



The CANADIAN ORTHODOX MISSIONARY

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July/August, 1991

TWENTY YEARS OF CANADIAN ORTHODOXY



The Canadian Orthodox Monastery of All Saints of North America celebrated its 20th anniversary on 4 August, the feast of the "Theotokos, Joy of Canada."

This anniversary marks twenty years of the active existence of a Canadian Orthodox Church body. It also marks the 20th year of Synaxis Press, the Canadian Orthodox Publishing House and of the publication, "The Canadian Orthodox Missionary."

Actually, our Canadian Orthodox mission began in 1969 with the chartering of The Saints Kyril and Methody Orthodox Christian Educational Society. The society began publishing and sponsoring lectures, as well as offering other missionary services in that year, but this work was interrupted by financial difficulties and the need to fulfil other obligations. The work was resumed in earnest in 1971. In that year, Deacon Lev Puhalo and Vasili Novakshonoff founded the Canadian Orthodox Monastery of All Saints of North America and chartered it in the Province of British Columbia. Synaxis Press received its name at that time also, and the publishing operations of the old society were transferred to "Synaxis Press, The Canadian Orthodox Publishing House." Among its more than forty titles, Synaxis Press published a Canadian Orthodox Theological Journal for five years.

The Monastery has continued to lead the way in the development of Canadian Orthodoxy by laying a spiritual and educational basis for this inevitable process.

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WEDDING IN BULGARIA

Ivanka Alexandrova, of Varna, Bulgaria, has been a long time friend of our monastery. We were honoured to have been invited to attend the wedding of her daughter Snezhana and Vasil Dimitrov. As we were unable to attend, Ivanka was kind enough to send us some photos.

We had prayers in the monastery for the newly-crowned couple on the day of their marriage. We pray that this believing young couple will have a joyous and God-pleasing married life. We ask our readers to also remember them in your prayers.



The Newly married Vasil and Snezhana with family and friends.



The wedding party in Varna.

ORTHODOXY IN FRANCE

The French Orthodox Monastery of St Michel du Var is the residence of the Archbishop of France, Mons. Vigile, leader of the Traditionalist Orthodox Church in France. Outside the monastery walls stands the lovely little church of St Seraphim of Sarov.

This church is used for pilgrims and visitors who stay either in the nearby guest house or in one of the charming villages nearby.



TRIUMPH OF THE SPIRIT AND REASON (The Reunification of the Orthodox Church of Serbia)

The election of a truly holy hierarch as Patriarch of Serbia cleared the last obstacle for unity in the Serbian Orthodox Church.

Recognizing the true worth and stature of Metropolitan Iriney, Patriarch Paul invited His Eminence to Belgrade to work out the details of re-union between the Patriarchate and the Free Serbian Orthodox Church. Metropolitan Iriney, for his part, went with a humble and conciliatory attitude, but determined to protect the just interests of the parishes and faithful of the "Free Church".

In a prayerful atmosphere of love and reconciliation, the two hierarchs, aided by some of the best minds in the Serbian Church today, peacefully brought an end to the separation which was caused by the Communist power some two decades ago. The defeat of Communist power over the Serbian Patriarchate opened the door for this re-union, making clear that the position of the Free Serbian Orthodox Church was just and righteous from the beginning, but also making it clear that the patriarchate had been forced into its position against its will. Patriarch Paul and Metropolitan Iriney both possess the stature and greatness which enables certain leaders to rise above the passions of malice and vengefulness, and work for the good of the Church and the Serbian people.

It seems that only a few pitiful, malicious and un-Christian politicians are opposed to the outcome of this historic meeting between our two Serbian Church leaders. For our part, we pray God's blessing on them, and chant "Many Years" to Patriarch Paul and Metropolitan Iriney, the two peacemakers and healers of the Serbian Orthodox Church.



PILGRIMAGE TO RUSSIA

November 8-20, 1991

sponsored by
St. Xenia Russian Orthodox Church
Haverhill, Massachusetts

MOSCOW • LENINGRAD • HELSINKI

In addition to all the splendid historic sites and cultural activities experienced by most travellers to the Soviet Union, our special itinerary will include the Kremlin Armoury and tours of all the Kremlin cathedrals, Holy Trinity/St. Sergius Lavra, Optina Hermitage, St. Xenia's and St. John of Kronstadt's shrines, Kizhi, Valaam Monastery, and opportunities to talk with active clergy and lay leaders of the Russian and Finnish Orthodox Churches.

The \$1,999 cost† includes round-trip travel via Finnair from Boston, lodging in first-class hotels and all sightseeing and meals in the Soviet Union. Because of the specialized nature of our trip, space is limited to 60 persons. For more information, call David James at (603) 964-5472 or write:

David James
420 Central Rd
Rye, NH 03870

A \$100 deposit reserves your place. Payment in full is due by Sep. 8, 1991.

