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 extremitiés de la terre (Ps 71.8)

CANADIAN ORTHODOX MESSENGER

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Profiles of the Parishes of the Archdiocese

My dear brothers and sisters,

This special edition, commissioned by the Archdiocesan Council, contains a description of our Canadian parish life. Based on reports from the Deans and the Bishop, it will help us see what a varied missionary endeavour we are. Each community has its own way of proclaiming Christ and using the talents of the faithful parishioners.

The Archdiocese of Canada is *the* legitimate descendant in Canada of the mission of the Russian Empire in North America. The diocese was founded and incorporated by Saint Tikhon, Patriarch of Moscow and All Rus', in 1903. Even though the Mother Church granted us self-governing status in 1970 with a new name, the *Orthodox Church in America*, we are that same Church established through the mission of St Herman and others sent from Valaam monastery to Alaska. Our mission is the same as theirs. We are called by God to take what we have inherited from Russia, Ukraine, Romania, Bulgaria, Serbia, Greece, Palestine, Syria, and other Orthodox lands, and plant the Truth of Jesus Christ in the Orthodox manner here in Canada.

We are called to baptize Canada with the Orthodox faith! The great variety of our parishes and their life show the many ways in which we struggle to undertake this in faithful obedience to the Lord.

the unworthy

+Seraphim

Bishop of Ottawa and Canada

The British Columbia and Alberta Deaneries

The V Rev Stephen Keaschuk, Dean

The British Columbia Deanery could properly be called the "Greater Vancouver Deanery" because, save for a new missionary effort in Kamloops directed by Hieromonk Simeon (Weare), the parishes of the deanery are all in a half-hour's drive of each other. Yet they could not be more different in terms of the diversity of parish life and the constituency of the faithful. They all share a common challenge: to solidify and renew the situation of each, especially in terms of the financial base.

There has been a remarkable cohesion and good will in the Alberta Deanery despite the fact that the parishes are as far as five hours apart and have divergent characters. Deanery meetings, held twice annually, are always well-attended, and discussion is lively, candid, and most often characterised by consensus. There has been talk of a once-annual deanery celebration to give the faithful an opportunity to experience "the Church" on a wider scale, though to date nothing has actually materialised. The St Peter the Aleut Summer Camp has been a wonderful opportunity for the children of the deanery to reach out beyond their parish experience. A common concern for virtually all in the deanery is that of parish "membership," and developing a common and practical definition of this (for the Alberta situation) is high on the agenda.

Holy Resurrection Church, Vancouver, BC

Located in arguably the most beautiful city in Canada, and in one of the more handsome temples as well, Holy Resurrection (established 1924) is composed predominantly of older people of Slavic background. New arrivals,

including immigrants from lands of the former USSR, are middle-aged and younger. Approximately a dozen converts and peoples from Africa and several other backgrounds enrich the cultural fabric. They travel from all over the lower mainland and even from Vancouver Island to attend.

The pastor is Fr Evan Lowig, whose linguistic abilities are exceedingly useful in this culturally diverse setting. In addition to teaching and pastoring, he also participates in a monthly *obednitza* program for shut-ins, and he gives special attention to converts and new-comers. Longtime Protodeacon and now newly-ordained Priest Fr Andrey Somow also carries out an active parish ministry, especially to the new immigrants whom the parish assists in their adaptation to life in Canada. Fr Andrey's organizational skills are immensely useful in the practical matters related to parish functions.

In addition to the usual Sunday cycle of Vespers and Liturgy (served in Slavonic, English, and occasionally other languages), a Molieben is served on Wednesday evenings much of the year. Major feasts (preceded by Vigil) and lesser feasts are commemorated. Sunday attendance numbers about 50 with communicants making up over half of these. All services are led by a small but dedicated choir—gaining new choristers is a priority in the community.

Working in the parish are a Sisterhood, a Culture and Education Committee, a Church School Committee, and a Russian Immigrants Committee. There is a small church school for children and a two-track program of adult education dealing, most recently, with spirituality and the Letter to the Romans. There is also a structured 40-day catechumenate. The parishioners are active in participating in local charity projects and have initiated a 'compassion' ministry which helps provide hospital and health supplies for a large children's hospital in Russia.

Greatest concerns expressed by Fr Evan include the financial stability of the parish and the constitutional difficulties resulting from a church's being incorporated as a society. But there is much to offset these problems, including the general beauty of the worship at Holy Resurrection, its wonderful diversity and, as Fr Evan says, "lots of fine, pious people."

St Herman of Alaska Mission, Surrey, BC

An English–language parish consisting of a dozen families and a similar number of individuals, St Herman's, founded in 1975, averages Sunday attendance in the 40-person range. Members come from a one hundred mile radius, North Vancouver to Chilliwack. All but a few are converts to the Faith, and about one-quarter are students. There are presently nine catechumens, including one entire family. The pastor is Fr Lawrence Farley, who since the beginning of 1992 has been fully supported by the parish. Fr Alexander Khorochkov, a recently-immigrated priest from Russia, is also attached.The parish rents facilities from a previously unused United Church in Langley, which they have refurnished in an Orthodox manner, taking out the pews and erecting an iconostas.

Every Saturday evening, Great Vespers is served at the church, followed by Bible study at the priest's home. On Sunday, an abbreviated Matins is served while the Sunday school of eight children meets in the attached hall. Afterwards, all unite in the church for the Divine Liturgy. On Tuesdays, Vespers is served in Valaam Bookstore, operated in Vancouver by a member of the parish. After Vespers, there is a study session. Attendance at both Vespers services, Saturday and Tuesday, is between eight and ten persons. Also on Tuesdays several women of the parish meet in one of their homes for prayer and fellowship.

