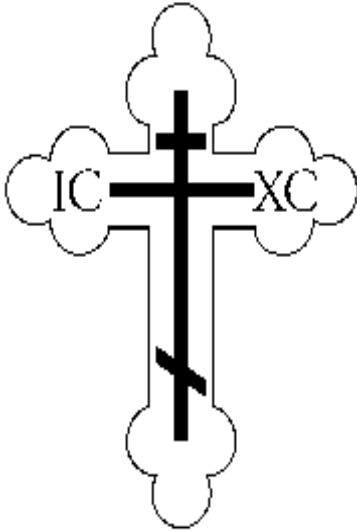


# “GOOD NEWS”

Christ Is Risen!  
Indeed He is Risen!



## Holy Resurrection Orthodox Church

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I am the Resurrection and the Life.  
Whoever believes in me shall not die,  
but shall have life everlasting.

~ John 11:25

Volume IV- Paschal Edition  
Compilation: Greg Ryhlo  
Editing and Format: Lorraine Grier

## **Father's Forum**

Fr. Cyprian Hutcheon

### ***“Trampling down death by death . . .”***

The late and much-loved Pope John Paul II observed at various moments during his pontificate that the contemporary western world has embraced a “culture of death.” He was motivated in making this assessment principally by his deep-seated concern over the ever-rising rates of abortion in developed countries, even those with strong Roman Catholic roots. However, the pope and others have also pointed out that our becoming a “culture of death” is likewise manifested in various other social phenomena such as: escalating rates of suicide (especially amongst adolescents); widespread and increasing use of and dependence upon dangerous “recreational drugs” (including alcohol); skyrocketing expenditures for the support of armed conflicts and the “arms race” (despite the cessation of the Cold War); and the persistent employment of the death penalty in the world’s leading democratic nation (the USA).

It is easy to become cynical or depressed by all of this, and to imagine that (as my grandmother used to say) “the world is going to Hell in a handcart.” At this time, therefore, and in the years ahead, it is important as Orthodox Christians that we bear in mind and never cease proclaiming the joyous affirmation which we sing over and over on the Paschal Night and throughout the Easter season: “Christ is risen from the dead, *trampling down death by death*, and upon those in the tombs bestowing life.” This declaration is the only one we can and need to make in the face of our “death-culture”, because it is the only remedy for the deepening despair and loss of meaning that is driving so many of our fellow citizens into embracing the various self-destructive behaviors I mentioned above. Death is not, and indeed cannot, be the ultimate “meaning of life” for anyone who dares to receive and embrace the Good News of the resurrection of Christ.

Not only is this proclamation the quintessence of the Gospel we are empowered and commanded to proclaim in the name of our Risen Lord Jesus, it is also our own reassurance, no matter how bleak things may seem, that the “gates of Hell” can *never* prevail in this world. We must not allow the gift of hope to be extinguished in our hearts, that gift of hope kindled in the darkness of the Easter Night when we enact and hear read St. John’s ringing affirmation that “the Light shines in the darkness and the darkness has not overcome it” (John 1:5).

May God grant to you and all members of your families His grace and peace during this Holy Season. *Christ is risen!*”

## **President's Message**

CHRIST IS RISEN! INDEED HE IS RISEN! What a glorious refrain, one that exudes hope, renewal, joy and anticipation. If ever there was a time, renewal is the adjective that best describes our current parish life. Never before, in my experience with this parish has the feeling of renewal come so glowingly to the forefront.

Just look at the gifts God has provided: a growing attendance, a transformation of the physical and I daresay, spiritual tone of the church, a feeling of optimism and direction not felt for sometime.

There were times when tasks seemed daunting and we were overwhelmed. Both of those feelings, I realized were as result of our human fallibility and failure to show faith in our Lord and Savior, Jesus Christ. Over and over again He has blessed us (you'd think He'd get impatient!). But as always, somehow, someway, the Lord has directed our footsteps to get the job done!

