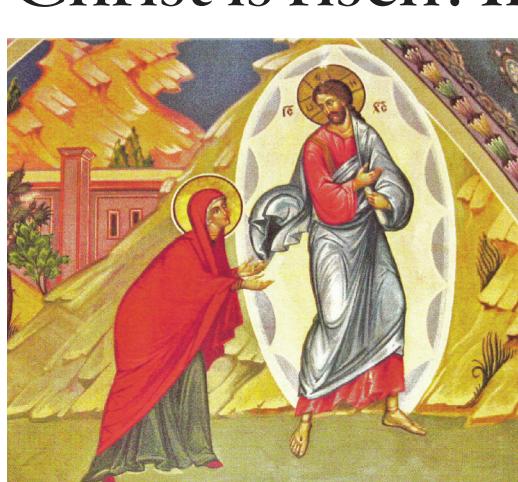


## ORTHODOX NEW ENGLAND

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**Right: St. Mary Magdalen encounters the risen Lord,** from the south wall of SS. Peter & Paul Church, Meriden, CT.



## *Singing for Joy: from Connecticut to Kenya*

Fr. Vladimir and M. Suzanne Aleandro travelled to the Turkana region of Kenya on an Orthodox Christian Mission Center (OCMC) mission trip for the beginning of this past Great Lent. The Turkana live in a remote, harsh area which until now has not heard the Gospel of Jesus Christ. In 2007, the Aleandros had participated in the first OCMC mission trip to this people, in order to construct a church in Lodwar for those whom His Eminence Makarios, Archbishop of Kenya, had recently baptized. Here follows a conversation on the Aleandros' return to Turkana with OCMC in 2010.

Fr. Joshua Mosher: What made you decide to go on this mission trip?

Fr. Vladimir Aleandro: We were in the first team to go to Lupala. Archbishop MAKARIOS had gone there in 2006 and had baptized

Kenya to 6

Rev. Sergius Halvorsen

Does Pascha seem like a blur? The long season of Lent followed by the intensity of Holy Week, the long services, the late nights, the readings from Holy Scripture, and then suddenly the explosion of Pascha: the music, the light, the celebration. But now, we've sung "Christ is Risen" a thousand times, we have eaten our fill of meat, cheese, and eggs, and just about all the remnants from our paschal celebration have been cleared away from our homes. And, for most of us, the daily grind of work, and family life, and all of our other responsibilities are once again front and center in our lives, and Pascha may seem like a distant memory.

But before it completely vanishes from view, it is good to pause for a moment and ask, "What just happened?" What was that all about? Was it all just an excuse for a really big church-party, or was there something more? What happened to all of that joy and excitement, all of the brilliant rejoicing in our Lord's Holy Resurrection?

When I was a kid, our grill was the old fashioned kind that used charcoal briquettes. Which meant that watching my dad light the grill was more than half the fun of a family barbecue. He'd place the briquettes into the grill and then soak them with lighter fluid. I mean he *soaked* those briquettes, until the lighter fluid trickled down the briquettes and puddled on the bottom of the grill. Then he'd push us all back, waaay, back, and he'd ceremoniously toss a lit match towards the grill and.... WHOOOOSH! The lighter fluid would catch fire with a huge mushroom cloud of flame and black smoke.

What a sight! You could feel the heat on your face as you watched Pascha to 5

## Protodeacon Simeon Kopcha: Memory Eternal!

Protodeacon Simeon "Sam" Kopcha was born (May 3, 1927), grew up, got married, raised a family, and died (April 30, 2010) in Terryville, CT. He was a lifelong, faithful member of Ss. Cyril & Methodius Church. After serving in WWII, he returned home to marry Eva Hasko on October 13, 1951. They had four children in the coming years.

In the sixties Sam became the choir director and began the arduous task of changing from Slavonic to English. He was an active supporter of St. Vladimir's Seminary, using his skills as a salesman to urge those of similar vision to donate to the seminary. Under the guidance of Fr. Michael Koblosh, Sam accepted a new role: on June 14, 1987, at the 75th anniversary of the parish, then-Bp. JOB ordained Sam to the Holy Diaconate. He was elevated to the rank of Protodeacon in 1999.