The mission is involved in local events such as the annual pro-life demonstration. It also makes regular contributions to the local food bank. Fr Lawrence is involved in the inter-denominational Ministerial as well as with the pan-Orthodox Ministerial of Greater Vancouver. Occasionally, the parish holds sales and other fund-raisers to add to their building fund.

Mar Elias Church, New Westminster, BC

Composed of approximately 20 families of mainly Palestinian background, this parish, established in 1979, is unique in the Archdiocese, if not in the entire OCA. Because of its Arabic identity, it draws its young families from all over Greater Vancouver and from more than just Orthodox backgrounds—and they come with many children. The priest is Fr Stephen Slipko, on loan from the Ukrainian Orthodox Church. His pastoral assignment is supported by his full-time employment with the local transit authority.

The parish meets in its own building renovated to accommodate Orthodox worship as well as a basement social area. Services are bilingual (Arabic and English) and generally attended by 30 to 40 people each Sunday. There is a children's Sunday school co-ordinated by Mary Slipko. Otherwise, because of Fr Stephen's outside employment, other educational activities are necessarily restricted. In many ways the parish is just beginning to discover its potential. But the warmth and sense of community it fosters should sustain it in the years to come.

St Peter the Aleut Mission, Calgary, AL

Established in 1990 by a small group of faithful who saw the absolute need for an English-language parish in such a large city, the mission in its short life has suffered much, and been blessed as well. Approximately half of the people of the parish are of Romanian background with the other half a mixture of Ukrainian, Russian, and converts. All members live within the city of Calgary and are mostly working in construction or related fields. The average age is about 50.

Pastored from the beginning by first Deacon and now Priest Peter Isaac (originally from Saskatoon, via St Tikhon's Seminary), the mission met first in homes, then in rented church space. Finally, by an act of divine intervention, it received, free of rent, a church building where it caught its second wind and grew dramatically. At one point, 35 people were attending. But now, a year later, it appears the building has been sold, and to another Orthodox church group. Once again the mission seems to be starting over. This, just after the building was beautifully appointed for Orthodox worship.

Coupled with this roller-coaster stability is the disheartening exclusion of the mission and Fr Peter from pan-Orthodox activities in the Calgary area. But there are congenial relations with the Russian Synodal parish and the beginnings of something with the Antiochians, who are just beginning to organize themselves.

Through all its struggles the parish maintains a faithful celebration of the Sunday and festal cycles, despite the need for Fr Peter to work part-time at outside employment. Vespers is celebrated every Saturday and Liturgy every Sunday. Each of the major feasts is observed with a Vesperal Liturgy if it falls during the week. There is no official "choir," but a core group of the regular singers has already formed. It is hoped eventually to have a choir which can lead congregational singing.

The instruction of catechumens is provided on an as-needed basis. Adult education is fairly consistant, meeting twice monthly, but church school is at this point sporadic. Despite the mission's relative poverty and the fact that finances are at the top of the parish's list of concerns, the members during fasting periods take up a collection for food hampers to distribute to a local charity. Fr Peter's greatest joy by far is seeing the growth in the people, some of whom have been Orthodox all their lives but are only recently learning the Faith. Their struggles are hard, but with the prayers of all, there will be sufficient zeal and energy finally to accomplish the important task.

St Tikhon Orthodox Christian Mission, Lakeland, AL

This group of six parishes is located north-east of Edmonton in farming country which has a long Orthodox history. The six are: **St Nicholas,** Desjarlais (1907); **Holy Transfiguration,** North Bank (1953); **Holy Transfiguration,** Star (1893); **Holy Trinity,** Stary Vostok (1897); **Holy Trinity,** Sunland (1910); **and St Nicholas,** Wostok-Bukovina (1900). The majority of the parishioners are farmers and senior citizens, and almost entirely of Ukrainian/Bukovinian background. Fr Larry Reinheimer is pastor for all the parishes.

Because of the age of the church buildings and their rural settings, services tend to be more frequent in the warm months. Even so, not only are Sundays always marked by Liturgy, but Vespers is held on Saturdays in the warmer times, and all major feasts, along with many minor ones, are observed. Services are almost entirely in English. Sunday usually sees about 45 to 50 people in attendance. At Liturgies communicants may number from a third to two-thirds of those in attendance. There is a faithful group that attends services at each church in the month, following the 'circuit.' Singing, largely congregational, is led by a small, dedicated group which still practises the skills they were taught by priests from an earlier era.

The mission has a Visitation Ministry of a small group of people who visit hospitals and nursing homes with Fr Larry. A Ladies Group is informally organized to co-ordinate the many social activities of the mission which are used to gather the various parishes and raise funds. These include a yearly talent night, family night, perogy suppers, and lunches held after each Sunday Liturgy. Children's church school (grades 1-6) and youth group (grades 7-12) meet monthly. Adults are instructed in their own studies which meet every second Wednesday from November to April. An "Introduction to the Orthodox Faith" series is also given in these months.

Unfortunately there is very little communication with other Orthodox jurisdictions in the area, some of which is due to the historical frictions out of which they developed, although the laity seem more willing to cross the "borders" than are the clergy. Thus there is no Orthodox clergy association in this very "Orthodox area" of the province.

Concerns that confront the mission are the generally elderly composition not only of the faithful, but also of the area in general; a longstanding temptation to congregationalism; the need for reform of parish administrations and membership lists; and an on-going need for and thirst for instruction in the Faith. However, the joys are no less real. These include the genuine hospitality of the people, the many who respond open-heartedly to the teaching of the church,

the ability to celebrate most of the feast days in a language the people understand (English), and growing participation in all aspects of church life.

St Herman of Alaska Church, Edmonton, AL

This parish is composed mostly of young to middle-aged adults and their families. Of the approximately 150 parishioners, over 50 are children under 15 years. There are currently 59 voting members. Slavic backgrounds predominate, although many ethnic groups are represented, including a handful of Eritrean families. Converts make up about 20% of the congregation which is drawn from the entire metropolitan area of Edmonton.

