

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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## 10th All American Council Meets in Miami

Well-prepared for, well-organised and well-attended, the 10th All American Council (Sobor) of the Orthodox Church in America met in Miami on July 26-31. Average attendance at the ten plenary sessions of the Council was 494 clergy, lay delegates, and observers. Over 800 people were present at Thursday night's banquet in honour of the 25th anniversary of episcopacy of Metropolitan THEODOSIUS.

Parish workbooks and study materials sent out months in advance of the assembly had produced over 700 recommendations which were carefully studied and formed into a manageable number of resolutions by the Holy Synod, the Pre-Conciliar Commission, and the Resolutions Committee. Thirty-one resolutions were approved at the Sobor in a remarkably orderly fashion. This is not to say that there were no heated discussions and no amendments proposed and voted upon. Indeed there were; but it was the experience of most participants that when the preparatory workbook was addressed by the parish in some way, the clear result was a positive development in people's understanding of the church and their role in it, resulting in a strong desire on the part of participants in the plenary sessions to advance and endorse the best possible plans for the future direction of the church, in accordance with the will of God.

A dominant note of this Council was *unity*. Potential tensions, related to a sometimes perceived conflict between "centralization" of the church and "diocesan sovereignty," appeared to be dispersed by three events which occurred early on. The first of these was the defeat of three proposed Statute amendments which, if approved, would have weakened diocesan representation on Metropolitan Council, eliminated the financial competence of the All American Council, assumed a dichotomy between dioceses and a "central church" (an erroneous concept), and weakened funding for the central administration and programs of the OCA.

The second was the Metropolitan's main address in which he made the principle of *conciliarity* very clear:

Furthermore, the suggestion that each diocese is sovereign, because the parishes, clergy and people gathered around their bishop constitute an icon of the whole church, does not meet the test of theological truth....I remind you...that we have an ancient tradition of 'accountability' to one another as members of one Body, and we bishops are not exempt....Only when the diocese—its bishop, clergy and people—are in full unity with the whole Church, autocephalous on the regional level and universal on the world level, is the diocese fully living in the catholicity of the Church.

The third event helping to ease potential tensions was the approval of a resolution calling for the OCA to undertake in the next three years a process of discerning God's will with respect to the church's administrative policies and structures and to attempt to resolve long-standing administrative problems. This process is to begin with an *Administrative Summit* to be held early in 1993 which is envisioned to include all diocesan bishops, chancellors, deans, members of the Metropolitan Council, department heads and chancery staff. Hopes are that this consultation will produce an *Administrative Task Force* to function under the Metropolitan and to propose solutions to the most pressing administrative problems.

In the financial area, the good news from this sobor is that the deficit reported at the 9th All American Council in 1989 has been eliminated, and there is now a balanced budget. The disappointing news is that the principle of proportionate giving proposed in 1989 cannot yet be implemented because of a *lack of meaningful data* from the parishes and institutions based on *uniform reporting standards*. Resolutions were approved which support the establishment of a comprehensive program of financial stewardship education, the maintenance of the per capita assessment through 1995, the establishment of an endowment program, and directions to the Treasurer to develop and introduce uniform accounting procedures and standardised forms for reporting income to the central church administration.

In the area of external affairs the spirit of unity was very evident. Approved were resolutions calling for increased inter-Orthodox activity, continuing support for the struggling church in Eastern Europe, continuation of initiatives to heal divisions between Eastern Orthodox and Oriental Orthodox churches, and, with great enthusiasm, endorsement of International Orthodox Christian Charities, the recently created pan-Orthodox organisation which has already been instrumental in moving large quantities of government aid through the network of the Russian Orthodox Church to help those most in need. The executive director of the IOCC, Alexander Rondos, spoke to the sobor of plans for creating networks which will eventually spread the full force of Orthodox charities around the world.

