

The CANADIAN



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LEFT TO RIGHT: Miss Youssoufou; Madame Youssoufou; Mr Youssoufou (son of the ambassador); Fr Ephraim; Mr Garba (son of the Nigerian ambassador to the U.N.; Ambassador Oumarou Youssoufou (OAU ambassador to the U.N.); Miss Bertha Heath (sponsor of the Heath Center); Madame Evelyn Garba (wife of the Nigerian Ambassador); Miss Garba.

TRADITIONALIST PRIEST ON HUMAN RIGHTS COMMISSION

Fr Ephraim of Saint Barbara's Monastery in Monmouth, New Jersey, has been quietly advancing the cause of Traditional Orthodoxy.

As an official Traditional Orthodox College Chaplain, an official chaplain in the New Jersey health care system and a member of the state's regional Human Rights Commission, this remarkable priest has done much to make Traditional

Orthodoxy known and respected.

His secret? He is determined to fulfil his duties as a priest to the fullest. By seeking every possible opportunity to carry out the pastoral responsibilities of an Orthodox priest, Fr Ephraim enters into the lives of Americans at every level of society.

Fr Ephraim was recently invited to address a delegation which included

the United Nations Ambassador from the Organization for African Unity and other high level delegates. The assembly visited New Jersey to help celebrate Black History Month in the state.

Fr Ephraim has himself become an increasingly important "ambassador" for Traditional Orthodoxy on the East Coast.

PERSONAL,
FROM THE EDITOR:

THE GREATEST ACCOMPLISHMENT

In my view, there is no greater accomplishment in life than successfully raising a child. How do we measure this success? If our child grows up to love God, care for others and earn an honest living, we have succeeded. Anything beyond this is a bonus. Orthodox Christian success cannot be measured by monetary income, worldly titles or degrees, or what the world might consider "prestige". To be God-loving, church-centred, caring and to earn an honest living — these are our major goals for our children. They will not be better people if they become doctors or lawyers, nor will they be any lesser if they drive trucks or switch boxcars for a railroad.

The difficulty of successfully raising children is very great in our era, but it does not equal the difficulty the children themselves have in developing into decent, Orthodox adults. Children today are faced with temptations, distractions and spiritual warfare which our generation never even dreamed possible. It taxes all a young person's moral and spiritual resources to resist the immense pressures put upon them by peer groups, television, public advertising, and an increasingly degenerating educational system, and even by teachers and community leaders. It also taxes the inner resources of the parents to teach, influence, endure, understand and guide their children as they struggle through the maze of contemporary life.

Television, advertising and even public schools are teaching our children a set of values and "facts" which are often contradictory to, and opposed to, what we are teaching them.

We do not even need to enumerate specific problems such as drugs, alcohol, rank materialism and undisciplined sensuality. It is an observable reality that many members of the younger generation do not know how to work properly, wish to depend on government programmes, and want "something for nothing". Material expectations are high, while spiritual values have a very low priority.

MEDJUGORJE

IS IT REAL, OR ANOTHER "PHENOMENON CULT"?

"We entered the house in the Bosnian Serb village. We were too stunned to speak or move. The house was full of headless corpses. The old men, women and children had all been butchered above a hole cut in the wooden floor, and their blood had been collected in a barrel in the basement directly beneath the hole."

From the 1941 Journal of an officer in the Montenegrin Brigade.

This hideous slaughter was part of the holocaust massacre of Orthodox Christian Serbs, led and

encouraged by the Franciscan Order, with the blessing and encouragement of the Roman Catholic bishop of Zagreb, and ultimately by the Pope of Rome. The corpses, or rather sacred relics, found in this home were a portion of the 12,000 Orthodox Christians martyred by the Franciscans and Ustashe in the neighbourhood of a small village called Medjugorje.

A few miles from the site of the first "apparition of Mary" at Medjugorje, several hundred Orthodox Christian Serbian women and young children, including

small infants, were rounded up and thrown over a high cliff to their deaths. Standing there were Franciscan monks, urging on the soldiers. The soldiers laughed and jeered at the women who begged for mercy at least for their children.

This is the *real* legacy of Medjugorje. Shall we now accept that the Virgin has appeared to the Franciscans there to give her blessing to them on the fortieth anniversary of such a "noble" deed?

[Continued on P.3: MEDJUGORJE]

[Continued on P.2: EDITORIAL]

LETTERS TO THE EDITOR

1

"The editorial on Page One, Ecumenism, sets forth most useful information regarding the World Council of Churches which I had never heard before. Such information is helpful in thinking about the activities of that organization, and about Orthodox who belong to it. In the same category, incidentally, is the article about Santeria." *D.J.M., Washington.*

2

First, paganism in America, and the accompanying New Calendarists Introduce Catholic Statues - neither article is surprising in the least! As far as "Surely the New Calendarist jurisdiction is not aware..."! Whether they are or not - they could probably "care less" - if aware, you can believe that they have some very good explanation why it's "ok" for them to do this - in the "spirit of brotherly love for our Roman Catholic brothers".

The article Ecumenism - Another Point of View, is excellent, and, again, not surprising - I plan to send a copy to ..., the O.C.A. priest in my hometown..., and I pray he will learn a bit from it..." *M.W., Missouri.*

3

Dear Father Lazar-

I'm proud to be one of the 500 selected for this worthy cause of

contributing to the Monastery Mortgage Fund. My mother is gravely ill or I would have mailed this sooner.

Thanks Again, As Ever

Lolly Bolanovich.
St Louis, MO.

4

Dear Father Lazar-

Your latest issue of "The Canadian Orthodox Missionary" was excellent. If you have extra copies that perhaps weren't delivered, I'd be pleased to pay the postage to have them sent to me. I in turn will send them to people that will benefit from such honest and forthright commentaries.

May God bless you, and your dedicated co-workers, in God's vineyard.

Be assured of my prayers and please pray for me,

His most unworthy servant,
Father Ephraim.

5

Received the "Missionary" this week and enjoyed it as always. It is my favorite Orthodox newspaper and teaches me much. Thanks!!

S.G.L., Ohio.

6

Thank you so much for sending the video "Year of the Ikon." It was most enlightening.

