

# O. N. E.

## ORTHODOX NEW ENGLAND

### Inside this issue:

Christmas Miracles	2
Scenes from St. Alexis	6
Mother Maria Skobtsova	8
New Martyrs of Romania	12
New Pastor in New Britain	13
Souper Bowl in Southbury	14
Scout Sunday in Kingston	15
Parish Grants	15

## *New England Participates in Youth Leadership Conference*

**Right:** Youth Delegates at Serv-X-Treme 2022



### Timothy Cole

*Timothy delivered a stirring report at the 2022 Diocesan Assembly. We shared that report here, edited slightly for space.*

This past summer, I was honored to represent the Diocese of New England at Serv-X-Treme youth leadership conference in Minneapolis, Minn. International Orthodox Christian Charities (IOCC) runs this weeklong program to give an understanding of ser-

vice and leadership to rising high school seniors. I hope that this article will encourage anyone eligible to apply for this coming summer's session.

Delegates to the conference from all over the country, we were warmly received at the airport by staff. Being guided through the week by these generous, outgoing leaders was one of the best parts of the conference.

*"Youth Leadership" continued on page 4*

## *Christmas Miracles Abound in Bridgeport, Conn., at Holy Ghost Orthodox Parish*

Robert Pavlick

On Palm Sunday, April 26, 1895, Father and now St. Alexis Toth dedicated our first church building and celebrated the first Divine Liturgy. In later years, the original wooden building was replaced by the lovely stone and brick edifice currently situated at 1510 East Main Street, which has been our parish home to this day. Thus, Holy Ghost Parish became a foundation of Orthodox Christianity in Bridgeport and New England.

Earlier this year, during Great Lent, one of the crosses on our lovely and historic, 86-year old church building fell during a storm. Thanks to the generosity of church members George and Barbara Dulin, a new cross was fabricated with gold leaf overlaid on a wooden and copper base. It was then installed by George Dulin and Leo Chavez using an 80 foot lift. So our complete set of beautiful gold crosses has been restored: a true Christmas blessing.

While our early founders and benefactors were Carpatho-Rusyns, we have always offered a welcoming home to worshipers of all ethnicities, like our new convert and maintenance supervisor, Leo Chavez, who is not of Russian extraction. We also cherish our dear Eritrean sister, Abrehet Gerebab, who comes to us from the Oriental Orthodox Church. And many of the leaders of our church council with surnames which are clearly not of Russian origin voluntarily take on the responsibility of



keeping our church family and our church building functioning.

**Right:** Holy Ghost's damaged cross being replaced.

**Above:** Deacon Mark and Mka. Claire and their children, standing with Fr. David Koles.

So here is our “miracle of the dome and cross,” made possible by the love and kindness of parishioners and by the Grace of God. Unlike steeples, which point away from earth and up to Heaven, our Orthodox domes symbolize God’s Grace coming down from Heaven and being showered down upon us, as He has for the last 128 years of our existence as a church here in Bridgeport. I think that this marvelous gold leaf cross is proof positive that our heavenly Father intends to continue to shower His grace down upon us and that He has big plans for Holy Ghost in the future. Holy Ghost is not ready to retire and become a museum or be torn down and replaced by condos as so many church buildings in Bridgeport have.

And just when we had thought that the restoration work was miracle enough, we were blessed again. We received a letter from our Administrator, Archpriest Steven Voytovich, advising us of another Christmas present for Holy Ghost. Our beloved Metropolitan, His Beatitude, Met-

**Below:** Participants in Holy Ghost’s Epiphany pageant.



ropolitan Tikhon, is attaching Deacon Mark Roosien and his wife and children from Holy Transfiguration Church in New Haven, to our parish, to assist in administering the parish. Deacon Mark is currently pursuing studies at St. Vladimir’s Seminary, as the first recipient of the Archpriest Steven Belonick memorial scholarship fund that Holy Ghost has itself generously supported, preparing clergy to serve in the Diocese of New England. Deacon Mark also teaches at Yale University’s Institute of Sacred Music, and is married to Mka. Claire Nadine (also teaching at Yale in Slavic Language and Literature).

