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Prayers requested in wake of Boston Marathon bombings

Chancery of the OCA

In two separate requests, His Beatitude, Metropolitan Tikhon and His Eminence, Archbishop Nikon of Boston, New England and the Albanian Archdiocese, each called upon Orthodox Christians everywhere to pray in the wake of the bombings that marred the Boston Marathon on Monday, April 15, 2013.

“Our sensibilities once again have been shocked as two bombs were detonated at the finish line of the Boston Marathon—usually a festive occasion for remembering the early heroes of the Revolutionary War,” said Archbishop Nikon. “Well over 100 were injured. Three individuals lost their lives—among them, an eight-year-old boy named Martin, who had just congratulated his father as he crossed the finish line. In the midst of this tragedy, let us pray for all who lost their lives or were injured; for the civil authorities, law officials, and medical teams who are selflessly giving of themselves to bring about healing and restore order; and for everyone affected by these senseless acts. May our Lord comfort them—and us—as we place our faith and hope in the God Who is Love Itself.”

Pastoral Letter of Metropolitan Tikhon Concerning the Boston Marathon Bombing

My dear brothers and sisters in Christ,

Once again, our nation and the entire world have been filled with deep sorrow and shock following the violent bombings at the Boston Marathon on Monday, April 15, 2013. Grief fills our hearts over the loss of innocent lives, and we are paralyzed with helplessness in the face of this tragedy and the unimaginable injuries and pain endured by so many. In addition, our minds are clouded with uncertainty and with fear as we consider our own safety and that of our children and loved ones.

I ask the clergy and the faithful of the Orthodox Church in America to offer prayers for the souls of those who have lost their lives and for the healing of those who have been injured. Please pray as well for those brave police officers, firefighters, emergency responders and hospital workers who acted so quickly, and who continue to work to heal the injured and to secure of the safety of the inhabitants of Boston.

Prayers requested to 6

Accidental iconoclasm

Right: Clergy from the Connecticut Deanery and other local parishes lead the reading of the **Synaxarion of Orthodoxy** during Vespers of the Annunciation and the Sunday of Orthodoxy, March 24. The service was hosted by Ss. Cyril and Methodius Church, Terryville, Conn.
Photo: John Barone



Rev. John Hopko

In the tenth chapter of his Letter to the Romans, St. Paul the Apostle speaks of the possibility of possessing a zeal, even for God, which is misguided. In the Church we are to be zealous, that is, enthusiastic and passionate, but in a sober and carefully thought out manner, guided by the fullness of our Orthodox Christian Faith's Holy Tradition. Also, in being guided by Holy Tradition, we must discern carefully between that which is truly of the Tradition and that which may appear to be so, but is, in fact, ill-advised.

Currently in the Orthodox world there is a phenomenon that may seem to be in accord with Holy Tradition, but which is actually misguided. This phenomenon is the abundant reproduction and use of iconographic images in all sorts of ways that may seem acceptable, but which, upon deliberation, is unacceptable. It is this phenomenon that we will consider.

A strong and defining aspect of the Orthodox Christian Faith is our commitment to Iconography. The holy icons are not just an optional part of our Tradition; they are an essential element in the Church.

We know, of course, that the use of holy icons in the Church came into question during the Iconoclastic Controversy, which distressed the Church in the Byzantine Empire during the 8th and 9th centuries. The iconoclasts ("icon-smashers") charged that the use of icons was idolatrous and that the iconodules (those who venerated the icons) were guilty of worshipping and giving adoration to man-made images in place of God.

We know, thankfully, that the veneration of the holy icons was successfully defended in the Church, on the grounds that it was, first of all, not idolatrous; for the icon is not an idol, but a symbol. In the classic formulation of the Seventh

Accidental iconoclasm to 6

New England seminarian intern presents at St. Herman's Seminary, Alaska

Deborah Belonick, St. Vladimir's Seminary Communications

Two seminarians from St. Vladimir's Orthodox Theological Seminary, Yonkers, NY, Priest James Parnell, and Subdeacon Nicholas Roth, spent their March Spring Break presenting a workshop about ministry to veterans and military chaplaincy to students at St. Herman's Theological Seminary, in Kodiak, Alaska.

Fr. James Parnell, a third-year Master of Divinity student, currently is serving as an intern at Holy Trinity Church, New Britain, CT, where Archpriest David Koles is rector; Sdn. Nicholas is a second-year Master of Divinity student at the Seminary chapel.