Founded in 1977, the church is pastored by Fr Stephen Keaschuk, who has been fully supported by the parish for over ten years. Assisting him in virtually all roles—teaching, preaching, pastoral, directing charitable activities—is Deacon Andrew Piasta whose livelihood is earned from Canada Post. Recently Hieromonk Raphael (Vereshack) has also been attached, having discontinued a missionary effort to Red Deer. While awaiting U.S. immigration clearance permitting him to return to St Tikhon's Monastery, he works as an aide for the dependent handicapped.

In addition to the usual liturgical services for Sundays and major feasts, St Herman's celebrates some secondary feasts with Vesperal Liturgies. Twice monthly on Wednesdays there is daily Vespers; the first is given over to an extended intercession to deal with all the requests for prayer that are received; while the second is followed by a teaching from Scripture. Frequently, following Liturgy, a short Unction service or thanksgiving is celebrated for those who request. These have been special sources of solidarity, joy and sometimes shared sorrow. Once yearly (usually in the hottest days of July), there is a full week of Unction. Attendance at Sunday Liturgy averages 100 to 120 with the majority receiving Communion.

The laity play an active role in the liturgical life. Besides the subdeacons, there are several readers (men and women), many acolytes, and a team of doorkeepers who welcome visitors and regular parishioners alike, showing newcomers to a place and accompanying them to the post-liturgical coffee hour. Singing is completely congregational, although the parish has been able to muster excellent trios for Pre-Sanctified Liturgies and choirs for weddings. There is a developed a system of liturgy books which can be changed to incorporate weekly propers, festal hymns, and various seasonal settings for fixed parts. The task of accomplishing these changes for over 50 family music books is a weekly challenge, but one that everyone feels is worthwhile.

The parish gets together for social events (family dinners, outings, adult evenings) three or four times a year. The children have many opportunities to gather, including church school outings, concerts, youth group exchanges (the ones with the young people of St Vincent's in Saskatoon have been special cause for joy). Additionally, the singles in the parish have socials two or three times annually. St Herman's has been a long-time distribution agency for the Edmonton Food Bank (the first in Canada). Parishioners volunteer to take orders for hampers by phone one night and then distribute them the next. It also sponsors a mission in Ghana and the youth and women's shelters in Edmonton.

There is a stable children's church school (K to 9 enrolment is 35) which meets every other Saturday for two hours; a small youth group full of wonderful young people; and a catechumenate with three persons set aside as catechists to provide individual instruction (currently there is one catechumen; the parish averages one or two a year). Periodic parish retreats and seminars are held, often featuring well-known speakers from away. There are also small groups of adults meeting more or less regularly throughout the city for study of the Bible, theological works, and social issues.

The three clergy are members of the Orthodox Clergy Fellowship of Edmonton which struggles to define itself and get commitment to it. This past Orthodoxy Sunday, however, for the first time, all canonical parishes worshipped together, led by Archbishop JOHN of the Ukrainian Orthodox Church. Deacon Andrew, in addition to his duties as Western Secretary for Bishop SERAPHIM, leads a small Orthodox student fellowship at the university which draws from all backgrounds. At one time some of the parishioners attempted to organize a city-wide association of Orthodox lay people. The plan fizzled, but the vision remains.

The parish is currently in the initial stages of planning for a new temple, and is negotiating to purchase a piece of city-owned property for this purpose in approximately the same area in which it is now located (central to most parishioners). The process has been one which has alternately produced friction and also allowed members to rejoice in one another. At the very least, as all acknowledge, "we're getting better at holding meetings!"

Churches of Rural Alberta

This "parish" includes the churches formerly served so faithfully by the Very Rev Fr Wasily Ostashek and are located north and east of Edmonton. They include **Ss Peter and Paul,** Dickie Bush (1906); **Holy Ascension,** Wasel (1901); **St Michael,** Peno (1904); **Nativity of the Holy Virgin,** Kysylew (1904); and **Archangel Michael,** Sochava (1900). The temples are in beautiful rural settings and are themselves structures of architectural merit. In particular the

Dickie Bush church has been the subject of many calendar photos and magazine covers. Even so the congregations are generally small in terms of both membership and Sunday attendance, as well as being composed largely of senior citizens.

It is hoped that this situation can be turned around by the fact that, effective May 1, Fr Philip Speranza assumed his duties as Acting Rector for them. Fr Philip speaks no Ukrainian, but his enthusiasm for the assignment and his facility in Slavonic have opened the door among the faithful in the area. His first concern is the establishment of a regular sacramental and liturgical life among the churches. With optimism and sparks of renewal that seem evident, the prayers of all parishes in the Archdiocese should be directed to support and protect these churches and their new pastor.

The Saskatchewan and Manitoba Deaneries

The V Rev Orest Olekshy, Dean

The boundaries of the two large prairie provinces also define the Saskatchewan and Manitoba Deaneries. The distance between St Walbourg at the western end of the Saskatchewan Deanery and Winnipeg at the eastern end of the Manitoba Deanery is 1800 km, and individual congregations average from 50 to 300 km apart. Thus the development of a strong deanery consciousness is greatly hampered by the vast distances, as well as by the cost of communication. But, more and more, a deanery life is developing. For almost two years now, the two deaneries have held meetings to review and become acquainted with the work of the Archdiocesan Council. At each meeting clergy gather with a healthy representation of parish lay delegates. As a result, there is better understanding of the Archdiocese, its life and struggles and vision, but also an opportunity for communication and stronger relationships within the deanery.