The arrival of Deacon Mark and his family on January 8 was a blessing beyond our fondest hopes and we were happy to welcome them into *our* parish family following a beautiful divine liturgy, celebrated by Fr. David Koles and Deacon Mark, and later, the Blessing of Water and a lovely Epiphany pageant staged by our parish children and their teachers. It was a day of undiminished joy! **ONE** +

## *Youth Leadership continued from page 1*

On Sunday after Liturgy, we had our first presentation of the week, given by Greg Manzuk, Interim Deputy Director of Operations at IOCC. He introduced us to the different types of operations that they carry out worldwide. We learned that the IOCC's goal is to give immediate help to those who need it, not to evangelize. IOCC sends teams to the sites of natural disasters, war torn communities, and other areas of suffering all over the world. These teams do things such as clean ups, house builds, distributions, and anything else to help those who are suffering.

Later that evening we began our small group reflection times, which would go on for the rest of the week at the end of each day. The small groups were a great way to discuss what each person got out of the day.

The next morning we had a visit from Second Harvest Heartland, who gave a short presentation on working to end hunger, one meal at a time. They talked about how Second Harvest works through education, donation, and advocacy to not only give people what they need, but even more targeted, personal service.

After the presentation, the Second Harvest representatives led a hunger simulation, in which the youths were split up, and given a scenario to work through. My scenario was that of a mother and 19 year old son, who had no food for the day. I had to figure out how much we had in the bank, make a withdrawal, then use the money available (\$10) to buy food for the two of us for the day. There was a food bank available, and all of us used

it. I visited a food stamp application table, and eventually submitted an application, but it was a complicated process, and the benefits were not as much as it looked like they would be. I didn't realize how much goes into just trying to get enough to eat.

After lunch, we hopped in the IOCC vans, and headed to the Salvation Army Food Shelf a few minutes away from the hotel. We helped them with some basic needs, such as organizing donated items, cleaning, and a bit of yard work out front.

Tuesday was the highlight of the week. We spent the day helping the owner of a house cited for blight, an older woman named Sherry, get the house painted. We were able to do this through Hearts and Hammers, an organization which accepts applications from homeowners who are unable to make repairs and do maintenance by themselves. Hearts and Hammers sends volunteer teams out to these houses to do whatever they can to help the homeowners, most of whom are elderly and/or disabled. It was gratifying to see the progress we made, and by the time we were done the house looked great.

After we washed up, we had a great presentation by Paul and Cindy Karos. Mr. Karos was ranked the top airline analyst in the world for five years while managing New York City's CS First Boston. Later, he became president of Piper Jaffray's Investment Banking and Equity Division. He is also a graduate of the applied Orthodox theology program of the Antiochian House of Studies.

---



**Right:** Youth delegates participating in IOCC's Serv-X-Treme.

The title of the Karos' talk was "Building Your Life in Christ." It demonstrated how, no matter what sort of things you're doing in your life, or any goals you have, everything you do must be built on a foundation of Christ. If you're doing everything just for your own satisfaction, you will never be truly happy and find fulfillment. Mr. and Mrs. Karos used a building supported by pillars to illustrate this point. If each pillar represents one aspect of your life, such as work, family, and health, then without a doubt certain pillars are going to receive more attention than others. So if Christ is just one pillar among all the others, the pillars will be uneven, and the structure of your life will crumble. But if Christ is the foundation of everything in your life, everything you do will have the support it needs, and you will never focus too much or too little on one thing, and the pillars of your life will be strong and even.

Wednesday was the much awaited Muck and Gut day. Before that morning's Liturgy at St. Mary's Greek Orthodox Church, we were given a

short presentation by IOCC US Program Site Leader Dan Hoeft, which gave us a basic understanding of the Muck and Gut process to recover from storms and floods. The process of cleaning up the ensuing mess, and safely removing damaged parts of the house, without causing further harm is called a Muck Out. After Liturgy, we went to the Zeigler Caterpillar headquarters, where we were guided by IOCC team members through a number of stations involving power tools that would be used.

Back at the hotel, we had another great presentation by program staffers Krista Hamann and Alexis Rouches on the book, *Toxic Charity*, by Robert Lupton. The book argues that much of what people offer is actually more harmful to the people on the receiving end than if nothing was done at all.

One example the book makes of this is of two church run food distribution programs. At one church, families are allowed one free bag from the food bank per month. There are tight rules, and clients have to take what they can get. The second church's



factors that we had never thought of, like being kicked out of places for loitering, and getting taken advantage of by people who seemed like they wanted to help us. We discovered that you never know what someone is going through, and how you show love is how great your act of service is. I

think all those who shared would have agreed that a smile and a short conversation would have meant more to them than a hundred dollar bill tossed with cruel words at their feet.

