

And He shall have dominion from sea to sea, and from the river to the ends of the earth (Ps 71:8).



Et il dominera de la mer a la mer, et depuis le fleuve jusqu'aux extremités de la terre (Ps 71:8)

CANADIAN ORTHODOX MESSENGER

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Enthronement of the Ruling Bishop

On Sunday afternoon, October 28, 1990, SERAPHIM (Storheim), for the past three years Bishop of Edmonton and administrator of the Archdiocese of Canada on behalf of Metropolitan THEODOSIUS, was enthroned as ruling Bishop of Ottawa and Canada at a festal molieben served in Holy Trinity (Bukovinian) Sobor, Ottawa.

Present at the enthronement were Metropolitan Theodosius, OCA Chancellor the V. Rev. Robert Kondratich, many priests and deacons of the Archdiocese representing parishes from Vancouver to Montreal, several ranking Roman Catholic and Anglican clerical dignitaries (including the papal nuncio), and a host of faithful who filled the temple and overflowed into the vestibule and porch. Despite heavy rain outside, joy filled the sobor as the Metropolitan read the Holy Synod's Decree of Election, as Bishop Seraphim responded with a moving meditation on the words of our blessed father St. Tikhon, Enlightener of North America--"It is evident that the Lord has helped us," and the amplified choir of the Sign of the Theotokos (Montreal) sang the Te Deum.

This molieben was the high point of a festive weekend which began with Vespers on Saturday evening in Annunciation to the Theotokos/St. Nicholas Cathedral. At the end of Vespers Bishop Seraphim gave the Metropolitan a Panagia, created by Hiermonk Gregory (Papazian), as a

symbol of the love and appreciation of the whole Archdiocese of Canada for his care of it as *locum tenens* for the past nine years. The congregation then sang "Many Years" to the Metropolitan.

On Sunday morning a Hierarchical Divine Liturgy was served in Annun-

ciation/St. Nicholas parish.

On the evening of the enthronement, a reception was held in the banquet room of the Chateau Laurier. Speeches of welcome and congratulations were given by Metropolitan Theodosius, by the Roman Catholic Archbishop of Ottawa, and by Fr. Emil Hanna, chairman of the Orthodox Clergy Association of Ottawa. Bishop Seraphim responded on this occasion with thankfulness that "God's great mercy has brought us to this day and these historic events," reminding all present to realize that "it is only in our humility that the Lord will be able to work His will, and it is for this assurance of His love for us that we heartily give thanks."

In an event as momentous as an episcopal enthronement, there are many people involved both in the extensive planning and in helping to keep everything in good order. Special thanks must be expressed to Fr. Oleg Kirilow of Holy Trinity Sobor and Fr. John Scratch of Annunciation/St. Nicholas Cathedral, to their Wardens and parish councils, to the choir directors of Annunciation/St. Nicholas and of the Sign of the Theotokos, to the choir members, to Dianne Kennaugh who sang so beautifully at the reception, and to all the faithful of the two host parishes. From all of us in the Archdiocese a heartfelt "thank you," and may God grant you Many Years!



Bishop SERAPHIM

ciation/St. Nicholas Cathedral, which was filled to overflowing not only with parishioners but also with many visiting faithful from across Canada. At the end of the liturgy Metropolitan Theodosius presented Bishop Seraphim with a gold Cross and Panagia, a gift of the Syosset Chancery Staff, OCA. There followed a plentiful buffet luncheon in the church hall, graciously offered to the huge crowd by the members of

Bishop Seraphim's Enthronement Response

"Lord, You have been our refuge in all generations" (Ps 90).