Holy Resurrection Church, Saskatoon, SA, and Ss Peter & Paul Church, St Walbourg, SA

Archpriest Orest Olekshy is the Rector of Holy Resurrection. Also attached is Deacon Phillip Eriksson. There are two subdeacons and four readers. Established in 1974, this English–language parish serves people from a wide variety of ethnic Orthodox backgrounds as well as converts from several North American denominations. The temple is a former Baptist church. Currently a solid oak iconostas is being installed and considerable renovation in the altar area done. A rectory for the pastor was also recently purchased.

There are 55 households in Holy Resurrection, and another 20 households are also ministered to. Around 40 to 50 persons receive Communion at Sunday Liturgy. Vespers is served every Saturday except during the summer. A church school for 50 children meets prior to the Sunday Liturgy. It has six teachers under the principal, Chrystal Herrem. A number of people function as cantors while all sung responses are done by the whole congregation conducted by Barbara Eriksson, assisted by Gail Papish and Reader James Davis. There is a Youth Group with a varied program for ages 9 to 14.

For major feast days Holy Resurrection meets with a local Antiochian parish, St Vincent of Lerins, for a Vesperal Liturgy on the eve of the feast, alternating between the two church buildings. Also, both churches meet twice a week during Great Lent for Presanctified Liturgies, Akathist, Great Canon and for most of the Passion Week services. Lenten services are attended by 20 to 50 people. Fr Orest participates in various local ministerial and inter-church and ecumenical activities, an involvement which brings invitations to speak to various church groups about Orthodoxy.

The small parish of Ss Peter and Paul, Walbourg, is serviced out of Saskatoon by Fr Orest Olekshy with three services a year, in addition to funerals. Established in 1925, the church now has a membership ranging in age from 70 to 87 and is comprised of six households, although it does serve others also.

Holy Trinity Church, Moose Jaw, SA, and Holy Trinity Church, Kayville, SA

Holy Trinity, Moose Jaw, established in 1914, is served by Archpriest Svetislav Balevich and the attached Deacon Rodion Luciuk of Swift Current.. The parish consists of about 50 families. Although there are many members of retirement age, much English is used in the liturgical cycle, along with Slavonic. Responses are sung by a choir which has in the past won competitions in local music festivals. The Sunday school has been reestablished of late, and there is a Bible study group for older youth.

Holy Trinity, Kayville, is a country church founded in 1923 and located 125 km SE of Moose Jaw, from which it is served approximately six times a year, during the summer, by Fr Balevich. There are ten to twelve supporting families. During services there are often visitors from the local Romanian Orthodox parishes. There is a large cemetery on the church property. Recently Sunday school classes have been organized for the younger members.

St Mark the Evangelist Church, Yorkton, SA

This "flagship" parish of the Yorkton Mission District was formed in 1987 as an English-language mission to meet the spiritual needs of Orthodox people of the area. With its establishment, a wave of spiritual life and revival began to stir a large area around Yorkton, which has many historic Orthodox churches. With the assignment of a resident priest, Fr Dennis Pihach, a community began to take shape. Although the centre of this missionary district is St Mark's, liturgical activity continues in the many surrounding historic rural churches as seasons and circumstances permit.

In 1990 the parish of St Mark moved into a building purchased by the Greek Orthodox Community of Yorkton. Regular liturgical and educational life continue to foster growth within the mission. Presently there are about 100 regular communicants from various ethnic backgrounds. The Greek community, although a separate parish, often joins St Mark's for services.

St Michael, Montmartre, SA, Holy Assumption, Stenen, SA, and St Lavrentius, Minitonas, MA

Organized in 1929 by people from Eastern Europe, St Michael Church, Monmartre is located 100 miles south of Yorkton in an area where no other Orthodox churches exist. The parish has been served by priests of the Russian mission and Ukrainian Orthodox under Constantinople all these years. There are 14 communicants with services held every six weeks, all in English. The parish has a church building and a graveyard.

Organized in 1902 by Bukovinian settlers, Holy Assumption Church, Stenen is historically the mother church for all parishes in the Yorkton area. Clergy of the Russian mission and later the OCA have served it always. There are 25 communicants, with services once a month in the warmer months. There is a temple and a graveyard, as well as an old rectory which is now the fellowship hall.

St Lavrentius is located in Minitonas, MA, 120 miles NE of Yorkton. It was established in 1933 by immigrants from northeast Ukraine. Most of the people have left the area, with only older widows left. There is a church, a hall and a graveyard. There are usually three services a year with Slavonic being the main language of worship.

Yorkton Area Graveyards with Usable Chapels

Also in the Yorkton area are several churches which now have only one service each year to bless the graves:
St John Baptist, Endeavor, SA, 79 miles north of Yorkton (1929)
St Dimitrius, Lady Lake, SA, 60 miles north of Yorkton (1907)
St Basil, Gorlitz, SA, 15 miles north of Yorkton (1908)
Holy Assumption, Rhein, SA, 25 miles north of Yorkton (1910
St Michael, Veregin, SA, 30 miles north of Yorkton (1925)

In addition, there are several other graveyards in the Yorkton Mission District which no longer have chapels which are standing.

Other Saskatchewan Missions

There have been two other attempts at mission outreach in Saskatchewan. The **Swift Current mission** is presently inactive since Deacon Rodion Luciuk and his wife, the centre of the mission activity, have been away studying at St Vladimir's Seminary. It is hoped that with their return the mission will be reactivated.

The **Prince Albert mission** is served by Holy Resurrection in Saskatoon, with Reader John Syrnick, who lives in Prince Albert, in charge of Christian education for the mission. The members meet for prayer, study and fellowship and drive 150 km to Saskatoon to attend Liturgies once a month. Alternately they attend services at a local Ukrainian Orthodox church.

