

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

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Bishop Keynotes 'Windows to the East'

On Feb 16–17 Bishop SERAPHIM was one of two keynote speakers at a lecture series on Eastern Christianity, "**Windows to the East**," held at St Thomas More College, University of Saskatchewan, Saskatoon. The 1995 series theme, "**The Centrality of the Lord's Table: Eucharistic Perspectives**," examined the Orthodox understanding of the sacrament of Holy Communion. The other speaker was Melkite Bishop Nicholas (Samra).

In its second year, "**Windows to the East**" was co-sponsored by ten Eastern Christian churches in Saskatoon and St Thomas More College, supplementing the University's current course offering on Eastern Christian thought. Just as last year, the series brought an enthusiastic response from the public, with over 180 people in attendance and lively questions each evening. This year an attempt was made to draw on

financial support from the various Eastern Christian communities of Saskatoon with two dozen patrons responding, including businesses, service groups, brotherhoods and individuals. If current plans materialize, the series will continue in 1996.



Bishop Seraphim (r) responds to questions from the audience; seated beside him is Bishop Nicholas.

Bishop Seraphim's presentation, a treasury of Patristic thought on Holy Communion, was a dynamic overview of the deep relationship of love between the Lord and the believer that characterises it, and a summary of the saving acts of grace of our God to be realized and experienced in the Divine Liturgy. His main points are given below in condensed form. The full text is available from Holy Resurrection Orthodox Church, 2202 Lorne Avenue, Saskatoon S7J 0R9, (306) 665-3155 at a modest fee. —Archpriest Orest Olekshy, Dean of Manitoba and Saskatchewan.

Holy Communion and the Orthodox Believer

An important factor for us to note in a consideration of Holy Communion from the Orthodox perspective, is that the sacrament has never been considered in isolation from the totality of Orthodox Christian life and experience. It cannot be separated out for independent, detached study at the expense of the *personal*. Why is this? Because the meaning of Communion can only be understood from the viewpoint of *relationship*: the *personal relationship* of a loving God with the human persons whom He has created and whom He wishes to

nourish and maintain in His love, and our relationship with Him.

In order to relate to us, God had to reveal Himself to us in the state of severed communication that we had chosen through Adam. From the very beginning He revealed Himself to us in creation, at Mamre, at the Red Sea, at Sinai, in the Judges and prophets, in holy persons in all ages; then in culmination in the Incarnation of Our Lord, God and Saviour, Jesus Christ, the Word of God,

continued, next page. . .

Who took flesh; and finally in the Descent of the Holy Spirit upon the Church. Daily during Matins we affirm this revelation, singing: "The Lord is God and has revealed Himself to us: Blessed is he that comes in the name of the Lord."

It is the Holy Trinity Who is revealed to us—a community of *Persons* among Whom there is interaction and interrelationship. While this interrelationship is founded in love, it is not self-enclosed. It reaches out, creates life and invites a relationship of the Creator with the created. Life is begotten in love. But it does not stop there, for the Lord makes provision for His people, to see that His loving and personal relationship is maintained. He gives us the Divine Liturgy of His Body and Blood in order to feed us and to maintain and increase the unity and identity between ourselves and Himself.

What does Communion involve but all of the saving acts of the grace of God which we remember throughout the Divine Liturgy, and especially proclaim in the Symbol of Faith? This foundation of faith undergirds our gathering and permeates our thanksgiving, our offering of ourselves, our commemoration of the living and the dead, of the saints, and of all that God has done for us, is doing, and indeed will do for us. In the mystery of Communion, all is interrelated and interconnected.

Concerning the teachings of the Church Fathers on Holy Communion, first we must acknowledge their unanimous testimony to the obvious and undoubted trinity of the *assembly*, the *Eucharist*, and the *Church*, based on what Holy Scripture says regarding the Mystery of the Body of Christ (I Cor 12). Second, we can find numerous valuable references from the Fathers as to what the Lifegiving Mysteries are (although they still remain Mysteries), their effect on the life of the believer to gain victory in spiritual struggles, admonitions for receiving the Body and Blood of Christ with a pure conscience, and directions for partaking regularly of the Holy Sacrament.

The Fathers are graphic. St John Chrysostom (Homilies 3 and 24) describes the Royal Table where the King, Himself, is present and at which angels minister. And do we stand gaping? If our garments are defiled, he urges, make account of it. If we are clean, then fall down and partake. Never should sheer spiritual laziness (indolence) prevent us from receiving the Holy Mysteries. Through the Body of Christ, we who partake become conjoined with each other and with Christ, blended with life and eternity, becoming Christ's Body, united to the Source of Life.

St Cyril of Jerusalem clearly refers to us as "partakers of the divine nature," admonishing that with fullest

assurance we should receive of that which is before us, which is not the bare elements of bread and wine, but *the Body and Blood of Christ*, according to the Lord's own words (John 6:53). St Hesychius of Jerusalem further testifies to the power of the sacrament:

For when it enters into us, it straightaway drives from our heart the spirits of wickedness, and it does away with our sins of the past, and the mind is left empty of the restless importunities of evil thoughts. If after this, we guard our mind strictly, and stand in the gate of our heart, each time we are again counted worthy, the Holy, Sacred, Divine Body will more and more brighten the mind and make it shine like a star....

