

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
extrémités de la terre (Ps 71.8)

CANADIAN ORTHODOX MESSENGER

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Archdiocesan Financial Commitment Discussed with CCA Officials

The 10th All American Council in July 1992 passed a motion calling for a major renegotiation process between the Holy Synod's Central Church Administration of the OCA [CCA] and the five dioceses which are not currently supporting the OCA budget at the assessment level. One of these is the Archdiocese of Canada. Accordingly, two members of the CCA, Treasurer Fr Paul Kucynda and Metropolitan Council member Judge Harold Kalina, met on March 23 with Bp Seraphim, diocesan Chancellor John Tkachuk, and diocesan Treasurer Nikita Lopoukhine in the Montreal law office of Michael McAuley. This meeting, devoted entirely to a discussion of the financial relationship of the Archdiocese of Canada to the CCA, was of considerable length, but took place in a spirit of mutual understanding and cooperation, according to Mr McAuley's reporting memorandum.

The Current Situation

Addressing the concerns of the Holy Synod and the Metropolitan Council, Judge Kalina first reviewed the recent past from the CCA's perspective. Based on a mutually agreed head count of 700, and taking into account the diocese's recent mission status, it had been contemplated that Canada would contribute 25% of its CCA assessment in 1987; 50% in 1988; 75% in 1990; and 100% in 1991. Thus by 1992 the Archdiocese was to be paying its full assessment (which rose from \$25 per person to the current sum of \$45 in this time period). The Hon Mr Kalina was sensitive in all of this to the good intentions of the Archdiocese.

At this point, Fr Tkachuk asked the meeting to note that since the installation of the current bishop, the Archdiocese has had to meet head on a significant rise in expenses, a situation which has not allowed it to continue the program of increased proportionate payments to the CCA. Fr Kucynda then suggested that there be a new payment schedule, one which would be more realistic in light of both the increased obligations of the Archdiocese and its financial means.

Review of Policies

With a view to developing a new payment schedule and to presenting a realistic proposal to the Metro-

politan Council, all parties at the meeting contributed to a general review of policies underlying collection of the general assessment. It was first noted that, because of an internal directive of the Holy Synod, no assessment was levied in Canada before 1981.

It was also noted that each parish has an obligation to collect the appropriate "dues" from its communicants, either by way of a general pledge or by way of a head tax. Noted also was the fact that the situation of drawing membership on the Archdiocesan Council mainly from the eastern provinces no longer exists. Since 1989 the mandate of the Council is to represent the entire nation, and representatives come from both west and east. This has significantly increased travelling costs and other disbursements.

In addition, it was noted that the current policy of the Archdiocese is to contribute approximately 10% of its income to the CCA by way of payment for services. And finally, general fundraising possibilities were discussed. Fr Tkachuk addressed the issue of programs and other endeavours to improve funding.

Commitment

Representatives of the Archdiocese, with the approval of His Grace, affirmed the commitment to continue contributing 10% of revenues. At this point, Bp Seraphim asked everyone present to note that he had previously waived and now still waves his right to a stipend for his attendance at and membership in the Holy Synod of Bishops. He had previously suggested to the OCA Treasurer that this amount be transferred and credited to the Archdiocese of Canada. Fr Kucynda and Judge Kalina seemed impressed with His Grace's personal effort to improve Canada's contribution to the CCA by foregoing this stipend. Fr Kucynda will confirm whether this stipend had been properly transferred to the credit of the Archdiocese.

A New CCA Proposal

A new proposal for increased Canadian financial participation in the CCA was tabled. Based on the current per person assessment of \$45, the proposal contemplates the Archdiocese as contributing 20% of the required amount in 1993; 36% in 1994; 52% in 1995; 68% in 1996; 84% in 1997; and 100% in 1998. The schedule is understood as giving the diocese time to examine new funding opportunities and to rationalise expenses.

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While accepting the sound financial basis underscoring this new proposal and while committing itself to deploy its best efforts to achieve success, representatives from the Archdiocese of Canada were not able to comment precisely on how the 20% proportionate contribution would be achieved in 1993, let alone the 100% in 1998. Nevertheless, the Archdiocese considered this new proposal fair and equitable.

It was suggested that revenues of the diocese might be greater were it to have a complete and accurate census of all parishioners. A census was conducted in 1990, but a number of parishes were recalcitrant. In recognition of the parishes' responsibility to collect a per person assessment from communicants, Bp Seraphim has given his blessing to the CCA to write and require all Canadian parishes to submit a list of their parishioners. This new census will allow the CCA better to understand the Canadian situation and determine the precise required amounts for 1993 to 1998.