V. Saponjic, Texas.

[EDITORIAL, cont. from P.1]

Under our present conditions, the concept of the parish as an extended family is extremely important. We depend on our extended families as support groups, as patterns and role models for our children and for our young families. The values, concepts and ethos evident in our extended family units penetrate and help shape our young. They absorb ideas, ways of thinking and their world-view from the environment which they are most exposed to. Since peer pressures are great, the peer influence of our extended Orthodox parish family can be vital in helping to offset the peer pressures in public schools and neighbourhoods.

It is very important, therefore, that our parishes strive to be loving, joyous, Christ-centred extended families. Our children should always feel an atmosphere of warmth, love and joy in our churches. They should sense that they are loved, wanted, understood and highly valued. They should feel comfortable and at home in church. We should take great care to develop such an atmosphere and develop as many family activities around the church and the extended family of the parish as possible. Our church schools should be vital and take a central place in our planning.

At the same time, we must be cautious to remain realistic in our

expectations. There is a danger among Orthodox people of trying to superimpose "the old country" on our Canadian and American peoples. Often the "old country", the "way it was done there", exists only in fond memories and never did exist in reality, or else it relates to a simple, uncomplicated world of decades ago. Among us Traditional Orthodox Christians, there is an added danger of puritanism. We often worry so much about minute, ritualistic matters, or fine points of the law, that we simply crush and defeat our own young people and our own families. This can be especially destructive if we begin to regard parishes as "married monasteries". This not only results in a cult-like attitude, but often such an attitude seeks to impose utterly fantastic and unrealistic standards and rules upon married clergy, families and parishes. In the end, this can cause chaos in families, and crush the spirit of the people under the weight of burdens which simply cannot be fulfilled.

Parents are now raising children under the very worst of circumstances. They need consolation, moral support, educational back-ups, family prayer rules which are based on the reality of life in the world, and vital parish lives.

Often both parents must work. There is no way out. A father might have to work evenings, swing-shifts or "graveyard". Children are burd-

ened with heavy loads of homework, wives are worn out at the end of the day. To suggest that families "must" fulfil an almost monastic typikon of prayers in their ikon corners, when they often cannot even take all their meals together, and children need two or three hours for homework assignments, is irrational and spiritually destructive. It leads to frustration and deep resentment.

There is also a danger in trying to impose extravagant rules of dress upon people, insisting that all Orthodox men must have beards, pressuring all people to use prayer ropes in public, and other practices which, in our North American society, rapidly become cultish, and lead to pride and delusions.

It often turns out that married people, labouring under the huge burdens of raising a family, paying a mortgage and struggling to make ends meet, are being saddled with rules and expectations that we monks ourselves find difficult to fulfil, even though we are free of the hindrances families have to face in trying to fulfil them.

I firmly believe that our Orthodox Faith is a practical religion, and that Orthodox mysticism is a practical mysticism. The most urgent need for us in our time is to develop an Orthodox Christian way of life in North America which is uncompromising in our faith and path of life, but which is in touch with reality. Our Orthodox Christian life must be practical. The practical function of our spiritual life is our salvation.

Every Orthodox Christian family should strive to the best of its ability to fulfil the canonical fasts and the prayer life prescribed in our tradition, and we should always, with God's help, strive to make our best better, ever growing and developing.

No family, however, should feel a "guilt trip" or consider itself to be inferior in its Orthodoxy, if they cannot completely fulfil everything. We do our best, and God accepts our effort if it comes from a sincere heart.

The parish, as an extended family, should strive to grow and develop continuously, each family helping and supporting the others. Our faith forbids us to judge another person's spiritual life, and it is deadly to the life of a parish if the pharisaism of "spiritual castes" appears.

Ultimately, our parish should be a resource of love, mutual support, shared strength and spiritual unity, which each family can draw on. Parents should find the parish a support system, teenagers should find in it a sense of security and certainty, children should find the parish a place of happiness, love, understanding — an extended family of spiritual aunts and uncles.

We monastics should do our best, not merely to think of ourselves as "spiritual examples" (which can be quite prideful), but to be resources for education and inspiration to our struggling families. We all have a role to play in the life support system of our Orthodox Christian families. The times we live in and the grave spiritual dangers of our times require that we all fulfil our responsibilities to the fullest.

Remember, the family is not only the basic unit of God's Holy Church, it is the ultimate unit of His Church. There is no greater ministry than the ministry of the Orthodox family, no higher responsibility or accomplishment than raising God-loving children.

Let us all struggle with all our strength to make our parishes such spiritually united and joyous extended families, that in our mutual love and oneness, the very mystery of redemption may shine forth from them like lanterns filled and well trimmed, for the whole world to see.

With love in Christ,

Fr. Lazar.

ORTHODOX CHRISTIAN VIDEOS

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Video 2: The Liturgy as the First Gospel.
Video 3: The Role of the Priest and the Vestments in the Liturgy.

SERIES 2 LITURGICAL ART

Video 1: The Ikon as Scripture.

SERIES 3 THE ORTHODOX FAMILY

Video 1: Love and Marriage.

In production, but not yet available:
Orthodox Church Architecture as Scripture and Revelation.

The Meaning of The Crowning of Marriage.

A Contemplation on Holy Vespers.

The Meaning of Morality.
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FROM THE HOLY FATHERS

"If you wish to cure your soul, you need four things. The first is to forgive your enemies. The second is to confess sincerely and completely. The third is to blame yourself, not others. The fourth is to resolve to sin no more."

St Kosmas of Aitolia

[MEDJUGORJE: continued from Page 1.]

These monstrous events took place in about May and June, 1941.

Ruth Mitchell, the famous American author and freedom fighter, then living in Dubrovnik, the "gateway to Medjugorje" as it is now called, wrote in May, 1941:

"I began to get news from Croatia [i.e., the part of Serbia occupied by the Croatians]. I could not believe a quarter of what I was hearing. Unfortunately, I was soon to know that the stories were a weak understatement of the truth. Men soon arrived in Dubrovnik itself, hung with strings of Serbian tongues and with bowls of Serbian eyes for sale."

Was Mary appearing on this anniversary to bless the Franciscans for having led in the hideous mass extermination of 12,000 Orthodox Christian Serbs...