St Nicholas Cabasilas describes Holy Communion as the crowning sacrament, "...supplying perfection to the other Mysteries," and leading "to the summit of good things."

Here also is the final goal of every human endeavour. For in it we obtain God Himself, and God is united with us in the most perfect union: for what attachment can be more complete than to become one spirit with God?

At the heart of it, Holy Communion is about our relationship with Christ, being in love with Christ, being one with Christ, being alive in Christ. And we must always remember that the communion of selfless, life-giving love invites imitation. It should profoundly affect every aspect of our life as we step out to meet people and events that will put our relationship with Christ to the test. From all of the above, we should be encouraged to prepare ourselves soberly, and regularly and thankfully to receive of the wonderful provision that God gives us. Let us truly taste and see how good the Lord is!

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.

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Diocesan Council Holds Spring Meeting, Receives Financial Taskforce Report

The spring session of the Archdiocesan Council was held March 30–April 1 at Annunciation/St Nicholas Cathedral, Ottawa. In the **Bishop's report**, His Grace described his visitations within and beyond the Archdiocese for the past six months; the publication projects which have originated from his eastern office recently; his desire to develop provincial deaneries (*i.e.*, one dean per province); the tentative beginnings of monastic life at the Archdiocesan Centre; and his relations with the hierarchs of other Orthodox jurisdictions in Canada. He reminded Council that "our Archdiocese has, with God's blessing, achieved a great deal of progress in a short time," and he further exhorted:

Although we know what we must achieve, let us be careful to have the patience to allow us to get there. Over-zealousness can upset us all. So let us be serious, faithful, and above all, prayerful in our leadership and stewardship of the Archdiocese, serving the Lord.

The **Chancellor's report** gave his continuing reflections on the desirability of Canada's being divided into two dioceses, as well as certain ideas about streamlining the structure of the Council to make it both representative of all the provincial deaneries and more economically efficient.

The **Treasurer's report** noted that we have now in effect expended all operating reserves, although for the first quarter of 1995, income has exceeded expenditures. The **Financial Taskforce** submitted its report which contained, among other things, a prioritized list of expenditures which the Treasurer is authorised to make in cases of emergency shortfall. This list of priorities was unanimously adopted by Council.

Pursuant to the Taskforce Report, the Chancellor instructed that effective 1 May 1995, he no longer be paid a regular stipend as is currently done, although he will continue to be reimbursed for expenses incurred in performance of his diocesan duties. Also pursuant to the work of the Taskforce, Council proposed to resolve at its next meeting the question of whether or not the principle should be endorsed that local initiatives (*e.g.*, deanery activities) be locally financed and not the financial responsibility of the diocese as a whole.

Other highlights of the meeting were:

✚ The **diocesan properties database** of defunct properties for which the Archdiocese is responsible is being developed by John Hadjinicolaou. This database will be distributed to the Bishop, Chancellor, Western

Secretary and the Deans. Updated information is requested at least one month prior to the next Council meeting.

✚ Council approved proposals to distribute **special appeals monies (charities, missions, seminaries)** for the year to two seminarians, a mission, and to *Project Ukraine*. Further requests from Canadian-based Orthodox Christian charities will be favourably entertained.

✚ Further plans were approved for the **Archdiocesan Assembly** to be held in Ottawa 23–27 July 1996. A mailing to clergy and parishes is planned for September 1995. Council appointed N. Ignatieff *pro tem* chair of the Resolutions Committee, and Fr D. Pihach *pro tem* chair of the Nominations Committee. Fr A. Morbey and M. Lopoukhine will generate leadership locally for the Credentials and Theme Co-ordinating committees.

✚ The **Mission Guidelines** document is completed; it will be sent out soon from the Bishop's office.

✚ The booklet form of the **Archdiocesan Directory** will be distributed to clergy and "dedicated communicators" soon. In addition, each parish will receive one hard copy and a computer diskette with which to generate multiple copies.

✚ Nicholas Ignatieff, who holds the **Immigration** portfolio on Council will prepare a draft document to serve as the core of a letter to the Ministry of Immigration from Bp Seraphim and possibly other Orthodox hierarchs concerning the plight of many Orthodox refugee appellants in Canada, some of whom are in danger of deportation.

✚ It was reported that Deacon Phillip Eriksson continues to investigate the **clergy pension/insurance** question. Clergy surveys indicate that the greatest interest is in health and disability insurance. Any clergy who are financially able to do so have the option to join the Greek diocese plan.

✚ Council heard the presentation of a representative of a leading financial company on **innovative ways of giving** for support of the Church. The Financial Taskforce will prepare an information brochure to be discussed at the next Council meeting with a view to drawing the diocese's attention to these new methods of giving.

The next Council meeting will be held **2–4 November at Holy Resurrection Church, Saskatoon**, which will be celebrating its 20th anniversary this year. —rz

The 1995 Archdiocese of Canada Budget

The Archdiocese of Canada (AOC) is fully dependent on contributions from parishes and individuals. Based on previous years' experiences and projected needs and revenues for the operation of the Archdiocese in 1995, a budget was adopted by the Archdiocesan Council and reviewed by the Archdiocesan Financial Task Force. The following captures the essence of this budget in a narrative format.

Income:

Revenue is anticipated to be \$68,100. Of this amount, \$61,000 is used directly for the operation of the AOC. Parishes are budgeted to contribute approximately 80% (\$48,000) of this operating requirement. Individual persons and some parishes will, as in previous years, be generous and contribute through the office of the Bishop another \$10K.