He is survived by his wife Eva and three generations of faithful members of the Church throughout New England. Funeral services were celebrated on May 3–4 at Ss. Cyril & Methodius, and he was buried in the parish cemetery.

A fuller obituary is available at the diocesan website <<http://www.dneoca.org>> and more will be published in the next issue of the ONE. May Deacon Sam's memory be eternal!

## *Bells stolen from Cumberland, RI, parish*

(These news releases were first published on the OCA website, [www.oca.org](http://www.oca.org).)

### Thieves make off with Rhode Island parish's bells

Posted 04/17

CUMBERLAND, RI [OCA] -- Thieves made off with six bronze and brass bells, one of which weighing 1200 to 1500 pounds, from Holy Dormition Church here, on Friday, April 16.

The theft was discovered by Archpriest Vasily Lickwar, rector, that morning, after he observed a man quickly getting into a van parked in the church's driveway. When questioned, the man told Father Vasily, "I just love to come here with my girlfriend and pray."

Moments after the van left, Father Vasily discovered that five of the six bells that had hung in small wooden tower next to the church were missing. A sixth bell, about the size of a large coffee can, remained. But shortly after investigators left, Father Vasily discovered that it too was missing.

"It had to be a premeditated job," Father Vasily told local news media.

The bells were installed at different times during the parish's 102 year existence. One bell originally hung on the Queen Mary, while others came from schools, factories, other churches, and public markets. Still, Father Lickwar said, they were important to the life of the parish.

*Bells to 9*

## *"Sharing Our Faith" Seminar: Bridgeport, CT*

### Jennifer Mosher

On April 17th, the pan-Orthodox Fellowship of Orthodox Churches in Connecticut (FORCC) hosted its sixth annual Sharing Our Faith seminar. Consisting of a keynote speaker, topical workshops and a resource "petting zoo," the seminar exists to encourage and better equip all those involved in religious education in the parish and the home.

This year's keynote speaker Fr. Harry Pappas from All Archangels Greek Orthodox Church in Stamford, CT, spoke on the pastoral role of parents and teachers. He said that in all cases, we best serve those we seek to teach by conscientious attention to our own spiritual life, so that Jesus can dwell in us and work through us; we must recognize that the pace of most of our lives is simply too fast and too busy for us to become aware of God's presence and hear His voice. We must slow our lives and our interactions with one another down to a pace at which we can hear and see what God is doing in us and in that other person in that moment.

Fr. Harry's talk informed the discussion in all the workshops thereafter. Workshops were offered exploring "Special Needs Children

in Church," "Film, Faith & Teens," "Talking about Sexual Purity," "The Jesse Tree: Celebrating Faith in the Home," "Talking to Kids about Other Faiths" and "Rethinking Church School Goals." Workshop leaders were clergy and laity sourced from all across the state for their expertise in the particular topic. Participants also shared a delicious lunch, reviewed new books, curricula, craft and activity ideas on display and were able to exchange ideas (and emails) for collaborative projects between parishes.

In FORCC, parishes work together to meet needs that every parish has but cannot provide for on its own. The equipping and building up of teachers and parents to share the Orthodox faith with children is one of those universal parish needs. Those in New England who live outside of Connecticut are invited to participate in future seminars or be added to the seminar mailing list for announcements of related events and resources, in the hope that the seminar model might prove useful for strengthening religious education in other parts of the Diocese of New England. Inquiries may be directed to Nina Kowsky, FORCC president: 203-924-0936.

## New Haven, CT

Snow day turns into intergenerational prosphora baking



**Above Right:** Members of Holy Transfiguration Church, New Haven, learn from Fr. Michael Westerberg **learn to bake prosphora.**

**Below right:** Members of Holy Trinity Church, New Britain **share a dinner together.**

## New Britain, CT

Arlene Potter

An abundance of activities has kept the parishioners of Holy Trinity Orthodox Church in New Britain extremely busy.

Our Sisterhood hosted its annual Meatfare Brunch. Proceeds from this event have benefited Father Michael Mihalick and his family. They continue their brave battle with MS. We were pleased to once again present him with a check which we hope will help in some small way.

