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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CANADIAN RECOUNTS EXPERIENCES OF MOSCOW MISSIONS CONFERENCE

by Fr Andrew Morbey, Dean of Ontario

I was privileged to represent our Archdiocese and to deliver a paper on the history of Orthodox Mission in Canada at the 1st International Orthodox Missions Conference held in Moscow over the first week of November 1993. Archpriest Michael Oleksa from Alaska represented the OCA Diocese of Alaska; other delegates came from elsewhere in North America, Britain and Western Europe, Lithuania, Siberia, Korea, Greece and Lebanon, as well as from the Moscow area. Sponsored by SYNDESMOS, the St Gregory's Foundation, and the Moscow Brotherhood in the Name of Christ the All-Merciful Saviour, this Conference took its point of departure from the Bicentennial of Orthodoxy in North America, and has been well-documented in the current editions of *The Orthodox Church, SYNDESMOS News*, and other Church publications. I would like to draw to the attention of readers of *The Canadian Orthodox Messenger* the very fine statement on Orthodox Mission drawn up by this Conference and now getting fairly wide circulation. It combines clearly stated Mission principles with reflections and observations drawn from contemporary Mission practice, and would make a fine addition to our own resources and deliberations on Mission in the Archdiocese.

Arriving four days ahead of time, it was my intention to join a small group going to Valaam Monastery, but we found the weather awful and the waves on Lake Ladoga rather too much to attempt crossing with the Brotherhood's launch. Instead, we spent a couple of nights at the Valaam Podvoriye in St Petersburg, and visited several places of interest such as the Smolenskaya Cemetery and the Chapel of St Xenia of St Petersburg, St Isaac's Cathedral, the flourishing St John of Rila Convent (to venerate the relics of St John of Kronstadt), and the St Alexander Nevsky Lavra and its cemetery—including the graves of a number of New Martyrs, including Metropolitan Benjamin of Petrograd. We were able to spend a wonderful day exploring the kremlin and city churches in Novgorod. Vigil and Liturgy at the Podvoriye were extraordinary, not only because of the fervent piety demonstrated by the great crowd of faithful in the partially restored Temple, but also for the beauty of the ancient Valaam chant. We spent part of the evening before our departure on the midnight train to Moscow with the new Valaam *Namyestnik*, Fr Pangratios. Some of our discussion turned on the opening of a Podvoriye of Valaam in California with the support of the OCA Diocese of the West. Readers may recall that the All-American Council in Miami resolved that each parish of the OCA set aside a small amount monthly for the support of the renewal of Valaam, whence came the first missionaries to Alaska, including our beloved St Herman.

During the week of the Conference in Moscow our time was spent partly in sessions, partly in visiting venues of Mission interest and activity, and twice daily attending or concelebrating services. A good sense of fellowship was built up amongst the delegates and with our various hosts. Our first evening was spent at Moscow State University visiting with faculty and students of the flourishing Theological Institute, dedicated to Saint

continued, next page . . .

Fr Andrew (centre left) lunching with Fr Michael Fortunato (Russian Cathedral, London), Sergei Chapnin (director of the St Tikhon Brotherhood) and Prof Yemelianov (chairman, All-Merciful Saviour Brotherhood) at the AMS Brotherhood's soup kitchen.

. . . **Moscow Missions Conference,** *from p. 1:*

Patriarch Tikhon. I served the opening Moleben of the Conference the next day at the beautiful adult baptistry chapel dedicated to St Vladimir, part of the Institute's complex at one of the parishes connected with the Brotherhood in the Name of Christ the All-Merciful Saviour. Archpriest Michael Oleksa gave a paper on the Russian Mission in Alaska, I gave mine, and Archpriest Boris Pisarov and Hieromonk Makarii (an Altai priest) gave presentations on the Siberian Missions. Vigil was served in the Church of St Nicholas Kuznetskaya.

The following morning we celebrated Liturgy at the Church of the Tsarevich Dimitri with Fr Arkady Shartov and members of the Nursing Sisterhood of St Dimitri, and then spent the day observing the work of the Sisterhood in the trauma ward of the 1st Gradskaya Hospital and in their fledgling nursing school. The Conference resumed with presentations by Fr John Chakos of Pittsburgh on the Greek Archdiocese Mission Centre and its work, Theresa Polychronis on Orthodox People Together (OPT), and after Vigil for the Feast of Our Lady of Kazan, with Nun Makaria from Seoul on the history of Orthodox Mission in Korea, and Dr Thanassis Papathanassiou of the University of Athens on Byzantine Missions among pre-Islamic Arab peoples on the Arabian Peninsula.

The next day some of us went to the Patriarchal Liturgy and dedication of the rebuilt Our Lady of Kazan Cathedral on Red Square, while most of our group travelled to Klin (birthplace of Tchaikovsky) for Liturgy in the newly restored Church of St Patriarch Tikhon and a visit with the wonderful people of the St Tikhon Spiritual Centre.

The last day of the Conference saw us visit the Church of the Entrance of the Vladimir Icon of the Mother of God (all that is left of the Sretensky Monastery) for Matins and a lively discussion with Fr George Kochetkov and members of the Sretenie Brotherhood, a wide-spread movement of intense catechesis and liturgical renewal. Our final session was spent with leaders of the Christ the All-Merciful Saviour Brotherhood, reviewing their history, work, needs, and aspirations, and beginning an initial draft of a statement, based on our observations and discussion, of the *praxis* of Mission. In the evening we attended Vigil at the Donskoy Monastery, venerating the relics of St Tikhon, and the following morning celebrated Liturgy at the Church of St Nicholas in Pyzhak.

In all of this what I found truly most extraordinary and moving was the work, often sacrificial work, of the various Brotherhoods and Sisterhoods. These parish-based associations draw together very large numbers of people in a wide range of spiritual, philanthropic and educational work, dedicated to the renewal and building up of the Church and the extension of Christian ministry throughout Russian society, but above all to those most in need: the young, especially orphans, and the abandoned and impoverished elderly, the sick, the marginal and dispossessed.

These Church workers have absolutely nothing and yet they do everything: run hospital wards and

continued next page . . .

PASTORAL NOTES

On 1 November 1993 **Deacon Mark Schram** was released from the Archdiocese of Canada via Metropolitan THEODOSIUS, to Metropolitan PHILIP of the Antiochian Archdiocese for assignment. He was ordained to the Priesthood 12 December and is second priest at St George Church, Toronto.