Closing Statements

The CCA renewed its best wishes and expression of confidence in Canadian Archdiocesan efforts to increase its financial contribution and to improve its finances. Representatives from the Archdiocese reaffirmed their commitment of financial support and confirmed their intention to act on a best-effort basis. Both parties in closing agreed to exchange information with a view to preventing possible future misunderstandings. [Text based on memorandum of Michael McAuley]

Bishop's Note

In the last issue of the *Messenger* I spoke of the Archdiocese of Canada's financial relationship to the Central Church Administration in Syosset.

Because this relationship is partly controlled by the charities department of Revenue Canada and because of our minimum survival operating expenses, at this time we are unable to contribute our full assessment. Since it falls within Revenue Canada's guidelines and is financially possible for us, however, we do contribute 10% of our diocesan income quarterly to Syosset for the maintenance of the OCA's central administration and programs.

In turn, the relationship of your parish's contributions to the Archdiocese's remittance to Syosset is as follows: we generally have aimed to ask the parishes to contribute a simple 10% of their total income to the Archdiocese in order to maintain the bishop and the diocesan administration, although some parishes still contribute on the old per capita assessment basis. Under the above arrangement parishes which contribute in the older assessment way will find that the diocesan and Central Church Administration assessments are lumped together. From this total 10% is sent to Syosset.

I hope this explanation helps you all to understand how we administer our responsibilities to the Central Church Administration under the limitation of Revenue Canada and regular income.

T. Seraphim

Bishop Seraphim's Visitation Schedule

June — September 1993

Jun 1-2	OCA Administrative Summit, St Tikhon's Seminary	Jul 25	Mar Elias Church, Vancouver
Jun 6	Holy Trinity Sobor, Ottawa	Jul 26-28	East-West Clergy Synaxis, Vancouver
Jun 9-11	Ermitage de la Protection, St Eusèbe, PQ	Jul 28-31	Archdiocesan Assembly, Vancouver
Jun 12	Executive Committee Meeting, Fair Haven	Aug 1-3	Holy Resurrection Church, Vancouver
Jun 18-22	Lisbon: 25th Anniversary of the Metropolitanate of Portugal	Aug 3-13	St Herman of Alaska Church, Edmonton
June 26-27	St Sergius of Radonezh, Labelle, PQ	Aug 14-17	St Peter the Aleut Mission, Calgary
Jul 9-11	Holy Transfiguration Skete, Fitch Bay, PQ	Aug 28-29	SS Peter & Paul Cathedral, Montreal
Jul 12	SS Peter & Paul Cathedral, Montreal	Sep 12	St Gregory of Nyssa Mission, Kingston, ON
Jul 18-25	St Herman of Alaska Mission, Surrey, BC	Sep 17-20	Holy Resurrection Church, Vancouver
		Sep 25-27	Christ the Saviour Sobor, Toronto
		Sep 30	Ermitage de la Protection, St-Eusèbe, PQ

"Project Ukraine" Continues into 2nd Year

Last year saw the very successful beginning of Archdiocese of Canada's involvement in charitable donations for Ukraine. With the blessing of Bishop SERAPHIM, Project Ukraine continues under the leadership of Fr Dennis Pihach of Yorkton, Saskatchewan. The project is collecting:

- monies to aid the dioceses and institutions in Western Ukraine which are besieged by enemies of canonical Orthodoxy
- medical supplies and medicines to donate to Ukrainian hospitals
- catechetical literature and Bibles in Ukrainian to distribute to the faithful

In a letter to the faithful of the Archdiocese, Bp Seraphim emphasized that since last year's collection and distribution, the need in Ukraine has only become greater. "With a serious drought and continuing religious strife," he wrote, "the canonical Orthodox Church in Ukraine is in great need of support in order to enable its survival. By contributing both money and goods as well as medical supplies, we enable the Church to serve the needs of the people as she wishes to do."

Project director Fr Dennis urges that any faithful from the Canadian diocese who may be visiting Ukraine this year in order to tour or to visit relatives should consider taking in a parcel of medical supplies or clean winter clothing (especially children's clothing) and shoes. Items needed for medical parcels are first aid kits, disposable syringes and needles, bandages, antibiotics, anti-inflammatories, nitroglycerine, non-narcotic pain killers, and vitamins. In such a package a list of contents should also be placed. Fr Dennis can give bearers of such parcels a list of contacts in Ukraine to whom the parcels can be given for distribution.