May this glorious Paschal season be a stepping stone toward continuing the feeling of renewal, hope, and brotherly love. Thank you to all those who have prayed for and supported the church council this year. Please continue to do so. We cannot attain anything without Him in our midst.

CHRIST IS RISEN! INDEED HE IS RISEN!

Greg Rychlo  
Parish Council President

## **Food Bank Requests**

We like to thank those that continue to bring regular food items for the food bank. If possible please include canned milk, fruits, meats, and vegetables in your contributions. As well pastas in any form are always welcome. Remember that all Church Council members will assist if there are persons that come to you in need. If there is someone you know who requires assistance other than food, please contact Fr. Cyprian or Greg Rychlo.

## **Church Beautification and Infrastructure**

With the leadership of Neil Sedgewick, Fr. Cyprian and Yvonne Romano, the parish has made great strides in reaching some of its beautification and infrastructure goals. A plan has been struck which reflect the immediate and long term objectives of the parish. That plan can be viewed in the basement of the church. As well council has prepared a fiscal forecast which has been included below in the newsletter. It outlines the projects planned, the estimated cost of the projects and the time frame objective. Please have a look and tell us what you think. Your opinions are important.

<b>Estimated</b>	<b>HROC Beautification Plan</b>	<b><u>2008</u></b>	<b><u>2009</u></b>	<b><u>2010</u></b>	<b><u>2011</u></b>	<b><u>2012</u></b>	<b><u>2013</u></b>	<b><u>2014</u></b>	<b><u>2015 &amp; Beyond</u></b>
<b><u>Total</u></b>	<b><u>Page 1</u></b>								
	<b><u>Sanctuary &amp; Nave</u></b>								
3,000	Crucifixion icon above relics			3,000					
3,000	Icons above relics - Other			3,000					
10,000	Ambo renovation	10,000							
500	New Altar	500							
400	Candle and Icon Stands	400							
500	Two side tables	500							
300	Paint back wall Paint Icon alcoves as needed	300							
100	Lampadas (4)	100							
400	Christ in Mystical Supper	400							
1,000	Installation of Christ in M. Sup.	1,000							
300	Apostles 6 each x 2 in M. Sup.	300							
6,000	Installation of Apostles in M.S.				6,000				
600	St Tikhon on Iconostas				600				
1,600	St Arseny on Iconostas	1,600							
1,600	Nativity in Iconostas Arch	1,600							
2,000	Resurrection in Iconostas Arch		2,000						
2,000	Royal Doors - 4 evangelists		2,000						
2,000	Royal Doors – Annunciation		2,000						
2,000	Tall Side wall icons 1600			1,600	1,600	1,600	1,600	1,600	
8,000	16 feast days @ 1000			1,000	1,000	1,000	1,000	1,000	11,000
16,000	Transfiguration back wall			6,000					
6,000									

6,000	Baptism back wall					6,000			
6,000	3rd icon back wall					6,000			
4,000	Angels in Altar x 2						4,000		
12,000	Pantocrator on ceiling							12,000	
10,000	Redo flooring	10,000							
2,000	Baptismal font		2,000						
100	Holy water area		100						
100	Memorial area		100						