Exactly forty years later, at the end of May or beginning of June in 1981, the reports of an apparition of the Virgin Mary near the Franciscan church in Medjugorje, began to take place. Was Mary appearing on this anniversary to bless the Franciscans for having led in the hideous mass extermination of 12,000 Orthodox Christian Serbs in this area in 1941? Or is it another in a series of demonic aerial phantoms, created by Satan to give credence to Latin heresies and enhance the position of the papacy, leading up to the time of Antichrist? These are certainly questions worthy of our consideration. If we were to accept that the apparition of Medjugorje is authentic, that the Theotokos actually did appear there under the circumstances reported, and give her messages through the Franciscan parish, then each one who believes in this apparition is obligated to accept Roman Catholic doctrines and convert to the papal religion. They would also have to accept that God, through Mary, approves of and blesses the extermination of 700,000 Serbian Orthodox Christians by the Franciscans and Ustashe, throughout Bosna, Lika and Croatia, during the early 1940's.

"...each one who believes in this apparition...would have to accept that God, through Mary, approves of and blesses the extermination of 700,000 Serbian Orthodox Christians."

The Medjugorje apparition has strongly advocated the doctrine of purgatory. Yet we know that this doctrine is a serious heresy which has frequently been condemned by the Orthodox Christian Church.

These facts alone should be enough to make us aware that if there is such an apparition at Medjugorje, it is a demonic phantom, and not the Theotokos.

The Medjugorje apparition is, in fact, closely linked to an internal dispute between the Franciscan Order and its diocesan authorities, and it is linked with Croatian nationalism (which is inevitably linked with the lingering Ustashe Movement).

At Medjugorje, one of the most telltale indications of the suspect nature of the apparition is the command given to pilgrims to stare into the sun in order to receive a sign. The same thing occurred at the apparition of La Talaudiere in 1982, and something similar happened at Fatima. Naturally, if you stare into the sun, you will begin to see it "spin" or "dance," and you will see a corona changing colours as the rays burn into your retina and damage your eyes. You do not have to go to France or Portugal or Yugoslavia for this. You can achieve it in your own front yard.

THE REAL MEANING OF THESE APPARITIONS

When we study the history of these aerial phantoms which are supposedly apparitions of the Virgin Mary, we find many internal contradictions in them. None of them record any of the precautions commonly prescribed in the Orthodox Church with regard to visions or weeping ikons, and there is absolutely nothing in the tradition of the Orthodox Church which would support even the idea of such visions.

It is our view that the major apparitions of this type are, in fact, demonic endorsements of the Papacy, and a means of preparing people to accept the aerial phantoms and apparitions which will be produced by Antichrist...

Moreover, the apparition at Fatima predicted the conversion of Russia to Roman Catholicism, Lourdes introduced the very grave heresy of the "Immaculate Conception," making Mary into a goddess and Medjugorje has given a blessing to the slaughter of thousands of Orthodox Christian Serbs, as well as endorsing some of the more serious Latin heresies.

Orthodox Christians have no reason for becoming involved in any sort of spiritual phenomena or events which take place outside the Church and contrary to Her tradition.

It is our view that the major apparitions of this type are, in fact, demonic endorsements of the Papacy, and a means of preparing people to accept the aerial phantoms and apparitions which will be produced by Antichrist when he begins to reign. We have seen enough from history itself to convince us that the Papacy will form the head of the one world religion which Antichrist will create. Any spiritual manifestations which take place within the context of Roman Catholicism must be viewed with the very greatest suspicion.

Orthodox Christians have no reason for becoming involved in any sort of spiritual phenomena or events which take place outside the Church and contrary to Her tradition.

{For more information of the Phenomenon or Apparition Cults, write for our pamphlet, THE PHENOMENON CULTS. Please send \$1.00 for printing and postage.}



SLAVA IN BILLINGS

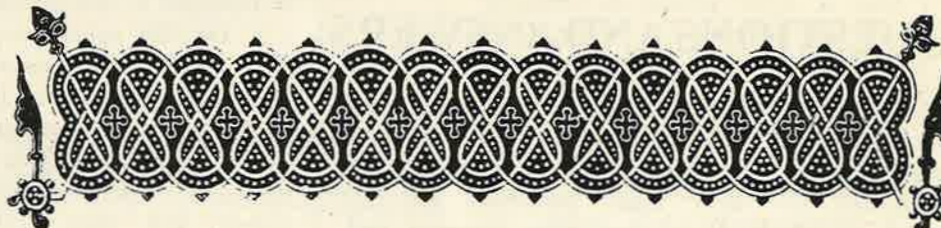


{L-R: Angelyn Mitchell-Bubulj; Julie and Aunt Ljubitsa; Joseph Mitchell-Bubulj; Fr Lazar Puhalo}

On the feast of St John the Baptist, a very special slava and parastos were served in Billings, Montana.

This was the first time the Mitchell-Bubulj family had been able to have the slava celebrated in Billings on the actual feastday. Moreover, the family's beloved matriarch, Pera, had reposed in the Lord on the family slava day, and this was also the first time the annual parastos (memorial) had been served on that day in Billings.

Fr Lazar also celebrated theophany and the following Sunday Liturgy in Billings, blessing homes in Billings and Calgary, Alberta during the trip.



METROPOLITAN IRINEY

25th Anniversary

This year marks the 25th anniversary of the episcopacy of Metropolitan Iriney.

We wish to join the faithful throughout the Free Serbian Orthodox Church in congratulating His Eminence on twenty-five years of selfless service to his flock.

Several years ago, I heard Metropolitan Iriney say to a visiting hierarch, "I am the richest bishop in North America." Realizing that Metropolitan Iriney is not wealthy and lives simply, the visitor looked puzzled. "My people are my treasure," the Metropolitan explained.

Metropolitan Iriney is truly a "hierarch of the people," justly loved by all.

Congratulations, Vladiko, and "Many Years!"

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A Thought About the Psalms

The power of the Psalms rests in the fact that they not only speak to every human soul, but they seem to speak from every human soul.

The grandeur of the Psalms is expressed in the majesty of human grief as well as in the exaltation of joy and jubilation. The holy prophet David speaks, in his Psalms, of despair replaced by hope, sinful falling uplifted by repentance and forgiveness, human weakness buttressed by the love of God. He speaks of our frailty and separation from God, and of God's compassion and plan to bring us back to Him.

The Psalms comfort us in our sorrow, give us hope in our despair, inspire us in our uncertainty, lead us from darkness into light, and lift our happiness to rejoicing.

The Psalms are perhaps most beloved for their power to comfort and strengthen us in our sorrow and at times when we feel helpless and alone. The following is a list of Psalms recommended for times of special affliction and need (the numbering is given according to the King James Version).