On 19 December 1993 Bishop SERAPHIM blessed the establishment of a chapel in the name of **St James of Sitka,** in the village of **Andrew, Alberta,** for rural parish support.

Effective 25 December 1993 **Priest Andrey Somow** was named Acting Rector of Holy Resurrection Church, Vancouver, B.C.

Effective 1 January 1994 **Protodeacon Gregory Maximiuk** was retired from active service, although remaining attached to and active at Sts Peter and Paul Cathedral, Montreal, P.Q.

Effective 1 January 1994, at his request, **Archbishop SYLVESTER** was released from his duties as Acting Rector of Sts Peter and Paul Cathedral in Montreal, P.Q., and given the responsibility of Rector of St Seraphim Church in Rawdon, P.Q., as well as oversight of St Seraphim Cemetery, Rawdon.

Effective 1 January 1994, **Archimandrite Cyril (Bulashevich)** is named Assistant Priest (instead of Assistant Acting Rector) of Sts Peter and Paul Cathedral, Montreal, P.Q.

On 24 February 1994, Bishop SERAPHIM blessed the establishment of a **cemetery association for Sts Peter and Paul Church in St Walbourg, Saskatchewan.**

On 26 February 1994, Bishop SERAPHIM blessed the change of status of **Archpriest Oleg Kirilow** from "leave of absence" to "temporary loan to the Patriarch of Moscow for service in Moscow." He has been there already for about three years, as second priest in the parish of St Philip.

. . . **Moscow Missions Conference,** *from p. 2:*

orphanages, care for the terminally ill, open schools and offer adult education, maintain soup-kitchens and visit shut-ins, distribute medicines and clothing, clean and rebuild ruined and desecrated Temples, support charitable projects, publish literature, support Church arts, combat the sects and rampant New-Age groups.

It has been said that before the new situation in Russia, nothing was allowed and everything was important, but now everything is allowed and nothing is important. But the Church witnesses to a way of life that gives real value, purpose and meaning to human existence. Parish life is demonstrating the Orthodox Christian alternative to both Communist and Western secularism, materialism and consumerism. Parishes are not only spiritual oases, places of beauty and truth in a very ugly and deception-ridden society, but small economies of their own, co-operatives organized to support the faithful and those in need. Here in very practical terms we find 'religion' not as simply a part of life, but as the very principle and basis upon which all of life is lived, and being sanctified.

Hand in hand with good works there is a veritable flowering of iconography, church music, sewing, woodcarving, spiritual literature, ascetic and monastic life. Many of these Brotherhoods are also combatting the darker elements of apocalyptic nationalism moving murkily at the fringes of Church life. (Interestingly, the ex-communist and nationalist thugs are known popularly as orcs).

I spent the four days following the Conference with my Godfather, who has returned to Moscow from the United States, serving at the newly-restored Vysokopetrovsky Monastery in the Chapel of St Sergius of Radonezh, visiting the Department of Religious Education of the Patriarchate, exploring the farmers' markets and fish stores, taking an excursion to the Trinity–St Sergius Lavra to venerate the relics of St Sergius and to visit the Moscow Theological Academy Museum.

How wonderful it was to be able to move about freely in Russia, to walk by the Lubianka in my cassock and thumb my nose at it, to hear the church bells morning and evening, to witness piety on the streets as people walked by churches and took off their hats and crossed themselves, to be asked for a blessing or a prayer on streets and on the underground, to witness the crowds packing the churches morning and evening every day, to notice people coming to or from work stopping to light a candle and say a prayer, to hear the beautiful children's choirs. Glory to God for the renewal and witness of the Church in Russia, and may it be a source of inspiration to us!

Listen up ! ! !

YOUTH RETREAT TO BE HELD

Where : Base de plein air – 215 Chemin du cap St Jacques, Pierrefonds, Quebec.
[This is a modern retreat facility in a lovely forested area. There are wood-burning stoves, guided nature walks, bonfires, and comfortable surroundings. Located 30 minutes west of Montreal in a regional park.]

When : Friday–Sunday, May 13–15, 1994

Who : Ages 13–19 ("teenagers")

Themes : Together, we'll talk about what's important in our lives and the pressures we feel within our relationships with friends, family, school, church and our society.

What : Five workshops will include talks, discussions and most of all group participation and presentations. The weekend will also include worship, social and break times (nature walks, bonfires, and time for reflection).

Sponsors : The Sign of the Theotokos Church, Montreal, and Annunciation/St Nicholas Cathedral, Ottawa.

Cost : Total cost of room and board for the retreat will be $25. All participants will help with the cooking and cleaning.

How : For out-of-towners: transportation can be arranged from Montreal if you are arriving by bus, train or plane. Indicate your need in your registration letter.

Registration : Deadline for registration is April 15, 1994. The number of possible participants is 36, so please be prompt. In your registration letter please include the following: name, age, address and church affiliation.
Make your cheque or money order payable to one of the two parishes listed below, and mail with your letter of registration to:

either : Annunciation/St Nicholas Cathedral
c/o 195 Third Ave.
Ottawa, ON K1S 2K2
Tel: 613/235-0720
Fax: 613/233-9042

or : The Sign of the Theotokos Church
c/o 4381 Harvard Ave.
Montreal, QC H4A 2W9
Tel/Fax: 514/481-5093

—Alexandra Lopoukhine

Communications Corner

In the last issue of the *Messenger*, Bishop SERAPHIM informed us of the need to appoint a Diocesan Communicator within each parish, which resulted from a decision taken at the Archdiocesan Assembly. Since that time, each parish has been approached for the name of just such a person.

Has your parish appointed a Diocesan Communicator? If not, perhaps some gentle persuasion is needed to encourage someone to take on that role.

And just what is the role of the Diocesan Communicator? The role has two basic responsibilities:

- to act as a liaison between the Archdiocesan Council and the parish to support the parish priest in explaining diocesan news and concerns
- to ensure that parish news is regularly sent to the *Canadian Orthodox Messenger.*

As a diocesan family, we need to hear from each other and about each other. After all, communication is the basis of any relationship, and the quality of that communication defines the quality of the relationship. As such, communication is at the very essence of what it means for us to be in the Church. How we speak to and care for one another tells much about what we value.