Both seminarians have served several tours of duty in Iraq and Afghanistan and are preparing to be military chaplains themselves. Their interest in the welfare of military families, especially during the traumatic phases of deployment and homecoming for service men and women, prompted them to run the workshop in a state that always has boasted a large military presence: of Alaskans age 18+, 1 in 5 are either currently serving or have served in the Armed Forces.

"We were warmly welcomed by the faculty and students alike, who showed us great hospitality," said Sdn. Nicholas. "The students were eager and engaging during our presentations, and it was a great opportunity to provide them with

information on how to minister to veterans."

Fr. James and Sdn. Nicholas also traveled to the Coast Guard base in Kodiak, where they and the other seminarians heard presentations from Orthodox, Catholic, and Protestant military chaplains. Fr. Eugene

Wozniak, a military chaplain currently stationed in Juneau, flew up to Kodiak and arranged for the presentations and tour.

"The Coast Guard trip was a nice capstone to our time at St.

Herman's," noted Fr. James. "It highlighted for us how embedded the military community is in Kodiak, and just how important the ministry and chaplaincy is to them."

Father James also was able to serve Divine Liturgy at the All Saints of Alaska Chapel at St. Herman's Seminary. "That was a great joy," he reflected. "I even was able to learn some of the Yup'ik liturgical phrases and responses." St. Herman Archivist Daria Safronova gave the seminarians access to view the writings, journals, and possessions of St. Innocent and St. Jacob Netsvetov, Enlighteners of Alaska. Father James and Sbn. Nicholas were supervised and accompanied by Archpriest Chad Hatfield, chancellor at St. Vladimir's, who arranges for the annual exchange between the two seminaries.

ONE +

Right: Fr. James Parnell makes a presentation at St. Herman's Seminary in Alaska.

Photo: Nicholas Roth



Giving Above and Beyond: ONE Stewards Update

Protodeacon Paul Nimchek

As of the first week of April, donations to ONE Stewards have totaled over \$13,000. Thank you to all who have contributed “above and beyond” thus far. We are on our way to again exceed the 2013 budget goal of \$20,000. The 2013 donations have included 6 “Bishop's Circle” donors (\$500 or more) with one of these being a first-time donor in that very special group.

Show your support of our diocesan Youth, our diocesan Seminarians, our diocesan Missions (which includes our new mission, Christ the Savior in

Maine), and our diocesan Charity donations with your 2013 donation to ONE Stewards. Great Lent is a perfect time to consider “giving above and beyond.” Let's all join Archbishop Nikon in supporting ONE Stewards in 2013.

ONE Stewards
PO Box 1182
Torrington, CT 06790

Yours in Christ, Deacon Paul

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Connecticut Deanery Lenten Vespers: SS. Peter & Paul Church, Meriden, Conn.

Many gathered to celebrate Vespers on March 31. In addition to the customary worship, Fr. Vladimir Aleandro led the assembly in praying for the memory of Rev. Dn. John Zarras, on the first anniversary of his repose. May his memory be eternal!



St. Alexis Church, Clinton, Conn.

Joan Skrobat



Above: The reception in the Orthodox faith of the **Watson family**.

Below: Fr. Steven Hosking presiding at the Blessing of the Long Island Sound.
Photos: Alex Martins

“Today the worship of the Trinity is made manifest” the Feast of Theophany: Enlightenment! The parish of St. Alexis not only celebrated the Feast but the joy of the reception into the Orthodox faith of a very special young family and the baptism of their son. William, Sharon and Ezekiel Watson were received into the Orthodox faith. Elisha was baptized.

Marlene and Vincent Melesko were blessed to be the Godparents for Elisha. William and Sophia Brubaker witnessed for William, Sharon, and Ezekiel. We are blessed as a parish to have this gracious family among us. Many Years!

On this blessed feast day the celebration continued with Fr. Steven blessing the waters of Long Island Sound. **ONE** +



Prayer requested from I

During this season of Great Lent, in which we struggle not simply to follow a physical and ascetical discipline, but also to control our passions and quiet the swirling thoughts of our minds, I ask all of us to enter deep into prayer for the world and for all mankind. Let us not become confused, frightened or judgmental in light of this tragedy. Let us not analyze or debate the causes of this horrific violence. Rather, may we have pity on those who have become so enslaved to their passions that they bring harm to their fellow man.

