

*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
à la mer, et depuis le fleuve
jusqu'aux extrémités de la terre
Ps 71.8*

CANADIAN ORTHODOX MESSENGER

*Published by the Archdiocese of Canada OCA/Publié par l'Archidiocèse du Canada EOA
New Series/Nouvelle Série 6:2 Spring/Printemps 1995*

Chancellor's 25 Years of Priestly Service Feted

On 25 November 1994 the parish of The Sign of the Theotokos, Montreal, honoured with a grand banquet its pastor of sixteen years, the Very Reverend John Tkachuk, upon the occasion of his 25th anniversary of priesthood and the 25th anniversary of his marriage to Mary Tkachuk. Preceding the banquet a molieben offered in thanksgiving for the ministry of Fr John and Masha was served by the pastor of St Nicholas Antiochian Orthodox Church, the V Rev Joseph Shaheen, and by Fr John's own father, the V Rev Igor Tkachuk, in the presence of His Grace, Bishop SERAPHIM, and approximately 150 invited guests from Canada and the United States. The dinner which followed was one rich with music performed by the many children and teens of the parish, and with memories, led by Fr Alexis Vinogradov who served as Master of Ceremonies.



From l to r are the V Rev Igor Tkachuk, Fr John's father; Matushka MaryTkachuk; His Grace, Bishop Seraphim; Fr John; and the V Rev Joseph Shaheen, pastor of St Nicholas Antiochian Orthodox Church, site of the molieben and banquet.



*The V Rev John Tkachuk,
Chancellor of the Archdiocese of Canada*

Born in Lodz, Poland in 1944, Fr John Tkachuk came to North America in 1952 and grew up in San Francisco, Milwaukee, and Cleveland. Educated at Fordham and Iona (BA), St Vladimir's Seminary (BD), and McGill, he was married to the former Mary Schmemann on 8 June 1969. On 17 August of the same year he was ordained to the Holy Priesthood by Metropolitan LEONTY. Before coming to Canada he served parishes in Ansonia, Connecticut and Buffalo, New York. After serving from 1973 to 1978 at Sts Peter and Paul Sobor in Montreal, he and several lay people, with the blessing of Archbishop SYLVESTER, founded the parish of The Sign of the Theotokos in 1978.

continued, next page . . .

As members of The Sign have noted,

Father John insisted that both in name and in real life [the new parish] was not to be an ethnic one, and that its purpose would be to worship and glorify God according to the liturgical practice of the Orthodox Church. Any stranger coming to our door was to be made welcome. This was done, with loving reminders from him, and, over the years, the parish became the spiritual home for many people of different origins—people who would probably never have come to Orthodoxy, or stayed in the Church, had it not been for 'The Sign' and Father John. As it is they pray, they sing, they preach, they bring their children of all ages with them to The Sign—and some go on to become deacons, monks and nuns, and priests, other men and women go on to serve the Church with their own talents both here in Montreal, in Canada, and across the oceans. A remarkable achievement in so short a time for a parish as small as ours! Thus have Fr John's many talents multiplied in us, his parishioners....

Throughout the evening various speakers recalled many of the other remarkable achievements of Fr John. He, along with Marie Miklachevsky, was largely responsible for the organisation and smooth running of the OCA's Fifth All-American Council held in Montreal in October of 1977, at which the current Metropolitan, THEODOSIUS, was elected. In 1978 he founded the Orthodox Theological Institute (OTI) in Montreal, under the auspices of which regular adult education programs are offered, as well as the annual retreat during Great Lent which attracts many participants each year from eastern Canada and the northeastern United States.

From 1 July 1981 to 13 June 1987, when the Archdiocese of Canada was without a ruling bishop, Fr John

served tirelessly as its Secretary-Treasurer, becoming virtually the "glue" holding it together, as Vladyka Seraphim has said. In his tribute to Fr John, the Bishop continued:

Fr John has exceptional organisational abilities: he put the diocese in order and succeeded in maintaining that order. He has given the Archdiocese a certain prestige in the public media. He has created a small but significant place for us in the CCC. He has fostered good relations with other Orthodox Christians through his love, care, and sensitivity. And as Chancellor of the Archdiocese since 1987, he has helped to keep the Bishop out of trouble a lot by his wise counsel.

Not forgotten during the evening was another of Fr John's great loves: the US Air Force, in which he has served since 1983 as a chaplain in the Reserves, with the present rank of Chaplain Major. As many of Fr John's friends have noted over the years, this service to those who offer their lives in support of their country combines two of the primary interests of our Chancellor's life since childhood: priestly service and airplanes! It is a remarkable achievement that this citizen of both Canada and the United States is able to give so much energy and so much skill to both of his adopted countries.

In his concluding remarks, Fr Alexis Vinogradov rightly reminded the banquet audience that throughout all of Fr John's years of priestly service, he has been above all else *an enabler of others*: "It is his pastoral gift never to push people, but instead to inspire them by his own life to be excited about serving the Church to which he himself is so whole-heartedly dedicated."