**HROC  
Beautification  
Plan**

<b>Estimated</b>		<b><u>2008</u></b>	<b><u>2009</u></b>	<b><u>2010</u></b>	<b><u>2011</u></b>	<b><u>2012</u></b>	<b><u>2013</u></b>	<b><u>2014</u></b>	<b><u>2015 &amp; Beyond</u></b>
<b><u>Total</u></b>	<b>Page 2</b>								
	<u>Narthex/Vestibule</u>								
200	Shelving unit under window	200							
500	Redo Paneling on office wall		500						
5,000	Trinity icon						5,000		
	<u>Basement</u>								
100	Cloth for Last Supper	100							
200	Perimeter rooms - paint	200							
100	Bathroom sink	100							
200	Lighting - add warm whites	200							
1,500	Paint walls and ceiling			1,500					
500	Paint bathrooms & kitchen, hall			500					
8,000	Redo bathrooms				8,000				
1,000	Redo kitchen	1,000							
	<u>Outside</u>								
1,000	Repair south window covers	1,000							
500	Shingle repair	500							
2,000	New entry doors	2,000							
20,000	New windows on main level					20,000			
10,000	Paint whole church outside			10,000					
2,000	Resurrection sign			2,000					
<b>165,100</b>	<b>Grand Total</b>								
	<b>Annual Totals</b>	<b>32,000</b>	<b>10,700</b>	<b>30,200</b>	<b>18,800</b>	<b>36,200</b>	<b>11,600</b>	<b>14,600</b>	<b>11,000</b>
	<b>Year</b>	<b><u>2008</u></b>	<b><u>2009</u></b>	<b><u>2010</u></b>	<b><u>2011</u></b>	<b><u>2012</u></b>	<b><u>2013</u></b>	<b><u>2014</u></b>	<b><u>2015 &amp; Beyond</u></b>

## **Youth**

Welcome Michael Luciuk and Steven Morgotch as our two new youth leaders. The enthusiasm these two young guys bring to the youth portfolio is already being felt. Please pray for them as they continue their journey with our youth.

There are two initiatives the parish has under taken to help ensure Christ's mission to us is best reflected. These have been assigned to the youth to manage, offer assistance and fund raise for the projects. They are NASHI and TEEN CHALLENGE. Sub Deacon James and Savelia Curniski will be a valuable link for the youth to these important missions. Please pray for our youth as they take on these worthwhile and important projects.

Plans are currently underway to resurrect youth summer camp. Everyone involved is very excited about this initiative. Thanks to Sandra Nuefeld and Braddock Koch for taking important leadership roles as church representatives for summer camp. We are looking forward to a successful year for our youth.

## **Inspirational Reading**

The following is an excerpt from *Sacred Symbols That Speak* Volume II by Anthony M. Conairis.

### **~Symbols in the Orthodox Paschal Celebration – The Darkened Church~**

The Church gradually sinks into total darkness, symbolizing the darkness of the grave, the darkness of man's life without God, the darkness of despair, the darkness of meaninglessness, the darkness of evil. This is part of the darkness in which we stand---the darkness that is within us and around us. We are--- all of us---threatened by this darkness. But the glorious message of Easter is that in darkness there is light. "In Him (Christ) was life, and the life was the light of men. The light shines in the darkness and the darkness has not overcome it." This is the message we hear proclaimed in the Easter Gospel lesson. God's light shines in the darkness and cannot be put out. God has come into the world in Christ Jesus and has met the full force of sin and death and has won the victory. This is the heart of our Orthodox Christian faith.



*The following is a submission from our much loved brother, Sub Deacon James.*

### **Creativity ~ Is it a Kaleidoscope?**

As Orthodox Christians we believe that God is the Creator. He is the maker of heaven and earth and the fullness thereof. He has created us both male and female! We are created in His image and likeness. How awesome is that! God is our Creator; we imitate Him by our creativity. It's a mystery how we have been created in His image and likeness.

A number of years ago I asked a Priest if there was a profound moment in his walk with God. He replied in a short sentence. "It was when I realized that I was created in the image and likeness of God". Let us listen to what it says in Genesis and in the book of Psalms: **Gen 1: 26 - 31      Gen 2:7      Psalm 119:17**

This verse is used in the vesting prayers of the Priest when he puts on his cuffs before the service of the Proskomedie, the preparation of the holy gifts for the Divine Liturgy.

Brothers & sisters we are unique creations, each with our own shapes, sizes, appearances and personalities. The Lord has made us wonderfully! We are being creative right now by me talking to you and by you listening to me speak. We are creating a moment, a memory right now and by your being here it makes it a unique experience simply by your presence.