As we prepared to depart, we were each charged with developing a service project in our own community or parish. I worked with the Woodbury food bank, where I volunteer, as well as our OC Life parish ministry, to develop weekly shopping lists that

**Scenes from Saint Alexis Church, Clinton, Conn.**

On January 8, Father Steven Hosking along with members of St. Alexis Church went to the Clinton Town Beach to **bless the waters of Long Island Sound** for Theophany.

*More on Page 7*

program is run through a co-op system. Members pay modest dues and have assigned tasks. The food is organized in the church hall into boxes as needed for each family. The people running the program are the ones who are benefiting. Through this, camaraderie forms, and the clients get a say in what they are receiving. In the first example, the client's dignity is challenged, while in the second, everyone is equal, and a healthy community is formed.

On our last full day of Serv X Treme, we visited the Agate Housing and Services Center, serving those who are experiencing homelessness. We met with six leaders, all of whom have experienced homelessness. We had a long discussion about their lives, the services they were given, and how they got to where they are today. The whole panel was extremely open, and it was really stirring to see these people who had truly suffered be so willing to share such personal things, for our benefit. The panel also led us through a simulation, which was the first 24 hours of a homeless youth. It was difficult to make decisions, because there were all sorts of





**Top:** On February 12, **St. Alexis Church** held its annual **Souper Bowl** to raise funds for IOCC. Pictured setting up the tables is Marlene Melesko, Souper Bowl Chairperson and Sue Davis with back to camera. In the other picture is Father Steven Hosking presenting this year's trophy to Natalie Kucharski for her winning chili.

**Bottom:** New Church Council members were sworn in for 2023 at St. Alexis Church by Father Steven Hosking. From left to right: Father Steven; Carolyn Neiss, President; Greg Jankura, Vice President; Susan Egan, Treasurer; Marlene Melesko, Council Member at Large; Susan Davis, Council Member at Large and Deacon Timothy Skuby, Secretary.

specifically target the needs of organizations. We hand the lists out at the end of Liturgy each week, and deliver the ensuing donation regularly to stock the shelves with the specific needs of the food bank and Carolyn's Place Pregnancy Care Center.

I sincerely thank the Diocese for sponsoring me as the delegate. I strongly encourage any eligible (rising high school senior) youth to apply for this summer's Serv-X-Treme. I hope each of our parishes can work to help others in the most effective way possible. Love is the greatest service, and to form a deep personal connection with those you serve is the most important thing of all. I will end with a quote from the book *Toxic Charity*:

Charity originates in the heart. It flows out to touch a hurting world, the in-person reassurance that there is care in our universe. But ... wisdom is required to determine which is the most appropriate course in each case.



I encourage everyone to consider "The Role of Compassionate Service":

- ◆ Never do for the poor what they have (or could have) the capacity to do for themselves.
- ◆ Limit one-way giving to emergency situations.
- ◆ Strive to empower those in need. Subordinate self-interests to the needs of those being served.
- ◆ Listen closely to those you seek to help, especially to what is not being said. Unspoken feelings may contain essential clues to effective service.
- ◆ Above all, do no harm.

**ONE** +

## *Mother Maria Skobtsova and Orthodox Action: The 2022 World Gathering of Orthodox Youth (Part 2)*

Rev. Dn. Mark Roosien

In the previous issue of ONE Magazine, I reported on the World Gathering of Orthodox Youth that took place last July in Suprasl, Poland. (Find more information about their continuing work at the end of this article.) The life of Mother Maria Skobtsova was an important focus of the week. In this second part of my report, I'm going to offer some words from my lecture at the Gathering about Mother Maria. I don't have the space here to give a full account of her life, execution, and canonization; interested readers should check out her biography by Sergei Hackel, *Pearl of Great Price*. I will focus instead on her work in Orthodox Action, the organization she founded in Paris in the 1930s, and her unique and energizing vision of service to others that grew out of that work.