In his farewell address to the Church in North America, our Father among the Saints, the Blessed TIKHON of Moscow, Enlightener of North America said that "it is evident that the Lord God helped us" (New York 7 March 1907). In response to the election of the Faithful of Canada, and of the Holy Synod of the Orthodox Church in America, and in direct response to the paternal love, support and admonitions of our beloved father His Beatitude Metropolitan

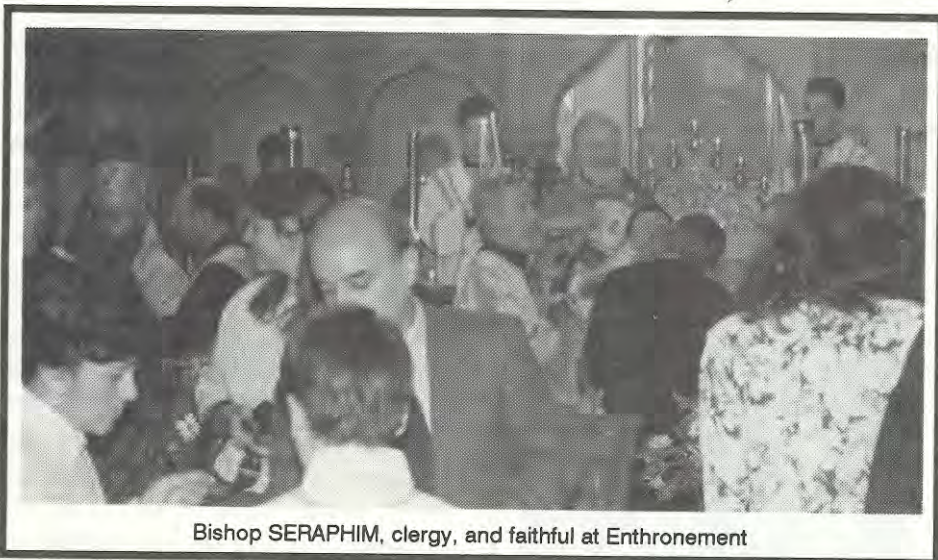
at the mercy of all sorts of foreign catastrophes, upheavals and misunderstandings. However, that this Archdiocese exists today, that it continues to live in attempted fidelity to the Saving Gospel of Our Lord Jesus Christ, that by the mercy of God this Archdiocese has come to this moment, should be ample evidence that "it is evident that the Lord God helped us."

It is with great thankfulness for the help of the Lord God, for the mercy and saving love of the Lord God which is so freely given to me, to my brothers and sisters, to OUR whole Archdiocese, that I undertake the task of being the ruling Bishop of Ottawa and Canada. By this time I should not be unaware of the work to be done. Our

day by their prayers, tears, love, and repentance.

It is true that in our history there has been a great deal of suffering and deprivation. If ever there were a tree thoroughly pruned, that is us! But it has been a history filled with brilliant lights as well. We cannot forget the long pastorate of Archbishop Arseny who as Archimandrite and Bishop preached and taught from his centre in Winnipeg, and became known as another Chrysostom. We cannot forget the many priests who laboured in Christ's vineyard, often near starvation among hungry people. There have been very many, Bishops, Priests, Deacons, lay people, who have steadfastly clung to Jesus Christ and have declared His love by their lives. And I do not want us to forget the struggles of the families of all those priests and faithful who shared not only the hardships but also the experience of God's love in action.

As you can see, and most of you know well, my beloved, our past has been difficult, and I really do not expect that the present or future will be much easier. And yet, in the face of such a prospect, it is important not to be overwhelmed. Although any one of us alone would certainly be tempted to despair, we must never believe we are working alone. The Bishop does nothing alone, and neither does any one of us. This ministry of building up the Body of Christ, of saving souls, is *our* work. We do it all together. It is true that the fallen world is not too friendly to us. It was not too friendly to Our Lord Jesus Christ. It is true that there are many huge obstacles for us. The powers of darkness attempted to extinguish the Light of Christ. But it is this same Jesus Christ, the Son of God, who is our Life; it is He who will accomplish His will in us and do the work by the Grace of the Holy Spirit which otherwise seems so impossible. It is in Jesus Christ that we find the resources necessary--like the five loaves



Bishop SERAPHIM, clergy, and faithful at Enthronement

THEODOSIUS, I find that this simple, profound statement burns into the very heart of my being as I stand before you today. In response to these demonstrations of God's Will acting, I now dare to make those very words of St. Tikhon my own: "it is evident that the Lord God helped us!"