To Fr John and Masha, from all of us in Canada and the United States who feel so much affection for you and thanksgiving for your life and ministry together, MANY YEARS!

[Many months of preparation went into the weekend of celebrations honouring Fr John, and many people gave of their time and talents freely and joyfully in the planning and support of them. First among these must be mentioned the Warden of the parish, George Bedrin, and his wife Debbie, to whom Bishop Seraphim presented a grammota the next day at Vespers.]

To the left, Fr John and Masha with several of the teens and children of the parish who presented Fr John with an official US Air Force flag as a token of their love and esteem for him.



Great Lenten Springtime: OCW Conference, OTI Retreat To Be Held in Montreal

'Making a Difference' Is Theme of OCW Conference

Orthodox Christian Women (OCW) of Montreal will sponsor its fourth annual conference on Saturday, March 11 from 9:30 am to 4:30 pm at St Nicholas Antiochian Orthodox Church. This year's theme is *Making a Difference*.

In the morning session the keynote speaker, Mother Christophora, will explore the Christian paradox of living the future here and now. Drawing from examples of those whose lives have made a difference she will show how we can transform our daily lives into a liturgy. Mother Chrisophora is the Abbess of the Orthodox Monastery of the Transfiguration in Ellwood City PA. She was raised in an Orthodox Christian family and was active in the



Mother Christophora

Church. Pleased to discover the monastic life in her late twenties, she left her secular employment in the drug-and-alcohol addictions field and entered the monastic

life in 1983. She was elected abbess of the community in 1987.

In the afternoon, Mother Christophora, along with two nuns from Canada, will participate in a panel on *Monasticism*. The open forum *Becoming holy, here and now* will enable all to participate in a dialogue. The day will conclude with Great Vespers at 4:00 pm.

The OCW is an organisation in which women from many ethnic backgrounds come together to share their common experiences and to explore their common concerns about our troubled world in light of the Orthodox Faith and Tradition. Each of the first three conferences has been attended by over 100 women.

The registration fee of \$25 includes refreshments and a lenten lunch. Send registrations with payment to Orthodox Christian Women, 80 de Castelnau est, Montreal QC, H2R 1P1. For information, call Mary Tkachuk at (514) 481-5093.

Popular Speaker, Author, Film Director Will Lead April OTI Retreat

Frank Schaeffer will be the guest speaker at the April 13 - 15 retreat of the Orthodox Theological Institute (OTI) in Montreal. He will explore the topic *Expectations of the Faith in Orthodoxy* in a series of three talks: Personal Expectations of the Faith, the Expectations of the Faith in Society, and the Expectations of the Faith in the Church.

Mr Schaeffer is a famed author and motion picture director. His latest film is *Baby on Board*, produced by ABC, a comedy starring Judge Reinhold and Carol Kane. He has written a number of books, including *A Time for Anger* and *Sham Pearls for Real Swine*. He has recently published his first work of fiction, *Portofino* (Macmillan), a humorous story about a child growing up in a fundamentalist family. This has become a bestseller, receiving excellent reviews in *Publishers Weekly*, the *Los Angeles Times*, the *Boston Globe*, the *Washington Times* and many other newspapers and magazines.

continued, next page . . .

OTI Retreat, continued from p.3:

Frank Schaeffer is also well known as one of the most dynamic and sought-after speakers in the United States. He speaks frequently at colleges, churches, and fund-raising events on a wide range of topics including



Frank Schaeffer

sanctity of human life issues, Christianity and the arts, and his own spiritual journey to the Orthodox Church. He is also the editor of a widely distributed newsletter journal, *The Christian Activist*. He lives near Boston with his wife Genie and their three children. He has written a new book on his journey to Orthodoxy, *Dancing Alone*.

This year's OTI retreat with Mr Schaeffer will be the 18th consecutive annual lenten retreat organised by the Montreal institute, a group of adults who meet occasionally to explore the faith, history, liturgy, and spirituality of the Orthodox Church. Past speakers include world-renowned authors and theologians such as John Breck, Verna Harrison, Thomas Hopko, John Meyendorff, Daniel Sahas, Alexander Schmemmann, and Paul Tarazi.

The retreat will be held this year at the Manoir d'Youville of the Grey Nuns in Châteauguay, Québec (directions and travelling assistance will be available upon receipt of the reservation-form). The registration-fee of \$95 includes room and board for two days. Reservations must be made by mailing \$20 (credited to the total fee) no later than April 3 to: Orthodox Theological Institute, 4381 Harvard Ave., Montréal QC, H4A 2W9.