Life in Paris between the world wars was extremely difficult. Despair, resentment, poverty, and addiction reigned. Despite these hardships, Mother Maria's attitude towards the "wretched of the earth" was one of compassion. She wrote:

"Are they degraded?" Degraded indeed.  
 "Decayed?" Decaying alive.  
 "Drunk, debauched, dishonest, thieving?" Yes and yes again.  
 "Are they people?" Utterly and undeniably, miserable and abandoned people, whom a human word can [yet] reclaim, so that no trace remains of debauchery and lies.



**Right:** Mother Maria Skobtsova.

Mother Maria had an uncanny ability to find the humanity in others, and help them find it for themselves. But she was only one person, and there were limits to what she could do by herself.

After her tonsure to the monastic life in the early 1930s, she established a house, not for nuns, but rather as a mission center. The center, located at 77 rue de Lourmel in Paris's impoverished 15th *arrondissement*, could house dozens of people, and had rooms large enough to feed 100 at a time. She had a chapel built there, and painted and embroidered many of the icons herself.

The author Fr. Lev Gillet, "A Monk of the Eastern Church," served at the chapel. He described it this way: "It is a strange pandemonium: we have young girls, madmen, exiles, unemployed workers and, at the moment, the choir of the Russian Opera and the Gregorian choir of Dom Malherbe, a missionary center and now services in the chapel every morning





**Right:** 77 rue de Lourmel, site of Mother Mary's mission.

and evening" (Elizabeth Behr-Sigel, *Lev Gillet*, 212). From Fr. Lev's comments, it is clear that the center was not only a soup kitchen and shelter but also a place of worship, art, and intellectual life.

Soon Mother Maria realized that she was called to expand the mission, so she and her partners created an organization under the name "Orthodox Action." The name embodied their intentions: the group was to be an expression of Orthodoxy, and it was to concern itself with action, the carrying out of a common task.

Branching out from their work at the center at 77 rue de Lourmel, Orthodox Action set up schools in various neighborhoods in Paris. They established rest homes for the wandering destitute who needed food and shelter. They founded a sanatorium for patients suffering with tuberculosis that would survive for decades, even after WWII. They helped hundreds of patients transition back to normal life from mental hospitals. And they also united local Orthodox parishes and communities in France around this common task.

What inspired Orthodox Action in their work? Mother Maria did not create a theory of "social Christianity" first, and then try to apply it. Rather, she insisted that her theology was *derived from* the work itself, or rather, the encounter with the other—my neighbor. In an article from 1935 called "Orthodox Action," at the very outset of the organization, Mother Maria wrote about her frustration with theoretical discussions. Here is how the article began:

"Politicians, predicting what is going to happen decades from now, get lost and confused amidst the little things of the present day; economists, knowing how to solve all conflicts and crises, cannot make ends meet in their measly budgets; altruists, wishing to help out the whole universe, do not notice the living human being beside them."

The last point is important: if you spend all your time theorizing about politics and society, you might forget the one thing needful: "the living human being beside you." Orthodox Action always held the *person* and his or her concrete life situation as the first principle: not a theory of society, but the encounter with my neighbor.

Mother Maria's approach to serving others was rooted in the recognition that my salvation is bound up with my neighbor. Service to others is never simply for my own soul, my own salvation. She wrote,

"Quite often various exercises in external virtue—feeding vagabonds, sheltering beggars, and so on—are also accepted, as it were, by those who follow the path of self-salvation. But they are accepted as *ascetic exercises useful for the soul*. Of course, this is not the

love that the Gospel teaches us, and it was not for this kind of love that Christ was crucified...No, the poor and unhappy person is indeed poor and unhappy, and in him Christ is indeed present in a humiliated way, and we receive him in the name of the love of Christ, not because we will be rewarded, but because we are aflame with this sacrificial love of Christ and in it we are united with Him.” (From *Essential Writings*, 49; emphasis added)

**Right:** The chapel at 77 rue de Lourmel

But what is the significance of helping just one person when the world is so full of problems? Mother Maria recognized that we are given a short life on this earth. We are blessed to meet only a limited number of people. The vast majority of us have no power to change the world on a global scale. This is simply a fact of our finitude.

Therefore, what we should do is be faithful to the “little things.” Yet it turns out that “little things” are not so insignificant. After all, the Creator of the universe deigned to be incarnate as a little child. She wrote,

The Truth of the Lord tells us that heaven cannot contain It—and yet the manger of Bethlehem contained it; that It creates and sustains the world—and yet it collapsed beneath the weight of the cross on the road to Golgotha; that It is greater than the universe—and yet at the same time does not disdain a cup of water given to it by a compassionate hand. The Truth of the Lord abolishes the distinction between the uncontainable and the insignificant.

