

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



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

# CANADIAN ORTHODOX MESSENGER

Published by the Archdiocese of Canada OCA/Publié par l'Archidiocèse du Canada EOA/New Series/Nouvelle série, 2.2  
Spring/Printemps 1991

## Bishop's Letter

My dear brothers and sisters,

This issue of the Messenger should be in your hands by mid-lent. It is at this time that we begin the transition in our liturgical stress from repentance to anticipating Pascha. We all love the brightness of the glorious Queen of Feasts. After all, it is the Passion of the Lord, the death, burial and resurrection of our Lord God and Saviour Jesus Christ.

We are the people of the Resurrection. We are the New Israel. We are citizens not of this earth but of the Kingdom of Heaven. All of this is truly glorious and blessed, and we ought with dear Father Seraphim of Sarov to be able and anxious every day to say "Christ is Risen, my joy!" This is, with "Alleluia," and "Holy, Holy, Holy," the language of the Kingdom: praise and worship of our God.

We can do all of this because of our life in Jesus Christ who is the Way, the Truth, and the Life. But none of this can be achieved except by repentance. Repentance is the hard part. Why? Because it means turning around from sin to righteousness. We turn from selfishness to selflessness. We turn from rebellious independence from God to willing, loving obedience. We turn from exercising our will contrary to God's love and from a life filled with disorder, to willingly and lovingly uniting our will with His. We turn from death to life.

It is not easy to do all of this because it means that we have to be different from the world, from the society in which we live. We can no longer be passive followers of the ever-changing fads around us, passive absorbers of advertising and other sales propaganda. We must become leaders--leading others to Christ. We must be the example of strength and purity others need and desire.

Because we ourselves in baptism have died to the world and now are alive in Christ, we can point the way to Him who is the Way. You and I together: let us support one another in repentance. Let us pray for, encourage, and strengthen one another. Let us, loving God more than anything else, shine with Resurrection Light and Life and glorify God--Father, Son and Holy Spirit!

the unworthy  
+SERAPHIM  
Bishop of Ottawa

## Archdiocesan Music Conference in Ottawa

"We have been blessed, we have been enriched...your words have stirred in us something of the sublime." Fr. John Scratch, in these words of thanks, spoke for all the 45 participants at the music conference held Nov.30-Dec.1, 1990 at Holy Trinity Sobor, Ottawa. The first of its kind to be held in our archdiocese, this conference, entitled "Music as Orthodox Worship," brought together choir directors, apprentice choir directors, musicians and non-musicians from Montreal, Quebec City, Sherbooke, Belleville, Kingston, Ottawa, Winnipeg and Vancouver.

The key-note speaker for the conference was Fr. Sergei Glagolev, well known musician and speaker, who has taught at St. Tikhon's Seminary in Pennsylvania and at St. Vladimir's Seminary in New York. He was ably assisted by Matushka Mary Tkachuk who shared with the group her personal experience as a choir director, suggesting ways by which the quality of our church music might be improved. Her presentation of a method by which non-musicians can learn to give the tones efficiently was followed by a practical session in which this method was concretely demonstrated.

Fr. Sergei stressed the necessity of coming to a theological understanding of the form and function of our sacred singing, its right place in church worship. He stated emphatically that the

## Music Conference...

inner logic of the function of liturgical song must be restored, the logic of its kerygmatic, didactic and prophetic function. Our singing must make sense, each part being in its right place, so that the structure of the words of the prayer be clearly heard and understood by all.

An appreciation for balance, for the mixing of textures must be developed, as well as a sense of discrimination and a keen sense of our continuity with the past. By means of correct and careful breathing, rhythm, conducting according to the natural pulses of word groupings, syntax, pitch, pauses, articulation, accents, inflections, nuances, cadences, our church singing must become comprehensible, never contradicting its function or causing confusion or distortion of meaning.