† Based on double-occupancy. For a single room, add \$300.
Make checks payable to St. Xenia Russian Orthodox Church.

WE RECOMMEND

THE ARK is a bi-monthly newsletter on vital matters of the Orthodox Christian faith and life. It is sent free to anyone who makes the effort to request it. Send ten first class U.S. postage stamps (or four Canadian dollars — no cheques or coins please) to cover the cost for all previous issues and the next six issues, with your name and address to: **The Ark, P.O. Box 1359, Ridgewood, NJ, 07451.**

FROM THE DIOCESE

The annual "Joy of Canada" pilgrimage dominated diocesan activities for this year. The feast marked the twentieth anniversary of the Canadian Orthodox Mission and the Canadian Orthodox Monastery of All Saints of North America. It was a joyous feast, but it was tinged with a bit of sadness. The Saturday liturgy was the last liturgy to be served in our beloved chapel, so filled with memories and spiritual joy. It is necessary for the monastery to move to larger premises, and the main building of our old monastery has been sold. The St Tikhon Canadian Orthodox parish began in the Monastery chapel and many of our faithful have fond memories of those years when our little chapel was overflowing. We built a special bond among us in those days, and that bond has enhanced parish life at both the present St Tikhon Parish in Chilliwack and the St Nicholas Canadian Orthodox Church in Langley, B.C.

Following are some scenes from this year's "Joy of Canada" pilgrimage.



Procession with the "Joy of Canada" icon following the Matins service in the old chapel, the icon was carried in procession to the outdoor chapel area. The Akathist for the Theotokos "Joy of Canada" was chanted, followed by the Divine Liturgy.



The faithful enter the outdoor Chapel, passing under the ikon of the "Joy of Canada." Many people had brought flower petals to strew in the path of the ikon, and by the time we reached the chapel, the ikon was covered with fragrant blossoms. Vladika anointed each of the faithful with oil from the lamp which burns before the ikon at all times.



During the Liturgy, Reader Vasile Samoila was ordained Sub-deacon. Gilles Parent, the episcopal Sub-deacon, assists in vesting Vasile.



"Lord, Lord, look down from Thy Heavenly dwelling place..." Fragrant honey suckle overshadowed the sanctuary and the ikonostas was decked in fresh flowers. Brilliant colours, the fragrance of God's creation and mountain air all combined to give a special spiritual aura to the feast.



Presentation of the newly-ordained Sub-deacon, Vasile Samoila at the end of the Liturgy. Next to Sub-deacon Vasile are Archimandrite Varlaam, Hieromonk Moses and Gilles Parent, the Bishop's Sub-deacon.

[DIOCESE NEWS continued on P.6, "DIOCESE"]

VLADIKA:

LIFE AND WORKS OF METROPOLITAN ANTONY KHRAPOVITSKY (BLESSED ANTONY OF THE DIASPORA)

EXTRACT FROM A SERMON ON JOHN 9:1-38,
THE HEALING OF THE BLIND MAN WHO WAS
BORN BLIND.

This healing has its own peculiarities: the miracle is not done quickly, and the blind-one not only did not ask for healing, but he did not even hope for it since, in all the ages, no-one had ever heard of a person born blind being healed.

He had no expectations, but he fulfilled Christ's command, went to wash and received his sight. This command, even though it gave him great and unexpected hope, was exceptionally difficult to fulfil for one who is completely blind. Think of what he endured as he felt his way alone across the whole city...

And so he went. He did not have faith, but a foretelling of faith, and heeding this new life in his heart, he went. How much difficulty there was for this poor and unwanted man to get through the crowd; how many doubts and struggles did he experience and overcome along the way to Siloam?

This was a trial of his preparedness to believe and of his obedience, and the healing was not given to him easily, and not without struggle.

By feeling his way along, he arrived, washed, and was healed.

Everyone surrounded him. This was a great, unheard-of miracle. The amazed neighbours and those who knew him examined him. Was it he? Or one similar to him? They led him to the Pharisees who questioned him. He knew that the Pharisees usually remain silent about miracles and forbid one to speak about them;

[Continued on Page 4: "VLADIKA"]

[VLADIKA: continued from page 3]

he knew that, for disobedience to them, he could be banished from the congregation, and he would be deprived of all help. Thus he answered them with intelligent caution. But in a further conversation with them, he understood how they had become liars and he answered them courageously and reproached them. Then they acted the way people who have become liars act: they replied with accusations and agitation, and drove him away. The Lord then met him and, seeing him with his sight healed, and believing, asked him directly, "Do you believe in the Son of God?" He replied, "Who is He, Sire, that I may believe in him?" And the Lord said, "You have both seen Him, and He is talking to you now." He said, "I believe, Lord," and he worshipped Him.