We pledge to provide our Central Administration in Syosset 10% of our income, so \$7000 is budgeted for this purpose. A few parishes will contribute (\$1800) to the maintenance of the Bishop's Office in the West, administered by Deacon Andrew Piasta. Other revenue sources are: half the GST expenditures from the previous year (most registered charitable institutions are eligible for this return); contributions to the *Canadian Orthodox Messenger*; and sales of incidental items.

The Treasury of the Archdiocese is also responsible for keeping track of funds for specific purposes. Last year we purchased a car using, for the most part, funds contributed to the Archdiocese for this purpose. Education/seminaries, Charities and Mission/Evangelism are annual collections that are managed by the AOC. These funds, which include as well the Metamorphosis fund used to upgrade the Bishop's residence and office, are designated funds to be used for these purposes only. However, it must be noted that, since the Archdiocese at times suffers from interrupted cash flow, it periodically borrows from these designated funds to meet expenses.

Expenses:

Total expenditures are expected to be \$68,000 for 1995. The AOC, like all Orthodox dioceses, cannot function without a Bishop. To provide for its hierarchy, the AOC offers His Grace a residence as well as an office, the Archdiocesan Centre. The residence/office is free of mortgage but \$6380 is budgeted for the year for the following: to heat it (\$1900); to light and run appliances, phones, facsimile machine and computer (\$1800); to cover the insurance (\$780); and to spend a little on maintenance (\$500).

The operation of the offices in the Archdiocese (Bishop, Chancellor, Treasurer, Eastern and Western Secretaries) will incur \$4700 in telephone costs, \$1300 in postage, and another \$700 for miscellaneous office expenses. Supplies will not exceed \$600. Equipment costs this year are not anticipated to grow beyond \$1000.

Just as parishes provide for their Priest, so also the Archdiocese has budgeted a modest remuneration for the Bishop (\$20K—inclusive of income tax, a housing subsidy, CPP and UI). Further, the AOC as the "employer" must contribute on behalf of His Grace a further sum of \$1380 to cover health benefits, UI and CPP to the government of Canada. The Chancellor and the Treasurer, recognised as official Archdiocesan Offices, are budgeted to receive a monthly honorarium (totalling respectively \$2840 and \$900 for the year).

To support our Bishop, the Archdiocese has a Council which is elected every three years by the Archdiocesan Assembly. The Council has the responsibility of acting in an advisory role to the Bishop. It meets twice a year. Travel costs are covered by the Archdiocese (\$5500). The host parish is responsible for billeting and board for the two-day meeting. Vladyka's archpastoral travels through the country (including car insurance, gas and maintenance) and in attendance at Holy Synod meetings in Syosset should cost \$6000 in 1995. Through judicious planning of His Grace's time and visits, this amount is much less than in prior years. Other travel expenses include Metropolitan Council travel (\$500).

The cost of producing four issues per year of the *Canadian Orthodox Messenger* is estimated at \$3200 for 1995. This is a very modest amount, covering only printing and postage. The work of the editor is not compensated, and the printer works at cost.

We pay for bank fees, copier services, publications, the cleaning of Vladyka's office/residence, and insurance on equipment. The total cost of these services will be \$3500.

To assure that one-half of the Archdiocesan GST expenditures are returned, each expense incurring this tax is tracked. In 1995, \$1600 will be collected and so \$800 will be returned in 1996.

The 10% of revenue (estimated at \$7000) which is designated for contribution to the Central Administration in Syosset is also budgeted as an expense.

—Nikita Lopoukhine, Treasurer,
Archdiocese of Canada

Miloserdniye Project Continues Aid To Sick Children

As a result of our cooperation with the Global Relief Fund, the Vancouver Branch of the Canadian Red Cross, and Agape (a medical personnel group in Moscow), our *Miloserdniye* project was able to increase our number of shipments to Russia last year, the total value of which was \$1,279,945. In the summer of 1994 we sent two additional overseas containers, each of them eleven meters long.

The first shipment delivered \$50K worth of catheters, which were greatly needed. The Protection of the Theotokos Children's Hospital and St Vladimir's Hospital in Moscow benefited from this shipment. In the same shipment were eight boxes of miscellaneous medical supplies, 120 boxes of clothing, and forty-three 100 lb. sacks of "dry food," mostly beans and lentils. We were informed that the entire supply of food was re-distributed equally among churches and monasteries.

The second shipment made in the summer delivered medicine and medical supplies. We paid \$4,117 for it, far less than the real cost of a shipment of this kind. I was in Moscow at the time both containers arrived and I have seen how much people appreciated our help.

Charitable activities of our Church and our efforts to help the main Children's Hospital in Moscow have become the subject of two articles printed in the *Moscow Evening News*. Recently (4 Feb 1995) we were featured on "Today's News," a Russian TV program known throughout the country.

In Moscow I visited the Children's Hospital to deliver the bundles of toys and treats we collected for them in Vancouver, as well as an extra box of medical supplies offered to us by the Global Relief Fund. The sight of the suffering children was so overwhelming that at times my voice choked with tears. (While visiting the hospital, I was happy to discover a small church on the grounds. I went there for the service and prayed for God to give me strength and endurance to continue this work.) Often mothers of the sick children would come up and thank me and our Church for the help they have received.