We create colours and texture with sounds the same way an iconographer does with a paintbrush and colours, Fr. Sergei said. Everything we paint with music and language, sung in the presence of God, must be filled with beauty and grace. Both what we hear and what we see are essential in Orthodox worship: the message of salvation in word and image. It is tragic when music in church simply becomes music for music's sake, or an accompaniment of, or a mood-setter for, or an acoustical backdrop to, or a supplement to or a commentary on the reality of worship rather than the communal sacred utterance of the prayer itself.

Singing in church should be the heightened utterance of our heavenly dialogue with God. When it ceases to be this, music ceases to perform any real liturgical function. No worse calamity could befall us than our singing songs in church which are not prayer--for in the presence of God, music must worship and prayer must sing. The function of church music is to glorify God, to thank Him in a hymn of praise with all of creation.

## Our Clergy Synaxes

Canada is a vast territory and our Church is scattered all over this "home and native land." Our clergy seldom see each other, yet they need the encouragement that fellowship and conversation bring. That is why we have organised synaxis (assembly) gatherings every year. Our clergy meet and by sharing their experience together, they refresh, help, and support each other. That in turn is a clear benefit to the parishes they serve. For these synaxes we must meet in two separate groups, one in the West, the other in the East, because of expensive travel. Clergy meet all together only once every three years at the general assembly.

In the yearly synaxis we spend time learning: we have seminars on current pastoral, moral, liturgical, and theological issues. At each synaxis, West/East, we try to discuss the same basic issues, although in the end our conversations reflect the local issues and concerns. In the autumn of 1990, the main areas of reflection were the diaconate and medical ethics. We had lively discussions also about cremation, suicide, inter-Orthodox relations, lay ministries, "sanctity of life," and church administration. All of this was supported by regular intervals of prayer.

The wisdom and breadth of vision of these talks, their balance, humour, verve and energy, called forth an enthusiastic response on the part of the participants. There was lots of discussion and lots of laughter. It was heart-warming to see the keen interest of so many young people, teenagers, those who had been made to feel at home in their own parish choirs since early childhood. A highlight of the conference was the experience of worship together in the beautifully sung services of Compline, Matins, and Vespers.

Hearty thanks are due to Bishop SERAPHIM for his support of the conference, his presence during the Saturday session, and his skilled conducting of the concluding Great Vespers service; to Fr. Sergei Glagolev and Mary Tkachuk for the inspiration of their talks; to Fr. Oleg Kirilow and the parish of Holy Trinity for the use of their temple and facilities; to Fr. John Scratch and the parish of Annunciation/St. Nicholas Cathedral for the good lunch they provided and other aspects of the conference; and to Laurie Rodger, choir director at Annunciation/St. Nicholas, for her hard work in organizing the whole conference.

Plans are now being made for another music conference to be held in Ottawa, Nov. 15-16, 1991, animated once again by Fr. Sergei Glagolev. It is hoped that this will become an annual event! --Betty Williams, Holy Trinity Cathedral, Winnipeg

We hope each parish will help its clergy attend these gatherings annually. We all benefit. In March we will try to do something similar for all our clergy wives: a conference/retreat providing a time for the matushki to share their experiences and concerns for the refreshment, help, and support of each other in an atmosphere of prayer and reflection. --Bishop SERAPHIM

## OTI Retreat in Montreal

Fr. Thomas Hopko will be this year's leader at the Orthodox Theological Institute retreat to be held March 14-16 at the Grey Nuns' Manoir d'Youville in Chateaugay. Fr. Hopko's topic will be "Healing in Orthodoxy." Total cost of the retreat (three days and two nights) is \$77.50. For more information, contact Fr. John Tkachuk at 514-481-5093 or write to OTI, 4381 Harvard Ave., Montreal, P.Q. H4A 2W9.