Diocesan Communication:

Oriented Leadership: an Important Concern

A review of Benjamin D. Williams' and Michael T. McKibben's *Oriented Leadership: Why Every Christian Needs It* (Wayne NJ: Orthodox Christian Publications Center, 1994)

—reviewed by Mary Ann Lopoukhine

Frequently today we hear about "a crisis of leadership" and a "lack of vision" within both our commercial organisations and public institutions. We all feel the results of that lack of leadership as society grapples with issues of ethics, morality and law. There is agreement that we need effective leadership, but no agreement as to what that really means.

And yet, we are all called on to be leaders at different times and in various ways: as active members of our church community, as parents guiding our offspring, as employees at work, or as volunteers in our community. The challenge for us is to provide that leadership in an informed, proper Christian way.

In my work as a management training consultant, I have been examining the effects of rapid change in organisations and how these changes touch on the people within the organisation. Many books and articles provide analysis and advice for leaders. But most books avoid the root of the problem—the divorce of traditional Christian principles from political and commercial decision-making and leadership. Those authors reflect the societal norms that present life as being divided between the spiritual and non-spiritual. Therefore, the non-spiritual or "secular" life (the economic, political, educational and social realms) is unconnected to and untouched by the "sacred" or spiritual life of each individual.

One book, however, solidly demonstrates that there is no split, that all aspects of life are sacred and are informed by the Holy Spirit. *Oriented Leadership* identifies and examines the nature of leadership from an Orthodox Christian perspective. This book provided me with a framework to develop my own skills and to evaluate the ideas on leadership that I encounter in my work. I would like to stress that the topics covered in this book are not just for leadership within the Church, but apply to all situations where we are called to be leaders or followers.

The authors use the word "oriented" in the historic Christian sense. At baptism we are oriented. First, we face West to reject Satan and all his works. Next we face East, the direction from which the Sun of righteousness will

return. In this direction or orientation, we affirm that we are joined to Jesus Christ and believe in Him as King and God. Thus the orientation of our leadership, and our whole life, should be towards Christ.

The book examines the qualities of a sound leader in the context of Orthodox theology and worship. The authors define Christian leadership in action as first perceiving the vision of the kingdom of God, then communicating that vision by following Christ's example as the "Servant Leader." Christ left us with a powerful image of how a leader truly relates to and loves the followers, shown in the washing of His disciples' feet and most certainly in the sacrifice on the Cross. He came to do the will of God and to show us how to relate to one another through love. Thus the real test of leadership is "Does it serve?"

Three key themes are vividly examined in the book:

- leadership is informed by the vision of the Kingdom of God, and not constrained by earthly values;
- leadership is based on the loving model of the Trinity, and not on a harsh authoritarian model;
- leadership is a gift from God that is part of our stewardship of creation, which affects how we administer and manage people and resources.

Many organisations and their leaders state that people are the most valuable resource. Yet, their actions give the lie to that statement because decisions are often made callously and people are treated carelessly. Our Faith affirms that all people are important, all have intrinsic value because they are persons created in the image and likeness of God. I especially valued how the authors clarified the concept of the *person* and the terms *image* and *likeness*. The word "image" describes our starting point, our potential for godliness, the "Divine Stamp." The "likeness of God" becomes our end-point, our final aim, the realisation of our striving to be restored in Jesus Christ, to achieve the "Divine Ideal." If we see all persons whom we encounter daily as possessing that divine image, how else can we treat them but with respect and love, and seek ways to serve them?

The second half of the book looks at practical applications to equip the reader with tools, approaches and ideas that can help us become better leaders in the family, the parish, or at work. It considers the areas of administration and management and provides ways to live out our role as stewards of our God-given resources.

Although this book is not particularly easy to read and is sometimes repetitive, I recommend it highly to all with an interest in gaining a firm understanding of what

is required of Christian leaders. One will learn how to improve his or her own leadership skills, wherever these skills are needed. I challenge groups within our parishes and our Archdiocese to get together to discuss this book and the implications of being a "servant leader." Let us then consider ways to enhance how we administer and lead within our Church, and report on those suggestions in upcoming issues of the *Messenger*.

Bishop Seraphim's Visitation Schedule January – August 1995

Jan	6 – 8	Sts Peter & Paul Sobor, Montreal
	8 – 10	Holy Transfiguration Skete, Fitch Bay
Feb	10 – 12	Moose Jaw
	13 – 20	Saskatoon, conference
	21 – 27	Yorkton
Mar	10 – 11	St-Benoît & Fraternité, Montreal
	12	Sunday of Orthodoxy, Ottawa
	16 – 20	St Vladimir's Seminary, New York
	20 – 24	Holy Synod, New York
	30 – Apr 1	Archdiocesan Council, Ottawa
Apr	7 – 11	Christ the Saviour Sobor, Toronto
	27 – 29	Holy Transfiguration Skete, Fitch Bay
May	25 – 28	Conference, Ontario
Jun	3	Picnic at diocesan centre, Fair Haven
	4	Kingston
	8 – 23	Alberta [Synaxis]
	11	Smoky Lake AB
	23 – 26	Sandy Lake MB
Jul	29	Narol MB
	2	Winnipeg
	11 – 12	Sts Peter & Paul Sobor, Montreal
	15 – 21	11th All-American Council, Chicago
Aug	5 – 6	Labelle PQ
	6 – 8	Rawdon PQ
	8 – 10	Fitch Bay PQ
	10 – 12	St-Eusèbe PQ
	12 – 14	Québec City