Our assistance seems indeed to make a difference. I believe this help is absolutely essential and that it is our responsibility to do whatever we can to save the lives of these children. For example, because of severe shortages and economic restraints, only a very small percentage of children with kidney disease get to be

hospitalized at all. The rest die a slow death without any treatment. We have a duty to try to help as much as we can so that more can be given at least a fighting chance for life. By the grace of God we shall continue our efforts!

—Raisa Kolesnikoff, project director

[Those who would like to contribute to the *Miloserdniye* charitable work should send donations to Ms Kolesnikoff, c/o Holy Resurrection Orthodox Church, 75 E. 43rd Ave., Vancouver BC, V5W 1S7.]

New Fellowship Begins in Ottawa

With the blessing of Bishop SERAPHIM, and sponsored by the Orthodox Clergy Association of Ottawa, the **Orthodox Fellowship of St Philip the Apostle** has been established. It will serve as a pan-Orthodox network of Orthodox Christians who seek a deeper understanding of their common faith. Aims include:

- promoting the practice of the Orthodox faith by encouraging contacts among Orthodox Christians in Canada;
- providing opportunities for prayer, discussion and friendship within the Orthodox community in Canada;
- sharing the Orthodox faith and the fruits of our fellowship with those desiring to learn more about Orthodoxy.

These aims are in harmony with the agreement on mission and evangelism arrived at by the SCOBA Bishops at their meeting last November/December, as reported in the Spring issue of the *Messenger*.

Since its inception, the Fellowship has presented well-received lectures and a one-day retreat. In February Dr Richard Schneider, Professor of History at York University and member of Christ the Saviour Sobor, gave a lively and illuminating illustrated lecture entitled "Expressive Style in Orthodoxy: the Impact of the Iconoclastic Controversy on Christian Style," at Holy Trinity Bukowinian Sobor in Ottawa. The slides were wonderful, and the commentary very interesting and informative. In March, Hieromonk Alexander (Golitzin), Assistant Professor of Theology at Marquette and Visiting Professor of Patristics at St Vladimir's Seminary, gave a talk on "The Ministry of the Hidden and Manifest Church in the Orthodox Spiritual Tradition" at Annunciation/St Nicholas Cathedral. The following day he conducted a retreat, also at the Cathedral, with two further talks. Besides spine-tingling and memorable comments on the meaning of the holiness and awesomeness

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Lively Nuns Speak To Women's Gathering

Over 120 women attended the 1995 conference of the Orthodox Christian Women of Montreal (OCW) which was held March 11 at St Nicholas Antiochian Church. The participants represented eight Orthodox jurisdictions (Antiochian, Carpatho-Russian, Coptic, Greek Archdiocese, OCA, Russian Church Abroad, Serbian, and Ukrainian) and came from as far away as New York, Nova Scotia and Virginia, although most were from the Montreal and Ottawa areas.

The theme for the day was "Making a Difference," and the speakers were three women monastics of lively, cheerful, engaging disposition whose talks reflected the rich variety that is monastic life in North America at the present time.

Mother Christophora, Abbess of Holy Transfiguration Monastery in Ellwood City PA, gave the morning's keynote address. With gentle humour and many illustrating stories, and emphasising that everyone has her own time, place and situation in which God has placed her and in which she is called to spiritual struggle and growth, Mother Christophora gave her hearers various ideas about daily practices which can help to make a difference—in the home, in the parish, in the community, and in oneself, and she related these practices to the themes of sacramental life in the church, prayer, work, quietness, fasting, almsgiving, hospitality, rest, suffering, and acceptance of the will of God. She emphasized clearly for her listeners that the spiritual work of families and the spiritual work of monastics complement each other.

After a delicious lenten luncheon prepared by women of the Serbian Orthodox parish of Holy Trinity, Mother Thekla of the Panagia Parigoritissa Monastery in Brownsburg QC addressed the gathered women in Greek, with an accompanying English text for non-Greek speakers to follow along. Mother Thekla, who came to Canada from Greece some twenty-one months ago to begin a community of sisters, presented a classic description of

monastic ideals and practices in traditional Orthodox countries, particularly as interpreted and taught by her spiritual father, Archimandrite Ephem of Philotheou on Mt Athos.

Sister Dorofea of the Archdiocese of Canada gave the last address. Speaking in French, she drew for her listeners a captivating picture of the life of those monastics (little known and not always easily accepted) who in this century either by choice or by circumstances have lived out their vocations "in the world." Believing firmly that there is a place, especially in North America, for women monastics who feel a calling to serve the poor, the distraught, and the forsaken in society, she concentrated on the life of Mother Maria [Skobtsova] of Paris as a prototype for this service. Sr Dorofea's talk, delivered with eloquence and compassion, reminded her hearers poignantly that we should be seeking to recognize the image of Christ in every person.

Before the day ended there was still time for brief questions and answers directed to the speakers, and for



Mother Christopher (centre) and Mother Thekla (right) engage in discussion with OCW conference participants.

round-table groupings in which all participants were able to discuss the day's theme and to report briefly on their discussion to the whole assembly. The day ended with a service of Vespers.