We all have been witnesses to phenomena of Grace, but for many, they were only subjects for conversation, and these were afraid to worship them, and to enter into the number of Christ's disciples... But let us say, "We believe, O Lord," and worship Him.

GUEST ESSAY

Dear Editor:

I have enclosed a letter that I hope you will find of some use. It is a response to a fundamentalist radio talk-show hostess — Joanna Michaelsen, frequent guest hostess of the show "Week in Review, with Hal Lindsey." She is considered by fundamentalists to be an occult expert, to wit she was asked her opinion about the veneration of the Virgin Mary in general, and about a particular bleeding Roman Catholic statue of Mary. She took the opportunity to paganize anyone who gave any special veneration to the Blessed Virgin Mary. After writing my response, I felt that its content may be of general interest and use to Orthodox Christians who are often confronted with similar charges.

I am a former Protestant ministerial student, and it was not long ago that I was struggling with these issues myself. I hope that this might also be of some use to those who are investigating the Orthodox Faith.

Sincerely,
John Whiteford

Dear Joanna Michaelsen,

I am writing concerning your statement that the various miraculous happenings connected with the Blessed Virgin Mary smacked of "hard-core occultism" drew attention away from Jesus Christ and were not tested to see whether they were of God. I can certainly understand your concern, because as an Orthodox Christian I agree that many of the Roman Catholic views and practices connected with the Blessed Virgin have no warrant in Scripture or Tradition. Thus I also doubt that God has much to do with many of the apparitions and such that occur in the Roman church.

With regard to the "weeping and bleeding statues" that you spoke of, in the Orthodox Church we have no statues and so we have none that weep — statues are an innovation on the part of the Roman Catholics. We do have icons which are flat, two-dimensional depictions of Christ, the saints, and events in their lives; but, of course, you Protestants have your images as well — I see them in your books, in your homes, and in your churches. Beware of trying to apply the second commandment to our icons, because a strictly literal interpretation would not only ban the religious art that you also use, but would ban any images of anything — including everything from the golden cherubim on the Ark of the Covenant to the pictures of Grandma in your pocket book. Obviously the "graven" (i.e. carved) "images" refer to pagan idols, and not to images of holy angels or holy people. So we do have icons, we have icons of the Virgin Mary, and yes, some of these icons weep, some gush myrrh, and some have various other miracles associated with them.

Do we discern whether these manifestations are of God? Yes, when an icon first begins to manifest some miraculous way, prayers of exorcism are prayed over them — and it is not uncommon for the manifestation to cease from that point on! But after much prayer and fasting some of these manifestations are discerned to be from God.

Does all this attention given to the Virgin Mary take away glory due only to Christ? Not in the context of the fulness of the Church. In Orthodox worship, the most frequent way that the Virgin Mary is mentioned is when the priest says:

"Calling to remembrance our most holy, most pure, most Blessed and glorious Lady, Theotokos (birth-giver of God) and Ever-virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God."

Can we do less than the Virgin Mary prophesied we would when she said, "Henceforth all generations will call me blessed"? Perhaps you object to her being called the Theotokos, or Ever-virgin — let me briefly respond:

1. The title 'Theotokos' or 'Mother of God' was ascribed to the Virgin Mary primarily to guard the Orthodox understanding of the incarnation. As St John of Damascus states, "We do not say that God was born of her in the sense that the divinity of the Word has its beginning of being from her, but in the sense that God the Word Himself ... did in the last days come for our salvation to dwell in her womb" (On The Orthodox Faith, III.12). Jesus is truly God, thus his mother gave birth to God, not the Godhead, but the incarnate Son. King David is also called the Ancestor of God for the same reason — but no one believes that in the beginning was King David!

2. The Church has always believed that Mary is Ever-virgin. I know that

immediately you will dismiss this because you no doubt think that the Scriptures plainly teach to the contrary. If you would like a full treatment of this question, no one has dealt with it better than St Jerome in his work, "The Perpetual Virginity of Blessed Mary" (Nicene and Post-Nicene Fathers, 2nd Series, Vol.

VI). In brief, let me point out that the Scriptures do not clearly teach contrary to the Orthodox appellation of 'Ever-Virgin.' It is not a coincidence that the brothers of the Lord (Matt.13:55) that are so often pointed to are referred to in Matt.27:56 [cf. Mark 15:40,47; 16:1; Luke 24:10] as being the children of a different Mary, who interestingly enough is called the sister of the Virgin Mary in John 19:25. It would be unusual to say the least for two sisters to be called by the same name, thus it is more likely that they were somehow close relatives. It is likely that Mary, the wife of Clopas, was the Virgin Mary's sister-in-law, her husband being Joseph's brother. St Jerome speculates that Clopas may have died leaving his wife and children into the care of Joseph. Thus, the brothers of the Lord were in fact cousins. This would only be speculation if it were not confirmed over and over again by the earliest traditions of the Church:

...Mary had no son except Jesus, in accordance with those who hold a sound opinion of her...(Origen's Commentary on John, Ante-Nicene Fathers, Vol. X, p.300).