SCOBA Bishops' Assembly

From 30 November to 2 December 1994, there assembled for the first time together a large majority of the canonical bishops in North America whose jurisdictions comprise the Standing Committee of Orthodox Bishops in the Americas. Until this time, common concerns and interests have been addressed by a small committee of representative bishops of SCOBA. Now we had the opportunity for many more bishops to sit together and to discuss some of the main concerns facing us at this time.

The first significant aspect of this historic assembly was that in meeting together this way, we had a very pleasant taste of what it would be like to be living normally in North America as a single Orthodox Church. It was pleasant because it was an event in which the Holy Spirit moved powerfully among us, and it reminded us of the foundational canonical requirement—that the Orthodox Church be visibly *one* on every territory. It is one in all the historical lands, but not in the missionary territory. As a result, to outsiders (and even worse, too often to our own faithful) we appear to be like a group of “denominations” like the Protestants. This unnecessary division to a great extent paralyses our witness for Christ at every level. It was thus pleasant to be assembled together because we seemed to feel and act as our “real selves.”

The second significant aspect has some controversy attached to it. It was the consideration of the term “diaspora” as applied to ourselves, the Orthodox in North America. The term, by the way, has its origins in the scattering abroad of the Jewish people by the Babylonians and the Romans, and in this context has a racial meaning. We were certainly in agreement that as Greeks, Syrians, Ukrainians, Russians, Serbs, Bulgarians, etc., we might be considered as culturally in diaspora—that is, scattered abroad from homelands. But this sense of diaspora also has limited application, since after two or three generations of living here, the ties and sense of link to some homeland or other is much looser, more secondary. Most of us here in Canada, for instance, understand ourselves to be clearly Canadians first, and whatever our ancestry might be, second. It is not that we necessarily want to forget or even reject our inheritances. We certainly retain them as much as we are able. But our context and life is Canada, and Canadian culture sits first in our life and consciousness. It is different with the Church.

The Church can never be in diaspora in this way. If it were, then we must say that the Ukrainian and Russian

Churches are in diaspora from Greece and the Greeks in diaspora from Palestine! The Church, as planted in every place on the earth, becomes an integral part of each place where she lives: Eastern Europe, Canada, Korea, Indonesia, India, Greece, Finland, Sweden, Palestine. It is her responsibility to baptise every place and every culture where God plants her. This is how our “mother churches” came into being also. Currently, in preparation for the projected Great and Holy Council of the world Orthodox Church, this term “diaspora” is being studied. We asked to have the possibility for direct contribution to these deliberations, rather than have the “mother churches” decide for us without our direct participation.

The third aspect is that of mission and evangelism. We were convinced that our history from the beginning in North America has had a major missionary thrust. It was and is so in Alaska. It was so also at the turn of this century, when under the then Archbishop, St Tikhon, there were translations of services into English, and conversions being encouraged. We were very concerned about our mission to our own people, in terms of education also. We understood the need to deepen the spiritual and theological formation of our flocks. We agreed to cooperate as much as possible in helping to deepen the Orthodox self-awareness of our people, and to further Orthodox Christian education. We also agreed to cooperate in other missionary strategies. Connected with this also is the attempt to deepen cooperation in charitable work, both locally and abroad.

Perhaps the most important decision was that we should meet once every year. It is my profound hope and prayer that above all we will be able to accomplish at least this, because it is through this talking that all else becomes possible. I ask all to pray for this, as well as the other possibilities of our life. May we live to see our Orthodox Church visibly one: one Church in which all of our national and linguistic heritages will be cared for with compassionate consideration, and which at the same time reaches out to those who are searching for the Truth, thus beginning earnestly the evangelising of North America.

Reception into the Church

Sometimes, with the many converts we receive into the Church, there is raised the question: was my baptism “valid”? Under certain circumstances, fears produced about “validity” can provoke problematic actions. It is necessary first to say that “validity” is not a concept that

the Bishop's Desk

we Orthodox regularly use. "Validity" refers to a legal assessment, and we seldom assess sacraments in that light. Our approach to the whole question is different.

With regard to the method of baptism, there are sometimes questions. By this I mean that not every person is totally immersed in baptism. Yes, it is indeed true that the normal way for us Orthodox to baptise is by total immersion, three times, invoking "Father, Son, and Holy Spirit." It is also important for us to understand that we must do this, if possible, because of the example of Christ, and because of our Tradition from apostolic times. But in some places, for various reasons, there has been and is baptism by pouring of the water over the head (and perhaps the upper body). This is an exception, a departure, but there are canonical precedents for blessing the practise of this exception. We are not bound by letter-of-the-law attitudes which can reduce the holy sacrament to magic. What we do *not* want to say is that the exceptions should be the norm. Nevertheless, whether by immersion or by pouring, the baptism is accomplished. It is Christ who baptises and unites persons to Himself in the sacrament through the Holy Spirit. This is the normal way people are received into the Orthodox Church: by baptism and chrismation.