In concluding his letter of support and appeal for Project Ukraine, Bp Seraphim said: "Please, brothers and sisters, make this particular project a part of your intercessions before the Lord. Our diocese is helping in Russia, and the Romanian Episcopate is helping out in Romania, but in Ukraine the Orthodox Church suffers real threats and pressures against her very survival. Let us support this Church with our prayers and our material help!"

For inquiries or to make monetary or other donations, please contact Fr Dennis Pihach at:

Project Ukraine
St Mark Orthodox Church
Box 1842
Yorkton, Saskatchewan
S3N 1M2

Second Annual Pan-Orthodox Women's Conference Held

by Sharon Smith, Sign of the Theotokos, Montreal

"*Diakonia* is the very essence of our Christian life," stated Dr Evangelia Amirali-Hadjinicolaou as the keynote speaker to the second annual Conference of Orthodox Christian Women (OCW) in Montreal on March 6th.

She was addressing the conference theme "Orthodox Christian Women: Yesterday, Today and Tomorrow" in her talk on the "Diakonia of Women in the World." Eagerly and attentively listening were 96 women from Antiochian, Greek, Romanian, Russian, Serbian, Ukrainian and OCA parishes in Montreal and Ottawa who had gathered at St George Antiochian Church on the first Saturday of Great Lent to share together and learn from each other's experiences as Orthodox women.

Dr Amirali is a physician, mother of two young children and active member of the Sign of the Theotokos parish in Montreal. Five years ago she came to Canada from Greece where she was raised on the island of Tinos. As a child, with her father serving as a chanter at a nearby monastery, Dr Amirali grew up in a richly Orthodox environment which shone forth in her words to the assembled women.

Beginning with a general discussion of *diakonia*, or "service," Dr Amirali observed that she "did not talk specifically about women because in our Church there is neither male nor female. *Diakonia*, is both the way and the target towards holiness and *theosis*. It is the same for men and women and the gifts of the Holy Spirit are the same for all."

Yet, after recounting the lives of many Orthodox women saints, Dr Amirali looked at the special gift and service of motherhood that all women share, whether by being mothers to our own children in the flesh or mothers to the orphaned world, the sick and the suffering, the poor and the hungry. "Married or single, we all share the responsibility of *diakonia* to the world and the fields are ready, awaiting the harvest," she concluded.

In the final portion of her address, Dr Amirali looked at the many great challenges of living a life of service in the 1990s. "There is no easy answer," she said, "but what we know is that the more we become united with Him, the clearer we see. And, the answers, if not easier, become more apparent."

After a sumptuous Lebanese style Lenten lunch, the conference continued with a panel chaired by Mary Ann Lopoukhine and her daughter Sofia, from Annunciation/St Nicholas, Ottawa, in which three women spoke on very concrete areas of service in the Church today. Janice Saba related the work of the recently formed International Orthodox Christian Charities (IOCC) and encouraged women to help inform and

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involve their parishes in its important ministry. She was followed by Elayn Farr of the Antiochian Church who shared with the participants the successful educational program for children in her parish. Finally, Heidi Krieger of Annunciation/St Nicholas, Ottawa, related her personal experience as a former Lutheran who chose to be received into the Orthodox church and the important role of the service of hospitality to visitors and newcomers in the parish.

In the final session of the day, Nina Dimas of New York shared many ideas and a "wish list" for the future of the Church, encouraging those present to look for concrete ways to serve the Church with increased cooperation among all Orthodox. The priest of the host parish, Fr Peter Shportun, brought the day to a close as all gathered for the celebration of Great Vespers.

One participant exclaimed at the conclusion of the conference, "The day finished so quickly, I didn't want it to end!" The air of excitement in being together with women from other Orthodox communities radiated throughout the room. Another remarked, "I so look forward to this annual conference and the opportunity to create new friendships and deepen old ones."

That is one of the primary goals of the OCW, to facilitate the creation of friendships between ethnic communities as one more step in the process of fostering Orthodox unity in North America. Towards that end, a third annual conference is already being planned for the first Saturday of Great Lent in 1994. Anyone interested in additional information about the OCW can contact: Mary Tkachuk, 4381 Harvard Ave., Montreal, QC H4A 2W9; phone/fax (514)481-5093.

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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

Letter to the Editor

I would like to respond briefly to Sr Verna Harrison's...article in the last *Messenger* as reprinted from the *Orthodox Beacon*. It was not made clear that Sr Verna was responding to a previous article in the *Beacon* entitled "Orthodoxy and Feminism."