The life of this Archdiocese of Canada has been far from easy. It has been one knowing want, dissention, strife and discouragement. It has suffered polemics and division within and from without over the years, and been

Father, Metropolitan THEODOSIUS has by inspiration of the Lord broken me in over the last three years by making me his Administrator. I believe I know something of the immense work needed to bring Canada fully to Christ. But I am equally aware of the immense, immeasurable Grace that we as an Orthodox People have known in Canada: the Grace given to the Faithful--those known and unknown, those who from generation to generation have been faithful to Jesus Christ, and who have brought us to this historic

Archdiocesan Council Meets

The day after the Enthronement, the Archdiocesan Council met for an all-day session in Holy Trinity, Ottawa. Responding to the directives related to "restructuring" given by the last Archdiocesan Assembly (Saskatoon, June 28-30), the Council worked out areas of responsibility and reporting for some of its members. The following appointments were made:

- Metropolitan Council: James Blizman
- Census Project: Dn Cyprian Hutcheon
- Incorporation: Dn Cyprian Hutcheon
- Special Appeals & Scholarships: Audrey Ewanchuk
- Archdiocesan Properties: Peter Ferst
- 1993 Archdiocesan Assembly: Fr. Lawrence Farley
- Ecumenical Affairs: Constance Kucharczyk
- Canadian Orthodox Messenger: Rhoda Zion
- Fellowship of Orthodox Stewards-Canada: Fr. John Tkachuk
- 1994 Bicentennial Celebrations: Fr. Nicholas Boldireff

The above are expected not just to report to the Council on their areas but also to receive input from all the

faithful of the Archdiocese. Readers of the *Messenger* should keep handy the list of Council members and their phone numbers found on the last page of this issue. Let them know your information, suggestions, questions, and concerns.

The Council also made plans for the forming of a Task Force on Financing. Olga Jurgens and Dn Andrew Piasta were directed to find people who would be willing to serve on the Task Force. The deadline for striking the committee is the end of November when names of potential members will be presented to the Bishop. The Task Force will be expected to present its strategy for meeting the long-term financial needs of the Archdiocesan Administration by the April, 1991 meeting of the Council.

There was much discussion of creating a Fellowship of Orthodox Stewards, Canada (FOS-CAN) along the lines of the OCA's FOS. It is hoped that the Task Force will have a lot to do with the beginning of this major long-term project.

The Canadian Council of Churches

On Sept. 20-22, Connie Kucharczyk and Matthew Culhane attended the Canadian Council of Churches' General Board Meeting as delegates for the Archdiocese of Canada, OCA. The CCC is "A fellowship of churches which confess the Lord Jesus Christ as God and Saviour, according to the Scriptures, and therefore seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit" (Art.11, CCC's constitution). To this end the Council attempts to provide the member churches with an agency for conferences and consultation and for such common planning and action as they wish to take, encourages ecumenical understanding

and action throughout Canada, and works in relation to the World Council of Churches and other agencies serving the world-wide ecumenical movement.

The CCC works in coalition with other organizations to research and address various issues that no single organization would have the resources to study fully on its own. One such area is immigration policy and the plight of refugees in Canada. Many Canadian Orthodox arrived here as immigrants or refugees and many more are still attempting to enter the country. The more we know about how they are treated in the the whole immigration process, the more we can do to help them. One of the most active areas of interest of the Council,

Continued p. 5

The Restoration of the Holy Icons

The Holy Icons have been restored for about a thousand years now. There are laws in our country to keep the terrible desecration from happening again, too. In Canada, a vandal who walks into our churches and starts swinging away at the images of God and His saints will be punished by the courts.

Down the street from your church, however, there is in most cities a place where it is perfectly legal to rend the image of God into an irreparable mass of broken pieces. This place is called a hospital, or perhaps a clinic. The icons so destroyed are not ones made with human hands, but by God Himself. They are infants in the womb, just as our Lord Jesus once was.