When being received into the Orthodox Church, not everyone is baptised. Some are only chrismated. Those who were not Christians before, of course, must be baptised. And not everyone who is called Christian actually has a Christian baptism. This must also be examined. But until recently, most Christians outside the Orthodox Church had what could be called a Christian baptism, in or with water, invoking "Father, Son, and Holy Spirit." There are many tides of opinion about these matters in our history, but chiefly the Slavs have been very concerned not to repeat baptism which is properly understood to be *one* ("One Lord, One Faith, One Baptism"). Therefore, if we have been able to see the marks of Christian baptism, we have regarded it at the very least as equivalent to baptism by a lay person (such as sometimes happens in infant emergencies by nurses or doctors, or in persecution situations such as this century in the former USSR). We may then use chrism to make up whatever may be lacking in the baptism (and exactly what that may be is known only to the Lord). Or, we may treat the person as a penitent would be, who had been out of communion for various reasons, and who is returning to the Church. What we do is to examine each person on a case-by-case basis, not with some kind of blanket rule, but as a careful physician administers doses of medication

according to each patient's need. We either baptise and chrismate, or only chrismate, according to what appears best in each case, and with the bishop's blessing. Once again, it is the Lord Himself who administers the sacraments, in the Holy Spirit, uniting persons to Himself.



His Grace, Bishop SERAPHIM

The Tempter comes to tempt with all kinds of fears and uncertainties, and by every kind of dirty trick to try to separate us, to distract us. It is for us not to cooperate with this, but to give ourselves into the hands of our Lord, God, and Saviour Jesus Christ, with confidence and assurance that in His mercy He receives us and unites us to Himself. We should look always for the many signs of His blessing, the activity of the Grace of the Holy Spirit.

Diaconate and Presbyterate

Does the relationship between a parish priest and his deacon have anything in common with a dentist and his dental hygienist? Knowing me by now, you will automatically and correctly expect the answer YES to this odd question from the bishop. And this is the answer I received from Olga Roshak, whom I have known for many years, since seminary days in New York, and who is also the wife of Protodeacon Michael Roshak of Yonkers, New York.

I was in Toronto in early November 1994 for the bicentennial celebration when I had the opportunity to have lunch with Deacon Michael and Olga. Olga has worked as a dental hygienist in New York for many years. She was asking me how the deacons and priests in my diocese relate to each other. As I was sharing with her some of the "challenges" we are facing, she paused and said, "Gee, that sounds like what often happens in a dental office. Dentists seem to have real difficulty in delegating responsibility to their very qualified dental hygienists. As the dentists insist on 'doing it all,' it often

continued, next page . . .

From the Bishop's Desk . . .

leaves them feeling overwhelmed and overworked. I wonder what would happen if priests (like dentists) were able to 'give up' some of their responsibilities and place them into the hands of their deacon (or dental hygienist)?"

We went on to talk about how, when a dentist does manage to trust the hygienist, and to delegate the responsibility, and to work as a true team, both the dentist and the hygienist are able to "soar" in each area, and to support each other in a truly effective practise. This discussion inspired me to write this message concerning priests and deacons, which is doubling as a pastoral direction to the presbyters.

First, a power-struggle can seem to be happening between a priest and a deacon. Often the presbyter appears to be unwilling to share some of his responsibilities with his deacon, possibly in fear that the deacon might "take over." This fear needs cast upon it the light of what happened in the Acts of the Apostles when the Order of the Diaconate began. It is clear in the scriptures that deacons were given to us exactly to do the work of service in a multitude of ways, in order to free the apostles/priests (presbyters) for other responsibilities. I therefore invite the priests in my flock who have not already done so to make a shift in thinking, and to view their own ministries as becoming *even more effective* through the partnership and cooperation with their deacons.

Since a deacon is an ordained rank of clergy, look for all the appropriate liturgical, education and pastoral functions that he can assume, and then lovingly let him assume them. Why? Because he can free up your time to be able truly to pray for all those who have asked you to pray for them. Then, acknowledge your deacon's talents to him, and encourage him to develop these gifts by using them. For example, if he is very good at teaching, let him coordinate and teach Bible-study, Church school, and perhaps preach the sermon periodically. Pastoral functions for him could include visiting the sick and making known the needs of shut-ins to the parish at large. The deacon may in fact, if this is the character of his gift in ministry, become the coordinator within the parish of this sort of social outreach to the needy. As you delegate the responsibilities, notice what will happen.