DIOCESE OF CANADA · ORTHODOX CHURCH IN AMERICA

ORTHO DOX CHURCH IN AMERICA

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28th. February 1991  
Spencerville Ontario

My dear brothers and sisters;

For Orthodox Christians the untimely loss of any life is considered tragic. It is a sharp reminder of our human fallenness - one of the first products of the fall. Indeed, any loss of life is tragic. This is one of the fundamental lessons of the Gospel of our Lord God and Saviour Jesus Christ. We are formed by the depth and intensity of the life-giving Love of God which makes all of our relationships personal, and makes the joys and sorrows of all our fellow humans ( and all creation ) affect us as well. All of creation is interwoven with love, and that is why St. Paul is so easily able to speak of our life in terms of a living body.

To-day we hear of cease-fire in the Persian Gulf War Zone, and we pray earnestly that this means the end of this war. But as I have asked of many of you before, I ask even now more, that you all continue to ask the Lord's Mercy on us all, and that you end your prayers with the prayer to the Mother of God - "Beneath your compassion". At this cease-fire both the victors and the vanquished have much for which to repent. And we, who are far-removed, have perhaps even more to repent.

DIOCÈSE DU CANADA · ÉG

ÉGLISE ORTHODOXE EN AMÉRIQUE

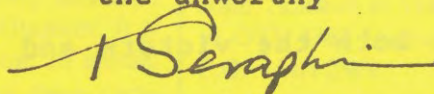


Not a few times this conflict has been called the "Nintendo War" because of the technical sophistication available to all the parties. We who have watched at home on television have been tempted to treat it as an electronic game. Limits on reporting have helped us along. But we have yet to hear of the magnitude of suffering this has brought. We hear of possibly TENS OF THOUSANDS having lost their lives; we hear of only a few of OUR side having been lost; we hear of atrocities; we hear of coming epidemics and hunger and deprivation. We here at home are participants in the suffering of all - regardless of "side". It is for us who happen to be on the "winning side" to ask God for the virtue of sobriety at this time.

For us, our work is clear - to beg of the Lord His mercy and of His Mother's compassion. It is possible for us, if we really want to be truly faithful Orthodox Christians, to turn in repentance to the Lord more and more deeply. By this renewal of our love and obedience to His Will, the Lord may be able not only to avert other such tragedies, but also soften the pain of the aftermath of this conflict.

Commending myself to your prayers, and all of us to the Lord in His lovingkindness, I remain in Christ Jesus, yours,

the unworthy



+SERAPHIM of Ottawa

## Highlights of the 1991 Itinerary of His Grace SERAPHIM, Bishop of Ottawa and Canada

January	: 2- 9 Quebec and Montreal 25-31 Alberta and Edmonton	June	: 20-27 Winnipeg and Manitoba
February	: 1- 7 Alberta 8-27 Ontario	July	: 8-12 Quebec 27-28 Quebec
March	: 1- 7 New York (Holy Synod) 14-19 Edmonton (Clergy wives retreat)	August	: 2- 4 Quebec 17- 20 Alberta
April	: 18-21 Toronto (Archdiocesan Council) 25-30 Saskatchewan	September:	12-24 Vancouver and B.C.
May	: 2- 9 Vancouver and B.C. 10-13 Edmonton (CCC) 14- 16 Saskatchewan 25-27 Windsor, Ontario	October	: 10-17 New York (Holy Synod) 24-27 Montreal (Archdiocesan Council)
		November:	1-12 Saskatoon, Edmonton (Clergy Synaxis West)
		December:	2- 6 Montreal (Clergy Synaxis East) 19-31 Vancouver and B.C.

### The Care and Feeding of a Bishop

We went for many years without a bishop. In October of 1990 we rejoiced in the enthronement of our Bishop SERAPHIM who, over the past three years, has pastored us and sacrificed much for the healing and growth of the Orthodox Church in Canada.