Therefore, the Diocesan Communicator can help bridge the geographic distances between us and help keep us together as one family under the guidance of our dearly loved Bishop SERAPHIM. The Communicator is encouraged to speak with the parish priest and the Dean to become familiar with diocesan issues in order to explain them simply and clearly to interested parishioners.

For example, in this issue of the *Messenger* the article about the spring meeting of the Archdiocesan Council on pp.10-11 states that Dedicated Communicators will receive the Minutes of this meeting soon. The Communicator should discuss them with the parish priest and then arrange with him to make them available to other parishioners. The Communicator could thus help the priest answer questions or explain points to anyone who may have questions or concerns.

As well, the Communicator should write or encourage parishioners to write short articles for the *Messenger* which describe major parish events and explain the significance of those events. He or she should try to develop reports which inspire readers and which give a sense of the spirit of the event and which are not merely filled with routine news.

—Mary Ann Lopoukhine

Letter to the Editor

For myself and on behalf of my wife Nadezhda, I would like to thank Fr Andrew Morbey for writing my biography for the winter 1993/94 issue of the *Messenger*. The way he wrote it shows how generous, loving and understanding he is.

Yours in Christ,
Protodeacon Peter Svetlovsky,
Ottawa

[Letters to the Editor** are always welcomed, and may or may not be possible to print. Because of space constraints, lengthy letters may have to be edited. Please be as succinct as possible when submitting a letter, either to the **Editorial Office, 43 Newcourt Place, Kingston ON K7M-6Y1** or to the **Bishop's Office East, P.O. Box 179, Spencerville, ON K0E-1X0.]

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Dedicated to the memory of
St Tikhon, Patriarch of Moscow (+1925),
Archbishop Arseny (Chahovtsov),
and the other missionary labourers
of the Orthodox Church in America.

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Reminder to Diocesan Communicators

DEADLINES for the summer 1994 issue of the *Messenger* are:

May 1st for long articles (more than one page)

May 15th for briefer news items (one page or less)

Please submit material by mail to 43 Newcourt Pl., Kingston, ON K7M-6Y1, or Fax to (613) 542-5832.

Around the Archdiocese . . .

Hero Award Given to Moose Jaw Priest's Son

Nick Balevich, 25-year old son of Archpriest Svetislav and Matushka Eva Balevich of Moose Jaw, Saskatchewan, has been awarded the Honorary Testimonial of the Royal Canadian Humane Association for his rescue of a man from a burning car in April of 1991. The award was given by Alberta's Lieutenant-Governor Gordon Towers at Government House in Edmonton on December 13, 1993. Nick, who is majoring in urban planning at the University of Alberta, was unable to be present for the award itself, since he was sitting a university exam, but he did manage to attend a luncheon afterwards for the bravery award recipients.

On vacation in April of 1991 with his friend Gary Schultz (who also received the award), Nick had come across the burning car on the Trans-Canada Highway near Golden, B.C. With Gary's aid, and the help of a third person who kicked in the driver's window, Nick was able, by wrapping a sleeping bag around his hands, to reach in and pull the driver out. The man had by this time received burns to 95% of his body. Invisible to Nick because of the blinding flames was another passenger in the car, but a court case later revealed that she was already dead.

The story of Nick's bravery award was featured prominently in the Edmonton and Moose Jaw newspapers because of the irony in the event: the rescued man had earlier in the day killed his wife's lover and was attempting to burn both himself and his wife to death in the car. He was convicted of manslaughter in 1993 and continues to receive treatment for the burns.

After they had accomplished the rescue, Nick and Gary continued on their vacation. It took almost two years for the Royal Canadian Humane Association to track them down in order to give them the awards. The irony of the rescue has not escaped the thoughtful Balevich. As the police investigation unfolded and he found out more about the murder-suicide pact, he had doubts about what he had done. But in the end, he does not regret his quick response to the situation. And Cranbrook B.C. RCMP Constable Ken Harrington, who nominated him for the award, says that Nick should not worry about saving a killer because he had no way of knowing if he were saving an up-standing member of the community or a criminal, "and he did it at considerable jeopardy to himself."

Nick Balevich is shown with Alberta's Lt-Gov Gordon Towers

As the editorial in the Moose Jaw *Times-Herald* stated on Dec.18, "Many of us fantasize about being a hero, but not many of us get the opportunity to see if we have what it takes. Nick Balevich had the opportunity, and he passed with flying colours." To Nick Balevich, **MANY YEARS!**

Poetry by Pilgrims: Outreach From a Bookstore

Valaam Orthodox Bookstore in Vancouver recently hosted a poetry reading by three members of St Herman's parish. Titled "Pilgrims in Time," the poems focused on the various seasons of the Orthodox calendar, illuminating the liturgical year for both Orthodox and non-Orthodox visitors. The reading was one of a regular weekly series of Tuesday night events, consisting of Vespers followed by a talk, slide show or catechetical study and discussion.

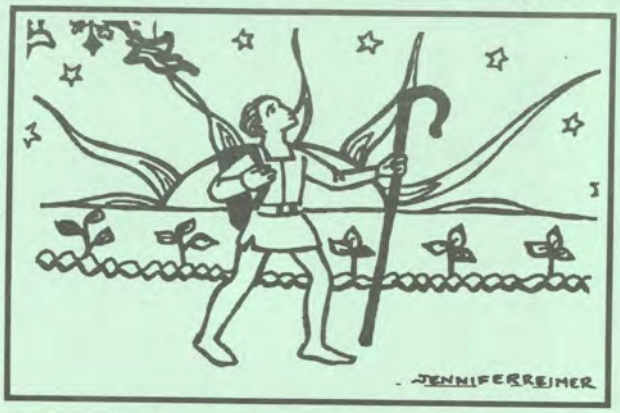
Matushka Donna Farley read several of her poems, some of which have been published in magazines like *Our Family, Radix, Christian Vision* and *Cornerstone.* Vivian Hartley, a classical specialist presently working on a new translation of the Psalms from the Septuagint, presented a number of her sonnets based on the Sunday Gospel readings. Kaleeg Hainsworth, who earlier this year

continued, next page . . .

Around the Archdiocese . . .

. . . **Poetry by Pilgrims,** *contined from p. 5:*

lectured the Canadian Poetry Association on the topic "The Masters and the Moderns," read his own epic poetry.