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Holy Trinity Sobor, Winnipeg, MA

Holy Trinity as been used by God as an Orthodox light in the Winnipeg area since its establishment in 1904 through the guidance and ministry of Archbishop TIKHON (later Patriarch of Moscow and now Saint Tikhon). Bishop SERAPHIM is the Rector; Fr Anthony Edwards has been the supply priest; and Deacon Raphael Cole is attached. On July 1 the new vicar, Fr Leonid Misnik, will be arriving. Ordained to the priesthood in May, he for several years taught music at the Leningrad Theological Academy and then served as a deacon at Christ the Saviour, Toronto.

Holy Trinity includes about 70 households in its membership. Many are of Slavic background, Canadian born and European born, and there are many converts. Services are a mixture of English and Slavonic. Although recently served by a number of supply clergy, the parish has managed a complete service cycle: Sunday, festal and Lenten. While the people await the arrival of the new pastor, Saturday Vespers and Sunday Liturgies are served byFr Anthony, a Winnipeg French teacher. When he is absent Deacon Raphael serves *obednitza*. Fr Robert Kennaugh also serves often at the Sobor, especially weekday feasts and funerals. In addition he does pastoral visits to shut-ins, and his home, centrally located, is used for some Sobor functions.

The choir director is Esther Juce, the co-director Betty Williams. Esther, who is a graduate of St Vladimir's Seminary, has started a small church school. There is a Bible study class for adults as well as adult classes on Orthodox theology conducted by Connie Kucharczyk, another graduate of St Vladimir's. The classes are attended by members of the Sobor as well as people from other local Orthodox churches. Because the parish has many retired shut-in members, regular visiting is necessary. This is done by Fr Bob, Deacon Raphael, and parishioner Jean Kucharczyk, who has considerable experience in service to the aged.

St Nicholas Church, Narol [Winnipeg], MA, and St Nicholas Church, Sandy Lake, MA

Founded in 1911 on the Red River a few miles north of Winnipeg, this parish is located in an area of market gardeners. Being so close to the city of Winnipeg, the parishioners are able to involve themselves in the larger Orthodox community life of the city. With Fr Robert Kennaugh's assignment, the parish has been revived by having three Sunday Liturgies a month, plus festal and Lenten services. Some Slavonic is used, but mostly the language of worship is English. Although there are no facilities besides the temple, the community is united through active fellowship which takes place in the homes of parishioners or in restaurants. There is a very well-kept cemetery on the church grounds.

Fr Bob also serves Divine Liturgy once a month at St Nicholas, Sandy Lake (founded 1900), a three-hour drive NW of Winnipeg. The parishioners are farmers from the Sandy Lake area and their families from Winnipeg, as well as some vacationers. Although isolated, it is an active and determined little community.

St Stephen the First Martyr Mission, Roblin, MA

One of the newest mission parishes in the deanery was established in March 1992. It is pastored by Fr Peter SanFilippo. For the first few months services were held in a funeral chapel which was given at no cost. Then a small but adequate church building, owned by the local Pentecostal congregation and no longer used by them was made available at a very reasonable cost with option to purchase. The building has a basement which is used for many functions.

With a full-time priest, the mission enjoys a full liturgical life. Fr Peter involves himself in the Roblin community, especially in its church life. Through well-written newspaper articles the parish is very much in the public eye. This brings a slow but continuous flow of inquirers. Some remain to receive instruction and are brought formally into the life of the church.

St Stephen's has held a number of retreats and seminars, has hosted deanery meetings, and involves itself fully in the Orthodox Youth Camp of Manitoba and Saskatchewan which is located close by. Although the mission and especially the priest and his family go through enormous financial struggles, the parish is very conscious of needs within the community and finds ways of actively helping those in need.

Holy Resurrection Church, Sifton, MA

This church was established in 1900 and is presently serviced by Fr Peter SanFilippo. The relationship between the Sifton parish and the Roblin mission is encouraging. For example, the number of services at Sifton has increased considerably. Usually many, if not all, of the Roblin mission members travel with the priest to Sifton for services; in turn, the Sifton people are encouraged to come as often as possible to Roblin, where services are held on a more regular basis. The Sifton area was once the site of an active monastery, Holy Ascension. Unfortunately the monastic buildings stand abandoned and in ruins. The monastery cemetery is tended and still used for local burials.

The Ontario Deanery

The Rev Andrew Morbey, Dean

The Ontario Deanery consists of five communities, plus the Bishop's *podvoriye* in Johnstown, thinly spread out from Ottawa to Windsor. As of January 1993, it has a new Dean, Fr Andrew Morbey, who stresses that the primary immediate effort of the deanery must be the building of a sense of community among its constituent clergy and parishes. This will come about, he thinks, if the deanery begins to act as a deanery in terms envisaged by the Statute of the OCA and by the March 1992 directive of His Grace Bishop SERAPHIM. The Dean also stresses that there is a clear need in the deanery to minister to new immigrants from the former USSR and elsewhere. Another definite need is for a summer camp for youth from the Ottawa-Kingston-Toronto corridor. And finally, there should be a a growing sensitivity in the deanery to the need for new mission. How the Lord will present opportunities and raise up possibilities, he says, we cannot guess, but we certainly ought to pray for the extension of Orthodoxy in the province of Ontario.

St John the Divine Church, Windsor

This parish, established in 1914, is served by Fr Basil Butchko, a retired Mitred Archpriest of the Moscow Patriarchate who lives 38 miles away in Michigan. There are 22 members, seven of whom are quite active in parish life. Sunday attendance ranges from 15 to 22. Matushka Ann both reads and leads the singing. Services are usually 50% English. Although the parish itself did not celebrate Lenten services this spring, it did participate with the other Orthodox communities in Windsor in Sunday Evening Mission Services. There is no Sisterhood as such, but the parish does do dinners, with 65-70 people attending (and as many as 150 at times). At Pascha a congregation of 50 is usually expected, of which 35-40 stay through to the end and join the festive *trapeza*. There is no education programme. On August 15 Fr Basil will celebrate his 50th anniversary of ordination to the priesthood. Many years!