I beg, therefore, that we not now send him to an early grave by "killing him with kindness." I beg the pastors to educate their parishes on what foods he can and cannot eat and not to insist he eat two or three helpings of even what is good for him. His doctor has recently warned him that his blood pressure is at a dangerous level and that is partially due to weight and food that causes water retention. So--please make note of the following and keep him always in your prayers so that we may have a bishop for a very long and blessed time.

**YES:** vegetables, raw or cooked  
soups, with minimal or no salt and no beef or poultry broths  
fish, with minimal or no salt  
salads, with minimal dressings  
fiber foods  
juices, water

**NO:** salt as seasoning (minimal if at all)  
meats (including poultry): all meats make him very ill  
desserts (cakes/cookies/pastries/candies): minimal if at all  
dairy foods (cheese/milk/ice cream): minimal if at all  
caffeine (coffee/tea): minimal

Check out your Lenten cookbooks and use your imagination. Spread the information around the parish so everyone knows what to cook. You see, he will not refuse your hospitality even if it really does kill him. He is "old fashioned" and sensitive to other people and would not hurt or offend you by refusing your offerings of food and kindness. So--PLEASE--be truly kind to him and feed him wisely and be thoughtful of his limitations.--*Dianne Julianna Storheim (Sister of Bishop Seraphim), St. Herman of Alaska Church, Edmonton*

### A Great Cloud of Witnesses

Last summer I had the opportunity of listening to our beloved Bishop SERAPHIM talk about his visit to Egypt. He spoke of the great veneration the Coptic people have for the Mother of God and the Saints and how from an early age their children are taught to think of their patron saints as close friends.

To us in the West, this idea may be strange and possibly even spooky. Yet it is quite evident that the children (and adults as well) of our age have a great need to venerate someone. Bart Simpson, Teenage Mutant Ninja Turtles and New Kids on the Block bear sad witness to this fact. Yet what, if any, are the virtues of these prominent so-called heroes? A quick tongue, brute strength, a handsome face and excessive wealth are among the many reasons homage is paid to the role models of our society.

Let us now look to the Saints--heroes of God and of the Orthodox Church. A closer observation of their lives would prove them to be in complete opposition to our modern day "icons." For these men and women loved silence, wore their bodies down with fasting and long vigils, scorned earthly beauty,

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## A Great Cloud of Witnesses...

and fled from material possessions.

Many examples come quickly to mind to prove this point:

--St. Isaac the Syrian who dwelt in the desert, of whose writings Fr. John of Valaamo says "Our rope is short and the well is deep." St. Isaac is usually depicted in icons holding a scroll on which the words "Above all honour silence" are inscribed.

--St. Mary of Egypt whose repentance was so great she dwelt for the remainder of her life in the desert, sorrowing for her sins and praying to God. When Fr. Zosima offered her nourishment she took only three grains of wheat, saying, "with the grace of God it is enough."

--St. Seraphim of Sarov who, having perceived that the grace of God had left him, knelt on a rock for a thousand days and nights, begging the Holy Spirit to return to him.

--St. Xenia of Petersburg whose relatives accused her of being insane because she gave her late husband's inheritance to the poor. She then donned his clothes and lived in the cemetery in the poorest district of Petersburg, heeding not the crowds of boys who sometimes followed her, jeering at her appearance and showering her with sticks and stones.

--St. John of Kronstadt, who often heard confessions late into the evening and into the early hours of the morning, and whose wife was forced to manage their money, for he would often give all his earnings to the poor.

All this was accomplished by these men and women (and many others as well) for the love of God. Truly they have received the greatest reward, for they loved the praise of God more than the praise of men.

In the book *Wisdom from Mount Athos* Staretz Silouan writes much

about the Saints. He tells of their great power, the miracles they performed, and yet how they were men and women just like ourselves, often great sinners who turned from their evil ways and clung to God. For this reason they are worthy of our veneration and a help to us in times of need.