Creativity ~ is it a Kaleidoscope? First of all do you all know what a Kaleidoscope is? The Oxford Dictionary describes it as a "Tube through which are seen symmetrical figures, produced by reflections of colored glass and varied by rotation of the tube; constantly changing group of bright objects". Kaleidoscope is also a combination of three Greek words: Kalos which means beautiful, Eidos which means form and Scopos or scope which means to view. We are in the eyes of God the Creator ..... *Kalos Eidos: a beautiful form for the world to see!* God uses us in this world to show forth His glory and His creativity. We have been given many gifts to share with all mankind to be witnesses of His goodness and evidence of His creative energies at work in us.

Those of us who are Christians have received the light; we have received Christ, and He can shine through us as Kaleidoscope to show forth His glory and grace in a multifarious way, in many different ways and colors to the world. We have a lot to offer the world as baptized Orthodox Christians. Brothers and Sisters we may be the only beacon of hope and life that someone may see in their time of distress!

As a photographer I am always creating something as I look through my lens, noticing many different shapes, colors, textures and the way light falls on a subject. My perception of the combination of these factors at a given moment

leads to an interpretation of my subject, whether it's still life, landscape or portraiture.

We need to turn our Kaleidoscope toward the light of God and He will help us to be creative in the way He has made us. As light shines on a diamond it reflects back because of the many facets of its shape. It should be noted that every diamond has its unique characteristics; we are all unique creations of God and have our own way of expressing ourselves to the world.

It also should be noted the Kaleidoscope does not work unless it is brought to the Light. It is the property or ingredient that makes the many colors and shapes shine. We have need to avail ourselves to Christ, bring our selves to Him often because we are children of the day and as Christians we have received the Light: the Light that lights all mankind, Christ the True Light who illumines our souls and bodies.

I would like to read a couple of lines from a book called **“Hymns of Paradise”** by St. Ephrem the Syrian, an Orthodox Saint of the church.

For this Good One, would could have forced us to please Him, without any trouble to Himself; but instead He toiled by every means so that we might act pleasingly to Him of our own free will, that we might depict our beauty with the colors that our own free will had gathered; whereas, if He had adorned us, then we would have resembled a portrait that someone else had painted, adorning it with its own colors. [page 47, section 5]

The Lord of Glory by giving us a free will allows us to be whatever we choose to be by letting us paint our own portrait based on our choices without interfering in our lives.

When the hands of the Creator fashioned and formed the body so that it might sing hymns to its Maker, this lyre was silent and had not a voice, until at last He breathed into it the soul, which sang therein. Thus the strings acquired sound, and the soul, by means of the body, acquired speech to utter wisdom. [page 134, section 8]

Without God breathing life into us by His Spirit we would be just motionless beings, lacking in expression and wisdom.

In closing I would like to read Ephesians 2:10:

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Glory be to God in all things.

*The following is an article submitted about the Orthodox Church submitted by David Grier. Please read, learn and enjoy.*

## **DID YOU KNOW?**

### **The History of Jurisdictions in the Orthodox Church**

Did you know that Saskatoon has six Orthodox Churches in five jurisdictions? Can you name the churches? Can you name the jurisdictions? Are there more jurisdictions than these five? How do the jurisdictions differ? Do you know why we have jurisdictions? What is a jurisdiction anyway? Perhaps you know the answers to all of these questions, or perhaps, like most of us, you don't know much about this jurisdiction thing, but have wondered from time to time about how our church relates to other Orthodox churches in our city and to churches in the wider Orthodox world. This article is an attempt to delve into history to try to explain this rather complicated artifact of Orthodox Christianity. It draws heavily on two books: [The Orthodox Church](#) by Metropolitan Kallistos Ware and [Living Orthodoxy](#) by Paul Ladouceur and colleagues.

Oh, and if you are wondering who the other churches in Saskatoon are, and to which jurisdictions they belong, you will just have to read on.