When afraid: Ps. 27; 56.

When anxious: Ps. 46.

When disaster threatens: Ps. 34; 91; 121.

When discouraged: Ps. 23; 37; 42; 55; 90

When facing a crisis: Ps. 34; 46; 118; 121.

When friends fail: Ps. 27; 35.

When leaving home: Ps. 27; 121.

When needing God's protection: Ps. 27; 62; 91; 139.

When needing inward peace: Ps. 37; 85.

When needing prayer: Ps. 4; 6; 20; 22; 25; 42; 51.

When sick: Ps. 32; 38; 91.

When we sin: Ps. 6; 51; 139.

When sorrowing: Ps. 40; 42; 43; 51.

When tempted: Ps. 1; 73; 101; 110; 139.

When thankful: Ps. 65; 84; 92; 95; 100; 103; 116; 136; 147.

When in trouble: Ps. 2; 16; 31; 34; 37; 38; 40; 139.

When weary: Ps. 6; 27; 55; 60; 90.

Orthodox friends, try to pray together and spend at least a little time talking about the faith. Each Sunday, and each day during Holy Week, respectfully ask your parents to allow you to go to church with your friends. Respect their answer, but if it is "no", do not give up.

Try to win them over by the example of your own life and spiritual struggle. You might remind them that while other kids are using drugs, drinking or involved in sex and bad activities, all you want is to go to the church of your choice and live a decent life that they can be proud of.

We will pray for you and with you. God keep you strong in your faith.

2

My mom and dad are always saying things about me in front of other people, like, "She's lazy, she doesn't know what life is all about, she doesn't appreciate what we do." We're supposed to "bear our cross" but it doesn't seem fair. I'm not perfect but they're not either. How can I get them to understand me and how can I understand them? No matter what I do, they're not happy.

ANSWER:

This is a common mistake among adults. I am afraid we all fall into this sometimes. When it happens regularly, however, it can be very bad. Such talk can damage a young person's spirit and embitter them. It certainly does not accomplish anything good.

I urge parents to keep a watch on themselves and avoid using such language to or about your teenagers. It does much harm. Teenagers are not supposed to know that much about life yet. You, on the other hand, are supposed to be helping them learn in a loving, compassionate way.

Teenagers may seem "lazy" to some adults, but your grandmother might think that you have it pretty easy, too. The fact is, teenagers might seem lazy because there is little in our urban lives to challenge them to work. It is difficult for a young person to be enthusiastic about household chores, even though they should be obligated to take part in them.

On the other hand, parents give most of their lives and income to raising their children, and so it is natural that they would expect certain responses and results.

I really believe that if parents and teenagers would pray together at the ikon corner and then, still in that spirit, talk frankly and openly about their differences and problems, many bad situations could be solved. Try this in your family.

Remember, parents, your teenagers are humans, too. They have minds and hearts. Sit down with them and listen respectfully to what they have to say. Don't jump on them or become angry when they are open with you, even if they seem surly and rude when they do it. Be grateful, and handle the situation graciously. As long as they are open with you, chances are they are not looking for alternatives, such as drugs, etc.

3

I want to learn more about our Orthodox religion but I hate to read. My mom keeps telling me, "You have to read and study to learn." Our priest comes to visit and sometimes we talk, sometimes we don't. Is there some easy way to learn our religion? I'm really getting interested in it now because a lot of kids think Orthodoxy is superstition. Many of them think any religion is superstition and it gets me mad.

ANSWER:

It is difficult to learn anything without reading. We get programmed like robots from

things we hear or see on radio, television or in school. If we do not learn to read and develop a skill for it, we have no way of "checking things out," and comparing information. Non-readers are often led, not knowing where they are going.

We make Orthodox videos here at the monastery, to help people learn, but there is no substitute for reading, and I am afraid that unless you try to develop reading skills, you will always be closed off from learning and knowing and from being able to always choose between what is true and what is not.

Pray to our Saviour, Jesus Christ, to help you learn to develop reading skills, and to open up your mind to enjoy reading. Then, work at it. You may find that it actually is fun.

4

We are raising our children without the use of corporal punishment. Our in-laws belong to a fundamentalist sect that believes in "using the rod to keep from spoiling the child." To us, this is child abuse. What should our Orthodox people do about discipline?

ANSWER:

Corporal punishment is a concept that bothers me a great deal. Let us substitute the word discipline for punishment. Spanking or striking children as a form of corrective discipline should be kept to a minimum and used only when absolutely necessary. It is difficult to do without it altogether, and if a child knows that it really is one of your options, this knowledge is often enough to support your less physical efforts.

From my point of view, you will have to spank a child on the well-padded bottom once in a while, or risk raising a difficult and unpleasant brat. If you hit a child anywhere else, it is abusive and counter productive. Find another means of discipline (not "punishment") and use it as long as it is effective. I think many experienced parents will agree with me that trying to reason with a three-year-old is like carrying water in a sieve. Like it or not, a three-year-old can outsmart you and outstrip you in the field of threats, shouting and clever reasoning.

Use physical discipline at a minimum, and find a non-physical way to obtain proper behaviour as much as possible, but do not be afraid of a few judicious swats on the bottom when it is really called for (no "rods" please; the hand is quite sufficient). And, don't interpret "a few swats" as a beating.

It does not hurt to apologize to the child later for having had to spank him or her (personally, I think this is a necessity), and a hug or kiss are very much in order once the situation has "cooled down".

(P.S. Children are supposed to be a bit noisy, and they are supposed to be energetic. Don't overdo the idea of "perfect behaviour". If you get it, count it a bonus; if you don't, love them for what they are, not what you sometimes wish they were).

ORTHODOX WORD PUZZLE

by Jameel Abraham

Find the words hidden in the puzzle. Solution on page seven.

APOSTLE
CHRIST
CHURCH
DEACON
NAVE
ORTHODOX
PASCHA
PRIEST
SAINT
SANCTUARY
THEOTOKOS
VESTIBULE

UPVNUNSAZEPPBT
HDLFELTEVRVHE
QEPRSGOOISUEUZ
IAPFPJRECBOSBH
NCSBYTSHKTLTZR
BOFAHTAPOWFIOJ
MNYONTUKPEOBAI
ESDGSCOLLMOULS
JOAIYSTTHYBLAF
XERIPUSUZCFEGE
XHVFNOCNAPREFI
CDFAPTMTJRCUOQ
OFHANGLTIOYJHA
SESCHJSTUTFONC

QUESTIONS AND ANSWERS

[Selected questions asked by readers. Only questions from letters addressed to THE EDITOR are used in this column. Questions in letters addressed to Father Lazar personally are not used. If you wish to share your question and the answer with the readers, please address your letter to THE EDITOR. Names of writers are never used.]