Staretz Silouan writes, "In the Kingdom of Heaven the Saints look upon the Glory of our Lord Jesus Christ; but through the Holy Spirit they see too the sufferings of men on earth. The Lord gave them such great grace that they embrace the whole world with their love. They see and know how we languish in affliction, how our hearts are withered within us, how despondency has fettered our souls and they never cease to intercede for us with God."

So then let us turn to these holy men and women and honour them with the praise they highly deserve. Let us ask them for their prayers in times of sorrow and let us celebrate their feast days with great joy. Let us endeavour to learn about their lives and follow their holy examples. As the Apostle Paul says, "since we are surrounded by such a great cloud of witnesses, let us also lay aside every weight which clings so closely, and let us run with perseverance the race that is set before us."

Through the prayers of our Holy Fathers, Mothers, Brothers and Sisters, Lord Jesus Christ our God have mercy upon us and save us. --*Julia Isaac, Calgary Orthodox Mission*

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### Lenten Prayer of St. Ephrem

O Lord and Master of my life, take away from me the spirit of sloth, despair, lust of power, and idle talk;

but give rather a spirit of chastity, humility, patience and love to your servant;

indeed, Lord and King, grant that I may see my own sins and not judge my brother,

for You are blessed, now and ever and unto ages of ages.

Amen.

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## Book Review

### *Orthodox Prayer Book*

Fort Qu'Appelle, SA: Holy Protection Orthodox Monastery, 1990.

*Available from:* Holy Protection Monastery Box 506 Fort Qu'Appelle, Sask. S0G 1S0.

Price: \$5.50 (plus \$2.00 postage)

Mother Cassiana, who many of us will remember as one of the workshop leaders at last June's Archdiocesan Assembly in Saskatoon, has published an attractive, pocket-size Orthodox Prayer Book which, with only one real reservation/exception, is recommended for purchase and use.

This volume contains the standard rising, retiring, and meal prayers that we all require, as well as many other useful prayers for special occasions and times of need. It also has Communion prayers and the Paraclis to the Theotokos. Many of these prayers are not easily accessible elsewhere. The language is modern English, but it is good, clear, standard English and not a simplified, newspaperized sort. It has been "test-driven" for this reviewer by a youth who has found it very handy and uses it regularly.

What is my reservation? I think it lamentable that the New Jerusalem Bible was used for scripture quotations. That paraphrased interpretation of the Bible raises many problems for the Orthodox user. A far better choice would have been the New King James translation in modern English. It is, especially in the case of the Psalms, much closer to our Septuagint Old Testament. Despite this exception, however, the book is a Canadian publication which will be helpful for many of us and for which we can be very thankful.

--reviewed by Bishop Seraphim

## Archbishop SYLVESTER

Archbishop SYLVESTER, formerly John Haruns, was born on November 1, 1914 in the city of Dvinsk which, after 1918, became part of the independent republic of Latvia. During his years in the Russian high school of Dvinsk, he came to know Archbishop JOHN (Pommer) of Riga, remaining his devoted disciple up to the tragic death of the archbishop in 1934.

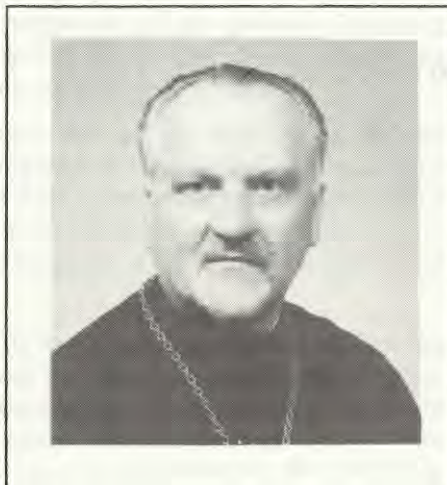
In 1932 Fr. Serge Chetverikoff came to Latvia and introduced John Haruns to the Russian Christian Student Movement, an organization of which the future Archbishop Sylvester became president after the death of archpriest V. Zenkovsky and to which he remained faithful all of his life. All that time he was acutely aware of the fate of the Russian Church under severe persecution, as Dvinsk was then quite close to the Soviet-Latvian border.