There was a time, in the early days of Christianity, when all the Christians in a city were under one Bishop. All Christians and their churches were in full communion with each other. The Bishops, in their capacity as heads of local churches, assembled together as a college of Bishops under the head Bishop (called Pope in Latin or Patriarch in Greek) of one of the five major cities of the Roman Empire: Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Actually Jerusalem did not rank with the others in size or in political importance, but as the city where Christianity originated, it was treated as equal to the others. These five "jurisdictions" were autonomous and self governing with the Bishops only coming together to rule on disagreements in matters of faith. When they did come together, the Pope of Rome, as the head Bishop of the empire's ancient capital, was given the status as "first among equals" and chaired the meetings.

The divisions which resulted in the present fragmentation of Christianity occurred in three main stages, at intervals of roughly five hundred years. These divisions, although made on what appeared to be theological differences, scholars today generally agree, were made on cultural/linguistic lines. What appeared as theological differences were actually cultural- and language-based misunderstandings.

First, in the fifth and sixth centuries, the churches that are known today as the Oriental Orthodox Churches and are largely from the Semitic language/cultural group became separated from the main body of Christians. These included those

churches in Iran, Iraq, Syrian churches of Antioch and India, the Coptic Church of Egypt, the Armenian Church, and the Ethiopian Church. The second major division, officially dated at 1059, happened when the Greek East and the Latin West excommunicated each other over a word in the creed (and the theology expressed by two wordings) and issues around the role of the Pope of Rome.

Working out the apparent theological differences, already made very difficult due to the linguistic/cultural differences and the travel and communication situation of the ancient world, was made virtually impossible by the military invasions by Islam from the Middle East and barbarians from northern Europe. In the Latin-Greek division, time and the continued forced separation caused by the military situation resulted in the evolution of what were probably misunderstandings into what today clearly are theological differences. The Latin West (known to us as the Roman Catholic Church) has further disintegrated with the many Protestant dominations breaking off first from the Catholic Church, and then from each other. The Greek East, including its daughter churches in the Slavic lands, (known as the Eastern Orthodox Church or just The Orthodox Church) and the Oriental Orthodox Churches have managed to maintain the faith that was passed down to them by the Fathers of the undivided Christian Church.

The Oriental Orthodox Churches, originally well established in north-eastern Africa, the Middle East, and as far east as India, were the most affected by Islam. Their flourishing schools of theologians and writers, first cut off from the rest of Christianity due to separation, were crushed under the sword of Islam. The culturally Greek portions of Christendom in today's Egypt, western Middle East, Turkey, and Greece, and the west side of the Latin West were also heavily impacted by the spread of Islam. However, the spread of Christianity from the Greek Constantinople into Romania, and the Slavic Balkans, Ukraine and Russia enabled the preservation of the Orthodox faith in areas not controlled by Islam. As these countries had their own political jurisdictions (generally defined by a territory controlled by a king), the Church as it spread into these lands eventually took on the same political jurisdictions.

Over time, and thanks to a variety of political and other situations, the Orthodox Church (as the culturally Greek church and its Slavic "children" became known) evolved into the following jurisdictions:

1. Four of the original five ancient autocephalous Churches (known as Patriarchates because they are headed by a person holding the title Patriarch): Constantinople, Alexandria, Antioch, and Jerusalem.
2. Nine other autocephalous Churches: Russia (including Ukraine), Serbia, Romania, Bulgaria, Georgia, Cyprus, Greece, Poland, and Albania.
3. Five Churches that, for a variety of reasons, are not fully independent although they are self-governing (termed autonomous): Czech Republic and Slovakia, Sinai, Finland, Japan, and China

4. The “diaspora” in Western Europe, the Americas, and Australia. These are Orthodox who migrated from their country of origin due to wars, economics, and the spread of Communism, their descendants, and converts to Orthodoxy in countries not typically Orthodox.

In the early days of the diaspora in North America, Orthodox from many ethnic origins would meet, worship, and even build churches together. Even though they had different languages and cultures, they had, and recognized that they had, a common faith. However, just as in the early church, the linguistic/cultural differences divided the flocks. Whenever an ethnic group was able to get a priest who spoke its language, this group would leave the others and start an ethnic-oriented church and appeal to the national church of its country of origin to be placed under its jurisdiction. The two largest groups were those under Russia (ethnically Russians and Ukrainians) and those under Constantinople (ethnically Greek). There were many others as well – Serbs, Poles, Romanians, Bulgarians, etc., etc. each under the jurisdiction of their national church.