Other resolutions approved by the All American Council dealt with clergy compensation, clergy care, parish life, family life, liturgical practice, monasticism, and the 1994 Bicentennial. In addition, at the 2nd Plenary Session the Holy Synod of Bishops presented a document entitled *Synodal Affirmations on Marriage, Family, Sexuality, and*

*continued, next page . . .*



## Bishop's Letter

My dear brothers and sisters in Christ,

The 10th All American Council had as its theme "Discerning God's Will." The outstanding characteristics of this sobor were a genuine concern in our deliberations to be obedient to God's will and a genuine outpouring of affection for our Metropolitan THEODOSIUS, whose 25th anniversary of consecration to the episcopate we celebrated. We were told rightly that the distinctive mark of the Metropolitan's life has been his loving service to God and to neighbour. Anyone who has had the privilege to be near him knows of his real concern for his flock (which is probably why out of love he remembers so many people all over the continent).

This loving service of God and neighbour is really what all of us are called to do and be. Everything that we talked about and resolved was connected with this understanding. We were concerned about our witness as Orthodox Christians in the world, and how that witness is best worked out. We were concerned with the way we respond to the various moral crises facing us in society. We tried to pay attention to improving stewardship of our time and resources.

There was an openness of mutual accountability at this sobor, meticulous preparation, and well-organised presentations which allowed many to express their opinions without impeding progress. This open and compassionate way of doing our business very much impressed not only the participants but also the visiting hierarchs. These included Bishop PHILIP of Atlanta (Patriarchate of Constantinople), Bishop PAVEL of Zarskoye (Moscow Patriarchate), Bishop ANTOUN (Antiochian Archdiocese), and Archbishop VICTORIN (Romanian Patriarchate).

The emphasis in our attempt to discern God's will for our church must be on unity in the love of Christ. This is not just the distant hope of jurisdictional unity in North America. It is also the much more necessary and immediate unity of repentant reconciliation expressed in the love of brothers and sisters in the body of Christ for each other and for *all* our neighbours.

the unworthy  
+SERAPHIM

Bishop of Ottawa and Canada

### 10th All American Council, continued from p. 1:

*the Sanctity of Life*, in which the teachings of the bishops in these areas of concern are clearly and succinctly stated. This document was very warmly received and will be published soon, in its entirety, in the OCA newspaper, *The Orthodox Church*.

Besides the plenary sessions, there was a full range of activities from dawn until midnight offering opportunities to experience fellowship in the body of Christ and to learn from each other. Each morning began with either Divine Liturgy or Matins, and Vespers was served after each afternoon plenary session. There were workshops, displays, and opportunities for clergy, clergy wives, and lay people to gather in groups and discuss their specific concerns.

Representing the Archdiocese of Canada at the Council as either delegates or observers were: Fr. John Tkachuk, George Bedrin, and Sharon Smith (Montreal); Dan Dixon (Ottawa); Rhoda Zion (Kingston); Fr. Nicholas Boldireff, Dmitri Klimov, and Vladimir Semyonov (Toronto); Fr. Dennis Pihach, Nick and Evelyn Kozmeniuk, and Greg Holovach (Yorkton); Fr. Bob and Dianne Kennaugh (Winnipeg); Fr. Orest Olekshy (Saskatoon); Fr. Stephen Keaschuk and Eleanor Gasparik (Edmonton); and Fr. Evan Lowig and Arthur Kostih (Vancouver). --ed.