Our chandelier refurbishment fund was supplemented with funds raised by our Slavic Dinner. Open to members of our community this event was very well attended. We happily welcomed Father Andry Pokotyla and members of St. Mary's Ukrainian Orthodox Church who also came to enjoy the feast. We were wined and dined with the very best of food, drink and desserts. Elizabeth Hamisevich provided us with first rate entertainment. An accomplished musician she played themes from

Dr. Zhivago and Fiddler on the roof, using her skills both with the piano and violin.

A showing of the movie OSTROV (The Island) was enjoyed by our church family and guests. We were given a rare glimpse into the main character of Father Anatoly. This Russian film with English subtitles emphasized how spiritual figures possess a prophetic spiritual insight. Using humor and odd behavior they are able to spiritually awaken those around them. These "starets" (elder) and "blazheny" (fool for

New Britain to 9



# Great Lent & Holy Week 2010

Connecticut Deanery  
Vespers, Saints Peter &  
Paul Church, Springfield,  
Massachusetts

*Dr. Al Rossi of St. Vladimir's Seminary spoke on "The Spiritual Life in the Contemporary World."*



New Britain photos by Paul Salina.



Bridegroom Matins, Holy Trinity Church, New Britain, Connecticut

*Fr. Sergius Halvorsen preached on the measure of Christ's love for us*



## *Pascha from 1*

the grill momentarily became a cauldron of flames. But, in a few minutes, the flames would die down, until they actually vanished. And what did you have left? For all intents and purposes, it appeared that nothing had changed.

Sitting there in the grill was a plain old boring pile of charcoal briquettes, just like before, but with one very important difference. If you looked carefully at the briquettes, you could see that the edges were white. At first glance it didn't look like anything, just a bit of ash. But then, if you put your hand over the pile you noticed an intense heat, that only got hotter as the briquettes continued to burn. The big flash of the burning lighter fluid was great to watch, but the whole point was to start a hot fire that would last.

And, our spiritual life, in terms of the Paschal celebration, is like this. For a moment, there is a lot of smoke and flame, a bright flash of the joy of the Resurrection, and within a few

days, everything appears to return to "business as usual." But it is not "business as usual," far from it, for Christ is risen from the dead! The joy of His Resurrection has ignited the fire of Christian love in our hearts. Pascha is not an end in itself, for these days of the paschal season lead us to Pentecost, and the descent of the Holy Spirit in fiery tongues upon the disciples of Christ.

And today we are His disciples. We are the vessels Christ has chosen to fill with the fire of his divine love, so that we might do His work, and show His love to the people around us. In whatever way Christ has kindled within you His love during the celebration of Pascha, cling to that divine fire. Nurture it, feed it, and be illumined by the unquenchable light of Christ. And even though it may appear for all intents and purposes that nothing has changed, we know the truth, for we *have* been changed! Deep within our hearts the fire of God's love has taken hold. And this is a fire that can never be extinguished, for Christ is Risen!

## *Aspects of the Kingdom: on the Paschal Season*

### David Barrett

Each year, the Church celebrates the joy of Christ's Resurrection and Ascension and the giving of the Holy Spirit during the fifty days between Pascha and Pentecost. During this period, the faithful experience liturgically the fulness of the Kingdom of God. During these fifty days, the Church reveals to us the aspects of that Kingdom, especially with the themes of each Sunday in the readings from the Gospel.

### Pascha

The Resurrection of Christ is the central fact of our Faith! In fact, the feast of Pascha itself is considered so full that it "overflows," so to speak: Pascha is the only feast of the liturgical year to have two Liturgies: the Vesperral Liturgy of Holy Saturday and the Divine Liturgy that follows Paschal Matins. As we know, Vespers always begins a new liturgical day ("And there was evening and morning, one day" [Gen 1:5]). This is also supported by the rubric that forbids the celebration of the Divine Liturgy on Holy Saturday. This Vesperral Liturgy of

Holy Saturday, then, is really the first Liturgy of Sunday, the Feast of Pascha. From the double celebration of Pascha, we understand that the most important aspect of the Kingdom is that Christ is risen, and will grant us eternal life!

