begin by asking ourselves general questions: When was my last confession? Have I been lazy or indifferent about confessing my sins? Have I belittled the necessity for confessing my sins before God in the presence of my pastor (as is the ancient practice of the church) and thought instead that my confession can be handled simply between me and God? Have I purposely concealed any sin out of fear or shame? Have I remembered sins which I had forgotten to confess previously? Have I prepared diligently and approached devoutly for Holy Communion? Has there been any change in attitude or behavior since my last confession? Am I more willing now to live a godly life than I was before?

Following these general questions, we should make an effort to think about the sins that we have committed by thought, desire, word and deed (sins of commission), as well as the sins we have committed by not saying the things which should have been said, and by failing to do those things which should have been done (sins of omission).

*(Father Timothy Blumentritt is an Instructor of Pastoral Theology at St. Vladimir's Seminary. This article is an excerpt from a manual prepared for parish use.)*

## MESSAGE FROM 1

Apostle, like gold passing through the fire. As St. Andrew prays, we will behold the presence of the Lord, the Enemy will never possess us, we will never fall prey to the Enemy, and we will be wrapped in the merciful love of the Risen Christ.

As we begin the Fast, beloved sisters and brothers, I ask your forgiveness. May each of us make the journey and arrive at the joyous celebration of our Lord's Resurrection.

With love in Christ,



†HERMAN

Archbishop of Washington  
Metropolitan of All America  
and Canada  
Locum tenens of the  
Diocese of New England

## The Fathers Speak On Fasting

"It is possible for one who fasts not to be rewarded for his fasting. How?"

When indeed we abstain from foods, but do not abstain from iniquities; when we do not eat meat, but gnaw to pieces the homes of the poor; when we do not become drunkards with wine, but we become drunkards with evil pleasures; when we abstain all the day, but all the night we spend in unchastened shows. Then what is the benefit of abstention from foods, when on the one hand you deprive your body of a selected food, but on the other offer yourself unlawful food?"

— St. John Chrysostom  
Archbishop of Constantinople

## NEW AGE FROM 5

(Apoc. 2-3) within the Orthodox Church. As an example, see the book entitled: *The Odyssey of a New Religion: The Holy Order of MANS from New Age to Orthodoxy* by Philip Charles Lucas, associate professor of religious studies at Stetson University in DeLand, Florida (Indiana University Press; (April 1995), ISBN: 0253336120).

"Christians need not, indeed, must not wait for an invitation to bring the message of the Good News of Jesus Christ to those who are looking for the answers to their questions, for spiritual food that satisfies, for living water" (6.2).

The key is not in emphasizing the inadequacy of other approaches, but instead to revisit the sources of our own faith, to offer "a good sound presentation of the Christian message." We may need to recover the symbolism and artistic traditions of the Christian culture. In dialogue with people attracted to the new age, Christians must appeal to what touches the emotions and symbolic language.

We must begin with the Scriptures, the report says, but "most of all, coming to meet the Lord Jesus in prayer and in the sacraments, which are precisely the moments when our ordinary life is hallowed, is the surest way of making sense of the whole Christian message" (6.2).

*Fr. George Gray is the pastor of St. Nicholas Church, Patlow, Oregon. "Jesus Christ the Bearer of the Water of Life" is available on the Jacob's Well website at: JacWell.org - sidebar "Supplements." See also the article by Fr. Michael Oleksa, "The Alaskan Orthodox Mission and Cosmic Christianity," available at the same location. [Reprinted from the Fall 2003 issue of Jacob's Well, OCA Diocese of NY-NJ]*

### PUBLICATION DEADLINES

April Issue  
March 1<sup>st</sup>

May Issue  
April 1<sup>st</sup>

# World Day of Orthodox Youth

## International Orthodox Youth Month

**S**YNDESMOS, the World Fellowship of Orthodox Youth, is a federation of Orthodox youth movements and theological schools around the world, working under the blessing of all the local canonical Churches, to serve the Church, Her unity, witness and renewal.

The aim of SYNDESMOS is to develop cooperation and communication among Orthodox youth movements and theological schools around the world, and to promote within them a deeper understanding and vision of their common faith.

Founded in 1953, the history of SYNDESMOS has been one of dynamic initiative in the life of the Church. Since the beginning, youth and Orthodox unity has been central to its activities.

SYNDESMOS' original aims remain its present challenges, as it seeks to respond to the needs of young people in the Church, and revives its commitment to witness to the Gospel in the 21<sup>st</sup> century.



### The World Day of Orthodox Youth (February 2<sup>nd</sup>) International Orthodox Youth Month

The proposal for a World Day of Orthodox Youth was made by the XIV SYNDESMOS General Assembly in June 1992, and has received the blessing of the primates of all the local Orthodox Churches.

Member movements of SYNDESMOS and Orthodox youth around the world are therefore urged to implement this celebration in their own parish through concrete and appropriate activities that celebrate youth as an essential part of the Church's present and not just its future. For the Orthodox Church in America Youth (OCAAY), the World Day of Orthodox Youth kicks off an entire month dedicated to youth in which parishes celebrate through retreats, Youth Sundays, special service projects, discussions on the ministry of youth in the Church, as well as other parish events including appreciation Sundays for parish youth workers and church school teachers. Each year, the Department of Youth Ministry distributes resources to assist the Church's dioceses, deaner-

ies, and parishes with these celebrations and to encourage the faithful to pray for the Church's young people.

The Feast of the Meeting of the Lord is one of the instances in the Holy Tradition of the Church that brings forth youth and childhood as an image and vessel of God's presence and of His renewing Grace. Christ the newborn baby fulfills the purpose of the Law and the proclamation of the prophets. St. Simeon and St. Anna show us the way in which we can receive Him. Having seen salvation, we are sent forth in peace, and we are called to give thanks to the Lord and to speak of His coming. God's Kingdom is near, it comes to us in the Divine-human person of Christ, the new born child, who renews and rejuvenates our life every day. This is what youth ministry in the Church is always called to be: an invitation to meet the Lord and be changed by this Meeting, and here indeed the youth movement identifies with the liturgical life of the Church and Her pastoral service as a whole.

For more information about SYNDESMOS, visit their website at:

[www.syndesmos.org](http://www.syndesmos.org)

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