The Orthodox who lived in the troubled years of the Iconoclast controversy did not rest until they saw the Image of God restored to honour. We their successors in Canada in the 1990s can do no less. If we would not reverence the icons in our churches in hypocrisy, we cannot be silent about the destruction of God's Image by abortion.

Not all of us feel that to be arrested for blocking access to a clinic will ultimately help this cause. But all of us, except for laziness or fear, can do other things. Most of us can attend perfectly legal public demonstrations or pickets. Some can give financial support to pro-life causes. All but the illiterate can write to the Prime Minister, their MPs, the ministers of Justice and Health, House of Commons, Ottawa, ON K1A 0A6. The letters are even postage-free. All of us should support the dignity of motherhood, both in our attitudes and by providing concrete help to mothers, especially to single mothers.

And everyone, even small children, can pray. --Donna Farley

Enthronement Response...

and two fishes of the Gospel--to feed, to care for, to clothe, to heal, to love, and to make known the saving Gospel of Jesus Christ to this hungry, naked, unloved, unsaved land.

Our Father St. Tikhon said that "the light of Orthodoxy is not lit for a small circle of people" (New York, 17 March 1907). How often have we been told the opposite by one source or another in Canada during our lives? But "the light of Christ is not lit for a *small* circle of people" but for *all* people, for *all* our land, for *all* our world. That is exactly the direction of the Gospel. But, my beloved, for this light to be seen and to give life, this light of Orthodox Christianity must be lit in US. It is in US that the light of Christ must be held high for all to see. And it is not held high by fancy talk, by eloquent preaching, by clever teaching, unless it is demonstrated in concrete acts of love in everyday life, minute by minute.

St. Tikhon once again reminds us today: "It is our obligation to SHARE our spiritual treasures, our truth, our light, and our JOY with those who have not these gifts. And this duty lies not only on pastors and missionaries but on lay people, for the Church of Christ, in the wise comparison of St. Paul, is a body and in the life of the body EVERY MEMBER TAKES PART" (New York 17 March 1907).

Our holy father and founder of the Church in Canada also tells us that taking part in the "life of the body" and the work of sharing our treasures requires three specific areas of effort: first, personal missionary effort in the society in which we live. Second, monetary support for the Church and for the service to the "needs of the saints" (the faithful). (Yes, the saints do speak of money needs in the Church!) Third, "Prayer to the Lord that He might establish and increase the Church, and that HE might teach

A Sketch of Bishop Seraphim

At the Archdiocesan Assembly in Saskatoon this past June, Metropolitan THEODOSIUS spoke of Bishop SERAPHIM as a man gifted with humility, wit, and seriousness for the unity of the Holy Church. "In many ways," he said, "Bishop Seraphim embodies my hopes for the Archdiocese of Canada."

This first native Canadian to be consecrated to the episcopate of our Church was born Kenneth Storheim in 1946 in Edmonton, Alberta, the son of Norwegian and Scottish immigrants who brought him up devoutly in the Lutheran Church. He gained degrees from the University of Alberta (classics, music) and the Vancouver School of Theology. Following his conversion to Orthodoxy, he studied at St. Vladimir's Seminary in New York, receiving the Master of Theology degree in 1982, after having been ordained to the diaconate by Archbishop Sylvester of Montreal and to the priesthood by Metropolitan Theodosius in 1979.

Before leaving St. Vladimir's, he spent a year at New Valaamo Monastery in Finland, as the guest of Archbishop PAUL. After his return to North America he served as priest to parishes in Charlotte, N.C.; London, Ontario; and Winnipeg, Manitoba. He was consecrated to the episcopate as Bishop of Edmonton in June 1987 at the Archdiocesan Assembly held in that city.