These are hopeful lines for us as we seek ways to address the suffering of



the world, to intervene as the church. There is power in the little things, little encounters, little acts.

I want to close with one final, lengthy quote from Mother Maria. It speaks to what the work of Orthodox Action was about. Fundamentally, it was not about “charity.” It was not about the have’s giving their time and resources to the have-nots. No, it was an answer to the question of the meaning of life itself. What makes our life on earth meaningful? Mother Maria’s words to the émigré community in France address this larger question, which is relevant to us here in the Diocese of New England and just about anyone seeking meaning in life through the Cross:

To every reader of these lines I pose the question: Do you know how difficult, absurd, lonely, and pointless this is, our common émigré life? You have experienced, most likely, along your own journey, what the word crisis means. Crises of every kind—not only those that have reduced or destroyed your income, or have forced your friends to search for



**Right:** Icon painted by Mother Maria.

happiness in a foreign country. No, there is another crisis that has devastated your soul; it is one that has devastated the soul of humanity, rendered life meaningless, removed from it a certain, fundamental center. Do you know that this life crisis is a crisis of faith in God and in the human being, a crisis of the will to manifest the image of God in oneself and its manifestation in one's brother? If you do know this, then we both have an entire, massive reservoir of common knowledge from which we must draw basic conclusions. And here they are: let us construct a new life.

We do not want to be executors of charity—we are building our life in common. It is not our fault that this is not the life of a large state or of humanity as a whole. We deal in the small, and we want to be true to the small. And we call (help us!), not only because we actually and truly do need the help of every living person, but also because we need to help, and

through it, to be united towards our joyous and brotherly task.

Do my words sound utopian and naive? Perhaps. But you may speak of our naiveté and utopianism only when you have your own precise means by which to overcome your little faith, apathy, and lack of wholeness, to fill the emptiness of life—and not only to fill it, but also to genuinely create actual, real wholeness. If you feel that your soul is empty when you look at yourself in the mirror, then come to us in order to give us the opportunity to fill it with a love for just such souls, each one of whom is the authentic and magnificent image of God.”

(“Orthodox Action,” III-115)

Here is more information about the work of Suprasl, which is deeply inspired by Mother Maria's life and vision. Suprasl, A World Fellowship of Orthodox Youth, is an association that seeks to network and bring together youth from around the world. It was founded in the Summer of 2022 following the success of Suprasl 2022: A World Gathering of Orthodox Youth which was held at the Monastery of the Annunciation in Suprasl, Poland. Suprasl aims to organize four events each year: A World Gathering of Orthodox Youth, an International Youth Pilgrimage, Youth Leadership and Project Incubator seminars, and a hybrid Environmental Leadership Program.

For more information visit

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

[www.facebook.com/suprasl2022](https://www.facebook.com/suprasl2022)

or email: [jmatusiak@suprasl2022.org](mailto:jmatusiak@suprasl2022.org)

## Relics of New Martyrs of Romania

Mka. Lydia Westerberg

The parishioners of Saints Peter and Paul Orthodox Church, Meriden, recently had the privilege of venerating relics of one of the New Martyrs of Romania.

So many of us in America are unaware of the Communist purges of thousands, if not millions of faithful Orthodox Christians in Romania as recently as the 1960's. Priests, monastics, faithful laypersons were the target of the atheistic Communists.

While there are numerous writings in Romanian that describe the lives and sufferings of martyrs, some English translations give us a glimpse of what martyrdom really means. These few examples are only brushstrokes on the canvas saturated with the blood of Orthodox Romanian martyrs:

Father Arsenie (1914–2011) was sentenced to 40 years of harsh labor. “He confessed the prisoners by using Morse Code, wearing a rope about his neck as an epitachelion, and celebrated the Divine Liturgy using water and his daily portion of 300 grams of bread.”

Hieroschemanmonk Daniil (1896–1962) as arrested in 1958 for “plotting against the social order,” and placed in solitary confinement.