*The Canadian delegation, along with their families and a few others with "Canadian connections," used the one free evening of the week at the All American Council to don casual clothes, go for a stroll, and have supper with Bishop Seraphim by Biscayne Bay.*



# Around the Canadian Archdiocese ...

**Forty Years of Episcopacy:** On June 8, the feastday of St. Sylvester of Obnorsk, Sts. Peter and Paul Cathedral in Montreal celebrated the namesday of His Eminence Archbishop SYLVESTER, as well as the **40th anniversary of his episcopal consecration**. Divine Liturgy was celebrated by Vladyka with the assistance of Protodeacon Gregory Maksymiuk. A molieben that evening was celebrated by the clergy, led by the Rt. Rev. Fr. Oleg Boldireff. At a reception in the church hall afterwards, Archbishop Sylvester recalled the day of his consecration at the Podvorye of St. Sergius with His Holiness the Ecumenical Patriarch ATHENAGOROS. Also at the consecration were two students of the Institute, subdeacons Cyril Fotiev and Nikolai. The latter is now a priest in Finland. The former, who held the bishop's book, is today Patriarch IGNATIUS IV of Antioch.

## Pastoral Notes

**Hieromonk Raphael (Vereshack)** is transferred from Andrew, Alberta to St. Herman of Alaska, Edmonton as a missionary priest, effective 1 April 1992.

**Priest Peter San Filippo** is received from the Romanian Episcopate as of 15 April 1992 and assigned as priest in charge of St. Stephen the First Martyr Mission, Roblin, Manitoba.

**Subdeacon Ralph (Raphael) Cole** was ordained by Bishop SERAPHIM to the Holy Diaconate 17 May 1992 in Holy Trinity Sobor, Winnipeg, to which he is attached.

**Priest John Bartholomew** is suspended, effective 2 June 1992.

**Priest Stephen Bigham** is returned from leave of absence and is attached to St. Benoit de Nursie as of 1 July 1992.

Effective 4 July 1992 the church in Kearns, Ontario is closed.

**Subdeacon Keith (Mark) Schram** was ordained by Bishop SERAPHIM to the Holy Diaconate 5 July 1992 in Annunciation/St. Nicholas Cathedral, Ottawa. He is attached to St. Gregory of Nyssa Mission, Kingston.

**Deacon Thomas (Lazarus) Easton** is released from his duties at Annunciation/St. Nicholas Cathedral, Ottawa and attached to Holy Trinity Sobor, Ottawa as of 1 August 1992.

**Subdeacon Rodney (Rodion) Luciuk** was ordained by Bishop SERAPHIM to the Holy Diaconate 9 August 1992 in St. Herman of Alaska, Edmonton. He is attached to Holy Resurrection, Saskatoon while studying in New York.

Effective 15 August 1992 **Priest Roman Milanoff** is released from duties at Christ the Saviour Sobor, Toronto and is transferred to the omophorion of Bishop KYRILL and the Bulgarian diocese for assignment.

Effective 1 September 1992 **Priest Andrew Morbey** is recalled from leave of absence and assigned as Vicar of Annunciation/St. Nicholas Cathedral, Ottawa.

**Project Ukraine:** During the summer Fr. Dennis Pihach, rector of the Yorkton Area Mission, encouraged by Bishop SERAPHIM and the Archdiocesan Council, has been organising a three-part project to assist and support the Orthodox faithful in Ukraine. This project includes a) raising money for aid to the Orthodox in Western Ukraine which has been under severe attack from both Catholics and schismatic Orthodox groups; b) collecting medicines and clothing and arranging for transport of it to Ukraine; and c) an escorted tour in September to Kiev, Lutsk, Lviv, and Chernovtsi in order to visit churches and experience the local life of the Orthodox Christians there, as well as to observe the distribution of goods and the deposit of money from our Canadian churches to the Orthodox Church in Ukraine. For more information contact:

Fr. Dennis Pihach  
St. Mark Orthodox Church  
Box 1842  
Yorkton, Sask. S3N 1M2

**Women's Retreat in the West:** On August 1, the beginning of the Dormition Fast, a quiet day of worship and meditation for women was held at St. Herman of Alaska Mission on the theme "Behold the Handmaiden of the Lord." Speakers for the retreat were Matushka Julia Isaac of Calgary and Matushka Donna Farley of Surrey. There was also a Valaam Bookstore display presentation given by Ms Anne Barkham of Vancouver.