After the martyrdom of James and the conquest of Jerusalem which immediately followed, it is said that those of the apostles and disciples of the Lord that were still living came together from all directions with those that were related to the Lord according to the flesh (for the majority of them also were still alive) to take counsel as to who was worthy to succeed James. They all with one consent pronounced Symeon, the son of Clopas, of whom the Gospel also makes mention, to be worthy of the episcopal throne of that parish. He was a cousin, as they say, of the Saviour. For Hegesippus records that Clopas was a brother of Joseph. [Hegesippus was a 2nd century Palestinian Jew who recorded some of the earliest history we have on the Church in Jerusalem] (Eusebius' Ecclesiastical History, 3:11).

What it all comes down to is simply this, you do not accept the veneration of the Blessed Mother because it is not a part of the tradition that you are a part of. I use the word 'tradition' deliberately, because that is what it is. Object as you might that you only believe the Bible, the fact is that you do not just believe the Bible. You did not come up with the dispensationalist theory or the doctrine of eternal security on your own, by an independent study of the Bible. The real question is not whether you or I believe the Bible, because you claim to, as I also do. The real question is what do you and I bring to the Bible (i.e. our tradition)? And since the truth is one and cannot contradict itself (as it would if both of our traditions were equally true, seeing they do in fact contradict one another), which tradition is true? Your quasi-Anabaptist tradition, which can only in part trace its roots back a few hundred years — prior to which nothing of the sort existed? Is this the Church that Christ said the gates of Hell would not prevail against? Or is it instead the Orthodox Tradition? A tradition that for the first thousand years of church history was undisputed by anyone that you yourself would not call a heretic.

Before I go any further, let me make something clear — when you think of the Orthodox Church, you must totally forget what you think of Roman Catholicism, because despite some outward similarities, the Orthodox Church is totally and fundamentally different. We have no Pope, we do not add to our traditions, we have no purgatory, no immaculate conception — we have only the Apostolic Faith once delivered unto the saints (Jude 3), the Traditions which the Apostle Paul told us to hold fast to (2 Thess.2:15), the Scriptures which God inspired us to write and canonize in our Holy Councils, the Holy Spirit that Christ promised would always abide with us (Matt.28:20; John 16:7-16). In short, we are the Church founded by Christ and His Apostles. The Pope broke away from the Church at the end of the first millennium because he was lifted up in pride and sought to assert himself in an un-canonical manner. After the Latin West went into schism from the Church, lacking the grace to be found therein, they sunk deeper and deeper into all manner of heresy and innovation.

The Protestants rightly rebelled against Papal innovations and abuses; but having been cut off from the Apostolic Church, they have been like sheep without a shepherd ever since, continuously breaking away from one another, and in ever increasing confusion over what to do or believe. The Protestants broke free from the Pope only to make every man his own infallible Pope. You speak of heresy and yet what basis in historic Christianity does the Protestant denial of the unity of the Church have? Which of the Church Fathers ever taught the doctrine of Sola Scripture (Scripture Alone) — or for that matter what Scripture can you give in support of such a doctrine [for unless you can show that it is clearly taught in the Scriptures, your doctrine self-destructs]? Protestants often claim to have gone back to primitive Christianity [as do all the cults!], but read for yourself some excerpts from the writings of Ignatius of Antioch, a disciple of Apostle John:

[to the Trallians 3:1] Similarly, let everyone respect the deacons as Jesus Christ, just as they should respect the bishop, who is a model of the Father, and the presbyters as God's council and as the band of the Apostles. Without these no group can be called a church.

[to the Philadelphians 3:3] Make no mistake, brethren. No one who follows another into schism inherits the Kingdom of God. No one who follows heretical doctrines is on the side of the passion.

[4:1] Be zealous, then, in the observance of one Eucharist. For there is one flesh of our Lord Jesus Christ, and one chalice that brings union in His blood. There is one altar, as there is one bishop with the priests and deacons, who are my fellow workers.

[To the Smyrnaeans 6-7] But consider those who are of a different opinion with respect to the grace of Christ which has come unto us, now they oppose the will of God... They abstain from the Eucharist and from prayer, because they confess not the Eucharist to be the flesh of our Saviour Jesus

Christ, which suffered for our sins, and which the Father, of His goodness raised up again. Those therefore, who speak against the gift of God, incur death in the midst of their disputes. But it were better for them to treat it with respect, that they also might rise again.