Addressing the Archdiocesan Council on October 29, Metropolitan Theodosius said:

From the moment he was first consecrated, Bishop Seraphim has had what we might call an episcopal apprenticeship: he and I have worked very closely together, and this has been a source of real joy to me. As Paul said of Timothy, I know that he will be genuinely anxious for your welfare, looking not to his own interests but those of Jesus Christ. I am

the word of truth, and reveal to those who know not Christ, the Gospel of righteousness" (New York 17 March 1907).

And so, my beloved, this is your, my, our work. It is the Lord's work, and it is that which enables you, me, us to say "it is evident that the Lord God helped us" along with our holy father Tikhon.

And now, as we step forward together in Christ, as we together set our hand to the plough, let us also once again recall the instruction of our first elder and missionary, St. Herman the elder and wonderworker of Alaska. It is he who with others planted the Holy Cross in North America, and it is he who by his prayers also helps us now as we lift it high here in Canada. It is he who says to you and to me, "From this day, from this hour, from this minute, let us love God above all."

looking forward to working with him on a new level not only here but in the Holy Synod of Bishops where it is important that his voice be heard. In the words of what is the very gospel for today, 'No one after lighting a lamp puts it in a cellar or under a bushel, but on a stand that those who enter may see the light'(Luke 11:33).

As the Archdiocese of Canada faces immediate and future challenges of ethnic diversity, of missionary activity, of financial stewardship, of the building up of parishes, and indeed of the baptizing of this nation, we the faithful pray that our Vladyka will truly be like that light on the stand, guiding the flock which the Lord has entrusted to him, that God will continue to guide him in "rightly defining the word of truth," and grant him Many Years!

Around the Archdiocese....

New Site in Surry, B.C.: Fr. Lawrence Farley reports that St. Herman of Alaska Mission has moved to a new temporary site. Dr. Hartley's private chapel, used for worship for several years, had become more and more crowded, the mission now numbering forty or more for a Sunday. Thus Bishop Seraphim directed St. Herman's to move to a larger and more public location. A beautiful old Heritage Site was found, rented from the Anglicans, and fitted with icon and candle stands and a place for proskomedia. The first Vespers service on the new site was served on July 7, with the first Divine Liturgy the next day. Bishop Seraphim arrived the following week to bless the

Canadian Council of Churches...

and of particular concern to the Orthodox, is the CCC's study of the Middle East. In consultation with the Middle Eastern Council of Churches it is directly assisted in its work by Orthodox Christians providing unique information on the situation in such countries as Lebanon, Syria, and Israel.

The Council has recently been working to create a document on Christian initiation practices. This is intended to be used as a study guide for youth groups or as part of the catechetical process for those interested in Christianity. Unfortunately there has been no Orthodox participation in the drafting of this document. It is hoped that this will not be the case with similar projects in the future. Our input is wanted and needed.

As Orthodox Christians it is our duty to reach out to the rest of the world as witnesses to the truth which has been revealed to us, seeking not to dilute or compromise that truth but to proclaim and defend it. Therefore it is not only helpful for us to participate in various ecumenical organizations, it is necessary. --*Matthew Culhane*

building for Orthodox use. "We hope," Fr. Lawrence continues, "that this new location will help us to grow (already we have had two new couples join us). We also trust we shall not lose the intimate family feeling we have had at St. Herman's."

Music Conference in Ottawa: On Friday evening Nov. 30 and all day Saturday, Dec. 1, a conference entitled "Music as Orthodox Worship" will be held at Holy Trinity Sobor, Ottawa. Guest lecturer will be Fr. Sergei Glagolev, a gifted speaker and musician who has taught at both St. Vladimir's Seminary in New York and St. Tikhon's Seminary in Pennsylvania. Many will remember him as the past director of the Fellowship of Orthodox Stewards OCA. Non-musicians are especially encouraged to attend this conference which will focus on the goals and functions of the music of the Church and on the place of music in Orthodox worship. The fee is modest and limited billeting is available. For more information, contact Laurie Rodger, 20 Molenaar Priv., Ottawa, ON K1Z 8S3, or phone 613-725-9215.