**Archdiocesan Picnic:** On Saturday, May 23 the Archdiocesan Centre near Spencerville, Ontario was the site of the fourth annual diocesan picnic. This is an increasingly popular pot-luck event, hosted by the Bishop, which always includes a closing Vespers service. This year's picnic attracted approximately seventy-five people from Ottawa, Montreal, Kingston and Toronto.

**Seminary Students:** Students from the Canadian diocese who will be studying at St. Vladimir's Seminary in New York this fall include Dn. Rodney Luciuk of Swift Current, Saskatchewan (2nd year), with his wife Denise and three children; Stephanie Skoyles of Calgary (2nd year); and Bill Lysack of Edson, Alberta (1st year).

**Ottawa Women's Group:** Several women from Annunciation to the Theotokos/St. Nicholas Cathedral in Ottawa who attended the spring conference sponsored by the Orthodox Women of Montreal have started their own local group, Orthodox Women of Ottawa, as a follow-up and continuation of the discussion topics begun in Montreal. These topics include women's role in prayer, church life, family life, the workplace, society and the world. Meetings are held once each month in the evening.

**Music Publication:** The Archdiocese has published an English version of Galician chant for the Divine Liturgy. This preliminary offering is spiral bound and available on request from the diocesan office in Spencerville. Donations to cover costs for mailing would be most appreciated: P.O. Box 179, Spencerville, Ontario K0E 1X0.



# Cathedral of St. Peter and St. Paul Offers 85 Years of Orthodox Witness in Montreal

by Dmitry Poutiatine, starosta of the parish

Saints Peter and Paul Cathedral, the first Russian Orthodox parish in Montreal, was organised at the initiative of Archbishop (later Metropolitan) PLATON in 1907, before World War I and, of course, before the Russian Revolution. The first priest in charge of this parish was the young Fr. Feofan Bouketoff who had recently arrived from Russia. This initiative was warmly greeted by the Russian community which in those days did not distinguish between various nationalities whether they were Ukrainian, or Russian, or other. It was, therefore, on the second floor of a private home in Point Saint Charles, where there was a relatively large colony of immigrants—mostly from Galicia and Bukovina—that the first Russian Orthodox parish in Montreal was founded. The beginning of the parish was enthusiastically supported by immigrants who spared neither their efforts nor their resources to establish their church.

As time passed, the number of faithful grew so much that it was decided to undertake the construction of a new church and, in the meantime, to enjoy the hospitality of a local Syrian Orthodox church on Notre Dame Street. Following the purchase of land and the construction of the foundation of the new building, a temporary church was consecrated in the basement by Bishop ALEXANDER (Nemelovsky). The years of the war followed by the Russian Revolution witnessed very hard times for the young parish and for a number of priests who succeeded each other in an effort to save the church.

It was finally in 1923 that a group of some 300 Russian immigrants arrived from Constantinople, and it was logical that this Russian Orthodox church in far away Montreal become a small symbol of the fatherland which they had been forced to flee. Fr. John Manchouk, as well as other outstanding members of the parish gave them refuge, warmth and kindness in their hour of need.

In 1924 Fr. Serge Sneguireff was named pastor by Metropolitan PLATON. It was during his years of leadership that it was possible to lay the groundwork for the cultural and welfare activities of the parish, and the size of the congregation reached such proportions that it became necessary to look for a larger building to satisfy its needs. After a long search, Fr. Serge found the large Anglican church of St. Luke on the corner of Dorchester and Champlain Streets. It was purchased for \$25,000, and the property included a meeting hall with adjoining apartments and a separate two-story house. This splendid temple is still a worthy monument to the memory of Fr. Serge Sneguireff, and to his untiring work for Russian Orthodoxy in Canada.