I especially encourage all Orthodox Christians to place their trust in God, from Whom alone the

blessings of peace and consolation come. Let none among us have any fear. But let us remember the promise of our Lord Jesus Christ in the Gospel so that, in Him, we may find peace. “In this world you will have trouble,” our Lord tells us. “But take heart! I have overcome the world” (John 16:33).

May the Lord have mercy on all of us.

Sincerely yours in Christ,

+ Tikhon

Archbishop of Washington
Metropolitan of All America and
Canada

St. Mark's Church celebrates 30th anniversary on May 19, 2013

Laura Geigle

St. Mark's Orthodox Church, Kingston, Mass., has planned a Hierarchical Liturgy, with His Eminence, Archbishop Nikon, presiding. All are welcome to the celebration, both at the Liturgy and at the banquet to follow. The banquet will be at Isaac's Restaurant in Waterfront Plymouth.

Tickets for children under 2 are free, 12 and under are \$25, and adults are \$40.

If you wish to pre-order your tickets, please contact Jennifer Paulin: jennifercpaulin@gmail.com or 508-846-4416.

ONE +

Left: St. Mark's Church today.

Right: The same building from the 1920's.



Accidental iconoclasm from 2

Ecumenical Council (which convened in 787 A.D. in the city of Nicea), the honor given to the image passes on to its prototype. An important distinction also should be made between the reverence (*dulia*) that we give the saints and the fullness of worship and adoration (*latria*) that is reserved for God alone.

The veneration of the icons is also defended on the vital grounds that to do so is an affirmation of the foundational Christian teaching of the Incarnation. We are able to depict God in the holy icons because God took on human flesh—He became incarnate. Our Lord, God and Savior,

Jesus Christ, took on the fullness of human nature. Thus, being a human being, He is able to be depicted in the holy icons.

The one hundred and twenty years of the Iconoclastic Controversy—which began in earnest with the persecutions of the defenders of the holy icons in 726 A.D. by Emperor Leo III and ended with the triumphant return of the holy icons to the Church in 843 A.D. with the decisive support of Empress Theodora—was a period of bloody martyrdom for the iconodules. Saints were put death because they refused to disrespect the holy icons when ordered to do so by the icon smashing authorities.

Given the vital role of icons in the Orthodox Church and the careful manner in which they have always

been safeguarded and revered by Orthodox Christians, even to the point of martyrdom, it is sad, strange, and unsettling to witness the ways in which we now allow the holy images to be subjected to the possibility of disfigurement and disrespect.

There are now numerous suppliers and providers who produce, for sale or free distribution, reproductions of the holy images either printed on paper or mounted on wood or cardboard. These iconographic reproductions are produced in massive quantities and disseminated widely. For example, they are

being used as the opposite side of business cards or the cards that are distributed as remembrances at funerals. Sometimes, at large (often Church-sponsored) gatherings such reproductions are printed up in substantial quantities and distributed to the participants as keepsakes.

Also, beyond these so-called icon prints and mounted facsimiles, it is now possible to purchase paper goods adorned with full-color iconographic reproductions in the form of stationery (including not only the writing paper, but also envelopes), note paper, as folders for weekly bulletins or parish newsletters, bookmarks, and more.

Sadly, the last end of many of these images is not a place of reverence in a pious person's home, but rather the bottom of the nearest wastepaper basket. If an iconographic image is printed on a piece of paper or card of the type that is usually discarded without much thought, how

often can we suppose that even well-meaning people are making much of an effort to discern what is going on before they toss that item into the trash?

If we allow icons to be used as part of items that are perceived of as disposable, it is inevitable that they will be treated as such. No matter our

efforts to educate ourselves and others about the reverence that ought to be paid to icons, the lesson that iconographic images can be treated as if of no great value—frankly, as trash—will be taught and learned if we

proceed in a manner that allows for and even unintentionally promotes such a false teaching.

Another noteworthy aspect of this phenomenon is that, all too often, the particular holy image under consideration is treated in a questionable manner even before it is used. For instance, some years ago, a major Orthodox publishing house printed a large format book about iconography. On the cover, the illustration was only a portion of an icon of our Lord, Jesus Christ: our Lord's right hand held in the manner of giving a blessing. However striking as a cover, the image did not present the icon reverently and in full. This is an example of a widespread publishing practice which is whereby images that ought to be revered and honored are being used merely to decorate and illustrate.