You will be building trust and rapport with this very valuable co-worker in Christ. You may even be able to begin to *respond* to difficult situations that can arise in a parish, rather than *reacting* to them because there is more liberty for you to do so. Certain difficult persons may become easier to cope with when you have someone to

share the relationship and difficulty in a complementary way. You could start to see how operating as a *team* is much more effective because the whole is in this case greater than the sum of the parts.

Delegating responsibilities to another qualified brother in Christ gives leverage with time, and actually allows more precious time with the family which is so often getting only the leftovers of a priest's time. As you trust your deacon with many of the functions he is able to perform, you may be pleasantly surprised to see how well he is able to accomplish them, and to be a partner with you as you continue to nurture our Lord's Vineyard.

Finally, I believe that as we strive to be faithful Christians, one of our greatest gifts to each other is that of time. We strive to give time to that which we love. So, my brothers in Christ, give time to each other, and to your families. Mirror each other's preciousness and honour the image and likeness of God through words and actions, and do this genuinely, and with great joy. The Lord will multiply your offering.

And note too that the above observations can apply to the various gifts of the non-ordained laity!

Seraphim

The **CANADIAN ORTHODOX MESSENGER** is published quarterly by the Archdiocese of Canada, OCA, with the blessing of His Grace, SERAPHIM, Bishop of Ottawa and Canada.

Editor: Rhoda Zion, 43 Newcourt Place, Kingston, Ontario K7M 6Y1 (Fax/Phone 613-542-5832).
Circulation Manager: Helene Culhane, 377 Kintyre Priv., Ottawa, Ontario K2C 3M6.

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

ISSN 1183-4773 Copyright 1995

COM Publishing Deadlines

In order to plan ahead for articles or notices about your parish life which you may want to submit to the *Canadian Orthodox Messenger*, please make note of the following deadlines:

Issue	Brief articles	Longer articles
Jun '95	21 April 1995	15 April 1995
Sep '95	21 July 1995	15 July 1995
Dec '95	21 October 1995	15 October 1995
Mar '96	21 January 1996	15 January 1996

Seven Jurisdictions Represented at Pan-Orthodox Education Conference

On Saturday, October 22, 1994, the second annual Orthodox Christian Education Conference was held in Edmonton. This year the conference was hosted by St Philip Antiochian Orthodox Church. Approximately forty clergy and lay people were in attendance, representing seven different Orthodox jurisdictions: Antiochian, Coptic, Greek, Indian, OCA, Romanian, and Ukrainian.

The conference aim was to build the talents and skills of both Church school teachers and parents in order to enhance the sharing of the Orthodox Christian faith with our youth. A major focus this year was on the different ways people are able to learn.

Mary Romanko (Patriarchate of Romania) opened the conference with a session on learning styles. She began by providing participants with an insight into their own preferred mode or style of learning. Each of us learns differently, and if we are taught in a manner which reflects our own preferred style, whether it be through an auditory, visual, or kinesthetic mode, we are more likely to retain what we learn. As Church school teachers and parents, we were encouraged to design lessons which encompass all of these styles.



Fr Asaad Abou-Rahel, on behalf of the host parish, St Philip Antiochian Church, receives an icon of Pentecost, presented to him by Tim Hawrysh on behalf of the conference participants.



Conference participants

Fr Taras Udod (Western Diocese of the Ukrainian Orthodox Church of Canada) spoke to us about how education is encompassed in the liturgy and consequently stressed that all children should be present for the entire liturgy. He emphasized that worship and Church school should not be held concurrently. He also encouraged us to be silent and to listen to God, and he emphasized the significance of a warm learning environment.

Deacon Andrew Piasta (OCA) gave us a very rousing talk on the importance of the Church school in parish life. Church school is a blessing to have, and it is a tool which parents should use to help them in the spiritual upbringing of their children. Fr Andrew presented us with several ways to enhance commitment to an educational programme, and he also encouraged us to involve parents in Church school.

The conference concluded with a sharing session in which many wonderful ideas and projects were presented. We were left uplifted and inspired, eager to continue doing the Lord's work in this ministry to our youth.

*—Lydia Fedor, Church School Coordinator,
St Herman of Alaska Orthodox Church*

Videos Available

Videotapes of both the 1993 and 1994 Edmonton education conferences are available from: Tim Hawrysh, 10320 147 St, Edmonton, AL T5N 3C3. Cost is \$10.00 each.

Pastoral Notes

On 1 Jan 1994, Bishop Seraphim blessed the mission station of St Nicholas of Myra in Kamloops BC. Hieromonk Simeon (Weare) is assigned priest-in-charge.

Effective 15 July 1994, Priest Evan Lowig is returned from leave of absence. Remaining attached to the Bishop's chapel of St Silouan the Athonite in Johnstown ON, he is given the responsibility of deanery supply in Alberta.