1

I saw your newspaper in a friend's house. I have a problem and I hope you can help me with it.

I'm 16 years old and Orthodox but my family is not and they don't want me to have ikons or go to church (they will let me hang around with my Orthodox friends). I know we're supposed to honour our parents but also I want to go to church, at least some times. Are there any suggestions about what to do? Normally I'd just do what I want but this time I want to do what's right.

ANSWER:

Surprisingly, we know of three or four similar cases. It is true that you must honour and obey your parents, but you must also honour and obey God. You cannot violate your parent's authority in their house, nor rebel against them. We are sending you a small, wallet size, laminated ikon of Jesus Christ, which you can carry in your wallet. Open your wallet to it when you say your prayers. Read from the Bible as often as you can, and when you are with

THE CHILDREN'S CORNER

by Father Moses Armstrong

2 THE IKON CORNER



Every Sunday, feastday and other holy day, when we go into our parish temple, we see the heart of the parish which is the sanctuary, where the Holy Table is. When we go into an Orthodox home, we hope to see the heart of the family, which is the ikon corner.

Just like the sanctuary is the heart of the parish church, the ikon corner is the heart of the family church. In the parish church, the parish family prays together before the sanctuary and the ikonostas; in the family church, the family prays together before the ikon corner.

What is an ikon corner? An ikon corner is a shelf or table or cabinet, where ikons are placed and where a lamp is kept burning. Many people have ikons of Jesus Christ, the Theotokos and ikons of the patron saints of the family members. There are many ways to set up the ikons and the important thing is just to do it. The ikon corner doesn't have to be a corner, it can be a wall or other place in the house where the family can go to pray. It is best if the ikon corner faces the east, to remind us of the second coming of Jesus Christ.

Besides the ikons and the lamp, it is traditional for pious Orthodox people to keep a Bible and prayerbook, holy water, and blessed bread from church. Many people also have holy oil, the palms or willows from Palm Sunday, and other holy things from the services of the church year. The ikon corner can be very simple or very fancy but the main thing is that the ikon corner is not just a decoration for the house but that it is the heart of the family and that the family uses it. In many pious Orthodox homes, the ikon corner is arranged so that it can actually be used for celebrating the Divine Liturgy, if the priest needs to do this. This reminds us of the history of our Orthodox Faith and that we must always be ready for times when the churches suffer from those who are not believers.

If you do not have an ikon corner, ask your priest to help you start one in your home. Members of the family can use it at any time. If you are not able to read the prayers from the prayerbook because there is not enough time, then, at least go to the ikon corner and ask for God's blessing before beginning whatever it is that you are doing.

Try to begin each day by going to the ikon corner and reading the prayers from the prayerbook for the morning, take some holy bread and holy water. In this way, you are getting God's blessing for the new day. If you cannot read the prayers for some reason, still go to the ikon corner, make the sign of the cross and take the holy bread and holy water, still asking God to bless the new day.

You will see that the ikon corner makes a big difference in your home. When you see the lamp burning, you will remember that God is always near and that the saints are always praying for your family. When you use the ikon corner every day, you will see that God is kept close to your heart and mind and this will help you to be closer to Him and His Orthodox Faith.



Joy of Canada Pilgrimage - JULY 29-30

The JOY OF CANADA pilgrimage will be held on the last weekend of July this year, rather than in August.

We expect seven priests to be serving at the pilgrimage liturgies this year. Pilgrims will come from all our sister parishes and missions of the North American Traditional Orthodox Mission. We urge as many of you as possible to come and join this spiritual event, and fellowship with members of the mission. For more information, write: Monastery of All Saints of North America, Box 404, Chilliwack, B.C., V2P-6J7, Canada. (604)858-7750.

Children's Books Available From Synaxis Press

I Books Written Especially for Young Readers

Lives of Saints for Young People

Ten volumes of this series are currently available. Each volume contains the lives of twelve saints, one for each month of the year, told for young readers. Volume Five contains lives of British saints, and Volume Seven contains the lives of 27 of the greatest Holy Fathers of the Church, together with a brief history of the city in which each one lived and worked. Number of pages varies.

Volumes 1-8.....\$3.00 each.

Volume 7.....\$6.50

Volumes 9-10.....\$4.00 each.

The Creation of the World, for Young People

This simply written narrative of the creation of the world is illustrated to be used as a colouring book. The simplified text is accompanied by the full text from the Orthodox Septuagint Old Testament. 27 pages.

\$3.00 a copy.

Anke Lake Tales

The only truly North American original Orthodox children's book. This beautifully illustrated book contains charming stories of a family of Orthodox children in Alaska who are part Tlingit Indian and part Russian.

\$5.50 a copy.

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POINT OF FAITH:

Question:

Our Orthodox history teaches us that the Holy Virgin Mary was the only child of Saints Joachim and Anna, but at John 19:25, we read, "Standing near the Cross of Jesus was His mother, and His mother's sister, Mary of Klopas, and Mary of Magdala."

If our Church history is correct, how could Mary have had a sister?

Answer:

The first clue to your answer is that both women are named Mary. No family has two daughters and gives them both the same name. Therefore, it is evident that the relationship between the two women has to be something different than our modern English concept of "sister."

The second clue to your answer is that the Bible clearly identi-

{March/April, 1989: PAGE 5}

fies this Mary of Klopas (Cleophas in the KJV), as the mother of Jesus' "brothers." The name Klopas or Cleophas is the same as Alphaeus in the Aramaic language which Jesus spoke. The brothers of Jesus mentioned at Mark 6:3 are elsewhere clearly identified as sons of Alphaeus and his wife Mary of Klopas — the "sister" of the Virgin Mary. Read, for example, Mt.10:3; Mk.3:18; Lk.6:15 and Acts 1:13. Then read Mt.27:56; Mk.15:40,47; 16:1; Lk.24:10 and especially Mt.13:55.