This was the fourth annual lenten conference of the OCW, an organization of women from many ethnic backgrounds and Orthodox jurisdictions who come together to share their common experiences and explore their common concerns in the light of the Orthodox faith and traditions. Conference speakers in prior years were Matushka Julianna Schmemmann, Dr Evangelia Amirali-Hadjinicolaou, and Matushka Mary Ann DeTrana.—rz

OTI Speaker Urges Orthodox to Evangelize

Sometimes amusing, often intense, and always engaging, writer and film director Frank Schaeffer urged the forty-three participants in this spring's retreat of Montreal's Orthodox Theological Institute (OTI) to look with him at his expectations of the Orthodox Faith.

He described his 15-year journey toward what for so long he did not even have a name. When he finally "backed into it," it was only after years of disillusionment with his evangelical protestant background, years of largely unguided reading, and many attempts to find a faith community which he could perceive as in continuity with the early Church. Throughout this long, tortuous search, the Orthodox Church was largely invisible to him, for reasons he would later expand upon.

Having finally found the Faith and having committed himself to it whole-heartedly, he acknowledged that he still has spiritual crises. But, he said, he will never doubt the historicity of the Church, and even when his mind doubts, his body continues to believe: thus his radical personal expectation of the Orthodox faith is that *"If one carries out the activities of faith, one will incrementally gain faith."*

In his second talk, Mr Schaeffer revealed his deep pessimism about modern North American culture, seeing it as utilitarian to the core: nothing has any value in itself, even human life, for everything is a means to an end. This vision postulates man and society as perfectible if only the right solutions are found. This is the vision of a culture which is as far from the spirit of Orthodoxy as it can possibly be.

In contrast, the Orthodox Church teaches that everything matters: the world is a sacramental place. "The Orthodox, to reverse the popular phrase, know the value of everything and the price of nothing." There are no insignificant things in our lives, and *now*, not some Utopian future, is what is important, because now is all we really ever have in which to *be* and *do*. "God meets us *now*, meets us half way and helps us to recreate ourselves, *one incremental step at a time*. It is our task to convert ourselves, with His grace, to Orthodoxy, because we are all infected with the spirit of the age."

We must stand, he continued, on non-negotiable ground. There can be no compromise with the spirit of this age: no compromise between the modern eugenics movement and the Orthodox vision of human life's ultimate value; no compromise between utilitarianism and sacramentalism; no compromise between the psychological sense of "well-being" and the true inner peace which

comes from "doing the right thing" morally and spiritually, despite the suffering which the attempt to live a sober and righteous life may involve.

In his final talk Mr Schaeffer was at his most challenging. He said that there is a spiritual division in the Orthodox Church in North America which runs through every parish and every Orthodox believer's heart—the division between the One, Holy, Catholic and Apostolic Church, with its universal message and eternal Truth; and the tendency on this continent to ghetto-ise ourselves and our parishes, to keep to ourselves, to act as if we are an ethnic or social club.



Frank Schaeffer (r) with Bishop Seraphim and the OTI founder and retreat director Archpriest John Tkachuk (l).

It is this keeping of the Faith to ourselves and our own little groups which made it so hard for him to find Orthodoxy. And in one of the most intense moments of the retreat, he said that his famous theologian father, Dr Francis Schaeffer, was ripe for accepting Orthodoxy before he died. "But there was no one who came to tell him about it. As he struggled with the loss of confidence in his evangelical tradition, my father was visited by Archbishop Lefevre, he was visited by Malcolm Muggeridge and by many others; but no Orthodox came, not even a humble priest or a simple layman."

He said that the Lord will hold us accountable if we hoard this pearl of great price. So we must encourage monastic witness. We must strive for asceticism and personal holiness. And above all we must tell others of our Faith—we must evangelize, we must missionize, we must reach out to those who are hungering and thirsting for the Truth. Currently on a publicity tour for Holy Cross Seminary Press which has published his book *Dancing Alone*, he finds everywhere seekers who are "incredibly open to, and hungering for apostolic, rooted, historic Christianity. We must share it with them!"—rz

Briefly Noted

Fr Morbey Speaks with PTO in England

Priest Andrew Morbey, Dean of Ontario, spent the last two weeks of February in England, with the blessing of Bishop Seraphim and the Antiochian Patriarchate, as a guest of "Pilgrimage to Orthodoxy" (PTO), a large group of catechumens under the protection of the Antiochian Church. He met with PTO groups in Cheshire, Yorkshire and Dorset and assisted at a three-day liturgical workshop with the PTO leadership near Birmingham. Fr Morbey writes: "It was a great blessing to meet so many people whose Christian faith has drawn them to Orthodoxy, and to participate in some small way in the return of Apostolic Christianity among the British people." He ended his stay in England with a visit to the Russian Synodal monastery in Brookwood, Surrey, and a visit with Fr Alexis and the Brotherhood of St Edward. "The work and witness of both PTO and the Brotherhood—each in their own way—deserve a special place in our prayers," he urged.

CBC Portrays St-Eusèbe Monks

On March 26 "Second Regard," a CBC French television program, showed a very beautiful and moving 17-minute segment about the Ermitage de la Protection de la Mère de Dieu in St-Eusèbe QC. Artistically filmed scenes of the fierce winter conditions outside and of the warm setting inside the humble, icon-filled skete, were combined with clear, simple statements by Frs Luc (Majoros) and Pierre (Vachon) explaining monastic life and struggle. These fathers are Athonite monks who have settled in this remote location of Quebec, near the New Brunswick border, with the blessing and under the protection of Bishop Seraphim. Anyone interested in learning how to obtain a copy of the video segment should contact Archpriest John Tkachuk at 1-514-481-5093.