Missionary Priest Ilarion Felea (1903–1961) had a charisma which attracted many young people whose souls hungered for the truth of Orthodoxy. He was arrested in 1949 and again in 1958 and sentenced to forced labor for “activities against the working class.” He wrote:

Sin is what separates us from God and stains our souls; prayer is what cleanses us, sanctifies us, and reopens the way to God's love and light. Whoever progresses in prayer draws closer to God. A man who sits among flowers for a long while will bear their fragrance. The same thing happens with a man who spends much time praying; his soul will bear the fragrance of the divine life.”

<https://legionarymovement.files.wordpress.com/2015/08/new-confessors-of-romania-2014.pdf>

When we read about these saints who were imprisoned for praying in the Orthodox manner, we might think that the history is interesting reading, but actually has nothing to do with us. However, there is a red

**Below:** John Skrobat stepped down as Diocesan Treasurer at this year's Diocesan Assembly. He was given a copy of the diocesan icon in thankful recognition for his exemplary service.

martyrdom—shedding one’s blood for Christ, and there is a white martyrdom—a daily dying to our sins. Missionary Priest Illarion Felea experienced both. Here in America, we may never be given the challenge and opportunity to shed our blood for our faith, but we are given the opportunity, and in fact the call, to confess our sins and to die daily to those sins.

Our Orthodox worship, theology and hagiography provide us everything we need to become witnesses to “God’s love and light.”

We, at Saints Peter and Paul, are grateful to the Alecsandru family for sharing the precious relics of an unknown New Martyr of Romania.

**ONE** †

## *New Britain: Stalwart Parish Gets an Infusion of Missionary Zeal*

**Right:** Fr. Philip Beiner reads the Gospel at Holy Trinity, New Britain.

*Photo: Paul Salina*

Sarah Clark

Holy Trinity Orthodox Church, New Britain, is one of Connecticut’s longest-standing parishes, and after a year and a half without a permanently assigned Pastor, Fr. Phillip Beiner has already proven he was worth the wait.

Fr. Beiner joins Holy Trinity as a former New Englander returning from Florida with his family. They have brought the kind of excitement and energy characteristic of a younger, growing parish that has woken both the existing parishioners and the surrounding community after a sluggish exit from the pandemic. The positivity and uplifting charisma of Fr. Beiner—that even his beard cannot hide—have opened the doors of the church both physically and spiritually.

Holy Trinity has returned to a full-time schedule of services and reinstated all additional “in-house” pastoral support: confessions, house blessings, baptisms, etc. All are welcome to join Holy Trinity in worship and fellowship and to welcome the



Beiner Family back to the Northeast! Visit [www.htocnb.org](http://www.htocnb.org) for the schedule of upcoming events.

The parish is enjoying the increased attendance at services and reconnection of the community—as well as the new visitors and increased community outreach. This trend is expected to continue growing through 2023 and the coming years. There is a lot to be grateful for and excited about in the future.

**ONE** †



## *“Souper Bowl” Sunday 2023 at Christ the Savior Church, Southbury*

Nicholas Yuschak, Jr

Early in February the children of Christ the Savior Church, Southbury, held their own “Souper Bowl.” After Divine Liturgy they lined up ringing bells inviting parishioners to donate to FOCUS North America (Fellowship of Orthodox Christians United to Serve), as well as food items for the Woodbury Food Bank.

FOCUS North America is a national movement of Orthodox Christians, united in faith and joined by a desire to provide solutions to poverty in communities across America. Wood-

bury Food Bank volunteers handle donations, stock shelves, and assist clients in need with shopping for gifts of nourishment and compassion. All told, we were able to donate over \$450 to FOCUS plus dry goods and send additional monetary donations to the Woodbury Food Bank.

Pictured from left to right are Cecilia Cole, Christian Berry, Hannah Cole, Blake Berry, and Elias Locke. We are very thankful for the generosity of our parishioners and the participation of our children. **ONE** †