Fr. Arkady Pietrovski succeeded Fr. Serge in 1928 and was greatly instrumental in developing the parish materially, culturally, and socially. He achieved closer contacts with the Anglican Church, the creation of a splendid choir, the

founding of a Brotherhood which exists to this day, and other activities. His successor, Fr. Inna Kibikoff, completed the task by founding the Sisterhood of St. Catherine the Martyr which still acts as the basis of the social life of the parish.

The decades of the 1930s and 1940s witnessed the fruits of the efforts of these pastors, their successors, and their associates. The appointment of Fr. Oleg Boldireff as the new pastor in 1948 coincided with the arrival of the second wave of immigrants from Europe and Asia at the conclusion of the Second World War.

It was in May 1963 that the Holy Synod of the Russian Orthodox Metropolia in North America appointed Bishop (now Archbishop) SYLVESTER as Bishop of Montreal and all Canada and pastor of the Cathedral of Sts. Peter and Paul. Now in the fortieth year of his episcopate, he is still active as pastor of the cathedral and, with His Grace SERAPHIM of Ottawa and Canada, celebrated the 85th anniversary of the parish on July 12, 1992, the feast day of Sts. Peter and Paul.



It is impossible in these few words to give justice to all the many faithful Orthodox who have toiled over the years to build

this Montreal parish into one of the two largest North American Orthodox churches in Canada. And in this 85th year of its existence it is witnessing a new wave of immigrants from the former Soviet Union. Mostly young people who have arrived in this country looking for a better life, some of them come to our church because that is the only familiar link which they have to their young past, while others come also to rekindle in their souls the seeds of the Orthodox religion sown in their minds by parents who remained faithful Christians through generations of persecution and atheistic teachings.

The next chapter in the life of the Cathedral of St. Peter and St. Paul is yet to be written.

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

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*Canadian Orthodox Messenger*



# St. Nicholas Church, Desjarlais, Alberta Holds 75th Anniversary Celebrations

by Fr. Larry Reinheimer, pastor

A short drive through the beautiful rolling countryside north and east of Willingdon, Alberta, brings you to St. Nicholas Orthodox Greek Orthodox Church of Desjarlais. Well before you reach the church yard itself, you are given glimpses of the temple as you drive over the tops of the many hills. For 75 years this beautiful Orthodox temple has stood bearing witness to the saying of Jesus, "You are the light of the world. A city set on a hill cannot be hidden."

This year the parish of St. Nicholas celebrated the 75th anniversary of its founding. Thirty-seven people were listed as the founding members when they met on March 1, 1917 to discuss the building of their temple. The site had already been chosen in 1905 when death created the necessity of establishing a cemetery.

That spring of 1917 saw the members cutting, hauling, and squaring the logs needed for the construction of the church. Loads of rocks were brought in for the foundation. While the men worked on the construction, the women spun yarn which they wove into tapestries and embroidered cloths to decorate the interior of the church.

By the spring of 1918 their temple was ready for use. The first service was held there on May 22, the day commemorating the Translation of the Relics of St. Nicholas the Wonderworker (old calendar). One can imagine the joy and pride those early settlers who had immigrated from Bukovina and Austria-Hungary felt that day to finally have a temple in which to worship and pray together.

Since then, how many people have had the opportunity to walk out the doors of that beautiful temple and be confronted with the beauty of the countryside? Anyone who has can only feel blessed and inspired and thankful to God and to those early pioneers who laboured so hard to build such a place in such a location.

In 1987 the parish of St. Nicholas joined the Lakeland Orthodox Christian Mission along with five other parishes, enabling the parish to have regular services and the pastoral care of a priest.