Bishop Leads Pan-Orthodox Vespers

Bishop Seraphim presided at the service of Vespers for the Sunday of Orthodoxy 1995, celebrated at St Elias Antiochian Orthodox Church in Ottawa. Clergy of the Antiochian, Bukovinian, Carpatho-Russian, Greek, OCA and Romanian jurisdictions, members of the Orthodox Clergy Association, participated. His Grace delivered a stirring and challenging homily [echoing and expanding on his message from the SCOBA Bishops' assembly last

November/December, printed in the spring issue of the *Messenger*], in which he lamented our divisions, analysed their causes, chiefly the sins of pride and fear, and expressed the hope that more such joint events might serve, with the Lord's grace, to overcome them.

New Stewardship Kit Available

The Parish Council of St Herman of Alaska Church, Edmonton, has available a new stewardship kit for use in their parish. It has been many years in the designing and refining by them. A copy can be made available to any other parish or individual person in the diocese for a small fee, to cover costs of reproducing and mailing. Write to the Parish Council, St Herman of Alaska Church, 10320 147th St., Edmonton, AB T5N 3C3.

Diocesan Picnic

The annual diocesan picnic will be held at the Archdiocesan Centre ("Fair Haven") in Johnstown, Ontario on Saturday afternoon, June 3rd. As always, this is a pot-luck affair. Come with food to share and spend an afternoon with the Bishop at his home!

Summer Camps

This summer's Can-Am camp at Fort Qu'appelle SK will be on **July 10-17**. Contact: Fr Dennis Pihach, 215 5th Ave., Yorkton SK S3N 0Z9 (1-306-783-2153).

St Peter the Aleut Camp (sponsored by St Herman's Church, Edmonton) will be held **Aug 7-13** at Moose Lake AB. Contact: Ms Elinor Gasparik, 10927 126th St., Edmonton AB T5M 0P4 (1-403-454-1869).

The Greek Diocese is holding a co-ed camp at Bracebridge ON from **August 26 to September 2**. Contact: Fr John Koulouras, R.R. 2, Bracebridge, ON P1L 1W9 (1-705-645-4881).

New Address for the Western Episcopal Office

Please note that the address of the Bishop's western chancery has changed to:

**Archdiocese of Canada Western Office
#3, 27004 Township Rd. 514
Spruce Grove, Alberta T7Y 1G5
Telephone: 403-987-4833
Fax: 403-987-4500**

Feeding Our Bishop: a Challenge for Us All

Recently Bishop Seraphim sat at the table in our fellowship after liturgy looking the picture of "burn out." When asked how he was doing he answered, "Tired."

"As always, eh? Too busy?"

"Yes. But it would help a lot if I could lose all this extra weight and get some exercise. Even in Lent everywhere the Bishop goes becomes a feast...."

Effective 1 Dec 1995 **Priest Steven Bigham**, at his request, is released through Metropolitan THEODOSIUS to Bishop NICHOLAS of the Ecumenical Patriarchate in the USA.

On 1 February 1995, Bishop SERAPHIM blessed the mission council of **St Paul the Apostle** in Hamilton, Ontario, led by **Reader Michael Barsoum**.

Effective 2 February 1995 **Archpriest Stephen Keaschuk** is released from his duties as Dean of Alberta and British Columbia, but remains Rector of St Herman of Alaska Church in Edmonton AB.

Effective 19 February 1995 **Priest Stephen Slipko** is received from Bishop VSEVOLOD of the Ukrainian Diocese of the Ecumenical Patriarchate through Metropolitan THEODOSIUS, and continues as priest-in-charge of Mar Elias Church in New Westminster BC.

Effective 19 February 1995 **Priest Daniel Guenther** is received from Metropolitan PHILIP of the Antiochian Archdiocese through Metropolitan THEODOSIUS, and is attached to Holy Resurrection Church in Saskatoon SK, with the responsibility of deanery supply, with Holy Trinity Church, Kayville SK.

Effective 19 February 1995 **Archpriest Svetoslav Balevich**, who remains Rector of Holy Trinity Church, Moose Jaw SK, is relieved of his responsibility in serving Holy Trinity Church, Kayville SK.

At its spring 1995 session, the Holy Synod of Bishops of the OCA declared that the former priest-monk **Raphael [Vereshack]**, who was under suspension, has deposed himself from the priesthood.

At its spring 1995 session, the Holy Synod of Bishops of the OCA, at the request of the Patriarch of Serbia, declared that **Archimandrite Anthony [Abramovic]** is "fully excommunicated from the Church."

Effective 9 April 1995 **Priest Nicholas Konratyev** is released from his responsibilities as priest-in-charge of St John the Divine Church, Windsor, ON.

Effective 1 May 1995 **Deacon Raphael Cole** is released from attachment to Holy Trinity Sobor, Winnipeg and is attached to St Nicholas Church, Narol, MB.

In fact, excess weight doesn't just tire us out. It is a serious factor in heart disease, high blood pressure and other medical conditions. If our beloved Bishop had a wife she would probably have him on a rigorous diet, allowing him to feast only on very special occasions. Out of love, and a vested interest in his good health and long life, she would not indulge him, and she would try to protect him from the indulgence of others!