Now two things are clear to us from what we have read:

First, Mary of Klopas (Cleophas) is related to the Virgin Mary in some close way, but if she was an immediate "sister", she could not have the same first name.

Second, The "brothers" of Jesus do not have the same mother as He had. These "brothers" are children of a woman called the Virgin Mary's sister, they are not children of the Virgin Mary herself. We discussed this matter in a previous "Point of Faith" column.

Mary of Klopas (Cleophas) could have been a first cousin (in which case, she would still be called "sister" in most Eastern languages), or she could have been a sister-in-law (Joseph's sister).

For a good example of the use of the terms "brother" and "sister" for near relations in Hebrew culture, read Genesis 14:16. Here, Lot is referred to as Abraham's "brother," although we know very well that Lot was the son of Abraham's immediate brother. In other words, even nephews were referred to as "brothers" in many cases. In the Greek Septuagint of the Old Testament, the word used to describe the relationship between Lot and Abraham at Gn.14:16 is "adelphos", which can only be translated as "brother." A similar word is used at Jn.19:25 to describe the relationship between the two Marys.

It is interesting that the reference to Mary of Klopas (Cleophas) as the Virgin Mary's sister proves the Orthodox Christian teaching about the ever-virginity of Mary the Theotokos. Clearly, the Virgin Mary had a very near relative of the same name who was the mother of Jesus' "brothers", and therefore, the Virgin Mary bore no other children than Jesus Christ.

The Ozone Disaster: Canada's Crown Prince Speaks Out

Prince Charles, attending an international conference on the ozone crises, spoke out sharply on the problem.

His Royal Highness warned the conference of government representatives from several nations, of the seriousness of the problem. He called upon wealthier nations to assist poorer nations in the shift away from the use of ozone destroying chemicals.

"There must be a major change in the world's economic structures, and the richer nations will have to help the developing world with

{Continued on P.6: "OZONE"}

(OZONE: Continued from P.5)

assistance such as technology transfers," His Royal Highness said. The heir to the throne added:

"Have we not also reached the stage where we can resolutely challenge the power of any industrial lobby which seeks to ignore or disprove such matters of global concern?"

Prince Charles is likely reflecting concerns held by the Queen, who is well known to be deeply concerned with these matters, and very much concerned over the condition of the poor throughout the Commonwealth and the world. Our royal family are very much involved in massive international charities and conservation.

In the last issue of the Canadian Orthodox Missionary, we addressed the problem of the ozone crises, and we have in the past offered an Orthodox concept of our need to be involved in ecological concerns. At the same time, we have pointed out how these ecological crises appear to relate to prophecies in the book of revelations.

Protestant Theologians Reject Divinity and Messiahship of Jesus Christ

A group of 100 Protestant and Roman Catholic theologians and scholars met in a "Jesus Seminar" in Sonoma, California, recently.

This ecumenical gathering discussed the new trend in Protestant and Roman Catholic thought, which dismisses Jesus as a "Jewish reform movement leader".

Mr Robert Funk, a Protestant, New Testament expert and founder of the seminar said, "Most members believe that Jesus was a wandering sage, and did not think he was divine, although he felt very close to God."

In one group at the seminar, 26 out of 30 of the theologians declared that Jesus never came to found a church and he never expected to return to bring about a new, everlasting life and age.

The ecumenical gathering was almost unanimous in declaring that Jesus was not divine and did not consider Himself to be so.

A Roman Catholic delegate, Jesuit priest Edward Beutner, who is a campus minister, said that the seminar's findings reflect what is being taught in most major universities and seminaries.

How deeply does this profoundly heretical theology penetrate the American National Council of Churches and the rest of the Ecumenical Movement? More importantly, how much of this kind of thought is being absorbed by New Calendarist Orthodoxy, which insists on belonging to these organizations?

We must ask once again, why do our New Calendarist brethren insist on lending the authority of the Ancient Church to organizations whose theologians and scholars are undermining the very foundations of Christianity? How long will it be before New Calendarist Orthodox

theologians are voicing opinions similar to those of many of their fellow Protestant ecumenical clergy and scholars?

Stand Fast, Traditionalists!

It is time for all Traditionalist Orthodox Christians to stand firm and not be shaken by the attacks of the modernist, ecumenist S.C.O.B.A. clergy, who are leading their unsuspecting followers toward apostasy. Why should we allow ourselves to be intimidated by these people when we know that they have a cold disregard for the dogmatic canons of the Church!

We must also dedicate ourselves to prayer and fasting for the conversion of the New Calendarists and ecumenist hierarchs. While struggling to keep ourselves from falling off the path, it is necessary to pray that the Holy Spirit guide our brethren back from the door of apostasy.



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MORTGAGE FUND

Anonymous, Minnisota; Gregory Karg, Seattle, WA.; Anonymous New York; All North American Saints Parish, Ft Lauderdale, FL.

More News From The Mission

CEDAR RAPIDS, IOWA

NEW COUNCIL INSTALLED

The 1989 Parish Council was installed with a special prayer service on 2 April. The parish constitution does not permit a person to be elected to the same office two years in a row, so the parish showed their respect and affection for Fred Abdnor by electing him vice-president this year.

Shown below, from left to right, are: Parish president Rick Moses; vice-president Fred Abdnor; Archimandrite Lazar; treasurer Kyriaki-Carol Abodeely; secretary Kay Abodeely; parish presbyter Fr Rafael Abraham.



Pantocrator Ikon from the "dome" of the St John the Baptist Church in Cedar Rapids, Iowa.

[Continued on Page 7: NEWS]

SPECIAL APPEAL

MONASTERY MORTGAGE FUND STILL IN NEED

The Monastery Needs 450 people to donate \$120

With a regular income of under \$1500 a month, the Monastery of All Saints of North America carries on a wide variety of missionary activities, including publishing. Our "Synaxis Press" is completely subsidized from the monastery's income, which must also pay for the day to day operation of the monastery and cover the \$50,000 mortgage on the monastery property, on which we are presently paying 14.5% interest.

Our missionary and publishing activities are greatly hindered by the \$600 monthly payments on the mortgage, and almost all the income we derive from the sale of books must be channeled into the mortgage and interest, rather than into reprinting out-of-print books or new titles.

If an additional 450 people who sympathize with our work, and the life of the monastery in general, would donate \$120.00 each to the Monastery Mortgage Fund the mortgage, with interest penalties, could be amortized. This would save the monastery thousands of dollars in interest payments and free funds for our publishing and missionary work.