### St. Thomas Sunday

A week later, the Church celebrates St Thomas Sunday with the reading about him from John 20:19-31. Thomas encounters the risen Lord and sees Him, face to face! In the fulness of the Kingdom, to be revealed at the end of time, we, also will see our risen Lord and be with Him forever. In his First Epistle, St John the Theologian describes this: "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that, when He appears, we shall be like Him, for we shall see Him as He is" (1 Jn 3:2).

### The Myrrh-Bearing Women

The following  
Sunday is dedicated to

*Kingdom* to 9



**Above:** Fr. Vladimir Aleandro delivers the main talk at a Turkana village.

### Want to learn more?

Orthodox Christian Network published a daily weblog of the Turkana mission:  
<http://www.myocn.net/index.php/OCMC-Kenya-Travel-Blog>

OCMC published a beautiful, detailed article:  
[http://www.ocmc.org/resources/view\\_article.aspx?ArticleId=32](http://www.ocmc.org/resources/view_article.aspx?ArticleId=32)

### Kenya from 1

150, but was not able to return in 2007. So he had asked us to go as part of our trip. That was where I performed a wedding. When I heard that Fr. Martin would be travelling in Africa after that first trip, I told him he needed to go to Lupala, no matter how hard it would be. Fr. Martin did go, and he found it a powerful opportunity for witness in a region where no missionaries had gone. So Fr. Martin organized this team to go back in 2010, to build on the previous work, and also to reach out to neighboring villages. He was concerned that circumstances would be difficult for the two of us, but was glad to have us.

M. Suzanne Aleandro: I had retired in December, and the opportunity seemed ideal for both of us. It was supposed to be a catechetical trip composed of seminarians, but the team began with Fr. Martin, the Aleandros, and three seminarians. Another two seminarians later volunteered, as well as Cameron Thorpe of the Orthodox Christian Network, who served as photographer and blogger for the trip. We were thrilled to go back to St. John's Church, which we had helped to build in 2007, and were also excited to have a chance to teach.

VA: They now have an airport in Lodwar, saving us four days of travel. This time, we stayed in Lodwar in a hostel and travelled each day to a series of villages. Our mission was explicitly to preach and teach, preparing for baptism. Two local priests served as our interpreters: Fr. Zachariah, who was married by me last time,

and Fr. Vladimir, whom I had led round the altar at his ordination to the diaconate, and whom Archbishop named Vladimir after me.

JM: How did you prepare?

SA: Fr. Martin sent possible topics for our talks well ahead of time. We chose among them and prepared what we would say. Fr. Vladimir gave the main talk each day, and I followed, along with others, for at least five hours total each day. Each talk was one hour, including interpretation. We would be sleeping in tents, so we also collected gear for that.

VA: As we were teaching, every time, people would jump up and start singing and dancing. For us, the first half of Lent was spent singing and dancing.

SA: Love for the Lord, despite everything they go through, just comes out — but in song. I travelled with a woman who literally sang without stopping for two hours, all praises to the Lord.

VA: In Africa, the priest's wife is called "Popadia" — she is a teacher. Suzanne was wonderful preparing, but I was having terrible trouble with my talks. Then in the midst of a snow storm I had the idea of telling a story of a woman called "Ikija" — "Light" in Turkana — and Photini, the woman at the well, for my talks. So at last, I was able to submit outlines to Fr. Martin.

SA: When we first arrived, the day was spent in orientation with three Turkana priests, who explained the culture of Turkana. We also planned the details of the presentations.

JM: What was it like to return to the church you helped to establish in Lodwar?

VA: We did not come to the parish of Lodwar until almost the last day. We had been in Lodwar almost a whole week, and it was painful not to see the church and the people we had known and loved [from the 2007 trip]. To at last see the completed church building and the people was a moment of fulfillment.

SA: To get off the plane and see Fr. Vladimir [Lonyuduk] again! He took excellent care of us the whole time.