Christ the Saviour Sobor, Toronto

Archpriest Nicolas Boldireff is Rector. Until very recently Deacon (but now newly ordained Priest) Leonid Misnik, received by the OCA from the Moscow Patriarchate, has been attached and very active in parish life. Also at the Sobor (founded in 1916) are two Russian priests who have applied for permanent residence in Canada; relevant canonical material from Moscow is pending. Hieromonk Nestor, Siberian-born, comes from Riga; Fr Nicholai Kondratieff is from Moscow. Retired Mitred Archpriest Vitaly Sihaidikiwsky, 91 years old, often comes to the Sobor, and there are five widowed matushki in the parish.

Eighty-five members fulfil the Sobor membership requirements; they are among the total of 200 who make some financial contribution. A further 100 are on the mailing list. Sunday attendance is around 90; the Eve of the Nativity saw a congregation of 350, of whom slightly less than half were new, younger Russian immigrants. At present one Liturgy is served on Sundays: the first Sunday of the month is Slavonic, the second half-and-half, the third English, the fourth half-and-half. Vigil is served Saturday evening. There were 17 baptisms during the first quarter of 1993.

Fr Nicolas and Deacon Leonid each have been giving a catechetical talk twice a month after Liturgy; a Lenten series on Sacraments was offered following the Friday Presanctified Liturgies, with about 20 people participating. There are three Sunday school classes which meet twice a month, with attendance ranging from seven to 17, and the programme is directed by Daria Duma. A Russian School—four classes, 21+ students—meets on Saturdays. The curriculum includes a 40–minute period of religion. Mrs Galina Sosnowski is the director. There is interest and concern to do something for teens and young people at the Sobor, although there is nothing at present.

Fr Nicolas is the acting President of the Orthodox Clergy Association (which numbers 38 clergy). Pan-Orthodox Sunday of Orthodoxy Vespers was celebrated at the Ukrainian Cathedral (a first); other pan-jurisdictional Vespers services in Lent took place at the new Antiochian Church and at All Saints Greek Orthodox Church.

It is noteworthy that new Russian immigrants are making a strong contribution to the Sobor. Many have talents and skills which they share with the Sobor community: vestment making, iconography and icon-restoration, church-singing and so on. They are a valuable resource for the entire Church.

St Gregory of Nyssa Mission, Kingston

Archpriest Basil Zion serves this community (established 1981), which worships on Sundays in the chapel of Queen's University, where Fr Basil chairs the religious studies department. Deacon Mark Schram is attached, although he and his family live in Toronto where he often serves at one of the Greek or Antiochian parishes. Seventeen persons meet the membership requirements of the mission; typical attendance is 25 to 30. Services are in English. Matushka

Rhoda Zion leads a group of three cantors, who in turn lead congregational singing. Vespers is served only occasionally. There could be no Lenten services under the present circumstances, but there were services on Holy Friday, Holy Saturday and Pascha. There are plans to begin a children/youth programme of some kind, starting in early summer. Fr Basil maintains a cordial relationship with the local Greek priest.

The mission takes special joy in its multi-ethnic and inter-Orthodox character, attended as it is by people from Russian, Greek, Indian (Kerala), Serbian, Latvian, Ukrainian, Bosnian, Lebanese and Egyptian Copt backgrounds. It is also proud of the clergy's Orthodox scholarship: both Fr Basil and Dn Mark have had books published recently. Fr Basil's *Eros and Transformation: Sexuality and Marriage, an Eastern Orthodox Perspective*, a discussion of issues in sexuality and moral theology, was published in 1992 by the University Press of America. Dn Mark's translation of Christos Yannaras' *Alphabet of the Faith* from the Greek as *Elements of Faith: an Introduction to Orthodox Theology* was published at the end of 1991 by T & T Clark. Of paramount concern to the membership is the need for permanent worship facilities: when Fr Basil retires from Queen's in three years, the university chapel will no longer be available for parish use.

Holy Trinity Sobor, Ottawa

This mainly Bukovian parish, founded in 1918, has Bishop SERAPHIM as Rector, Fr Marek Kocon as Vicar. Fr Marek comes from the Portuguese Exarchate of the Polish Orthodox Church; is conversant in Polish, Ukrainian and Russian; and serves in Slavonic and English. He has been well received by the Sobor community, arriving just in time for Theophany and house-blessings. Retired Mitred Archpriest George Pokrowsky is attached. Deacon Thomas Easton is also attached, although he often assists Fr John Scratch, the Deanery Supply Priest. There are two widowed matushki in the parish.

There are about 60 dues-paying members, with around 300 "parishioners." Sunday attendance averages about 50, and services are mostly in Slavonic. The Sobor maintains a cemetery and cemetery chapel. Fr Marek participates in services and activities at Annunciation/St Nicholas Cathedral and other local Orthodox parishes, and in the local Orthodox Clergy Association. Some sort of catechesis or church school programme is being planned for later in the year. The Choir continues; the Sisterhood is active.

The community rejoices to have a full-time priest, married and with children, who can meet their linguistic/cultural needs, who is *po 'nashemu,* so to speak. A rectory has just been purchased (thus the new address: *2715 Springland Drive, Ottawa, K1V 6M2; tel. (613) 731-7318*). Orthodox parish life needs to be re-activated; outreach to children undertaken; the temple renovated; and the role of the parish in the surrounding Chinatown community examined and developed.

Annunciation to the Theotokos / St Nicholas Cathedral, Ottawa

Bishop SERAPHIM has his Cathedra in this parish, founded in 1956. Fr Andrew Morbey is Dean; Deacon Symeon Rodger and retired Protodeacon Peter Svetlovsky are attached. There are about 56 households on the parish list, of which about 22 undertake some form of stewardship support. Total parish population is around 150, with several inquirers and a catechumen. Sunday attendance typically ranges from around 50 to 70. Wednesday and Saturday evening services are a regular feature throughout the year. There were almost daily services throughout Lent, and the Presanctified Liturgies were well-attended. Services are mostly in English.