Effective 1 Nov 1994, Mitred Archpriest Basil Butchko is attached to the Bishop's chapel of St Silouan the Athonite in Johnstown ON.

Effective 22 Nov 1994, Hieromonk Raphael (Vereshack) is suspended.

Effective 1 Dec 1994, Priest Leonid Misnik is assigned second priest at Christ the Saviour Sobor in Toronto ON.

Effective 1 Jan 1995, in addition to his responsibilities as rector of Holy Transfiguration, North Bank/Warspite AB, Priest Larry Reinheimer is assigned priest-in-charge of St Peter the Aleut Mission in Calgary AB.

Effective 4 Jan 1995, Priest Alexander Khorochkov is suspended.

Effective 15 Jan 1995, Archpriest Alexander Janowski is assigned Acting Rector of Sts Peter and Paul Sobor in Montréal QC.

Effective 15 Jan 1995, in retirement, Archbishop SYLVESTER will bear the title "Rector Emeritus" of Sts Peter and Paul Sobor in Montréal QC.

Effective 31 Jan 1995, Archimandrite Cyril (Bulashevich) is granted retirement and is relieved of his duties at Sts Peter and Paul Sobor in Montréal, to which he remains attached.

On 1 Feb 1995, Bishop Seraphim blessed the mission station of St Paul the Apostle in Hamilton ON, together with the initial mission council.

Effective 1 February 1995, Deacon Lazarus Easton is released from his attachment to Holy Trinity Sobor in Ottawa ON and is attached to the Bishop's chapel of St Silouan the Athonite in Johnstown ON.

A Medical Opinion:

'...to the Healing of Soul and Body...'

—by Emanuel Kolyvas, M.D., *The Sign, Montreal*

Contrary to popular opinion, wine, and the other beverages of antiquity produced through fermentation, were probably more important in providing disease-free drinking fluids, than in their tendency to intoxicate. Ancient Greeks drank their water mixed with wine, and also used wine to cleanse wounds and soak dressings. More recently, military physicians of the last century observed that during epidemics of cholera, wine drinkers were relatively spared by the disease, and troops were advised to mix wine into the water.

Wine has been shown to be an effective antiseptic, even when the alcohol is removed. In fact, 10% alcohol is a poor antiseptic, and alcohol only becomes optimally effective at concentrations of 70%. The antiseptic substances in wine are inactive in fresh grapes because these molecules are bound to complex sugars. During fermentation, these antiseptic substances are split off from the sugars and in this way become active. These molecules are *polyphenols*, a class of substances used in hospitals to disinfect surfaces and instruments. The polyphenol of wine has been shown to be some thirty-three times more powerful than the phenol used by Lister when he pioneered antiseptic surgery.

Same year wines can be diluted up to ten times before beginning to show a decrease in their antiseptic effect. The better wines gradually improve with age over the first ten years and can be diluted twenty times without a decrease of the antiseptic effect. This effect then remains more or less constant over the next twenty years and becomes equivalent to a new wine after another twenty-five years. (Modern antiseptics and antibiotics for disinfecting wounds have surpassed wine in effectiveness because the active ingredients in wine are rapidly bound and inactivated by proteins in body tissues.)

In preparing communion, the hot water that is added to the wine will increase greatly the antiseptic effect of the polyphenols. Disinfection occurs more rapidly and more effectively at 45 degrees centigrade than at room temperature (22 - 25 degrees). Another contribution to the antiseptic effect comes from the silver, copper, zinc that make up the chalice itself, ensuring that microbes are unable to survive on its surface.

Throughout the centuries no disease has ever been transmitted by the taking of Holy Communion. Diseases, such as Hepatitis B, known to be transmitted by shared eating utensils, have never been acquired from the communion spoon. HIV is known not to be transmitted through shared eating utensils, and considering the antiseptic qualities of the Holy Communion received by the faithful, there is no likelihood of acquiring HIV infection through the Common Cup.

A grandmother writes to her seven year old grandchild:

My dear Irene,

Your mom has told me that recently you have asked her what the purpose of life is. And then you yourself added, saying: I should be listening more in church, that's where they tell us what the purpose of life is. You are absolutely right, that's where they tell it. Every time our priest speaks to us in church, it is about what the purpose of life is, and how to do it.

But I thought maybe I still should tell it to you in words that are shorter than those used in church, in a way that would be simpler for you to understand.

The purpose of life, my dear one, is to become with God's help (called Grace), like Christ Himself, and it is not as easy as it may sound. For you have to remember that Christ is God Himself. So, in a way we have to become like God! In big church words, this is called Deification. But I think that we have to become like Christ, and forget the big word.

And one thing that we know about God is that He is love, and so we have to become full of love. Everyone loves someone, at least one person, and in that love, he resembles Christ. He who has but a little love in him resembles but a little bit, and those who have a lot of love in them are a lot like Christ. And we call them saints, like St Seraphim of Sarov and your own patron saint, and we pray to them and say: please help us to become as full of love as you are. But each of us has to become Christ-like in her own way, and nobody can tell you exactly how to do it.