VA: What struck me this time, especially, was the treatment of age in that [Turkana] culture. The older and greyer you are, the more wisdom is expected from you. So Suzanne and I were treated as elders. When we arrived in Lupala, the chief gave me not an ordinary walking stick, but one more like a bishop's staff. A local priest

explained that it was a symbol of teaching authority. I was given it out of respect for my age. When I went to speak with a shaman of one of the villages (he was about 90 years old), he said to me, "It is so good they sent someone my age"!

As I was reflecting at the end, I recalled how each day always began with a word from the elders of the community. When going to a new village, we would go first to the elders, and if we were accepted by them, then we were welcomed by everyone.

We came to one village from the west, but we made a circuit so that we would come to the elder from the east. All good news comes from the east in local tradition.

JM: How did you organize the days?

VA: Our day would begin by walking from Lodwar to one of the nearby villages. We would be greeted with singing and dancing as we arrived. The first thing we would do was to unload beans and maize for the villagers to boil up. How long it took for the food to cook would govern how long our teaching would last, and then we would eat together. After the main presentation that I gave, we would



divide into the men, women, and children to be taught. The seminarians taught the children and Suzanne taught the women. After eating, there would be more talks.

JM: What were the topics?

SA: Fr. Vladimir's was on prayer. Mine was on prayer and love. The Creed, the Commandments, and the Sacraments were other topics.

VA: Eating itself was a very important part of the day. We were sharing intimately with the villagers. We would be served first, in individual bowls, but there were big common pots for the men, women and children to eat from. One criticism of us was that we broke protocol by sitting and eating with the rest: they had wanted to serve us as guests. Even at the seminary, we were always served.

The last village we visited was the most poor, though not far out in the desert. After the day's teaching, they gave us their own drinking gourds and mats.

SA: We thought the women were getting ready to go to town to sell items, but it all ended up surrounding us!

VA: It was so hard that we could not reciprocate by giving bottles of water, because there was not enough for everyone. We could never give a gift that could not be shared equally. The water was the most painful thing. They so obviously need water, and they would constantly ask us, and we had to say no, but they listened to us anyway.

JM: What was the role of the local clergy?

VA: Fr. Vladimir—Paul as we had known him before—would organize all the transportation and also collected the grain and beans for

**Right:** Matushka Suzanne Aleandro visits **St. John Church, Lodwar**, which she helped build in 2007.  
**Below:** M. Suzanne teaches the women of a Turkana village.



**Right:** The mission team is welcomed by the shaman, or emuron, of a Turkana village.

### Walk with OCMC, so they don't have to!

The Turkana enjoy a rich culture; but, lacking access to even the most basic amenities, many of the Turkana have to walk several miles for everything from water to church services. OCMC is committed to sharing the Gospel with these people and to addressing the many needs that exist in Turkana. Fr. Martin Ritsi will be walking 220 miles this summer in California's High Sierras to raise awareness for the plight of the Turkana people and support for OCMC's missions initiatives in Northern Kenya in 2010. Please consider joining Fr. Martin in this effort by holding a walk for missions at your parish or within your organization as an expression of solidarity with the Turkana people. OCMC is hoping to raise \$75,000 so that, among other things, a well can be dug for a remote Turkana village and to help the Orthodox priests in Turkana take the Gospel to those who may have never heard its message of hope and salvation. Visit <[www.ocmc.org](http://www.ocmc.org)> to join the effort.

distribution. He would somehow get word out to the villages to prepare properly for our arrival. Fr. Zachariah was also greatly involved in this work. They also critiqued our mission at the end.

Likewise the Archbishop was calling each day to find out how everything was going. At the seminary, the meals were eaten in silence, listening to Fr. Schmemann's Great Lent. In the evening, the Archbishop called for singing, dancing, and celebration in the refectory. "This what we do on Saturday night," he said. "Don't you do this in your seminaries?"

JM: Would you tell us more about your encounter with the—is "shaman" the right title?

VA: Yes, shaman. "Emuron" is his actual title. People come to him for wisdom, and also judgment, and bring animals for sacrifice. So to welcome Christianity implies a tremendous transformation of his place in the village, even his livelihood.

JM: From what I've heard, he reminds me of St. Innocent's encounter with the Alaskan shaman.