*St. Nicholas, Desjarlais* (founded in 1907) is one of six churches in the **Lakeland Orthodox Christian Mission**, five neighbouring churches in Alberta which share the liturgical and pastoral services of the same rector. The other parishes are:

*Holy Transfiguration, Star* (1896)  
*Holy Trinity, Star Vostok* (1897)  
*St. Nicholas, Wostok-Bukovina* (1900)  
*Holy Trinity, Sunland* (1910)  
*Holy Transfiguration, North Bank* (1953)



On June 7, 1992, seventy-fifth anniversary celebrations were held. His Grace SERAPHIM, along with Fr. Larry Reinheimer (rector of the Lakeland Mission), Deacon Andrew Piasta, Subdeacons Howard Kowalchuk, John Panasiuk, and Mike Esak and a crowd of over two hundred and fifty people gathered to celebrate.

The Divine Liturgy was followed by the Lesser Blessing of Water and the Blessing of the Temple. A dinner and a program of presentations and speeches was held in the nearby village of Willingdon.

Thank God for the blessings of the past seventy-five years, and may He continue to bless and guide this parish as they strive to be lights in this world, witnesses of the manifold grace of God, proclaiming the Gospel of Jesus Christ!



*His Grace Seraphim reads the Gospel at the Lesser Blessing of Water; also serving from l. to r. are Subdn. H. Kowalchuk, Dn. A. Piasta, Subdn. J. Panasiuk and Fr. L. Reinheimer.*



# Tithing : the 10¢ / 10% Solution

by Gordon Henderson, Edmonton

The heading of this article may seem a bit strange. But read on, for I would like to share my thoughts with you, fellow Orthodox Christians, in an area of stewardship with which many of us have difficulty. I am not about to do what the Bible has so amply done in its teachings; rather, I would like to share some of my observations and thoughts from my own experience as a Christian of forty-six years.

I was not born into Orthodoxy but chose it approximately twelve years ago. I had the opportunity to visit/attend numerous Christian churches prior to that decision and had experienced the tithing principle as anything from freely giving to having children's pockets searched to extract money for God. Yes, I can tell you this first-hand, as I was fortunately one of those victims.

Why fortunate? Because the incidents stuck with me to ponder on over the years. At times I would question tithing myself: "If the Lord did so much for me/us...why is it so difficult to return the favour?" But I kept searching and came up with some answers that satisfied me. I think that each one of us should be coming up with our own compelling reasons for sharing in God's bounty and returning a part of it (the first or best part) back to the service of our Lord.

To some of us *tithe* may seem like another word for *tax*, and we all know our feelings about taxes! But why not instead look at tithing as a supportive structure to the physical church and its upkeep? Why not see it as a means to show our thankfulness for all the Lord God has done for us? Believe me, He has done a lot!

Think about it a little more. Become aware of everything around you, about yourself and the every day gifts the Lord is constantly showering on you. Maybe each one of us will have to fine-tune our senses a little more in order to grasp fully the gifts and blessings He presents to us.

**And all that is asked in return is a paltry 10 %!**

"Ten per cent," you say; "that's a lot of money!"

Really? Let's look at it closer: Take out one dollar from your pocket and put it on the table (don't think about it: do it!). Now take out 10¢ and put it beside the dollar. Yes, that is 10 per cent! Is that so hard to share with the Lord? Even our children would be able to make that kind of contribution, whether 10¢ out of a dollar or 1¢ out of 10¢.

I suspect that you found the giving of 10¢ on the dollar easy enough, so let's try twenty dollars on two hundred. Well, that wasn't so bad either, and actually if you're like me, you're feeling pretty good about it. So let's up the stakes... \$150 on \$1500 or \$200 on \$2000. Now we're getting into the monthly paycheque area, and believe me, that ten per cent is now beginning to feel like a lot of money! But remember, it is still **the same percentage!**

I was taught "Give and ye shall receive." I can attest in my case that this has been especially true. The Lord has truly showered me with his bounty, and at times I am ashamed for not giving back even ten per cent. But I do think that we Christians should feel compelled to the service of tithing. If we at times find it difficult to give a full 10%, for whatever

reason, we can at least be committed to give on a regular basis. And as we were taught to put a bit of every paycheque away for a rainy day, so putting a portion of our paycheque toward the service of the Lord will most certainly bring us greater rewards than any earthly investment.