It is not easy because Christ did not love just a little bit, or for a while. But He loves totally, everyone and forever, those that were nice to Him and those who were nasty and mean, and finally even killed Him. And it is hard for us to imagine that we are to love those who hate us, and who hurt us and take away things from us, and make us cry. But God is love, and Christ died for everyone, even for those who are uncaring and mean and bad. So it is not easy. And one has to love oneself in the right way, to wish to do it, and to wish to become Christ-like. But the Church can help and is helping those who come and listen.

I also want you to understand how God wants us to love each other. You can not love everyone the way you love your Mom and Dad and the rest of your family, not even the way you love your best friend. But there are ways in which you can love everyone. You decide to be loving and kind and to share and to care even if you do not like that person at all, and even if you do not feel like doing it at the moment. Christ did not like everyone who was around Him, but He loved them all the same, and gave His life for them too. And we are to do the same, even to give our life if need be. And when we try to be like Christ, Christ Himself helps us and shows us how.

And every time we go to communion, we receive the Body of Christ and that certainly helps us to love more and to become more and more like Him. And that is, my precious child, the one and only purpose of our whole life. And God did not say that we should not have fun doing it!

With love,
your baba



Moscou: canonisation du métropolite PHILARETE et des prêtres Jean Kotchourov, Alexandre Khotovitskii

L'Eglise orthodoxe russe a procédé à la canonisation de trois nouveaux saints: le métropolite PHILARETE de Moscou (1792-1867), éminent évêque et théologien du XIXe siècle, et deux prêtres missionnaires et martyrs, Jean KOTCHOUROV (1871-1917) et Alexandre KHOTOVITSKII (1872-1937). Après approbation par l'assemblée épiscopale, la cérémonie de canonisation a été solennellement célébrée, le 4 décembre, lors d'une liturgie eucharistique dans la cathédrale patriarcale de la Dormition au Kremlin, sous la présidence du patriarche ALEXIS II, primat de l'Eglise orthodoxe russe, et du métropolite THEODOSE de Washington, primat de l'Eglise orthodoxe autocéphale d'Amérique.

Saint PHILARETE, qui fut pendant cinquante ans évêque à Moscou, d'abord comme auxiliaire, puis comme métropolite diocésain, est reconnu comme l'un des prélates les plus éclairés de son temps, à la fois théologien, exégète, prédicateur, philologue, et même poète à ses heures. Ce n'est peut-être pas tant ses talents d'administrateur, qui faisaient l'admiration de ses contemporains, que les générations ultérieures retiendront de lui. De même, son ouvrage de catéchisme orthodoxe, longtemps considéré comme un classique, mais jugé aujourd'hui trop scolastique, n'a pas la qualité spirituelle de ses sermons, qui constituent sans doute le meilleur exemple de sa pensée théologique et qui, de son vivant, furent même partiellement publiés en français dans un recueil en trois volumes.

En fait, c'est surtout son engagement en faveur de la traduction de la Bible en russe, dont il traduisit en personne plusieurs livres, qui représente véritablement l'oeuvre de

sa vie, une oeuvre commencée dès 1818 avec la première édition russe des Evangiles et qu'il sut mener à terme cinquante ans plus tard malgré les obstacles, notamment l'opposition du tsar Nicolas 1er et de certains milieux ecclésiastiques. Il apporta également un soutien décisif au renouveau philocalique, puisqu'il protégea les startsy (pères spirituels) du monastère d'Optino en butte à la méfiance des autorités ecclésiastiques et qu'il les assista dans leur projet de traduction des Pères de l'Eglise, assurant notamment la relecture des épreuves.



Saint PHILARETE

C'est à la demande de l'Eglise orthodoxe autocéphale d'Amérique que l'Eglise orthodoxe russe a également canonisé deux prêtres qui ont tous deux travaillé d'abord comme missionnaires sur le continent nord-américain, dans la première décennie du XXe siècle, avant de rentrer en Russie et de poursuivre leur ministère pastoral, l'un à Saint-Petersbourg, l'autre à Moscou. Le père Jean KOTCHOUROV est chronologiquement le premier martyr au sein du clergé orthodoxe russe durant la période contemporaine. Il fut assassiné en pleine rue à Tsarskoïé Selo, près de Pétrograd, six jours après le coup d'Etat bolchévique, par un groupe de marins en furie qu'il tentait de ramener à la raison. Le père Alexandre KHOTOVITSKII, prêtre à la cathédrale du Christ-Sauveur à Moscou, fut pour sa part fusillé en 1937, lors de l'une des grandes vagues de persécutions staliniennes. Il avait été l'un des pionniers du mouvement pour l'unité des chrétiens, participant à des rencontres oecuméniques à New York dès 1913.

—Service orthodoxe de presse, 194:6

RETURN ADDRESS:

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