VA: All of us thought of the story of St. Innocent. The shaman had heard we were in the area, but did not think that white people would cross the river to see him. He was with his flock and had a feeling he ought to go back for something important. He told us three times that "God told me to go back." The sense both of him and of Fr. Martin as our leader was that this meeting was in God's hands, not ours.

Among the Turkana, a major question is whether death is the final victor. To hear that Christ is victor over death brought overwhelming joy to them. That was when the people would erupt into clapping, singing and dancing during our talks. Orthodox prayers for the dead strikes a chord with them, too. Their dead are buried within the compound of each extended family, and treated with great reverence.

JM: What has it been like to come back?

SA: It was harder to come back than to go. It makes us so aware of all our possessions. I said

in a talk, "In the US, we have so many things, but you have more than we do, because you are overflowing with joy." Love for the Lord just oozes out of them. A woman has lost a child, but is singing and clapping. They are so hungry for the Lord. I carry with me that joy. For them, prayer is a joy, never a burden.

JM: Would you ever go back?

SA: We are hoping to be able to go back for the dedication of the church in two years. If it is not possible to go back to Lodwar, we would at least want to go on another mission trip. It gets into your blood.

JM: Has your experience helped you in reaching out to people here in America?

SA: I have received confidence to share the Gospel with others. I am much more eager to



spread the word. It's not always in what you say, but in how you live. What came through to the Turkana people was our presence, our love for the Lord.

JM: Do you have any last thought to share with the rest of the diocese?

SA: Whatever way people can participate in mission work — going on a team, supporting financially, praying for their work — do it. Also, people can participate by being doers of the Word in their own parish and civic community. It does not require a degree in theology to teach, just a willingness to be used by the Holy Spirit.

People in Turkana did wonder when we left in 2007, would they ever see us again? So it was very encouraging for them to have us return. For us, it was a great privilege.

## New Britain from 3

Christ) are distinctive figures in Eastern Orthodox Christianity.

We celebrated the baptism of Anthony James Dresko. Officiating at the ceremony were both the Archpriest David Koles and Archpriest Father John Dresko. Father John and Matushka Elizabeth traveled from Las Vegas and were here for their first grandchild's momentous occasion. The proud parents, Nicholas and Melissa Dresko, honored Christopher Dresko and April Carroll with the privilege of becoming Anthony's godparents. Juliana and Greg Dresko also took part in the Baptismal service. God grant Anthony James, his parents, godparents and family many years!

Mark Myszka was received into the Orthodox Church through Chrismation. Mark has already been an active member of our church community along with his wife Ann. We welcome you to our church family, Mark. God grant you many, many years!



**Above:** Family rejoicing in the **baptism of Anthony Dresko.**

*New Britain Photos: Nelson Potter*

## Bells from 2

Father Vasily said that, based on the value of the metal alone, the bells were probably worth about \$100,000.

"All we're asking for is for the people to bring them back," he told local reporters. "We will take them back, no questions asked."

## RI parish's bells recovered

Posted 04/23

CUMBERLAND, RI [OCA] -- Six brass and bronze bells stolen from the Dormition of the Virgin Mary Church here were recovered Thursday, April 22, 2010 after two scrap metal yards tipped off local police.

The largest bell, weighing between 1200 and 1500 pounds, had been cut into several pieces, while the other bells' inscriptions had been defaced in an obvious effort to conceal their origins. At least one arrest has been made in the theft, with another pending.

The bells, which had been installed at different times during the parish's 102 year existence, were stolen on April 16. One bell originally hung on the Queen Mary, while others came from schools, factories, other churches, and public markets.

## Kingdom from 5

the memory of the myrrh-bearing women and also Joseph of Arimathea and Nicodemus. The Gospel reading for this day is Mark 15:43–16:8. It begins with Joseph, “a respected member of the council, who was also himself looking for the Kingdom of God, [taking] courage” and asking Pilate for the body of Jesus to bury him in his own tomb. We know, from St. John’s Gospel (19:39), that Nicodemus assisted him. The reading from Mark then continues with the myrrh-bearing women encountering the angel at tomb, who proclaims to them about Christ that “He has Risen! He is not here!”