I have heard people say that they gave to this or that cause and never did receive anything in return. I've also given to many a person or cause and had individuals say that they could never repay the indebtedness. My answer was "Yes, you may never be able to repay me personally. However, I will be repaid manyfold... isn't that the way of Christian life? If you are specifically working to repay, pass on the goodwill to others and watch the benefits grow!" Tithing is another part of that goodwill.

Sometimes we have difficulty with giving money to the church, for one reason or another. If that is the case, then what about a tithe of time, talent, or service? As an example, say you are a small roofing contractor and your church needs roof repairs. Could you repair that roof as a tithe in relation to your income? True, to some this might be seen as an outright gift to the church rather than a tithe. But if your funds are limited, and the tithing of cash would be a real strain, possibly this action would be a good solution for you, even if just to get you started in tithing.

The act of tithing is not really as difficult or creates as much hardship as most of us think. If we feed our thought processes with good compelling reasons ("I can" rather than "I can't"), then I am sure—in fact I positively know—that we will find ways not only to give, but to give in abundance.

I truly hope that the foregoing has been food for thought and that your offerings to the Lord will bring you great joy.

## Money, Money, Money . . . Where Does It Go?

by Audrey Ewanchuk, Archdiocesan Council member

These days, it is becoming increasingly more difficult to make financial ends meet in our lives and yet every time we turn around someone is asking us for money. The world asks for money to meet expenses at all levels of government, money to pay taxes be they income or property, money for the GST and the PST. Besides our tithe the Church, too, asks for money to support *missions*, money for *charities*, money for *seminaries* and *education*. MONEY, MONEY, MONEY, everyone wants our money!

We want to be responsible stewards of our treasures as scripture tells us that "where your treasure is, there your heart will be also." So we pay our taxes, because we must "pay to Caesar what is due to Caesar," and we give money in response to solicitations from the church, because that is where our treasure is. We give money to the local parish, to the diocese and to the OCA special appeals from Syosset. It is becoming increasingly more difficult to meet all these appeals from all levels of the Church.

The Archdiocesan Council is aware of all these appeals and the difficulties and confusion that they may present;

*continued, back page . . .*



### Thomas

Crafter, measurer, man of matter  
doubting all but bone.  
Turning your faith from the words  
the echoes of resurrection  
from your brothers' mouths.  
Worker of wood  
knowing the imprint of the nails  
the contour of a cut.  
He stretched out His hand to you  
as to Peter on the waves  
Lazarus in his tomb.  
Loving your blunt truth  
your need to touch the living grain;  
your hands, restless, eager, probing  
He placed in his wounds' stillness.  
The burning bush received you  
the heart of fragrant dew  
within the fiery furnace.  
In the crowded, fearful room  
a gesture more deep and intimate  
than procreation.  
Sinews and exploding stars  
consummated energy  
the molten life  
of a new creation.  
The laying on of flame  
proclamation from a nova;  
your life flared  
spark from diamond  
ended, pierced, outside the city  
incense from sacrifice.

### The Meeting of the Woman

The woman foretold the Last Supper in humility  
washing your feet with her tears, seasoned water.  
Drying them with her hair, showing reverence.  
A sinner's welcome worship showed the host's disdain,  
his careless regard.  
Sorrow in her gift of myrrh, shame in her tears.  
Yet sin did not taint her kisses, blister your skin.  
But refreshed by her repentance  
and finding her worthy, you taught the kingdom to Simon  
through a parable, the paradox of mercy.  
Those who know debt will love those who lift it; those  
who do not owe are alone.  
The woman knew death was life, like the good thief  
sought remembrance.  
A living word of Magnificat,  
the lowly exalted, praising in Spirit and Truth,  
Heaven's joy over one repentant, one lost sheep found.  
The Son of God kissed and anointed by a harlot,  
may we also live in this holy sign,  
O Saviour, heal us and bless us, give us her courage and  
love.

by Deirdre Lavender, Winnipeg

## St. Vladimir's Seminary Dean Dies in Montreal

Protopresbyter John Meyendorff, retiring Dean of St. Vladimir's Seminary in New York, fell asleep in the Lord 22 July 1992 in Montreal after a brief illness involving pancreatic cancer. The 66-year old OCA priest, scholar, theologian and ecumenist had been vacationing in Labelle, Quebec, his summer home.