I find in these words nothing that could possibly lead one to believe that Protestantism even remotely resembles the Church which this earliest of Church Fathers speaks of. If the Protestant tradition is the true representative of New Testament Christianity then where did it go? Where were the Fathers who taught as the Protestants teach? Or were the Apostles so incompetent that they did not teach clearly or intelligibly enough for the truth to survive a single generation? Perhaps the Holy Spirit did not abide with the Church and allowed the gates of Hell to prevail against it? As for myself, I cannot accept such blasphemies, because I believe the Bible.

If you are the sincere seeker of truth that I believe you are, then I believe that God will guide you into the fulness of the Church if you will cooperate with Him enough to consider what I have said, and will look into the matter to see if it is true. Read the early Church Fathers, beginning with St Ignatius of Antioch. You have nothing to lose but possible error, and the possibility of being more in line with God's Truth. At the very least you will learn something of Church history. May the Lord illumine you with the light of the Orthodox Faith and number you with His One, Holy, Catholic and Apostolic Church.

Sincerely, John Whiteford.

THE CHILDREN'S CORNER

by Fr Moses Armstrong.

GOD'S HOLY HOUSE

When we meet new people, we hope to become their friends. We can always tell when we are becoming closer because we are asked to visit their house. Visiting God's house is different because even if we do not know God, He is happy to have us visit His house, the church. When we visit the church, we get a chance to learn about God and become His friends. We also meet His children and learn how to become part of God's family - the Orthodox Church. When we come to the church to be with God we also come to be with His family. Let us see what God's house is like.

After coming through the front doors of the church, we see that we are in the entrance hall which is also called the narthex [A]. The narthex helps to remind us that we should try to change our ways and live a new life which is closer to God. We are also taught that we have to change from the world of mankind to the world of God and that this takes planning and work from us. The narthex is decorated with ikons of the Old Testament prophets who showed the Hebrew people the way to God. When we come into the narthex of God's holy house, we remember that we need to prepare ourselves to meet Our Lord. In the narthex is where people become part of the family of God, the Church, by being baptized and receiving Holy Chrism.

When we leave the narthex, we come into the body of the church which is known as the "nave" [B]. Nave means ship and reminds us that when we are together, we are in the heart of the ship of salvation; here we are gathered with other Orthodox believers, and we offer our gifts of time, prayer, talent and alms. We are surrounded by the ikons of the holy saints who still live in the heavenly kingdom, before the throne of God, just as we are gathered before the throne of God in our parish church. Here, we are living the spiritual life with the heavenly church because we are all praying with other Orthodox Christians, both those on earth and those in heaven.

When we are praying in the nave of the church, we can see the sanctuary or Altar, where the Holy Table, or Throne of God, is resting. This Holy Table is clothed with rich materials and sits in the middle of the sanctuary reminding us that God is the centre of everything.

Although the Holy Table is the centre of the church, and God's throne, we cannot always see it. There is a screen with three sets of doors, between the nave and the sanctuary. This screen is covered with ikons of the life of Jesus Christ and shows us that Jesus Christ came to earth to help unite us with God and the Heavenly Kingdom. The middle doors on the ikon screen are called the "royal" or "holy" doors and are opened and closed during the Divine Liturgy and other services. When the "holy doors" are opened, we see the Holy Table, covered with the beautiful cloths and surrounded by perfumed smoke of the incense which is burned to honour God. This is a very ancient custom and helps us to know that we are showing our love and respect to God, just as the holy church of the Old Testament showed honour to God. Often, the priest or deacon will incense the ikons on the ikon screen, then the people and all the church. This helps remind us that we are all ikons, that our job is to always be close to God and try to make it to the Heavenly Kingdom. Just as the incense rises toward heaven, so do our prayers rise spiritually to heaven. If they are pure, they will be sweet, just like the incense.

If we follow the smoke of the incense as it rises into the air, our eyes are drawn to the ikon of Jesus Christ, which is called the "pantokrator". Most of our Orthodox churches have a dome in the centre of the building and this is where we see the Pantokrator.

This ikon teaches us that Jesus Christ is in heaven and it also teaches us that He will return one day as the judge at the last judgement. We also know, when we see the Pantokrator, that the head of our Orthodox Church is Jesus Christ and that He is present at all of our prayer services, whether in the home or the church.