(From the poster advertising the poetry readings)

The reading was so well received that a book based on the same seasonal framework is now under consideration, possibly to be published through the Valaam Bookstore. The book would solicit submissions from other poets, and expand on the original concept to offer a work covering the complete liturgical cycle. Anyone interested in contributing ideas or materials to this project, or who would like further information should contact Donna Farley, 13268 - 99A Avenue, Surrey, BC V3T 1G4.

A Note on Valaam Bookstore:

Valaam Bookstore and Icon Gallery in Vancouver is more than just a place to buy Orthodox supplies. It represents the presence of an accessible English-language Orthodoxy in the lower B.C. mainland.

Store owner is Anne Barkham, and volunteer help to maintain regular business hours comes from St Herman's Church of Surrey; both the pastor, Fr Lawrence Farley, and several parishioners take turns staffing the store. They do this because the store functions as a place for presenting Orthodoxy to Vancouver and as an outreach for the parish. In addition to business hours during the day, every Tuesday evening there is a Vespers service and a study group. Once a month there are also special public lectures given by members of St Herman's parish. As such, it is a place where inquirers come to ask questions about the Orthodox Faith.

Anyone wishing further information about Valaam and its mission can contact Fr Lawrence Farley (604) 588-6166 or Anne Barkham (604) 264-1454; or: Valaam Bookstore and Icon Gallery, 4883 MacKenzie St., Vancouver, BC V6L 2R7.

OTI Features Psychologist, OCAMPR Head

John T. Chirban is the speaker for the April 21-23 retreat of the Orthodox Theological Institute in Montreal. A graduate of Hellenic College and Holy Cross School of Theology, with M.A. and M.D. degrees from Harvard and a Ph.D from Boston University, he is Professor of Psychology and Co-Director of Counselling and Spiritual Development at Hellenic College and Holy Cross School of Theology in Brookline MA, an Advanced Fellow in Behavioral Medicine at Harvard Medical School at the Cambridge Hospital, and President of the Orthodox Christian Association of Medicine, Psychology and Religion [OCAMPR].

"Love in Orthodoxy" is the retreat theme. Cost is $90 per person, and includes room and board at the Manoir d'Youville in Chateauguay from Thursday evening through Saturday lunch. Reservations must be made by mailing a $15.00 cheque payable to OTI before April 12 to: OTI, 4381 Harvard Avenue, Montreal QC, H4A 2W9. (Balance is due upon registration.) For further details or to receive an information/registration flyer, please telephone/fax Fr John Tkachuk at 514/481-5093.

Eastern Christians Cooperate On "Windows to the East"

A scholarly lecture series, "Windows to the East," was held in Saskatoon on February 2-4, 1994. Bitter prairie winter weather did not prevent approximately 180 people from coming out for several evenings to explore the heart of Eastern Christianity, its thought and history, under the guidance of two featured speakers. One was Father Robert Barringer, Superior-General of the Basilian Order who is a renowned church historian and a member of the Roman Catholic-Orthodox Dialogue. The other was Dr Daniel Sahas, professor of religious studies at the University of Waterloo and a Greek Orthodox layman.

The first of its kind for Saskatoon, the lecture series was the collaborative work of eleven Eastern Christian parishes, including Holy Resurrection Orthodox Church (OCA), with the kind support of St Thomas More College, a Catholic liberal arts college at the University of Saskatchewan, which is currently offering two courses in Byzantine Christianity.

Dr Sahas' theme was "The Ethos of Byzantine Spirituality" whereby he presented spiritually-enriching

continued, next page . . .

THE FIRST NATIVE NORTH AMERICAN ORDAINED TO THE ORTHODOX PRIESTHOOD : ARCHPRIEST JAMES (YAKOV) NETSVETOV

In 1994, the Bicentennial Year of the arrival of the first Orthodox missionaries to our North American shores, the Holy Synod of Bishops of the Orthodox Church in America plans to glorify two saints of the Church who served in North America, Archpriest James (Yakov) Netsvetov and Mitred Archpriest Alexis Toth. The services of canonisation of Fr Toth will be held at St Tikhon's Seminary on May 29-30, and of Fr Netsvetov in Anchorage, Alaska on October 14-15.

The editor of the ***Canadian Orthodox Messenger*** *wishes to thank the compilers and editors of* ***Portraits of American Saints,*** *George A. Gray and Jan V. Bear, for permission to reprint the following biography of Fr Netsvetov. Their biography of Fr Toth will be reprinted in the next issue.*

Yakov Netsvetov was born on the island of Atka, Alaska, in 1802. His father, a Russian from Tobolsk named Igor, was an employee of the Russian-American Company. His mother, Maria Alekseva, was a Native American from Atka. Thus, Yakov was what is called a creole.

Records show that Yakov was chrismated when he was five years old. He lived in Irkutsk, Siberia, where he received his theological education. When he was 23 years old, he married Anna Simeonovna, a Russian woman born in Siberia. The following year, 1826, Yakov was ordained to the diaconate. Two years later, he was ordained a priest and sent from Irkutsk to the newly founded St Nicholas parish on Atka. He was the first Native American Orthodox Christian ever to be ordained to the priesthood.

Father Yakov's parish territory consisted of a number of islands, with a combined total distance of 2,000 miles. He visited these islands regularly, ministering to the faithful, dispensing medicine and serving as an intermediary between the Aleuts and the tyrannical administration of the Russian-American Company. Most of the islanders had earlier been introduced to the very basics of the Faith, and had been baptised by Siberian Orthodox lay missionaries. It was Father Yakov's task to chrismate these islanders and continue their Christian education. By the end of 1829, Father Yakov recorded that he had baptised 16, chrismated 442, married 53 couples, and buried 8 within St Nicholas parish. He established a school in order to teach written and spoken Russian and Unangan Aleut.

In addition to his pastoral duties, Father Yakov spent his time preparing specimens of fish and marine animals for museums of natural history in St Petersburg and Moscow. With the help of St Innocent (Veniaminov), he also worked on a written form for the Unangan language. He then translated the Scriptures and other writings into the native tongue.

After 15 years of service in the Atka parish, Father Yakov was elevated to the rank of archpriest, and awarded the tsar's Order of St Anna.

Between 1835 and 1837, Father Yakov's wife died in Sitka. Father Yakov also lost two other family members. During the same period, his house burned to the ground. He then asked the bishop for permission to return to Irkutsk to enter monastic life. The permission was granted, on the condition

that first a replacement be found for the Atka parish. That replacement priest was never found, so Father Yakov continued as the pastor of Atka until 1844.