Iconographic images can presently be found printed on coffee mugs, refrigerator magnets, air fresheners,

Right: Rev. Andrii Pokotylo of St. Mary Ukrainian Orthodox Church, New Britain, Conn., brought to the celebration of the Sunday of Orthodoxy at Ss. Cyril and Methodius, Terryville, Conn., an **icon of the Holy Apostle and Evangelist Matthew which contains a relic of the saint.**

Photo: John Barone



bumper stickers, billboards, clothing, and more. One can easily obtain a t-shirt on which is emblazoned a beautiful icon of our Lord, or His Mother, or one or more of the saints. Technology has now made it possible to get hold of and use (and abuse) iconographic images in ways that just a few generations ago would not have been either imaginable or permissible.

In what seems like a pious impulse, parish churches will often now purchase affordable reproductions of icons for just about every occasion, in such numbers that it is impossible to appropriately venerate all of them on a regular basis. Thus, these items end up being stacked on shelves or stored in closets and cupboards, as if they were of little value, until the day comes when they are needed. Then, for a day or two, they are displayed and venerated, until, the occasion passes and they are again returned to the storage spot from whence they came. These images are being treated as if they were holiday or party decorations, rather than as essential elements of Orthodox Christian worship and vital witnesses to central Christian doctrines. Isn't this simply a mistake, a sad example of misguided and misdirected zeal?

One must wonder: What would the great confessors and defenders of the holy icons— such as St. John of Damascus who eloquently and at length defended the holy icons against the 8th century icon-smashers—say to us our use of the holy icons today?

Repentance is necessary. It is time to consider carefully the holy images and our treatment of them. In the name and pursuit of Orthodox Christianity, we are, on the whole, no longer treating the holy images with a consistent level of appropriate reverence.

Thankfully, something can be done about this. For it is in the name of Orthodoxy, in the effort to propagate knowledge and appreciation of the holy icons, that we are allowing holy images to be subject to irreverent treatment. Ironically, most of this present misuse of the holy images is being carried out by those who, in fact, do care about the holy images.

This means that those who need to hear the message that change is necessary should be ready to heed that message.

We need to raise sensitivity to this issue, especially within the Church, its parishes and institutions. We

must revisit the Church's teachings about the holy icons and seek to apply what we learn, today. We must make sure that we are using the holy icons only where they may be appropriately maintained and revered. Repentance in this regard must begin with each and every one of us taking personal responsibility for the holy images and making the commitment to defend the icons with sober, rather than misguided, zeal. **ONE +**

[An earlier version of this article was published at the OCA online journal for young adults, *Wonder* — ocawonder.com]

Right: All those assembled were invited to venerate the **holy icon and relic of St. Matthew** at the conclusion of the pan-Orthodox Vespers for Annunciation and the Sunday of Orthodoxy.
Photo: John Barone



Registration opens for St. Vladimir's Seminary Summer 2013 programs



From May 26 to June 26, 2013, St. Vladimir's Orthodox Theological Seminary will be offering six continuing education programs, of varied and unique interest, including a class for academic credit. Register before May 15, 2013, to have the \$50 registration fee waived!

Sunday, May 26–

Sunday, June 2

“[A Journey in the Sacred Arts: Iconography Workshop for College-Age Youth](#),” designed for college-age students and endorsed by Orthodox Christian Fellowship (OCF), — Khouria Erin Kimmet, [Annunciation Press Icons](#), iconographer and workshop leader.

Friday, May 31–

Saturday June 1

“[Conference on Poverty](#)” — The Very Rev. Dr. Chad Hatfield, SVOTS chancellor/CEO and conference coordinator and participants Jay Richards, author of [Money, Greed, and God](#) and [Senior Fellow at the Discovery Institute](#), and Susan R.

Holman, adjunct lecturer at Episcopal Divinity School and senior writer at Harvard Global Health Institute.

Monday, June 3–

Wednesday, June 5

“[Marriage Enrichment: A Christian Perspective](#)” — The Rev. Aaron Warwick, SVOTS alumnus and workshop leader.

Thursday, June 6–

Saturday, June 8

“[Pastoral Counseling: Conflict Resolution Skills](#)” — Dr. Albert Rossi and the Very Rev. Dr. Nicholas Solak, workshop leaders.