With the fall of Russia to Communism in 1917, the Russian Orthodox Church in North America was cut off from its spiritual head. Consequently, in 1970, the Russian Orthodox Church granted autocephaly to its North American “child” and it became known as the “Orthodox Church in America” (OCA). It even made an accommodation to other ethnic groups by creating ethnic diocese (Romanian, Bulgarian, Albanian, etc.) within the OCA, even though one of the principles in its foundation was to use the language of the general society – English.

Unfortunately, the autocephaly of the OCA was not recognized by Constantinople, who believes that only it, as the seat of the Ecumenical Patriarch (replacing Rome as first among equals), has the authority and right to grant autocephaly to anyone. This problem – lack of agreement between Russia and Constantinople about how to handle the diaspora in general and the OCA in particular enabled the multi-jurisdiction problem to continue and grow in North America.

So let’s return to the questions posed at the beginning. The concept of jurisdiction was originally meant to be the group of people and churches in a geographical area under a senior bishop. In this model all the churches in one city – such as Saskatoon – would be under one bishop. Sadly we have five jurisdictions – five bishops are responsible for the six churches in Saskatoon. So who are the churches and the jurisdictions?

- The oldest Orthodox Church in Saskatoon is Holy Trinity on 20<sup>th</sup> Street West. This was originally part of the North American Diocese of the Russian Orthodox Church which became the OCA. However, most of the churches in Canada that had Ukrainian roots including Holy Trinity, split off from the Russians to form an independent Ukrainian church in Canada. For many years this church was non-canonical – meaning it was not in communion with the rest of Orthodoxy. Only in recent years did it gain

- canonical status when it appealed to the Patriarch of Constantinople and was placed under the Greek Orthodox Archdiocese of Canada
- All Saints on Louise Street is the daughter of Holy Trinity, part of the Ukrainian Orthodox Church of Canada, also now under the Greeks
  - Holy Resurrection Orthodox Church, part of the OCA since 1986, has the most varied history. Its founding priest, Fr. Orest, was the first priest of the mission started by the Ukrainians that became All Saints. However, he was removed for conducting services in English and reaching out to non-Ukrainians. His fledgling group of Ukrainians and non-Ukrainians who wanted Orthodoxy in the language of the region appealed to and was accepted by the Ukrainian Orthodox jurisdiction in the USA, which at this time (1975) was already under Constantinople. After ten years of essentially no oversight from this jurisdiction (the Bishop was very old and unable to travel), it appealed to be canonically transferred to the OCA. Today, along with its original ethnic Ukrainians and English-speaking Canadian-born converts, it has recent immigrants from Eastern Orthodox countries like Russia and from Oriental Orthodox countries like Eritrea, Egypt, and Sudan.
  - Koimesis (Dormition) Greek Orthodox Church on 8<sup>th</sup> Street East is part of the Greek Archdiocese of Canada, under the Patriarch of Constantinople
  - St. Vincent of Lerins is under the Patriarch of Antioch. However, this is not because it is made up of the descendants of immigrants from Lebanon. It is because St. Vincent's was one of a group of protestant churches that had discovered Orthodoxy and appealed to the Patriarch of Antioch to be received into Orthodoxy under him.
  - Holy Trinity Romanian Orthodox Church is the newest Orthodox Church in Saskatoon. Its members are recent immigrants from Romania and it is under the Patriarch of Romania.

So now you know at least a bit of the history and some of the reasons we are as we are. This of course raises the question, what can we do about the situation? First we can pray for the unity of the One Holy Catholic Church – East and West – that it would again be unified in faith and order. Second we can do things with our fellow Orthodox, such as participating in joint services like Unction on Wednesday evening of Holy Week or the Sunday of Orthodoxy Vespers. We can join forces in bringing in speakers or having youth groups or summer camps. When we know people as people with a common faith we grow to love them as people and are less likely to judge them as different. Many scholars have said that it is more likely that the reunification of the Church will be led by the faithful than by the hierarchy.