During his entire ministry, Father Yakov kept an extensive and fascinating journal full of valuable information about his work, his experiences, and the people with whom he lived. He submitted his journal to the bishop at the end of each year. His entry for November 26, 1842, reads as follows:

> On the occasion of the Feast of St Innocent of Irkutsk, I held the vigil. In the morning, prior to Liturgy, I baptised an infant born to a local Aleut a week ago. Then all the children, boys and girls, were gathered in the chapel and I spoke to them about God's love for people, especially for children....Afterwards I celebrated the Divine Liturgy, at which 50 adults who had come to confession were joined to the Holy Mysteries. Later on I visited the cemetery and sang the requiem for all those who had died here since my last visit. The rest of my time was spent performing [eight] weddings....After the ceremonies, I instructed the newlyweds on the meaning of marriage and the duties of husband and wife respectively. Thus I concluded my activities there.

In 1844 St Innocent appointed Father Yakov to the Yukon Delta region as missionary priest. The reasoning behind this assignment was that a missionary for this area would need to be completely self-reliant, without family responsibilities. Father Yakov (now a widower) was the obvious choice. So, together with three assistants, Father Yakov settled in on the Yukon tundra. Their life was by no means easy: they were often reduced to the very barest of necessities and subsistence living. These conditions greatly affected Father Yakov's health. He began to suffer from a number of chronic illnesses. His missionary work was often an ordeal for him—though he never ceased to receive tremendous joy from his vocation. Nonetheless, during the next 20 years while learning new languages and dialects, Father Yakov founded another Orthodox parish, built the church and nurtured the faith in southwest Alaska. He established his missionary headquarters at a Yup'ik Eskimo village that is called Russian Mission today.

Because of the vast territory needing pastoral care, Father Yakov requested additional missionary help. He received it in the form of some highly undesirable assistants. One, the monk Filaret, was obviously sent to Russian America by his abbot in order to be rid of him at the monastery. After only a few weeks in Alaska, this monk attacked Father Yakov first with a pistol and then with an ax. He had to be bound hand and foot and locked up until he could be shipped back to his monastic brotherhood. Another of Father Yakov's monastic assistants, Father Gabriel, was even worse than his predecessor. Convinced that Father Yakov was trying to poison him, he continued to level ridiculous criminal accusations at the missionary. This monk was eventually declared insane and defrocked.

During the 36 difficult years of his missionary activity, Father Yakov had baptised 1,320 persons. He has been called the Apostle to the Yup'ik and Athabaskan Indians.

In 1862 Father Yakov moved to Sitka, where he served briefly as dean of the cathedral clergy; he spent the final year of his life at the Tlingit chapel of the Holy Trinity. On July 26, 1864, Father Yakov, nearly blind and dwelling in poverty, fell asleep in the Lord at the age of 62. He was buried near his wife at Holy Trinity Chapel.

Around the Archdiocese . . .

. . . **Eastern Christians,** *continued from p. 6:*

facts on Byzantine worship and culture, stressing the centrality of the Resurrection in Eastern worship and drawing on the original Greek interpretations of theological concepts. In "Strangers on the Same Pilgrimage," Fr Barringer provided a geographic-historical overview of the Eastern Christian world and of Catholic-Orthodox ecumenical understanding, the latter based on his personal experiences in the North American Roman Catholic-Orthodox Dialogue. Following the presentations, each parish had the opportunity to raise questions and to provide responses through panellists, followed by responses from the public.

The three-day lecture series ended on February 5 with the celebration of Great Vespers at Holy Resurrection Orthodox church, led by Fr Orest Olekshy, Dean of Manitoba and Saskatchewan, and Deacon Phillip Eriksson, and attended by many lecture series participants.

The series was unprecedented, calling for the cooperation of East and West, university and community, clergy and laity. It should be noted that on the planning committee for this event were clergy and lay members of the following Eastern Christian jurisdictions in Saskatoon: Greek Orthodox, Orthodox Church in America, Evangelical Orthodox, Ukrainian Orthodox, Romanian Orthodox, Antiochian Archdiocese, and Ukrainian Catholic.

Encouraged by the success of this event and generous financial donations, plans are already being made for a continuation next year of the lecture series, which it is hoped will bring more radiant light from the Christian treasures of the East.

Feasts of the Theotokos Focus of OCW Conference

Mary Ann DeTrana and Mary Ann Lopoukhine will be the speakers on Saturday 19 March 1994 at the day-long conference of the Orthodox Christian Women of Montreal. The theme of the feasts of Mary, the Mother of God, will be the foundation for a day of exploring and meditating upon topics of interest to all: the busy-ness of our lives, faithfulness, relationships, sexuality, noise/silence, roles, sexuality.

Mary Ann Lopoukhine (left) and Mary Ann DeTrana (right)

The morning's featured speaker will be Mary Ann DeTrana from Richmond, Virginia. She holds a masters degree in theology from the University of Durham, England, and has presented several papers in that country

continued, next page . . .

Edmonton Singles Head for the Hills!

The singles of St Herman of Alaska Orthodox Church, Edmonton put aside all earthly cares on October 15-17, 1993 and convoyed to Jasper, AB to take in a singles retreat given by Deacon Andrew Piasta. The retreat was an excellent experience for everyone. Deacon Andrew talked about "What it means to be single," "The sacrament of being single," and "The life the community and I live together" and led the discussions following.

There was ample time for fellowship and sharing, communal prayer and meditation. Following the retreat on Saturday, the group explored the Angel Glacier on Mount Edith Cavel. Matins on Sunday followed by brunch concluded the retreat, after which everyone convoyed home.

The retreat is well worth looking into for other singles groups. Deacon Andrew would be willing to give this retreat to parishes upon request. For further information write c/o 10320 - 147 St., Edmonton, AB T5N 3C3 (Telephone 403/454-8335).

Happy St Herman's singles on the hills

Around the Archdiocese . . .

. . . **OCW Conference,** *continued from p. 7:*

which focus on the Theotokos. She is the wife of a priest and the mother of three sons. She and her husband founded the OCA mission parish in Richmond, where she is active in teaching and directing the choir. She also freelances as a writer and lecturer. Matushka DeTrana hopes to share with conference participants her love for the Theotokos whose life can teach us so well how to live a Christian life in the world today.