Instead, he belongs to all of us, yet none of us is there on a consistent basis to support him in any dietary discipline. And in fact for him to exert much self-discipline in the face of our lavish preparations would seem ungracious, something that is not part of his nature. We are used to expressing our love and respect for him by preparing a feast, and we know it will be well enjoyed. But the cumulative effect of all the loving attention is actually doing him no good. We must change this!

The question is, do we love our Bishop enough to look beyond the feast of the moment to his long term health and welfare? Are we willing to sacrifice the pleasure of basking in his enjoyment of our special culinary gifts and instead really help to take care of him?

It is no small challenge but, if we all work together with the strength and creativity that come from true love, we can help our beloved Vladyka to have the health and energy to enjoy many years among us.

Guidelines for "Feasting with the Bishop":

- × no meat
- × no fried foods
- × a minimum of fat, or none at all [this includes butter, margine, oil]
- × reduced salt, or none at all
- × no rich desserts

Instead:

- ✓ plenty of vegetables and grains, but without rich sauces or oils
- ✓ fish and seafood—baked, poached or simmered in low-fat sauces
- ✓ low-fat dairy products and sauces
- ✓ low-cal desserts or plenty of fresh fruit

When Vladyka saw this article we were writing, he said "This too I need: time built into my visitation schedule for walking and personal silence."

We can help him. Let's accept these challenges and all do our part to keep him healthy! —Susan Gander and Mary Ann Lopoukhine, Ottawa

Fellowship of St Philip, *continued from p.5:*

of God, Fr Alexander gave us some very helpful comments on prayer and asceticism, with many references to Holy Scripture and to the Syriac fathers.

Two events are planned for the Fellowship before summer: Dr John Hadjinicolaou, Professor of Engineering at McGill and member of The Sign of the Theotokos in Montreal, will give an illustrated talk on "Mount Athos Today," at Ottawa's Dormition Greek Orthodox Church on April 28. On May 3 Sr Nonna [Dr Verna Harrison], a Patristics scholar and writer who teaches in the Graduate Theological Union, Berkeley CA and who is also a riassaphor nun of the Kazan Skete, Santa Rosa, will speak at Annunciation/St Nicholas Cathedral on "Paschal Joys and Paschal Temptations."

Membership in the Fellowship is open to all Orthodox Christians in Canada. The annual subscription, which will include the first issue of an "occasional journal," is \$10. For information, call Fr Andrew Morbey at 1-613-523-1928.—*Jane Szepesi, Annunciation/St Nicholas, Ottawa*

Comments on Brochures Sought

Last year the Archdiocesan Council produced two brochures for use as hand-outs in parishes: one on stewardship entitled "Why should I give to the Church?" and the other on the structure of the diocese entitled "The Archdiocese of Canada, an Introduction."

The Council committee on educational materials would like to receive comments, suggestions, and criticisms related to this project. Have the brochures proved useful? Are they clear? Are they interesting? Readable? What topics would you like to see addressed in future brochures? The committee is also looking for volunteer writers for brochures. If you are willing to help, or think you know someone who might be willing, let the committee know.

Please send all comments and suggestions to:

Archpriest John Tkachuk
CP 1390 Pl. Bonaventure
Montréal QC H5A 1H3
Fax: 1-514-481-2256

Book Review



We Praise, Bless and Worship: Daily Prayer for Orthodox Christians. Compiled by A Parishioner of the Eastern Church. Columbus, Ohio: St Ignatius of Antioch Press, 1994. 126 pp. \$9.95 US. Available from St Ignatius Press, 6663 Huntley Rd., Suite R, Columbus OH, 43229.

This daily prayer book has all the fine attributes that a book of prayer and worship should have in order to bring the Orthodox believer forward in a daily rule of prayer. Simply called a book of "what" to pray, it offers Daily Vespers and Daily Matins (in the form of readers' services adapted from the offices of monastic communities that do not have a priest nearby), the Noon Office and Compline (after-supper or bedtime prayer).

It gives us plenty of good, solid prayer in a straightforward arrangement of daily tropars, kondaks, psalms, odes, praises and intercessions, all in one book with no flipping. Cerlox bound, in a 6" by 9" format, it balances well even against a kitchen window, should one want to say a few prayers in the evening light while making supper.

What I like is that the compiler knows where I am "at." It assumes that the one praying is a 1990s layperson with family or job responsibilities, but one who wants to

enter into a more profound relationship with God. In regard to prayer and in describing how to use the prayerbook, the compiler says, "ten minutes may be better than two minutes, but two minutes is better than nothing." Length is not so critical as is the importance of praying "faithfully, according to the 'rule,' or schedule you've established with God's guidance." It is suggested that full Matins can be prayed in half an hour, Vespers also, and the other two offices take less time. Of course this depends on how many personal intercessions one includes and whether one pauses to meditate on the prayer, etc.

To make each prayer office easier to understand, each has its own set of brief explanations and what to do next. In Matins is a place to have the daily Bible readings, too. A brief Supplementary Prayer section, a short glossary of terms and a bibliography end the book in a useful way. The fairly large type used and interesting calligraphy are helpful and pleasing.

As the hierarchs Metropolitan Theodosius and Archbishop Iakovos state in their "Foreword" to the book, this is a fine collection of prayers and hymns which can encourage a solid discipline of prayer, and one which each Orthodox household should have in its home altar.