## Scout Sunday at St. Mark's, Kingston, Mass.

### Father John T. Bacon

Every year since the mid-1940s, religious communities around the US have celebrated "Scout Sunday," February 12 this year. The Eastern Orthodox Committee on Scouting [EOCS] supports Orthodox scouts and units chartered by local parishes in their important work. In 1955 when Joseph A. Brunton, Jr., was Chief Scout Executive of the Boy Scouts of America, he was host at a luncheon in honor of the top hierarchs of the Eastern Orthodox Churches: Archbishop Michael [Greek Orthodox], Metropolitan Anthony (Bashir) [Antiochian], Bishop Orestes (Chornock) [Carpatho-Russian] and Metropolitan Leonty (Turkevich) of what would become the Orthodox Church in America. The prelates came attired in their robes of office to the national office of the BSA in North Brunswick, NJ, "to bestow their blessing on the Boy Scouts of America and to make known to their constituents that they wanted Scouting to become a part of the youth programs of the local churches," they said. This was an early pan-Orthodox enterprise. As a re-

sult of this historical meeting, the **Eastern Orthodox Committee on Scouting** was created in 1960, whose purpose is to conduct the mission of our Lord and His Church via the Scouting programs on a national level. As time progressed, the EOCS included the Girl Scouts of America and Campfire USA.

Congratulations to Girl Scout **Fiona M. Sutton** and Boy Scout **Zackery M. Bacon!** They along with their parents **Juliana Bacon-Sutton** and Reader **Daniel P. Bacon** were presented SCOUT SUNDAY 2023 patches at the close of the Liturgy at St. Mark's. In 2016, His Beatitude, our Metropolitan Tikhon wrote: "As the Primate of the Orthodox Church in America, I wholeheartedly support the work of the Eastern Orthodox Committee on Scouting on behalf of Orthodox Scouts in the United States. I encourage all parishes to support their work in any way that they can, sponsoring Scout troops and packs as well encouraging the Scouts in their parishes to earn their religious award. May God bless the EOCS and their continuing good work on behalf of all Orthodox Churches in the United States." **ONE +**

### *Parish Grant Program*

The 2023 Diocesan "Parish Grant Guidelines" and "Grant Application" are available on the Diocesan website at [www.dneoca.org](http://www.dneoca.org).

Parishes in the New England Diocese can apply for financial grants to help support outreach and charity programs in their communities. The diocese has budgeted up to \$5,000 for grant monies to support parishes in these efforts. Applications will be reviewed as received. Check the website for details. **ONE +**



**O.N.E.**

Diocese of New England  
Orthodox Church in America  
Published bi-monthly

His Beatitude, Metropolitan Tikhon  
V. Rev. John Kreta, Chancellor  
V. Rev. Joshua Mosher, Editor  
Phone: 203-237-4539  
[frjmosher@sspeterpaul.org](mailto:frjmosher@sspeterpaul.org)



**Advertising:** This publication will accept advertisements. However, we reserve the right to refuse any advertisement we find unacceptable for a publication of this kind.

**Rate:** \$50.00 per quarter page, \$100.00 per half page, \$175.00 per full page.

The opinions expressed in articles are those of the authors. Dogmas of the Church, or Official Statements, will be so labeled. Materials in *ONE* may be reproduced with acknowledgement of the source.

**Subscriptions:**

The ONE Newsletter is distributed free of charge to members of the diocese. If you live in New England and would like to receive this newsletter at your home address, please contact Fr. Joshua Mosher at the address below.

**Electronic Distribution:**

If you would like to receive *ONE* in electronic format **only**, please contact Fr. Joshua Mosher at the email address below.

**For subscription requests:**

[frjmosher@sspeterpaul.org](mailto:frjmosher@sspeterpaul.org)  
203-237-4539  
PO Box 186  
Durham CT 06422

Holy Trinity Russian Orthodox Church  
PO Box 2876  
305 Washington Avenue  
New Britain Conn. 06050-2876  
Address Service Requested

Non-Profit Org.  
US Postage  
Paid  
Permit #559  
New Haven  
Conn.

---

## Upcoming

- April 30**      **Deadline for next issue of the ONE**
- March 5**      **Sunday of Orthodoxy Vespers at Holy Ghost, Bridgeport**
- Mar. 12:**      **CT Deanery Vespers at Christ the Savior, Southbury, Conn.**
- Mar. 26:**      **CT Deanery Vespers at Sts. Cyril and Methodius, Terryville, Conn.**
- Apr. 2**      **Holy Unction Service at Three Saints, Ansonia**
- Apr. 9**      **CT Deanery Bridegroom Matins at Holy Trinity Church, New Britain, Conn.**
- Oct. 1**      **Fellowship of Orthodox Churches in CT (FORCC) Benefit Dinner at St. Dimitrie Church, Easton, Conn. Dr. Philip Mamalakis, guest speaker**