Mary Ann Lopoukhine will lead the afternoon workshop. Now living in Ottawa, she was born in the USA. Her father is a priest, and she has been active in the Church her entire life. Married to the Treasurer of the Archdiocese of Canada, Mary Ann has for the past three years served as warden of Annunciation/St Nicholas Cathedral, Ottawa. She is the mother of three, and has her own consulting business in management training, conducting a variety of corporate training workshops to develop communication skills. Last summer she led the communications workshop during the Assembly of the Archdiocese of Canada.

Orthodox Christian Women of Montreal is an organization in which women from many ethnic backgrounds come together to share their common experience and to explore their common concerns about our troubled world in the light of the Orthodox Faith and Tradition. The first day-long Great Lenten conference sponsored by the OCW was held two years ago and featured Matushka Julianna Schmemann as key-note speaker; she addressed the identity of Orthodox Christian women in the Church, the family, and at work. Last year's speaker was Dr Evangelia Amirali who explored the *diaconia* of women in the world from an historical point of view.

This year's conference will take place at St Nicholas Orthodox church, 80 est, rue de Castelnau from 10 a.m. to 4:30 p.m. The cost is $25, which includes lunch and refreshments. The contact person is Masha Tkachuk, 514-481-5093.

Liturgical Drama in Toronto: The Life of St Nicholas

The liturgy clearly owes much of its form to the drama; the sense of witnessing or, better, participating in a play is almost inevitable in the Orthodox Church, with its architectural divisions of space, and processional entrances and exits from one division to another. In the early church up to the Late Byzantine period it was not unusual for a drama to be inserted into the middle of the service, after the Liturgy of the Catechumens, with or in place of the homily, as a theatrical elaboration either of that day's feast or of the life of the day's saint. For a few hundred years, however, the custom has been defunct, and theatrical activities have usually been banished to the secular space of the church hall.

On December 19, 1993, the Feast of St Nicholas (Old Style), a liturgical drama was presented at Christ the Saviour Sobor in Toronto, not in the church hall but on the ambo, in front of the icon-screen. The life of St Nicholas was narrated in a series of *tableaux vivants,* accompanied by medieval music and readings from the Life of St Nicholas by St Dmitri of Rostov, whose icon, happily, is one of the major figures on the iconostasis.

The liturgical drama was not actually part of the Liturgy, but was enacted shortly after its conclusion. Yet, despite the intervening half-hour, the drama could be witnessed only as an extension of the Liturgy. Those whose parts required them donned liturgical robes, in proper, respectful and liturgical fashion. The angel doors were used for entrances and exits, with all discretion and due reverence. Movements were kept to a minimum, stylized, liturgical in pace and order, harmonizing with the figures on the icon-screen, which were to form less a backdrop than another row of personages. St Nicholas himself was present throughout, to help or hinder, in diverse scenes, the Emperor Constantine, the heretic Arius, starving citizens, sailors in peril, the executioner of innocent men, and, finally, to be borne aloft by angels. At that point the choir (in the place of the audience) sang the troparion to St Nicholas, and the actors were revealed as worshippers.

It was an extraordinary event, not least because of the ease with which it was brought about, though this is not to deny the labour and perseverance of many, notably Richard Schneider and Paul Ziolo, and the whole-hearted support of Fr Nicolas Boldireff. From the congregation a certain degree of protest or resistance might have been anticipated: none was forthcoming. There was an abundance of appreciation, gratitude, and hope that another feast day might inspire another drama. One of the most ancient and illuminating traditions of the Church has been stirred from the archival shadows, and may yet be declared afresh. - *by Charles Lock*

Around the Archdiocese . . .

Immigrant Matters: a Story, Some Concerns

In January the *Financial Post Magazine* carried a brief article about Alexandra Odintsova, a former Russian ballerina and theatrical costume designer and seamstress who has recently gained Canadian landed immigrant status by virtue of creating a small vestment-making industry in Toronto. Readers of the *Messenger* may be interested to know that she was helped in this endeavour by her parish priest, Fr Nicolas Boldireff, who gave her the idea and made temporary space available for the vestment workshop in the church hall basement of Christ the Saviour Sobor. Alexandra's is one of the happier stories of recent immigration. Stranded in Toronto in 1992 after the collapse of a Russian theatrical production for which the backing dried up, she was helped by many Torontonians and found spiritual support in the church where she has also served as a volunteer teacher of Russian culture.

Alexandra Odintsova in vestment workshop.

Not all the immigrant stories are so upbeat. The recent influx of immigrants and refugees from former Communist countries is a growing concern for many of our big-city parishes, where these souls from Orthodox backgrounds are seeking spiritual refuge and material help. A particular problem is the plight of those Russian or Ukrainian Orthodox Christians of Jewish ancestry who have asked for refugee status but who have passed first through Israel, a country deemed by Canadian immigration policies to be a "safe-refuge." It has become an ongoing project of the Archdiocese of Canada, through its Archdiocesan Council, to study this matter and to appeal to Ottawa to amend its refuge policies and procedures to make it possible for this special group of people who have suffered discrimination both in Russia and in Israel, to remain in Canada and contribute their energies and talents to Canadian society.

Diocesan News Briefs

Inter-Orthodox Great Blessing of Waters in Ottawa

The 2nd annual Inter-Orthodox Great Blessing of Waters, held beside the frozen waters of Mooney's Bay, was celebrated by members of the Ottawa Orthodox Clergy Association at noon on one of the colder days of this unusually cold winter. Antiochian, Carpatho-Russian, Greek, OCA and Ukrainian parishioners braved the cold, along with their priests and a few interested spectators, to take part in the wonderful event. The ice was so thick that there was no water to be found near the shore, and a hole had to be drilled far out in the bay. The sun shone down upon the assembly, however, and all those present found it a heart-warming, if nose-freezing, experience.

First Issue of Diocesan Youth Newsletter Appears

In January a group of young people based in St Herman's Church, Edmonton, distributed the first issue of what they hope will be a regular newsletter for the youth of the Archdiocese of Canada. The paper contained an article on the youth fellowship at St Herman's, a Name-This-Newsletter contest, a cartoon, an "Ecclesiastical Pursuit" game, and a letter from Bishop Seraphim encouraging more national contact and communication among diocesan young people. In her editorial, Rachel Keaschuk expressed the hope that in future the newsletter will contain input from all the youth of the country: "We need to communicate. We need to learn and grow and help each other...The youth of this country are starting to pull together in many ways. By God's grace we hope this newsletter will be a connecting link in facilitating the communication necessary for this."