## **Parishioners' Ponderings**

Poems by Susan Syrnick

### **Ode to our Much Beloved Long Suffering Father Confessor**

So sorry Father for the sin,  
That same and same is how it's been.  
If you are bored - we are much remiss,  
Thought to confess was the gist.

But now that we understand,  
To entertain was more the plan.  
We shall surely strive from hence,  
To be more creative in offense.

### **Veil Torn**

Veil torn lifts Adam's curse,  
To resurrect death must die first.  
Thy sacrifice for us is borne,  
Resurrected death by Lamb's flesh shorn.  
Flesh to flesh and bone to bone,  
Thy crucifixion is our own.

Hands and feet are pierced with Thee.  
From wounded side the waters be.  
Old man's death in baptismal font,  
Our cup runneth over - no lack no want.

Nothing to add to Calvary,  
Nothing to answer Gethsemane's plea,  
But: Thy cup is our cup - suffer to bear,  
Thy cross is our cross - Robe to wear.

New dawn, new day - old has passed away!  
New day, new worth - new home, rebirth!

*The following has been submitted by Kathy Szalasznyj*

## **Snow out of Season**

Is there meaning in a snowflake? Hardly a question to ask as we celebrate springtime and finally catch the long-awaited, warming rays of the sun on our faces! But snowflakes we cannot forget, even out of season. Nor can I easily forget the book, *Snow*, written by Turkish author, Orhan Pamuk, for which he got the Nobel Prize for Literature a year or so ago, though it has been a while since I read it.

Set in the winter-bound provincial city of Kars, the book seems to elevate snow to its real meaning, revealing the beauty of each snowflake, gentle, unique, falling without disturbance. Layer after layer, reminiscent of the life of generations, the miracle snow crystals are resplendent in their loveliness—each bearing persona, made by the hand of the living, personalist God.

We also encounter another of His creations in the book, *Snow*. He is Necip, called posthumously by his young friend, “God’s masterpiece.” For so he was, fully loving all of life, throwing his heart upon God with the full energy of his sixteen year old soul. Impervious to personal suffering, he seemed to always see the greater picture, his own passions, too, and was not afraid. When Necip is killed, a bullet shattering one of his beautiful green eyes in the theatre scene of a ridiculous and melancholic farce, we are left loving the whiteness and beauty of the snowflake, the symmetry and balance and beauty of his life set against the coarseness and brutality around him. We mourn him and ask: why do the innocent die? Why? And why did God make the snowflake? Why did God make Necip?

It takes a child to ask, what is God’s name? We are not wrong to ask. God has a name. For Persona, to quote Father Sophrony (Sakharov) lies at the root of all that exists. When the Lord revealed Himself to him through the Scripture, “I AM THAT I AM” Fr. Sophorny knew the fundamental significance of the hypostatic principle. God is person. His life is shared in love. “Like God, the persona-hypostasis cannot be thoroughly known from outside unless he reveals himself to another person.” God is the Lord and has revealed Himself to us.

As he writes in his spiritual biography, *We Shall See Him as He Is*, there was a time where Father Sophrony did not know the Lord, as Person. These were the years that he caught up in eastern mysticism that kept him in delusion. It was only God’s gentle but powerful hand, he writes, that caught hold of him when with the stubbornness of youthful folly he rushed forward into the dark abyss of non-being ...” I could not, of my own strength have extracted myself from the bottomless pit of the transcendentalism of the East.” While in deep meditative states, he had seen

his room flooded with patches of vibrating light and had felt, what he described as the same aversion and fear one feels when a snake enters the house. Later when performing his meditation, he had seen his own thinking energy like a light around his skull, but it was not the tranquil, integral and steady light that he would come to know in Christ. He repented long and bitterly for the years that he had chosen a Supra-personal Absolute, a principle over Divine Persona, the living Christ. "After my new discovery of Christ my 'eastern' phase, which had lasted some seven or eight years, appeared to my spirit like the most abominable crime against the love of God."