Younger children, of which there are very many indeed, have a lesson/activity during the sermon. Both Saturdays and Sundays have been tried with the 8-12 year olds, with limited success in consistency. A teen group met more or less regularly through the fall; what shape it will take now is under discussion. During Lent, following Presanctified Liturgy and pot-luck supper, an informal program of films and other presentations took place, usually with 20+ participating. The Women's Group meets on a monthly basis and has been quite successful. There are four choir directors who get together with at least a few singers on a regular basis for practice, and there are several readers.

The community is well-represented at many of the Montreal-based inter-Orthodox retreats and series. Fr Andrew is a member of the local Orthodox Clergy Association, and the parish participates in pan-Orthodox events, such as the outdoor Blessing of Water, Sunday of Orthodoxy Vespers and services at other parishes. A number of parishioners move freely between the Cathedral, Holy Trinity Sobor and the Synodal parishes.

The community's life brings much joy, and many more ups than downs. Visitors often comment on the family atmosphere and intimacy of the worship. The parish rejoices to see several new Russian families making the Cathedral their parish home, and strives to help them feel that a community of such diverse ethnicity and predominantly English services can still be, and *should be,* their home. The community has long outgrown the facilities, and this, combined with problems of the site (notably lack of parking) and ongoing maintenance on an aging fabric, has led the parish to begin the process of looking into alternatives.

The Quebec Deanery

The V Rev John Tkachuk, Dean

The Quebec Deanery consists of "the three solitudes" which up to now have no programme of ongoing communion and cooperation: the Russian, the English, and the French communities in Montreal. Respectively, there are: Ss Peter and Paul Cathedral, The Sign of the Theotokos, and St-Benoit-de-Nursie. Although there are individuals who circulate among the three congregations easily, there is no organized mutual contact between them.

But on the positive side, and perhaps serving as the invisible "glue" binding them all together is the fourth element of monastics. Quebec is home to the monastic establishments of **Holy Transfiguration Skete** in Fitch Bay (1977), **St Seraphim Skete** in Rawdon (1978), the **Missionary Fraternity of St Seraphim** in Montreal (1991), and the **Hermitage of the Protection of the Theotokos** in St-Eusebe (1992). There are altogether five monks and one nun. May the Lord God grant us more in years to come! In addition to these monastic establishments, there are two "summer communities," at Lac Labelle and in Rawdon, which round out the currently active complement of the deanery.

Montreal has 23 parishes whose priests make up the Orthodox Clergy Association of Quebec (metro-area based, and all but one of SCOBA jurisdictions), four Russian Synod Abroad and Greek Old Calendar ones, and a number of Oriental Orthodox groups (Armenian and Copt). The Orthodox Clergy Association holds meetings monthly, sponsors a Lenten series of talks/services, and acts most effectively as the single Orthodox manager for contacts with the ecumenical community, hospitals, universities, and the media.

Ss Peter and Paul Cathedral, Montreal

The oldest organised Orthodox parish in Montreal (1907) is currently serviced by Archbishop SYLVESTER (Haruns), who was Ruling Bishop of the Archdiocese from 1963 until his retirement from that post in 1981. He is aided by Archimandrite Cyril (Bulashevich) and by Archimandrite Anthony (Abramovich), who, though retired, has helped immensely over the years. Mitred Archpriest Oleg Boldireff is retired, and attached to the Sobor, but serves mainly in Rawdon year-round; he was for many years pastor of Ss Peter and Paul, and was instrumental in founding St Nicholas in Ottawa (the predecessor of Annunciation/St Nicholas Cathedral). Protodeacon Gregory Maksymiuk also serves.

Although at various times Ss Peter and Paul served other than Russians, with time it has become the needed focal point to keep this linguistic community together. Main services are in Slavonic, and meetings in Russian. After many years of having church and Russian schools for youth, then a hiatus of a number of years without either, two years ago a Sunday school before Liturgy was revitalised. The large number of Russian refuge-seekers both necessitated and facilitated this. The choir has been the sole stable "learning opportunity" over the years: Alexander Kaminski retired as its director not long ago, replaced by a young man from the now-dormant Quebec City community, Michael Krieger. The Alexander Pushkin Library, with close to 4,000 titles, has seen its customers triple in number lately with the influx of immigrants. Sunday attendance at services is in the 70-80 range, although members at various levels of financial support have been around 200 (not counting immigrants, many of whom have no means of earning until judgments are made regarding their cases).

The Sign of the Theotokos Church, Montreal

Founded in 1978 by 20 members of Ss Peter and Paul as an English-French mission, now in its 15th year, The Sign has become a predominantly anglophone congregation. The pastor from the beginning has been Archpriest John Tkachuk, who also serves as chaplain in the reserve of the United States Air Force and as Chancellor of the Archdiocese of Canada. He is assisted by Protodeacon Robert (Cyprian) Hutcheon, who is director of the Palliative Care Service at Montreal Children's Hospital; and Deacon Lambros Kamperidis, a historian, the author of a number of publications in Greek and English, and the director of the Le Coin des Enfants du Parc day-care centre.

The parish counted 66 voting members at the last annual meeting, and Sunday services average 65-75, with a total of about 125 addresses on the mailing list. This list has been somewhat inflated within the past three years by recently-arrived Bulgarians, Romanians, and Russians—expanding the original Slavic, then Greek and convert base of the community.