What all of these people have in common is that their love for the Lord was so great that they traveled the difficult road to the Kingdom. Joseph went against his better judgment

and “took courage” to ask for the Lord’s body. Staying at home would have been the easy way out, but he resisted it. And the myrrh-bearing women also overcame their fear through their undying love for Christ. The Kingdom, therefore, will be open for those who have the courage to love and seek out their risen Lord.

## The Paralytic

The next week, we hear the Gospel reading about the paralytic (John 5:1–15). Each of us need to answer what Jesus asks of this man: “Do you want to be healed?” Unlike this man, however, who was restricted by his physical paralysis, we are able to “move” through our spiritual paralysis and seek out our Lord and His Kingdom. Those who strive against all that paralyzes them (sin, pride, selfishness, etc.)

*Kingdom to 10*

## *Summer 2010 Programs Offered at St. Vladimir's Seminary*

### M. Deborah Belonick

In June 2010, St. Vladimir's Orthodox Theological Seminary, Yonkers, NY, will offer an array of educational opportunities to the public. Details of each program may be found at [www.svots.edu](http://www.svots.edu).

#### **Iconography Workshops: June 3–9**

Two master iconographers will offer workshops. Protodeacon Nazari Polataiko of the Ss. Alipij & Andrei Rublev Icon Studio in Winnipeg, Canada, and Khouriya Erin Mary Kimmett of Norwood, Massachusetts, will limit each of their classes to 12 students. Iconographers with experience ranging from novice to master are welcome.

Contact [iconography2010@svots.edu](mailto:iconography2010@svots.edu)

#### **Summer Symposium: June 10–12**

"Hellenism and Orthodoxy" will be the theme this year for the annual Summer Symposium, and His Eminence Demetrios, archbishop of the Greek Orthodox Archdiocese of America, will deliver the public keynote lecture on Friday, June 11, at 7 PM. Orthodox clerics and scholars from Turkey, Greece, and North America will round out the program.

Contact [events@svots.edu](mailto:events@svots.edu)

#### **Summer Academic Program: June 13–19**

Archpriest John Behr will lead a rigorous and rewarding academic class titled "From Gospel to Creed."

Contact [academic2010@svots.edu](mailto:academic2010@svots.edu)

#### **Orthodox Parish Renewal: June 14–16**

Rev. J. Sergius Halvorsen, Assistant Professor of Patristics and Rhetoric at Holy Apostles College, and Joseph Kormos, Parish Health Ministry Leader, Diocese of the Midwest (OCA), will guide clergy and lay leaders to identify dimensions of healthy, hopeful parishes, using a method for spiritual vibrancy.

Contact [renewal2010@svots.edu](mailto:renewal2010@svots.edu)

#### **Diaconal Institute: June 20–24**

Daily celebration of the divine services by participants with seminary clergy will support practical liturgical training for deacons and lay diaconal candidates. St. Vladimir's faculty will offer focused presentations about the deacon's place in the liturgical life of the Church and his

broader vocation. Instruction in public speaking and vocal technique will also be offered.

Diaconal Vocations Program participants seeking to understand how the Summer Academic Program enhances the diaconal program may contact [dvp@oca.org](mailto:dvp@oca.org).

Contact [diaconal2010@svots.edu](mailto:diaconal2010@svots.edu)

#### **Practical Liturgics: June 20–24**

Newly ordained priests and college-age subdeacons will participate in a week of intensive liturgical celebration and practical liturgics training. Attendees will celebrate the services; take part in general liturgics classes; and engage in workshops on voice training, homiletics, and Holy Confession. Time will also be set aside for fellowship, discussion, and reflection led by senior priests.

Contact [liturgics2010@svots.edu](mailto:liturgics2010@svots.edu)

#### **Music Program: June 20–24**

Students ages 13–18 will have the opportunity to work with experienced church musicians to develop their skills and understanding of music notation, chanting, choral singing, and the structure of liturgical services.

Contact [music2010@svots.edu](mailto:music2010@svots.edu)

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## *Kingdom from 9*

will receive full healing in the Kingdom, where "the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up" (Matt. 11:5).