We are personalist, and the beauty of life is encounter with the Divine. The Personalist Lord embraces all of life. It is not enough that the Lord said He saw Nathaniel, but He saw him under *the fig-tree*. When He asked Zachaeus to come down, it was to *his house* to which he was going. He enters your room and mine. He gives strength for today, to withstand the pain of a funeral, to endure slander, to love life, now.

If we are seduced into thinking we can prepare systems and programs to meet God, or arrange for others to meet God through systems, we will find ourselves bound in the holds of our analytical minds. We will begin to formulate pre-determined questions and supply answers to questions no one has asked, expending energies fighting windmills, believing that our mind has generated all conceivable possibilities, combinations, permutations and probabilities.

But "Who is God? What is His name?" undoes all of this with a mighty sweep. The Gospel is sure. There is a Pearl of Great Price. There is the Snowflake Maker, Necip Maker, the King, eternal, immortal, invisible, the only wise God.

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*A Little Levity Gleaned from Sub-deacon James's E-mails!!!*

#### **A KING VISITS A PAWNBROKER**

A king was running low on cash. Desperate for money, he began selling his possessions. Finally, he was down to the Star of the Euphrates. At the time, it was the most valuable diamond in the world. Reluctantly, the king took it to a pawnbroker. The pawnbroker offered him 100,000 dinars. The king was outraged. "I paid a million dinars for it," he said. "Don't you know that I am the king?" The pawnbroker replied, "When you wish to pawn a Star, makes no difference who you are."

*Cruising the Caribbean, a ship's captain spied smoke coming from one of three huts on a uncharted island. When the crew went ashore to investigate, they were met by a shipwreck survivor.*

"I'm so glad you're here!" he yelled. "I've been alone on this island for five years."

"If you're alone," the captain said, "then why are there three huts?"

"Well, I live in one and go to church in the other."

"What about the third hut?"

"Oh," the man said, "That's where I USED to go to church!"

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1. How Do You Catch a Unique Rabbit?  
Unique Up On It.

2. How Do You Catch a Tame Rabbit?  
Tame Way.

3. How Do Crazy People Go Through The Forest ?  
They Take The Psycho Path

4. What Do Fish Say When They Hit a Concrete Wall?  
Dam!

5. What Do Eskimos Get From Sitting On The Ice too Long?  
Polaroid's

6. What Do You Call a Boomerang That Doesn't work?  
A Stick

7. What Do You Call Cheese That Isn't Yours?  
Nacho Cheese.

8. What Lies At The Bottom Of The Ocean And Twitches?

A Nervous Wreck.

9. What's The Difference Between Roast Beef And Pea Soup?

Anyone Can Roast Beef.

10. Where Do You Find a Dog With No Legs?

Right Where You Left Him.

11. Why Do Gorillas Have Big Nostrils?

Because They Have Big Fingers .

12. Why Don't Blind People Like To Sky Dive?

Because It Scares The Dog.

13. Why Did Pilgrims' Pants Always Fall Down?

Because They Wore Their Belt Buckle On Their Hat.

14. What's The Difference Between a Bad Golfer And a Bad Skydiver?

A Bad Golfer Goes, "Whack, Dang"!

A Bad Skydiver Goes, "Dang, Whack"!

15. How Are a Texas Tornado And a Tennessee Divorce The Same?

Somebody's Gonna Lose A Trailer

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*Our Sunday school Kids have prepared a display of artwork for the Paschal season. It is on display in the church basement. Be sure to take it in during coffee hour – Enjoy!*

CHRIST IS RISEN!

INDEED HE IS RISEN!



These are some **Good News** items that we hope interest you. If you have any comments on them or anything else in Parish life, please feel free to contact anyone on parish council.