We are appealing to our readers, to those who agree with our work and wish to see it increase. Please pledge, either as individuals or as groups. \$120 is not a great sum for most people, or for small groups of people. We will list the number of pledges and donations received in each issue of the Orthodox Missionary.

The monastery and our mission have worked hard to serve you over the years, and we need your help now. Please join us in our work by helping us put all our resources into the educational and mission work we are committed to.

Send donations and pledges to: Monastery Mortgage Fund, Box 404, Chilliwack, B.C., V2P-6J7 Canada.

(To date, the Mortgage Fund has received donations totaling \$8,000)

[MISSION NEWS: continued from page 6]

BILLINGS, MONTANA

PALM SUNDAY IN BILLINGS

Seen below are parishioners at the end of the Palm Sunday Liturgy in Billings. The mission is still in its formative stages, but there is a very good spirit among the members and a parish development programme is planned for this summer and autumn.



CHILLIWACK, B.C.

PREPARATIONS FOR ANNUAL ETHNIC BANQUET SHOW SPIRIT OF THE MISSION

The St Tikhon's Annual Ethnic Buffet will not be held until 14 May, but much of the food can be prepared in advance and frozen.

On 16 April a group of women from the St Nicholas parish in Langley came to help a group of St Tikhon's parishioners to make dolmades, cabbage rolls and cheese pita. Once again, the close, loving bond between the two parishes was shown. The kitchen of the Velonis family restaurant was used for the assembly line. Fr Lazar, who always insists that "the parish kitchen should not be a 'women only' place" emphasized the point by helping to prepare the grape leaves for dolmades.

St Tikhon's parish offers a special "thank you" and "Pharisto poli" to all those who helped, especially our sisters from the St Nicholas parish and our dear friends from Vancouver. Shown below are some of the workers. First photo: Magdalena Diamantes, Jasmine Evans, Zoe Velonis, Anastasios Haralambopoulos, Anita Peterson, Sharon-Marie Parent, Laura Hailes, Eleana Corneanu and Anna Zeidler and Christina Haralambopoulos. Second photo: Fr Lazar, Anita Peterson, Eleana Corneanu, Laura Hailes, Sharon-Marie parent, Eleanora Morgan. Also helping, but not shown were George and Maria Vukakis, and Mr and Mrs Socrates Isidoros.



Understanding the Divine Liturgy [by Archimandrite Lazar Puhalo]

Scripture in the Liturgy

[Continued from last issue]

PROSKOMEDIA

[Order of Service]

The presbyter, having vested, washes his hands saying

"I will wash my hands among the innocent and I will compass Thy sanctuary, O Lord; so that I may hear the sound of Thy praise and tell of all Thy wondrous works. O Lord, I have loved the beauty of Thy house and the place where Thy glory dwells. Do not destroy my soul with the ungodly, nor my life with the men of blood, in whose hands there is iniquity, and whose right hand is full of bribes. But I have walked in my innocence; deliver me and have mercy on me. My foot is set upon the straight path; I will bless Thee, O Lord, in the temple."

[Scripture; Lesson]

This entire text is from Psalm 25:6-10 (in the Orthodox Bible).

Then, going to the Preparation Table, the presbyter reverences it three times, saying each time:

"O God, cleanse me, a sinner, and have mercy on me."

He then recites the prayer:

"By Thine own precious Blood, Thou hast redeemed us from the curse of the law. Being nailed to the Cross and pierced with a spear, Thou hast poured forth immortality upon mankind, as from a fountain. O our Saviour, glory to Thee."

The presbyter then exclaims:

Blessed is our God, always, now and ever and unto ages of ages. Amen.

And then, taking up one of the prosphoras, he blesses it with the sign of the Cross three times, saying each time:

In remembrance of Our Lord and God and Saviour Jesus Christ.

[The presbyter has chosen one of the prosphoras which will be used in the consecration of the Holy Mystery. In the centre of the prosphora is a square seal, with a large cross in it. In the four corners of the seal is the monogram:

IC XC NI KA, which stands for, "Jesus Christ conquers".]

The presbyter will cut the cube of bread under this seal free from the prosphora. To do this, he makes a cut on each side of the seal, reciting verses from the prophecies of Isaiah concerning Christ's trial and sufferings, with each incision. With the first cut, he says:

As a lamb, He was led to the slaughter.

Luke 18:13. See Psalm 18:12; Psalm 50 (Orthodox Bible); 1Jn.1:9; James 4:8

See Gal.3:13; Rev.5:9; Col.2:14; 2Tm.1:9-10.

See Gen.14:20; Ps.65:19; 67:35; 2Cor.11:31.

See Lk.22:19; 1Cor.11:25



[See Is.25:8; 1Cor.15:54; compare Rm.8:37]

The verses being quoted by the priest (in the left column) are all from the prophecy of Isaiah about the trial and crucifixion of Christ (Is.53:7-8). The verse in which the prophecy is found is shown in brackets []. The New Testament verse at which the fulfilment of the prophecy is found is shown without brackets.

[Is.53:7] Mt.26:57; 27:31.

[Continued on page 8: LITURGY]

The second incision is made with the words:

As an innocent sheep before its shearers is dumb, so He does not open His mouth.

[Is.53:7] Mt.26:62-63; 27:12-14.

With the third:

In His humiliation, justice was denied Him.

[Is.53:8] Mt.27:19-24.

and finally:

Who shall declare His generation?

[Is.53:8] Mt.27:28-31, etc.

As he lifts the cube out of the prosphora, the presbyter continues:

For His life is removed from the earth.

[Is.53:8] Mt.27:33-50.

With this, the cube, called The Lamb, is placed in the centre of the diskos.

[The diskos, in the order of the service, represents Golgotha, the manger and the Eternal Throne of the King of Glory. For the purpose of this work, we will use the term the "three enthronements", symbolically, rather than theologically. In order to help readers more fully understand the

The North American Traditional Orthodox Mission greets you with the joy of Holy Pascha. May the joyous feast of Christ's victory, give you strength and peace throughout the year.

Christ is Risen! Truly He is Risen!