Sunday, June 9–

Wednesday, June 12

“[7th Annual Diaconal Liturgical Practicum](#)” — Archdeacon Kirill Sokolov, practicum leader.

Monday, June 17–

Wednesday, June 28

“[Suffering and the Nature of Healing](#)” — Dr. Daniel Hinshaw, visiting professor of Palliative Care; an academic 2-credit course.

For more details on each course, including tuition and room and board fees, please visit “Upcoming Events” at <http://www.svots.edu>.

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St. Tikhon's Seminary opens search for new Dean

The Board of Trustees of Saint Tikhon's Orthodox Theological Seminary, South Canaan, Penn. (<http://www.stots.edu>) announces a vacancy in the office of Dean, to be filled effective July 1, 2013. Applications, nominations, and expressions of interest for the position of Dean are now being accepted.

Saint Tikhon's Seminary is an institution of professional Orthodox Christian theological education, affiliated with the Orthodox Church in America, chartered by the Department of Education of the Commonwealth of Pennsylvania, and nationally accredited by the Association of Theological Schools in the United States and Canada. St. Tikhon's Seminary offers the Master of Divinity degree, as well as the Bachelor of Arts in Theology degree, and a certificate in diaconal formation studies.

The primary purpose of the Seminary is to provide the necessary theological, spiritual, and moral foundation for Orthodox men to become good shepherds of Christ's Holy Orthodox Church and for others to pursue advanced theological study and personal enrichment.

Dean's Role

The Dean is the Chief Operating Officer of the Seminary. The Dean manages and oversees all spiritual, educational, communal, financial, and legal activities of the Seminary. The Dean represents the Seminary before all agencies — ecclesiastical, educational, and civil — to which it is accountable.

Candidates for the position of Dean of the Seminary should be deeply rooted in the Orthodox Faith, possess the general qualifications for a full-time position on the Seminary faculty, and hold a terminal degree. They should have demonstrated success in exercising effective spiritual, academic, pastoral, administrative, and developmental leadership skills as well as the ability to communicate the vision of the Seminary and to interact effectively with the entire Seminary community, constituencies, supporters, donors, and potential students.

Applications

Applications should include a detailed letter demonstrating the candidate's suitability for the position, a current curriculum vitae, and a list of the names and contact information of at least three (3) individuals who have agreed to serve as references. All communications will be held in strictest confidence. The Job Description of the Dean is available upon request.

Completed applications are to be mailed to:

Dean Search Committee
Michael Herzak, Chairman
6709 Springview Drive
Independence, OH 44131
(e-mail: mherzak@inssys.com)

Applications must be received no later than May 15, 2013, at which time the formal review of applications by the Search Committee will commence.

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Adult Staff Members (Volunteers) Required:

We require volunteer adult staff members for the New England Diocesan Youth Rally 2013. Adult Staff Members need to be active Orthodox Christian communicants of at least 18 years old who have the blessing of their parish priest (i.e, the priest who regularly hears their confession) to participate and who have been approved as staff by Fr. John Hopko, Rally Director, on behalf of the Diocese of New England.

Here are the details concerning this year's Youth Rally:

New England Diocesan Youth Rally 2013

When: August 12-17, 2013

(Rally Staff arrives the evening before Rally begins, on Sunday evening, August 11)

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

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

For further information *and to request registration materials*, please call or email Fr. John Hopko, Youth Rally Director, at phone number (860) 582-3631, or email address saintcyril@snet.net

NOTE: The deadline for youth registration is July 12, 2013
(Potential Staff Members should contact Fr. John right away!)

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

O.N.E.

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Upcoming Events

- | | |
|---------------|--|
| May 25 | Deadline for next issue of the ONE |
| April 21 | 4 PM, Holy Unction Service at Three Saints Church, Ansonia, Conn. |
| April 28 | 4 PM, Conn. Deanery Bridegroom Matins at Holy Transfiguration Church, New Haven, Conn. |
| April 20 | Parish Growth Seminar by Fr. John Ivanoff at Holy Trinity Church, Willimantic, Conn. |
| May 19 | 30th Anniversary Celebration of St. Mark's Church, Kingston, Mass. |
| June 8 | Consecration of new temple of St. Nicholas Church in Pittsfield, Mass. |
| July 12 | Deadline for registration for Youth Rally 2013 |
| Aug 12-17 | New England Diocesan Youth Rally 2013 |