Ottawa Women's Discussion Group Thriving

The women's discussion group at Annunciation/St Nicholas in Ottawa has had four interesting meetings this past fall and winter: one in which the women shared with each other whatever they knew or could find out about their patron saints; one on Christmas traditions and customs; one, honoured by the presence of Bishop Seraphim as resource person, on music (a follow-up to the Music Conference); and one in which some of the works of Sister Verna Harrison were discussed. In February, favourite icons will be discussed. Thus, as spokesperson Jane Szepesi writes, "we are all learning and growing in our faith, yet without a great deal of preparation or 'homework,' and without the main burden falling on any one person."

News Briefs continued, next page . . .

More News Briefs:

Fr Pihach to Lead Pilgrimage to Ukraine in May

Fr Dennis Pihach of the Yorkton Mission in Saskatchewan, the director of the Archdiocesan charitable endeavour *Project Ukraine,* will lead a pilgrimage tour to the holy places of Orthodox Ukraine on May 12-27. It is tentatively planned that Bishop Seraphim will also accompany the pilgrimage group. The tour will not only include the world famous Kyyiv Pecherska Lavra and the Pochaiv Lavra, but will also provide an opportunity for visits and fellowship with contemporary Ukrainian Orthodox village parishes. Those who have accompanied Fr Dennis on these pilgrimages in the recent past can attest to the wonderful experience of celebrating feast days in the village churches and getting to know the faithful of the countryside. For more information, please contact: Fr Dennis Pihach, 215 - 5th Ave. So., Yorkton, Sask. S3N 0Z9, Phone/Fax (306) 783-2153.

Church School Workshop Held in Toronto

On December 4 at Christ the Saviour Sobor, Dr Connie Tarasar of the OCA's Christian education department led 22 people from six parishes and four Orthodox jurisdictions in a discussion of *How to Make a Small Church School Work.* She presented a challenging perspective of the goal of church education: "to help create the saints of the future," and asked participants to reflect on how educators and parishes can support this goal. Within a model of religious education of three interdependent spheres (worship in the temple, praxis in the home and in community life, and teaching in formal instruction), participants reflected on what the characteristics of the graduates of a church school should be and how these qualities can be supported. Those who attended the workshop expressed the wish to begin a study group to continue to meet on a pan-Orthodox basis. A first meeting has been scheduled with Bishop Seraphim on the Sunday of Orthodoxy at St George's Antiochian Church, Toronto.

New Book on North American Saints

Published by the Archdiocese of the West (OCA), ***Portraits of American Saints,*** by Fr George Gray and Ms Jan Bear, is written in a lively style suitable for both young people and adults, and presents the lives of America's five acknowledged saints and six others whose efforts for the Church are worthy of study. Included in these are four who will be glorified this year: Frs James Netsvetov, Alexis Toth, Alexander Hotovitsky and John Kochurov. The book costs $5.00 and is available from: St Nicholas Orthodox Church, 2210 S.W. Dolph Court, Portland, OR 97219 USA.

Archdiocesan Council Holds Spring Session

On March 3-5 the spring session of the Archdiocesan Council took place at Holy Trinity Bukowinian Sobor, Ottawa, where Council enjoyed the gracious hospitality of the pastor, Fr Marek Kocon, the Warden, the Sisterhood, and several other attentive parishioners.

In his report, the Bishop detailed his activities since the last Council session, emphasizing his visitation schedule and OCA Theological Commission work. He reported that the transformation of the old garage at his residence into a large, bright and thoroughly modern office has been completed, thanks to the Metamorphosis Project. The result is an immediate and obvious increase in office efficiency. In January a low-mileage used Buick was purchased. This should result in lower car maintenance expenses and assure the faithful of a higher level of safety related to their Bishop's travel.

His Grace also reported that our diocese's relationships with our fellow Orthodox Christians in Canada continues to move along in acceptable paths; that our relationship with the OCA central administration seems to have a sufficient clarification for the present; and that we have one seminarian at present and the bright prospect of others soon; but on the negative side, within our parishes we have certain tensions still resulting in part from fear of episcopal "takeover," and in part also from pastoral perspectives. "It is one thing to be clearly in favour of good canonical order, but another to achieve it," he said. "Education over many years will help repair some of our disability, but long **loving** pastorates are really the only avenue of real rebuilding and expansion."

A special feature of this Council meeting was the "working session" on Friday morning led by Mary Ann Lopoukhine and Nicholas Ignatieff. Similar in form to the communications workshop held at the Vancouver Assembly, this session enabled Council to examine its structure, function and process in order to see where improvements can be made for working together more efficiently for the good of the whole diocese. As a result, Council planned several changes in the process of future meetings. The first is that besides the usual reports of those holding project and committee portfolios, there will be reports from each of the four Deans. All reports (deaneries, portfolios, and committees) are to be submitted to the Chancellor four weeks in advance, and circulated by him two weeks in advance of the next meeting. With regard to agenda-planning, the following was decided: that in future the Chancellor should allot specific time limits to the discussion of each report; that Council members in session

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. . . **Archdiocesan Council,** *continued from p.10:*

should focus on issues and decisions arising from the reports, having aleady done a careful study of the reports' details prior to meeting; and that the agenda include time to deal with those concerns which go beyond the usual business tasks of the Council, particularly the raising of broader issues and concerns of the Bishop and the Deans, so that the Council may help and support them in a consultative, advisory capacity.

It is planned that there be a set time allowed at each meeting for a final wrap-up, at which time Council will review its decisions, its responsibilities for action, and the information which should have priority for sharing with the faithful through the *Messenger*, letters from His Grace, etc. In addition, minutes will be circulated to all clergy of the diocese, all "dedicated communicators," and all Council members within three weeks following a Council meeting.