The Monastery of All Saints of North America
Sardis, British Columbia
(Fr Lazar Puhalo, abbot)

Saint Tikhon's Canadian Orthodox Church
Chilliwack, British Columbia

(Fr Moses Armstrong, parish presbyter)

Saint Nicholas Canadian Orthodox Church
Langley, British Columbia

(Fr Varlaam Novakshonoff, parish presbyter)

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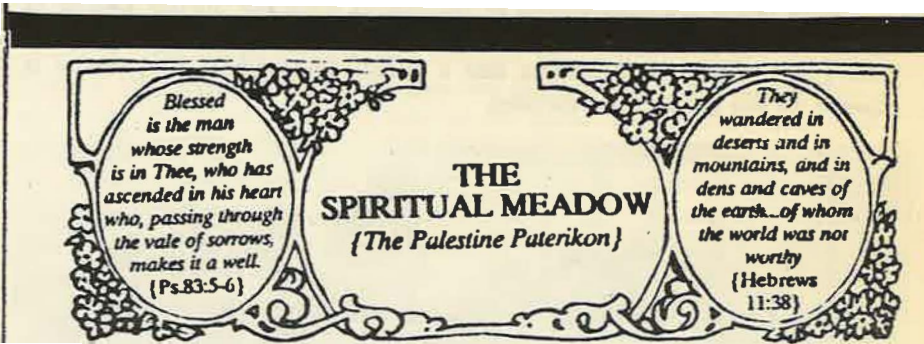
(Reader Thomas Aspinwall)

Traditional Orthodox Community of Maine
Saint David, Maine

(Reader Thomas Phillips)

meaning of the Liturgy, we will speak of "three enthronements" of Christ in His work of our redemption. This usage is not intended to be understood in a doctrinal or theological sense. The diskos also serves as a dramatic revelation of the mystery of the Holy Church. It is in this part of the service that no apparent strict attention is paid to ordinary concepts of proper chronology.]

{continued in next issue}

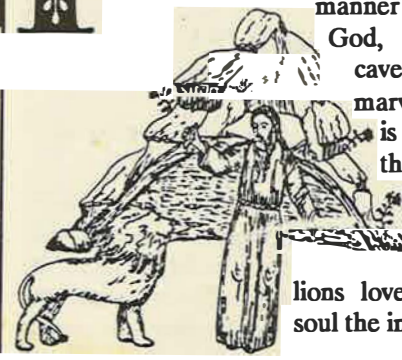


[The Spiritual Meadow has been translated into English by the Monastery of All Saints of North America. It will be published when funds are available. Meanwhile, extracts from it will appear in The Canadian Orthodox Missionary]

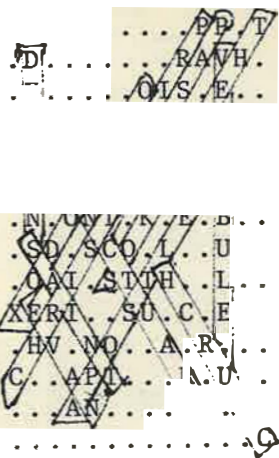
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The Friend of Wild Beasts

The region round about Sapsas is a great desert wilderness with many dens and caves. Into this wild land, populated by lions and all manner of beasts, many monks, seeking to serve God, often resorted. Not many miles from the cave of Sapsas, there lived an old monk of marvellous simplicity and meekness, whose name is known only to God. It is said of this elder that he attained such purity of heart and became so filled with the Holy Spirit, that he peacefully received lions into his cave, feeding them with his own hands. The lions loved the old man, for they sensed in his pure soul the image of their Creator.

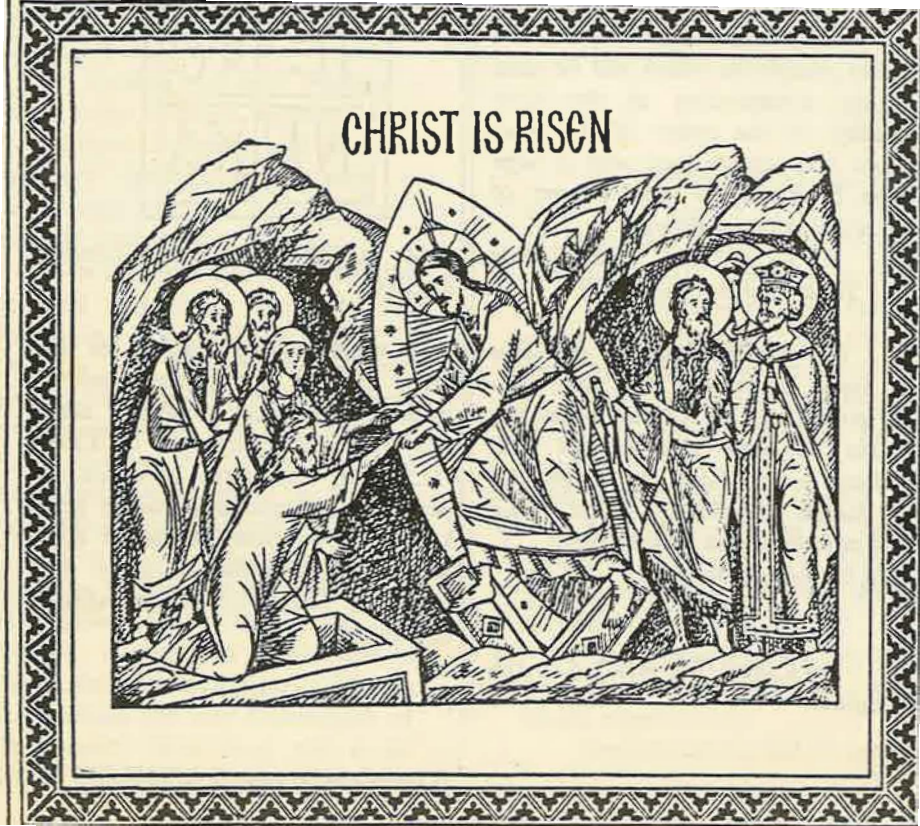


SOLUTION TO THE WORD PUZZLE



FROM THE HOLY FATHERS

"God created woman equal with man, not inferior.
"Christian man, you must love your wife as your companion and not consider her your servant, for she is a creature of God just as you are. God was crucified for her as much as for you. You call God Father, she calls Him Father too. Both of you have the same Faith, the same Baptism, the same Gospel, the same Holy Communion, the same hope of Paradise. God does not regard woman inferior to man."
St Kosmas of Aitolia (+1700)



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