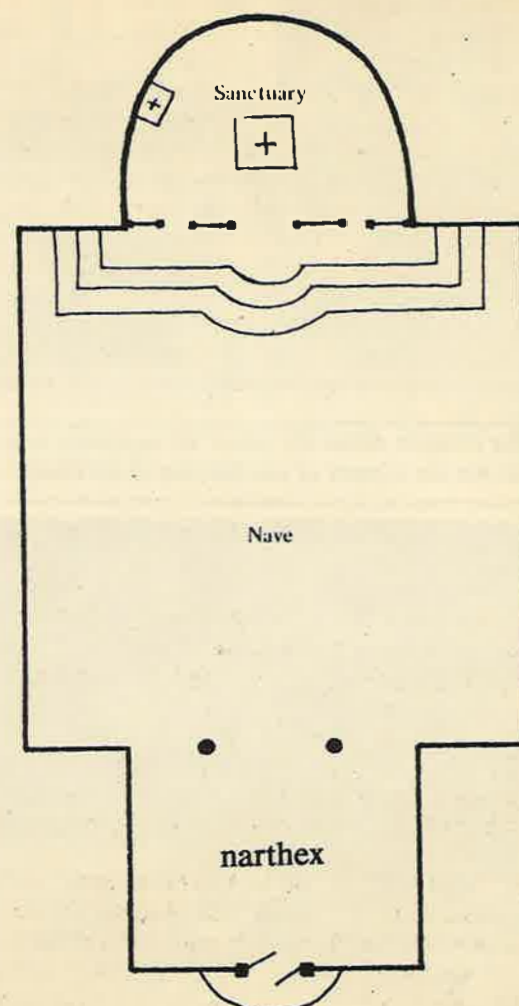
We mentioned the ikon screen which stands between the nave and the sanctuary but these are not the only ikons in an Orthodox church building. Ikons telling the life of Jesus Christ and His miracles are painted on the walls and ceiling of an Orthodox church. The bright, pure colours of the ikons teach us of the joy of the Heavenly Kingdom. If the ikons are properly painted, they should give us the idea of the calm and peacefulness of those whose hearts and minds are with God.

In the church, we have special ikon stands for important ikons. Many Orthodox churches have moveable ikon stands for the feastday ikons and also for the Holy Gospel Book (the Gospel Book is an ikon of the teaching of Jesus Christ and we honour it just like other ikons in the church) and ikons of the saints.

We talked about incense before but we did not mention the censer that is used for burning the incense. The censer is a metal bowl hanging by chains, which is filled with hot coals. The incense is placed in the censer and makes sweet smelling smoke. Offering incense to God is a very ancient practice and pleasing to God. We offer incense in the church and we offer incense in our homes, as well. When we offer incense, we are worshipping God the way He was worshipped in the Old Testament church and the way He has been worshipped and honoured by the New Testament Church. When we offer incense at home, we use a hand-held censer. The cloud of incense rising into the air, toward the dome, reminds us of the pillar of smoke which God used to lead the children of Israel out of Egypt to the promised land. Our prayers rising to heaven, will help to lead us to the promised land of the Heavenly Kingdom of God.

The Holy Table must have a blessing cross and a Holy Gospel Book on it. The cross tells us that Jesus Christ has won the victory over evil and death and that He is our Saviour. The Holy Gospel is the "Book of life" and so is not covered with dead animal skins but is covered with precious metal and sometimes jewels which shows us that the Gospels are our Orthodox Christian treasure.

In the next issue, we will explain some more of the holy things which we see in church, and what they are used for and what they teach us about our Orthodox Faith.



["DIOCESE," continued from page 3]

CHURCH SCHOOL DAY "CAMP"



Fr Moses continued his church school programs this summer, and included a day long session at the monastery. Several children and young people participated.



Mounting ikons is a favourite activity for the kids. Each child in the diocese is encouraged to have a small ikon corner in her or his bedroom.



Vladika talked with the children about the saints. He explained how the lives of the saints teach us how to live the Gospel of our Saviour, Jesus Christ.



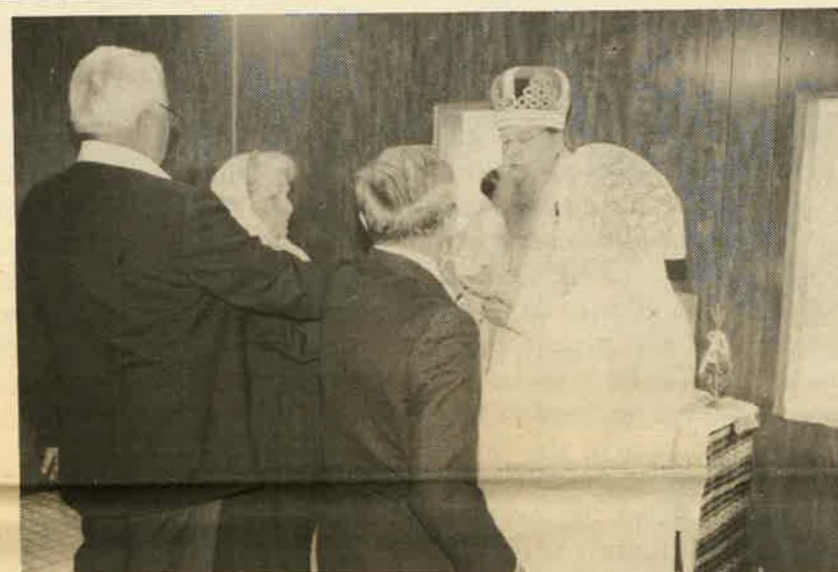
Picnicking in the shade of the "St Irene tree." The golden apple tree at the monastery received this nickname in honour of St Irene Chrysovolantou.