When one reads that original article, one sees the Feminism it was denouncing was not the "mixed phenomenon" which contains things both good and bad, but was rather specifically defined. Of course Feminists advocate things which the church also advocates. What was denounced was, specifically, "the modern western hostility to the idea that women and men have different spiritual roles." It was this theological Feminism—an umbrella term denoting a series of movements, attitudes, agendas and general trends—that was referred to. It represents a growing influence and agenda in the western churches. Its advocates not only espouse the ordination of women priests but some also reject *any* gender distinction, so that they will not use the masculine pronoun when referring to God. Some will only worship a feminine deity ("the Goddess") and denounce any concept of God's transcendence. The point of the original article to which Sr Verna responded was that certain Orthodox espousals of the ordination of women...have their theological roots in this current trend and that this current trend affirms many things which are heretical. It would be wrong to cut off discussion: the Church needs to dialogue with the Feminists—as it needs to dialogue with those concerned with Gay Rights and other modern concerns. But as it speaks, "calmly and cautiously, with much prayer and dispassion," it needs to do so from the mind-set of the Fathers and the Tradition. The task in all our dialogue is to re-state, in the present context, the truths we have already received and apply them to the issues before us.

Also, a brief word about "authority." The Christian use of authority referred to in the Scriptures (and in the original article to which Sr Verna responded) was not part of "a power struggle," not a "seeking to assert one's own authority over others" or a "re-assertion of male authority over women." These are indeed harmful and were in fact already denounced in the original article as "oppression and degradation." Rather, the authority of the husband with the wife and of the pastor with the church is (to quote the original article) the "authority to serve in love"—to follow Christ's use of authority so that the one with authority "sacrifices himself and his will as Christ sacrificed Himself for the Church," to "be the servant of all." Surely this is precisely what Sr Verna was herself advocating? That there can be such a fundamental misunderstanding between two Christians serves to underscore all the more the need for careful listening to one another in love.

Yours faithfully in Christ,
Fr Lawrence R. Farley, Surrey BC

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

St Paul's Household Code, Eph 5:21-33

by Esther Juce, Holy Trinity Sobor, Winnipeg

Many people today see such Biblical passages as Ephesians 5:21-33, especially lines like "Wives, be subject to your husbands, as to the Lord," as examples of sexism in St Paul's attitude toward women. Yet we Orthodox Christians use this selection as the epistle reading for the marriage service. Does this mean that we are upholding patriarchy and oppression as guidelines for married life? The answer is no, simply because Eph 5:21-33, understood in its historical and literary contexts, is not only *not* sexist, but truly liberating.

Ephesians 5:21-33, along with 6:1-9, make up the Household Duty Code, a guideline for relationships within the household, specifically between husbands and wives, fathers and children, masters and slaves. [See also Col 3:18-4:1.] Household codes such as this were not invented by St Paul: they began with the Greek philosophers three centuries earlier.

Plato held that "according to nature," the superior has the right to rule over the inferior (for example, parents over children, or masters over slaves). Aristotle continued this division of life into ruler/ruled pairs, saying that "the male is by nature superior and the female inferior." Eventually this attitude became so widespread in the ancient Greek world that respect for the household order became completely intertwined with obedience to the state and even with the veneration of the gods.

When the Romans took power, the outward forms of the empire were uniquely Roman, but the "heart and soul" remained Greek. In creating Roman law based on Greek philosophy, the emphasis on maintaining household order became even stronger, and correct household order became more directly associated with Roman state religion. The Romans even believed that their empire was great because its citizens still acknowledged the same gods, and because their houses were properly ruled, with wives submissive to their husbands. Those adopting foreign cults and abandoning Roman household order were seen as threats to the Roman state. As a direct result, all foreign religions were persecuted, and their attempts to convert others were forbidden by law and punishable by death.

The early Christian community suffered from this persecution, of course. For example, in Acts 16:16-24, it is recorded that at Philippi, St Paul cast a demon out of a slave girl. Her owners, enraged that "their hope of gain was gone," brought him before the magistrates. Interestingly, their complaint was that "These men are Jews and they are disturbing our city. They advocate

customs which it is not lawful for us Romans to accept or practice." What were these "non-Roman" customs? The only disturbance recorded is that Paul healed, and so liberated, a person who was a slave, a female, and a child. By doing so, he had disrupted the Roman household code. For this act alone, he received severe beatings and imprisonment.