It was further decided that by the next meeting, each holder of a portfolio will present a "job description" for his or her assigned task. Also, two working groups were formed. The **Financial Working Group** (to which His Grace appointed Fr A. Morbey, J. Hadjinicolaou, N. Ignatieff, and N. Jacobs) will review line items in the budget and consult with the Treasurer on ways to plan and control expenditures more rationally. **The Council Structure Study Group** (Fr J. Tkachuk and D. Grier) will consider the possiblity of changes to the By-laws which would result in Council members' being elected on the basis of deanery boundaries. There was a strong consensus that all Deans should be on the Archdiocesan Council. It is accidental, rather than the result of By-laws, that three of the four Deans are currently serving thereon. The fourth Dean will be invited and encouraged to attend the next meeting to lead the discussion of his deanery report.

In financial matters, the Treasurer reported that because not enough money was collected for the purchase of the Bishop's car, he has had to use the funds which would have gone to pay the Bishop's stipend to complete the purchase. Thus he cannot pay His Grace what is due him for the current month. It is hoped that the Treasurer and the Financial Working Group can find ways of preventing this kind of crisis from occuring again.

The date of the **next triennial assembly** of the Archdiocese, which will be held in Ottawa and will have a strong family theme, was selected: it will take place the week of July 21st, 1996.

The next Archdiocesan Council meeting is scheduled for November 3-5, at Christ the Saviour Sobor, Toronto.

—RZ

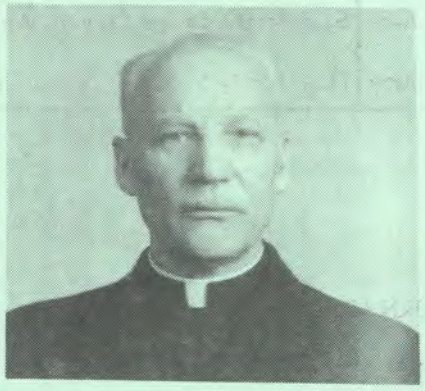
Remembering our recent past . . .

Archpriest Nikanor Komarnitsky

The Very Rev Father Nikanor Komarnitsky was born into a priestly family in Volyn, Ukraine on August 10, 1893. Being the eldest son, he dreamed of one day becoming a priest to carry on the clerical tradition of his family, both from the maternal and paternal sides.

As a young man, he entered the Volynian Seminary where he received his education in teaching and religion. He taught school and religious studies in Koltipov, Volyn, while continuing with advanced studies. During summer vacations Fr Nikanor returned home to Kniaze, Volyn to visit his family. Here he became involved in Church activities, helping out both as a reader and as a choir master. It was at choir practice that he met his wife, Maria. They were married in 1928 and his decision to become a priest was made.

Times were difficult in Ukraine as a result of constant unrest caused by war and revolution. Thus when Fr Nikanor was called by Bishop Arseny in 1929 to serve in the Canadian mission, he decided to answer that call. He planned to leave his homeland and serve in Canada for only a few years, but the situation in Ukraine did not improve, and he remained in Canada for the rest of his life. His first Canadian parish was in Sirko, Manitoba. Later he served parishes in Regina, Saskatchewan; Nisku, Alberta; Lachine, Quebec; Ottawa, Ontario; and several in the United States, with Syracuse, New York being his last.



Fr Nikanor

During his years of service, commencing with the poverty of the Great Depression, Fr Nikanor endured many trying and difficult times, but he never wavered in his faith and optimism. He devoted himself to the Church. Besides enthusiastically fulfilling his priestly duties, Fr Nikanor enjoyed working with the youth of the parish, teaching them Ukrainian, religion, and choral singing.

Included in his many priestly awards was a *gramota* given on June 27, 1948 by the Metropolitan Anastasy and

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. . . **Archpriest Nikanor Komarnitsky,** *from p. 11:*

the Holy Synod of Bishops of the Russian Orthodox Church for "his zealous service and courage in defending the Church truth."

Throughout his life Fr Nikanor showed an interest in and a love for music. This love was passed on to his son and two daughters who sang in church choirs for many years. His love was not only for music but also for literature and poetry. He had a great thirst for knowledge, and because he was an avid reader, much of his leisure time was spent with his books.

In his retiring years Fr Nikanor kept active by visiting the sick and the needy and by attending the Holy Trinity Sobor in Ottawa where he participated in church services as long as his health allowed.

Fr Nikanor fell asleep in the Lord in retirement in Ottawa on July 29, 1989. He left behind his Matushka Maria who was always a source of strength and support to him, his children and four grandchildren.

His family and those who knew him fondly remember Fr Nikanor as a gentle, forgiving, loving and humble man who had a warm and ready smile and a kind word for everyone. In the words of Fr Oleg who served his funeral, he was truly "...a shining example for a deep Christian life." **May his memory be eternal!**

Bishop Seraphim's Visitation Schedule, March – June 1994

3 - 5 March	Archdiocesan Council, Holy Trinity Sobor, Ottawa
20 March	Sunday of Orthodoxy, St George Antiochian Church, Toronto
26 - 31 March	Spring Session of Holy Synod, Syosset, New York
1 - 4 April	Christ the Saviour Sobor, Toronto
15 - 17 April	Holy Transfiguration Skete, Fitch Bay, PQ
12 - 27 May	Pilgrimage to Ukraine
27 - 30 May	St Tikhon's Seminary: Glorification of Archpriest Alexis Toth
11 - 13 June	St John the Divine Church, Windsor, ON
17 - 27 June	Holy Trinity Sobor, Winnipeg, and other Manitoba parishes

Bicentennial Celebrations

Plans are now underway for the Canadian Archdiocese's celebration of the Bicentennial of Orthodoxy in North America, to be held at St Nicholas Church, Narol (Winnipeg), Manitoba June 23 –26, 1994. The proposed agenda is:

Thur. Jun 23 – Wine & Cheese evening
Fri. Jun 24 – Man-Sask Deanery meetings
Sat. Jun 25 – Bicentennial moleben & BBQ
Sun. Jun 26 – Divine Liturgy & luncheon

The Narol committee planning these events looks forward to hearing from all who are interested in coming to Winnipeg to help make this a memorble celebration. For more information, please contact Mr Roger Prince, 26 - 1145 Rothesay St., Winnipeg, MB R2G 1V3.

PLEASE NOTE: **Delay in Receiving *The Orthodox Church:*** it has come to the attention of the Bishop's Office East that many people in the Archdiocese have been receiving issues of the OCA newpaper several months late. This seems to be a problem with Canada Post rather than with the OCA's distribution process.

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ORTHODOXY IN CANADA
1894 - 1994