### **The Samaritan Woman**

A week later, we encounter the beautiful Gospel reading from John 4:5–42, where He says to the Samaritan woman: "But, the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him." When the woman returns with others from her village, they are converted by the Lord Himself. However, they first come to Jesus because of the testimony of the Samaritan woman! This reveals how the Kingdom is for those who proclaim Jesus as the Son of God and as the Christ.

*Kingdom to 11*

## *More Memories of Archbishop JOB*

Our last issue was devoted to remembering His Eminence, Archbishop JOB of blessed memory. Since its publication, many videos illustrating his ministry have been made public on the internet. Here are some moving selections:

The late Archbishop Job sings the 15th Antiphon at Matins for Great and Holy Friday 2009.  
<http://www.youtube.com/watch?v=4QD71bV9omM>

Archbishop Job, How does the Church serve the children?  
<http://www.youtube.com/watch?v=Q7Dd6s>

Archbishop Job, What is the future of the Church?  
<http://www.youtube.com/watch?v=EOcSvaFIjlw>

Archbishop Job, What is a Bishop & His Diocese?  
[http://www.youtube.com/watch?v=TzJ\\_zmIk0XY](http://www.youtube.com/watch?v=TzJ_zmIk0XY)

Archbishop Job, What is meant by Liturgical Life?  
<http://www.youtube.com/watch?v=6pbYQ7yzVhY>

Archbishop Job, What is stewardship?  
<http://www.youtube.com/watch?v=CmnznYPD79c>

### *Kingdom from 5*

#### **The Blind Man**

The following Sunday presents the reading about the blind man from John 9:1–38. First of all, the blind man recognizes and acknowledges Jesus in His humanity, when he tells his neighbors, “The Man called Jesus made clay and anointed my eyes” (9:11). Further along, he recognizes that Jesus is more than just a Man. The Pharisees ask him, “What do you say about Him, since He opened your eyes?” The blind man said, “He is a Prophet!” (9:17) A little later, the blind man says, “If this Man were not from God, He could do nothing!” (9:33) This gradual realization of the true identity of Jesus enables him to accept the testimony of the Lord Himself, when He tells the blind man, concerning the identity of the Messiah, “You have seen Him, and it is He Who speaks to you!” (9:37) The blind man, fully enlightened, says, “Lord, I believe!” and worships Jesus (9:38). Those of us who wish to live in the Kingdom of God must similarly become gradually enlightened as to Christ’s true identity, and worship Him.

#### **The Sunday after Ascension**

For the Sunday following the feast of Ascension, the Gospel reading is from John 17:1–13.

This is the prayer of Jesus as the High Priest of God! This is a further aspect of the Kingdom of God, whereby all of us will be priests of God in His Kingdom. This same evangelist, John, acknowledges this at the beginning of the Book of Revelation: “To Him Who loves us and has freed us from our sins by His Blood and made us a Kingdom, priests to His God and Father, to Him be glory and dominion for ever and ever! Amen” (Rev 1:5–6). And, as our Lord shows us in this Gospel reading, we will also be people of prayer, as He is!

#### **The Holy Pentecost**

Finally, as we see in the Gospel reading for the feast of Holy Pentecost (John 7:37–52; 8:12), we will all be filled, as He is, with the Holy Spirit: “He who believes in Me, as the Scripture says, “Out of his heart shall flow rivers of living water!” Now, this He said about the Spirit, Whom those who believe in Him were to receive” (7:38–39). Thus, we will then be fully enlightened, to enjoy the unending life of the Kingdom of God: “Again, Jesus spoke to them, saying, ‘I Am the Light of the world! He who follows Me will not walk in darkness, but will have the Light of Life!’” (8:12)

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## Upcoming Events

**May 31** Deadline to submit items for the next issue of the ONE

**June 3-24** Summer Programs at St. Vladimir's Seminary, Yonkers, NY

**Aug 16-21** Youth Rally, Contoocook, NH

## 2010 ONE Stewards: sponsor a camper to Youth Rally!

Your donation helped make the following work possible in 2009:

- Youth Ministry:** Over 50 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 \$7,000 in support of IOCC, OCMC, Project Mexico, FOS, and other worthy organizations.

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