In addition to his service at St. Vladimir's, Fr. John, graduate of the Orthodox Theological Seminary of St. Serge in Paris and holder of an earned doctorate from the Sorbonne, also held academic posts or visiting lectureships over the years at Harvard, Fordham, Columbia and Union Theological Seminary. He served as president of the Orthodox Theological Society of America and the American Patristics Association; was a member of the Executive Committee of the U.S. Committee for Byzantine Studies; and was a National Endowment for the Humanities Fellow, a Guggenheim Fellow, and a Corresponding Fellow of the British Academy. Active in inter-Orthodox and ecumenical affairs, he was a founder and first General Secretary of Syndesmos. Later he represented the Metropolia/OCA on the Central Committee of the World Council of Churches. From 1967 to 1975 he was Moderator of the WCC Faith and Order Commission.

A prolific scholar who worked in French, English and Russian, Fr. John wrote books which have appeared in at least twelve languages. Among the best known are *A Study of Gregory Palamas* (1959), *Christ in Eastern Orthodox Thought* (1969), *Marriage: an Orthodox Perspective* (1975), *The Byzantine Legacy of the Orthodox Church* (1981), and *Catholicity and the Church* (1983). More recent volumes are *Witness to the World* (1987), *Vision of Unity* (1987), and *Imperial Unity and Christian Divisions* (1989).

Long slandered by the Russian Marxist regime, Fr. John in recent years was welcomed and acclaimed in the countries of the former Soviet Union, having visited these regions many times since 1985 to lecture and preach. Patriarch ALEKSY II awarded him the Order of St. Vladimir in November 1991.

He is survived by his wife Maria, four children, and six grandchildren. Metropolitan THEODOSIUS presided over the funeral Vespers and Divine Liturgy at the St. Vladimir's Seminary chapel on July 25/26.

The Rt. Rev. Protopresbyter  
**John Meyendorff**  
1926 - 1992  
**Memory Eternal**



therefore we would encourage everyone to make donations for OCA Special Appeals by forwarding them *directly to the parish*, earmarking them for specific appeals. The parishes will then forward these donations directly to the Archdiocese. If donations are dealt with in this manner the monies collected will be used in Canada, this because of Revenue Canada regulations governing Crown Charities.

The monies collected this past year for missions have gone to support the mission of St. Peter the Aleut in Calgary, the mission of St. Benoit de Nursie in Montreal, and the mission of St. Herman of Alaska in Surrey, B.C.

Which charities were assisted by the Archdiocesan appeal? Money was given to the St. John of Kronstadt Fund in Montreal, administered by Archbishop SYLVESTER, to the Help Our Children Fund in Vancouver, administered by Raisa Kolesnikov, and to ACAT (Action by Christians for the Abolition of Torture). Seed money was also given to start a charity fund to aid the needy in Ukraine, administered by Fr. Dennis Pihach in Yorkton. As always the Archdiocesan Council asks for suggestions regarding charities to support. If you have knowledge of a charity that we should support, please make suggestions to the Archdiocesan Council.

Money that was earmarked for Education and Seminaries has been used to assist Canadian seminarians, in the form of scholarships, with purchase of books or to offset the cost of room and board while attending seminary.

May God continue to bless us richly as we strive to do His work. May we continue to give money in response to appeals through our local parish so that "He who gathered much has nothing over and he who gathered little has no lack."

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