SPECIAL LITURGY IN ROBLIN, MANITOBA

Vladika Lazar and Archimandrite Varlaam served a special memorial liturgy in the Holovaci homestead in the beautiful Shell Valley area of northern Manitoba. The old log building, now covered with clapboard, sheltered Atanasy and Aglaia Holovaci and their numerous children. the Holovaci farm stands as a monument to all the deeply pious Orthodox Romanian settlers who helped shape Western Canada.



Laura Holovaci Hailes, who, as we say, inherited the mantle of her mother, "Mama" Aglaia, cuts the grass at the homestead in preparation for the Liturgy.



The "living room - chapel" was dedicated to the Holy Forty Martyrs of Sevastia. Vladika took the "Joy of Canada" ikon along as a special blessing, and placed it on the Holy Table during the service.



Laura Hailes holds the ikon of the Holy Forty Martyrs at the Pomana on the graves of the members of the family who have been gathered to the Lord. Symeon and Margaret Holovaci stand behind the grave of our Mama Aglaia.

NEW BOOK

SERMONS ON MATTHEW'S GOSPEL

Volume one of Bishop Lazar's sermons on the Gospel readings from Matthew. These sermons were presented on the Sundays and weekdays of the "Sundays of St Matthew," and are designed to present a truly Orthodox Christian understanding of the Gospel.

Volume one covers chapters one through six of the Book of Matthew.

70 pages, \$5.00 a copy

Order from: **Synaxis Press**, P.O. Box 404, Chilliwack, B.C., V2P-6J7, Canada.

THE BISHOP'S PAGE

Rt Rev Lazar Puhalo, Bishop of Vancouver.

THE CYCLE OF ORTHODOX CHRISTIAN DIVINE SERVICES

(Continued from the last issue)

DIVINE LITURGY/TYPIKA

As Pascha is the "feast of feasts", the Liturgy is the crown of the daily cycle. It does not fall as one of the hours of the watch, rather it is a foretaste of that eternal wedding feast which we have been "watching" for. It is the culmination of the cycle of hours — the completion of all that has led up to our redemption. Our prayer vigils have brought us up to this royal banquet where we stand before the throne of God in likeness of the cherubim, and truly receive the "King of All" Who comes into our midst in a special, wondrous way in the Liturgy.

Since the Liturgy usually overlaps the third and sixth hours, these two hours are always read during the preparation (proskomedia) of the Liturgy.

III THE "SEQUENCE" CYCLES

The daily cycle as described above is used for all occasions throughout the year. These basic daily services are divided into two parts: the regular *Order of Service*, used every day, and a special *sequence* of hymns which are inserted into these regular services. These hymns differ on each day of the week, on each Sunday and on the various feastdays. Since these hymns do follow a set sequence, following the liturgical cycle of the week and the year, we refer to them as the *Sequence Cycle*.

This special sequence of hymns really consists in a series of chanted or sung "poetic sermonettes" which follow the life of Christ and His Church through each week and each year. They provide us with a beautiful Bible study programme, worked into the vespers and matins services, and lead us into a greater understanding of our Lord and Saviour Jesus Christ and His life and work among mankind. If you will look at the vespers and matins services, you will notice these spots where the special hymns are to be added. For example, there is a space marked for such hymns to be inserted between the last several verses of the psalm, "Lord I have Cried," in vespers.

The *Sequence cycle hymns* are inserted into the appropriate places in the daily services in order to lead the faithful in a regular procession through the whole New Testament: the Gospel, the apostles, and the life and work of Christ in His Church and with His people from the creation to His Incarnation, to the present and into the future. The *Sequence cycle* is (basically) divided into three parts. There are special hymns for (a) the Paschal Cycle, (b) the Menaion or "Cycle of Months" and, (c) the Weekly Cycle.

(a) THE PASCHAL CYCLE

The Paschal cycle includes all the movable feasts and fasts of the year. It counts its days, not by the dates of the calendar, but by the Sundays from one Pascha to the next. Its purpose is to help center our lives on Pascha, on the Resurrection of Christ and the redemption of mankind. The "sequence" material in the Paschal cycle provides verses, readings and hymns (the special sung "sermons and Bible study verses") for each movable feast and fast period. The cycle of Gospel and Apostle readings is set by the Paschal cycle, beginning on the first Sunday after the end of the Pentecost season. The Sundays of the year are numbered in order beginning with this Sunday and the rotation of the eight tones also begins on this day.