We Praise, Bless and Worship: Daily Prayer for Orthodox Christians has the potential by God's grace to revolutionise our personal prayer lives if we so allow.

—reviewed by Another Parishioner of the Eastern Church

'Heaven on Earth': Inestimables Trésors de Notre Appartenance

En raison des méandres de l'histoire, nous en sommes venus à faire partie d'une Église dont les fondements ont vu le jour en Alaska, alors possession russe. En visitant la magnifique exposition *Heaven on Earth, Orthodox Treasures of Siberia and North America* [du 11 février au 7 mai 1995, au Whatcom Museum of History and Art, Bellingham, État de Washington], dont l'initiative revient au Anchorage Museum of History and Art, nous avons pu faire l'expérience d'un pont entre l'Ancien et le Nouveau Monde, autant du point de vue historique que stylistique. Ainsi, la plus grande partie des objets présentés dans l'exposition provient d'Alaska et d'Irkoutsk (Sibérie), le diocèse qui fut à l'origine de la première mission orthodoxe en Amérique. Signalons notamment un ensemble particulièrement éloquent de trois mitres qui représentent, par leur provenance et leur facture, la Russie, l'Amérique russe et le Canada. La dimension historique de l'Orthodoxie en Amérique est abordée par la conservatrice Barbara Sweetland Smith, dans son essai «Invitation to the Feast: the Orthodox Mission in North America» et dans la chronologie détaillée que renferme l'excellent catalogue qui accompagne l'exposition. (Le texte de madame Smith trouve son pendant français dans l'essai de notre paroissien Yves Drolet pour l'album soulignant le dixième anniversaire de la paroisse du Signe de la Théotokos à Montréal, en 1988). Je me permettrai de mentionner ici le rôle important que notre primat, Sa Béatitude le Métropolite Théodose, a joué dans la tenue de cette exposition, tel que souligné dans l'introduction du catalogue.

Au-delà des canons qui régissent l'écriture des icônes, l'exposition *Heaven On Earth* permettait d'apprécier la richesse des variations stylistiques propres à chaque culture impliquée dans l'aventure nord-américaine, ainsi que la prise en charge de l'iconographie par les artistes locaux, tels que l'Aléoute Vasily Kruikov, qui reçut son apprentissage auprès de nul autre que saint Innocent d'Alaska. L'essai de Dennis Bell, «Holy Icons—Theology in Color», publié dans le catalogue, explique les causes de la facture occidentaliste de plusieurs icônes apportées en Amérique à la fin du 19^e siècle et au début du 20^e, et comment les premières icônes locales reprenaient ces données. Un autre exemple d'adaptation

stylistique intégrant des procédés de création locaux et l'icône de saint Germain d'Alaska en broderie perlée koniag, par Eleanor Naumoff de Old Harbor, Alaska (1992), comme nouveau moyen de créer la luminosité intérieure qui se doit d'émaner des icônes. Je me suis particulièrement réjoui de voir les originaux de certaines icônes bien connues et largement diffusées, telles que celle des Saints d'Amérique par Theodore Jurewicz, et les icônes de la Mère de Dieu et du Christ écrites à l'origine pour l'iconostase de la chapelle du Séminaire Saint-Vladimir par Marie Elchaninova Struve.

Tout au long de l'exposition, l'information sur le culte liturgique orthodoxe était claire et sérieuse, reprise dans le glossaire figurant à la fin du catalogue de l'exposition, et à travers l'essai de David J. Goa, «Liturgy, the Art of Arts». (Le même David Goa signait, en 1988, la notice «Orthodoxy in Canada» pour l'album anniversaire déjà cité plus haut.) À mon avis, ces éléments d'information font du catalogue *Heaven on Earth* un excellent outil d'introduction à la catéchèse orthodoxe. L'enseignement se poursuivait d'ailleurs durant tout le parcours de l'exposition, à travers notamment les icônes des saints Germain et Innocent d'Alaska comprenant des scènes de leurs vies expliquées en détail dans les légendes accompagnant les objets.

En ce sens, la conception de l'exposition, par Dave Nicols, faisait en sorte que les objets étaient intelligemment replacés selon leur fonction dans «l'espace liturgique» du culte orthodoxe. Le parcours de l'exposition menait à une salle centrale où l'on accédait par quatre arches, avec en son milieu, comme pour souligner le rôle central de médiation du prêtre, la présentation d'une collection de vêtements liturgiques, dont un manteau épiscopal réalisé à Montréal pour l'Église orthodoxe roumaine, au cours des années trente.

À la différence de maintes expositions historiques, les trésors montrés ici demeurent pour la plupart des «objets vivants», c'est-à-dire qu'ils sont encore en usage aujourd'hui dans la vie liturgique des églises d'Alaska et du reste du continent nord-américain. Et s'il ne faut pas s'attacher exclusivement à leur matérialité, des artefacts tels que la croix de bénédiction de saint Innocent d'Alaska, son évangélaire personnel et les Évangiles en langue aléoute annotés de sa main constituent d'émouvants témoins de notre histoire en tant qu'Orthodoxes. Ces objets nous aident peut-être à mieux comprendre le sens des reliques, parce qu'ils sont plus près de nous dans le temps et l'espace, et encore fortement attachés à des présences humaines.

—Denis-Michel Lessard, St-Benoît de Nursie, Montréal

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