After graduating from high school, J. A. Haruns went to Paris to study at the Orthodox Theological Institute of St. Serge. In the nineteen thirties the institute was blessed with a group of brilliant and dedicated professors who give inspiration to the students, many of whom chose the monastic path. One of these was John Haruns.

In 1938, during his fourth year of studies, John was tonsured by Metropolitan EVLOGY and became a monk, taking the name Sylvester after St. Sylvester of Obnorsk who was a disciple of St. Serge of Radonezh, the patron saint of the seminary. He was ordained deacon and then priest during Great Lent of 1938, after which he began his pastoral career.

During the period immediately preceding World War II, such cities of Eastern France as Belfort, Montbeliard, Besancon, Strasbourg, and Nancy all had communities of Russian refugees from the Bolshevik revolution. Their life was generally quite hard,

often on the brink of poverty. As the war began, their life became even more difficult. Within this context, Hieromonk Sylvester was assigned to service the soldiers of Russian origin who served in the French army on the Maginot Line. Soon, as the war extended to the Soviet Union, his assignment included the Soviet prisoners of war in the area of Belfort. After this he was entrusted with the spiritual care of the POWs and the deported workers from the Soviet Union who were held in the fortified areas of Northwestern France.



*Most Reverend Archbishop SYLVESTER*

These were very hard times for all the population, but especially for the prisoners and civilian workers whose deprivations Hieromonk Sylvester shared. As the result of a denunciation by some fellow Russians he was arrested by the Gestapo, kept for ten days in isolation, and then held for six weeks in prison to await questioning. After the interrogation he was set free and allowed to return to his care of the prisoners of war. During the very last months of the conflict, he serviced the wounded in the hospitals of Paris.

In 1945 he was appointed rector of the parish of Our Lady of Sorrows in Paris and became active in teaching,

one of his favourite occupations. The Orthodox parish school which he founded in Paris was the largest and the best among the several Russian parish schools there. At the same time he was the editor of the *Church Messenger*, the head of the missionary division of the diocese, and the head of the benevolent society for immigrants.

Fr. Sylvester was consecrated to the episcopate in 1952 and appointed Vicar Bishop for southern France and Italy with residence in Nice, France where he was in charge of the magnificent cathedral of that city. Eleven years later, in 1963, he came to North America and was elected Bishop of Montreal and Canada. In the years that followed, he blessed several new Canadian missions, and was also temporarily in charge of the Diocese of New England from 1963 to 1972.

In 1966 he was raised to the rank of archbishop and in this rank served as chairman of preconciliar councils. In 1974 he was elected temporary administrator of the Orthodox Church in America for Metropolitan IRENEY and, as such, presided at the All-American Council of 1977 in Montreal at which Metropolitan THEODOSIUS was elected. He also served as chairman of the Department of Church History and Archives of the OCA.

He retired from his functions as Ruling Bishop of Canada on July 1, 1981 but remained rector of the St. Peter and St. Paul Cathedral parish in Montreal where he resides, and of the St. Seraphim chapel in Rawdon where he has his summer cottage. In addition to his pastoral work, Archbishop Sylvester remains very active in organising charitable aid for believers in the USSR. He began the St. John of Kronstadt Society some twenty years ago, a charity which continues to send religious books to the Soviet republics.

*--Paul Miklachevsky, Sign of the Theotokos Church, Montreal*

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**RETURN ADDRESS:**

Canadian Orthodox Messenger

Archdiocese of Canada OCA

P.O. Box 179

Spencerville, Ont. K0E 1X0

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, Ont. K7M 6Y1.

*Graphic Design:* Peter Zion.

*Circulation Manager.* Helene Culhane, 377 Kintyre Priv., Ottawa, Ont. K2C 3M6.

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