New Mission Begins in Calgary:

Deacon Peter Isaac and his family have recently moved to Calgary after a year of studies at St. Tikhon's Seminary. They are attached to St. Herman's parish in Edmonton. With the blessing of Bishop Seraphim and the support of Fr. Stephen Keaschuk and the faithful of St. Herman's, Dn Peter is endeavouring to begin an English-speaking mission. Four families have been meeting since July to discuss this matter. The community's first Divine Liturgy was served on Sept. 26 by Fr. Dennis Pihach of St. Mark's, Yorkton. Twelve adults and eleven children were present. Matushka Julia Isaac reports that Fr. Dennis challenged the gathered faithful with these words: "The Head of the cornerstone is Jesus Christ. You have the cornerstone, now build your community, the Church, on it." Dn Peter, his family, and the faithful of the newly formed mission ask your prayers and support. Any correspondence can be forwarded to : Calgary Orthodox Christian Mission, c/o Fr. Dn Peter Isaac, 2728 66th St. N.E., Calgary, Alta. T1Y 4M9.

Visit of Patriarch Dimitrios to North America

In the August-September issue of the Toronto-based Greek diocesan newspaper *Orthodox Way* we read that "His All Holiness Dimitrios and Metropolitan Theodosios did not vest in their stoles, nor their omophoria." The article goes on to quote the Patriarch to the effect that the autocephaly of the former Russian Metropolia was a source of division within Orthodoxy rather than a way to unity, suggesting that we are thus "confronted with a unique problem, one which we seek to resolve in the most canonically correct way." The correspondent does not go on to say that Patriarch DIMITRIOS addressed Metropolitan THEODOSIOS as "con-celebrant in Christ" and indeed celebrated the Divine Liturgy with Archbishop PETER, OCA Bishop of New York, and Fr. Robert Kondratich, OCA Chancellor. Nor are we informed that the Patriarch visited no other church headquarters of any hierarchy of the Standing Conference representing patriarchates in the U.S. other than his own. Indeed, the Patriarch explicitly pointed out that the restoration of normal ecclesiastical relations with the OCA was at the top of his agenda. But contrary to the implications of the article in *Orthodox Way* the Patriarch shows no sign of following Bishop SOTERIOS of Toronto in his schismatic break of communion with the OCA. Quite the contrary, as the concelebration showed.

What the schism in Canada means may be revealed in the further statements of *Orthodox Way*. Not only is it explicitly stated that the Greek Canadian diocese

upholds the Patriarch's views (implying that the break of communion is also the position of the Patriarch, which it clearly is not), but that critics wrongly "believe that they are writing theology and serving Orthodoxy." These extraordinary words reveal a split between Orthodoxy and theology which is ominous and false. Right worship and right theology have always been linked in Orthodoxy. Theology demands our intercommunion if we hold the same faith and receive the same Christ in the Eucharist. Not to do so is the violation of our deepest Orthodox vision of what the Church is. This is something clearly understood by the Patriarch, who lives out his eucharistic communion with those Orthodox in the OCA. The autocephaly remains a problem, but one to be solved, not cause for excommunication.

The article from *Orthodox Way* concludes with an ominous statement: "They [the critics] will understand the hard way, that they are serving foreign purposes." One wonders if this is a threat or a prophecy. Whatever it may be, it reveals the ideology of the Canadian Greek Diocese as phylitism, a heresy condemned in Constantinople in 1872. The note of the true Church is its catholicity, not its being the sole property of one nation over against another. The accusation of serving foreign purposes is entirely dependent upon such phylitistic assumptions. Orthodox theology demands a catholic communion of all nations that have received the true faith, not the exclusion of all who are not Greek. This is exactly what the controversy concerning circumcision was about in the first century Church, whether foreigners could be part of the covenant of God. It is in this belief that the Orthodox Church is catholic that some of us foreigners have approached the Church and asked for admission. Now Bishop Soterios would close that door to us as foreigners even when we confess the Orthodox faith. It is good to know, however, that the Patriarch came to us in love and eucharistic communion. We must give him all the support he needs. --Fr. Basil Zion

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