(b) THE MENAION (CYCLE OF MONTHS)

The menaion comprises the sequence material for the fixed feasts and days of commemoration for the saints and major events in the history of the Church. It counts its days by the Church calendar, beginning with the Church New Year, September 1 (rather than January 1). The menaion contains the special commemoration of saints, major spiritual events in the life of the Church on earth and the non-movable great feast days of our

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Lord, the Theotokos and the Cross. The menaion cycle takes us through the whole history of the Church and unites us with it as part of a living stream of great sacred events, miracles, martyrs and wonderworkers. The life of the Church in ancient times with its holy martyrs and confessors, and the Apostles themselves, is made vivid and vital to us in this cycle, and we keep alive the awareness of our personal unity as Orthodox Christians with the Holy Church of all ages, circumstances and places. We celebrate the true birthdays of the holy martyrs and saints, not as remote personages, but as beloved elder brothers and sisters who are still living in the heavenly Church and with whom we exchange love and care.

(c) THE WEEKLY CYCLE

The Weekly Cycle compresses both the Paschal and Menaion cycles and brings the life of Christ and His redemption of mankind, and the history of the Church and our forebears in the faith, into our lives each week. For, every week, the cycle makes Holy Week a part of our lives. Wednesday always commemorates the betrayal of Christ, reminding us not only how He allowed Himself to be betrayed and judged for our sakes, but how we ourselves betray Him daily with our own sins. Friday always commemorates the crucifixion and the suffering which our Lord endured to free us from the bondage of sin and death. Saturday, being the day on which Christ liberated the souls of the departed from the dark condition which we call "hades" is a day for the commemoration of the faithful departed, who already experience the light of the eternal life. Saturday is never classed "lenten" in the Typikon even in Great Lent, because it is the celebration of the victory of Christ over the power of Satan and hades. It is a celebration of the freedom of the souls of the faithful departed, which is why the Parastas (pannikhida) is required to be celebrated on Saturday, but never on Sundays. Sunday is always the day of Resurrection. Each day of the week also commemorates certain orders of angels and saints and certain of the great wonderworkers, thus compressing the menaion cycle and bringing to mind how our Saviour has poured forth His Grace on mankind, sending down the Holy Spirit from the Father to work among the faithful.

The weekly cycle divides the week as follows:

- Monday:** Commemoration of the immaterial, bodiless Angels.
- Tuesday:** Commemoration of St. John the Forerunner and the holy prophets.
- Wednesday:** Commemoration of the betrayal of Christ and the Life-bearing Cross.
- Thursday:** Commemoration of the holy apostles and their successors, the holy hierarchs, especially Saint Nicholas.
- Friday:** Commemoration of the crucifixion of Christ and the life bearing Cross.
- Saturday:** Commemoration of the holy martyrs and all saints; commemoration of the faithful departed (parastos).
- Sunday:** The feast of the Resurrection.

"CELIBATE" CLERGY NOT PERMITTED — MONKS MUST LIVE IN MONASTERIES

In response to a series of inquiries by single men who wish to be clergy, the Diocesan Court of the Diocese of Vancouver made the following ruling:

"The Orthodox Christian Church does not recognize the institution of 'celibate' clergy (unmarried priests living alone in the world). The Orthodox Church also does not recognize the concept of monks living outside monasteries. It is extremely careless and uncanonical for a bishop to ordain a single man, whether he is technically a monk or not, and send him out to serve in a parish and live alone. It shows a great lack of spiritual and pastoral integrity and responsibility on the part of the bishop, and it will under no circumstance be tolerated in the Diocese of Vancouver. There shall be no decorative monks who use the tonsure as an 'escape clause' to live a self-willed life alone, while being provided for by a parish. All monks must live in full obedience in a monastery, and there can be no question of 'celibate' clergy. In special cases, a parish may be served from a monastery by a monk priest who will return directly to the monastery as soon as he has completed his services in the parish for the given day. Exceptions shall not be permitted."

OUR CHILDREN – OUR FUTURE

Photos of children of the Diocese



Sara and Amy Almas with cousins Matthew, Adam and Emily Morgan on the steps of St Nicholas Church.



Kyle and Chantelle Edwards add a special sparkle and joy to life at the St Tikhon's Parish in Chilliwack, B.C.



Matthew Morgan tends the candle stands at St Nicholas Canadian Orthodox Church in Langley, B.C.

Diocesan Apostle Paul Pilgrimage



Pause in Trikala

Trikala is the stopping off point for visitors to the famous Meteora monasteries; it is also the birthplace of St Ephraim of Mt Amommon. In Trikala, we had one of the most touching experiences of our journey. We attended Divine services at the Church of Divine Wisdom (Agia Sofia), a parish in the jurisdiction of Archbishop Andreas — head of the True Orthodox Christians of Greece (the "Old Calendar" Church). We were received with such love and kindness by the priest and people that we left the city with tears in our eyes and a special Christian joy in our hearts. The priest and many of the faithful followed us down the street as we set off to continue our pilgrimage, accompanied by their prayers and blessings.

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