The Sign's choir has produced two recordings of Byzantine Music in the New World (in English), and was featured on CBC-TV's *Meeting Place* broadcast nationally this year on Pascha; Mary Tkachuk is the usual director, assisted periodically by Lesley-Ann Judge and Evanthia Maniakas. Church school classes for youth are held as determined by attendance from September through May. Adult Christian education sessions met monthly this past year covering the

Synodal Affirmations of the 10th All American Council. The FAS (Fr Alexander Schmemann) Books operates both a library and store, with books and audio- and video-tapes. The Sign is now in its third rented location, the basement of a French Catholic church in Westmount.

St-Benoit-de-Nursie, Montreal

The francophone parish of St Benedict was founded in 1983 by a few members from The Sign and others who came from an already-existing community, and is now served by Hieromonk Marc (Pierre), a retired school-teacher of Quebecois background. He is helped by Hegumen Irenee (Rochon), a nurse who also frequently serves as supply-priest in both the Quebec and Ontario Deaneries. Priest Stephane Bigham, one of the founders, is currently on a leave of absence. Although services at various times over the past decade have been held in private homes, the parish now rents chapel-space at an Anglican church. Attendance on Sundays is in the 12-15 range, and the mailing-list counts 20 addresses. The choir is led by Yves Drolet in congregational singing, often with one of the priests assisting also. A library is maintained, with an excellent collection of Orthodox literature in French.

Monastic Communities

Hegumen Gregory (Papazian) founded Holy Transfiguration Skete in 1977, living for a while in Rawdon but by now longer in Fitch Bay in the Eastern Townships. He supports himself by iconography and other manual endeavours. Mother Nila (Maikapar) now lives at St Seraphim Skete in Rawdon, and also assists Archbishop Sylvester in the operation of the beautiful cemetery owned and operated there by Ss Peter and Paul. She noviced in France at Bussy. Hierodeacon Luc (Majoros) and Monk Pierre (Vachon) are both Canadians who spent their novitiate in Greece on Mount Athos before returning here. They earn their living by making and supplying candles to a number of parishes in the Archdiocese. All three establishments welcome guests as per monastic hospitality, and have had aspirants living with them at various times.

Summer Communities

St Seraphim Chapel in Rawdon consists of weekend commuters from Montreal's Ss Peter and Paul as well as some permanent residents retired in Rawdon (about 100 km from Montreal). **St Sergius of Radonezh Chapel** at Lac Labelle (200 km from Montreal), services vacationing New Yorkers, Torontonians, Ottawans, and some Montrealers. Both operate in the summer months only.

Rawdon started as a house-chapel in Fr Oleg Boldireff's home in the early 1950s, with a separate temple built later and the cemetery acquired in 1962. Archbishop Sylvester is the summer resident, serving Divine Liturgy once a month year-round also; Fr Boldireff serves *Obednitza* on the other Sundays. The Royal Canadian Legion maintains a special monument to military veterans of Slavic origin at the cemetery.

Labelle's chapel is situated on grounds belonging to Prince Serge Troubetzkoy, a long-time Montrealer now retired in Long Island, New York. Since its inception as a summer community in the early 1940s, for 30 years it was serviced by Protopresbyters Alexander Schmemann (+1983) and John Meyendorff (+1992) on a regular basis. Now another Dean of St Vladimir's Seminary, Archpriest Thomas Hopko, serves as Rector, but supplemented as required by clergy from the Deanery.

The Orthodox Church in Canada: a Chronology
Ottawa: Archdiocese of Canada OCA, 1988, 57 pp.

This history of the Archdiocese of Canada, published in 1988 on the occasion of the one-thousandth anniversary of the baptism of the Kievan Rus', is still in print. Copies are available for a donation of $5.00 each, from:

Archdiocese of Canada OCA
P.O. Box 179
Spencerville, Ontario K0E 1X0

1993 CANADIAN ARCHDIOCESAN ASSEMBLY

Venue: University of British Columbia, Vancouver, B.C.
July 28 — August 1, 1993

Timetable and Agenda

Wednesday 28 July	12:00 – 5:00 p.m.	Arrival, registration, rooms, etc.
	3:00 – 5:00	Deans' meeting with Bishop
	5:00 – 6:15	Supper
	6:30 – 7:30	Vespers and Molieben
	7:30 – 9:00	PLENARY SESSION I **(Administration)**
Thursday 29 July	8:00 – 8:30 a.m.	Little Matins
	8:30 – 9:15	Breakfast
	9:30 –12:30 p.m.	Workshop: Archdiocesan Communication
	12:30 – 1:45	Lunch
	2:00 – 3:30	PLENARY SESSION II **(Main Addresses)**
	3:30 – 4:00	Refreshment Time
	4:00 – 6:00	PLENARY SESSION III **(Financial Situation)**
	6:00 – 7:15	Supper
	7:30 – 9:00	PLENARY SESSION IV **(Nominations, Mission, By-Laws)**
	9:00 – 9:30	Compline
Friday 30 July	8:00 – 9:00 a.m.	Divine Liturgy
	9:00 –10:00	Breakfast
	10:00 –12:00 p.m.	Workshop: Church within Canadian Culture
	12:00 – 1:30	Lunch
	1:30 – 3:00	PLENARY SESSION V **(Elections)**
	3:00 – 3:30	Refreshment Time
	3:30 – 4:30	PLENARY SESSION VI **(Resolutions)**
	4:30 – 5:00	Molieben
	5:00 – 7:30	Informal Fellowship
	6:30 – 7:30	Refreshments (Cash Bar)
	7:30 –10:00	Grand Banquet
Saturday 31 July		Free day for recreation, fellowship, city tours
	6:00 – 8:00 p.m.	Vigil at Holy Resurrection Church, Vancouver
Sunday 1 August	10:00 –12:00 noon	Pontifical Divine Liturgy, Holy Resurrection Church
	1:00 –	Festal Dinner at the Church Hall