This was the environment in which the Ephesian household code was written: Greek philosophy and Roman law demanded that in order for the state to be maintained and for a citizen to show obedience to that state, the household order had to be followed: wives, children, and slaves had to be submissive and subordinate. So understanding this perhaps makes the idea of submissive wives somewhat less offensive. But his is only the beginning, for the text itself points to an even more uplifting conclusion.

Examined carefully, the Ephesians passage actually shows a very egalitarian understanding of the relationship between wives and husbands, and gives an entirely new meaning to the order that was being imposed from the Greco-Roman environment. First, the wives are addressed directly and personally: "Wives, be subject to your husbands, as to the Lord" (v 22). This contrasts greatly with the usual treatment of women at that time as silent, passive third parties. Also, St Paul uses the verb in the imperative or command form for *both* the wives and husbands, implying a kind of equality between the two parties: "Wives, *be subject* to your husbands..." (v 22); "Husbands, *love* your wives..." (v 25).

An even more interesting point is that in the original Greek, the verb "be subject" is in the middle voice. The meaning of the middle voice falls between the active voice (for example, *I placed* my things there) and the passive voice (for example *I was placed* there by others). Often the middle voice has a reflexive sense (*I placed myself* there). Here, the use of the

verb "be subject" in the middle voice would imply that it is a *voluntary* submission that the Apostle is *requesting*. In contrast, the instructions to the husbands use the imperative verb "love" in the active voice, which implies that the words to the husbands are a command, not simply a request. To upset the Greco-Roman applecart even further, St Paul not only gives the "inferior" member of the pair the privilege of being addressed at all, but even addresses the wives before he addresses the husbands, supposedly the "superior" member! This was certainly not the order of the day.

As for the content of the instructions, traditional Greco-Roman household codes assumed that the ruler

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"The text itself points to an even more uplifting conclusion."

"Clearly, then, this passage from Ephesians is not a recipe for power over wives."

had the privileges and the ruled had the obligations. In contrast St Paul gives privileges to neither party, but assigns to both of them obligations. True, the wife is being asked to be voluntarily subject, but the husband is being commanded to love. This designation of responsibilities to the party considered superior by society is revolutionary. Especially dramatic is the depth of these requirements: husbands are asked to love (Eph 5:25-33a); fathers to show restraint (6:4); and masters to fear their own Master in heaven (6:9).

The discussion of the relationship between master and slave in Eph 6:5-8 may also shed light on the phrase "as to the Lord" in Eph 5:22. This passage does not mean that the masters have divine authority over the slaves. Instead, the slaves were called to serve their earthly masters as if they were actually serving Christ Himself: "not in the way of eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart, rendering service with a good will as to the Lord and not to men" (Eph 6:6-7). In a similar manner, the phrase "as to the Lord" used in Eph 5:22 probably does not mean that husbands have divine authority over the wives, because the rest of the passage does not refer to Christ's authority at all. What is discussed instead is the great sacrificial love that Christ has for the Church. Therefore, the phrase "as to the Lord" could well have been used here to *limit* the submission of the wife: she is not to submit as to an authoritarian despot, but rather voluntarily to be subject to one who has sacrificial love for her.

There appears to be another limit to the level of "being subject" found in v 21. In Greek, the wording of this verse is literally: "being subject to one another..." One should note that *being* is a present participle and is exactly parallel in grammatical form to the verbs in v 19-20: "addressing," "singing," "making," "giving." On the other hand, the meaning of v 21 links it to v 22 and following. Therefore, v 21 is probably being used as a link between the description of the worshipping community in v 15-20, and the guidelines for relationships in marriage, v 22-23. This is exactly the point: all of the members of the Christian community are being asked by St Paul to be subject to one another. Then, in v 22, the wives are asked to do what is expected of everyone already: to be subject. In fact, in some original manuscripts, the verb in v 22 is completely omitted, and so the passage would read as follows: "...being subject to one another out of reverence for Christ.... Wives, to your husbands as to the Lord." This version emphasizes even more that the submission of the wife to the husband did not go much, if at all, beyond the submission of all members of the Christian community to each other, including husbands!

Clearly, then, this passage from Ephesians is not a recipe for power over wives. Indeed, it appears to have

another purpose. It should be noticed that the guidelines for the husbands (v.25-33a) are over twice as long as those for the wives (v 22-24, 33b). Not only are the directions for the husbands greater in length, they are also greater in intensity. This effect is due to the use of the reflexive pronoun, *oneself*. Unfortunately, this point cannot be appreciated using the English text alone, because the reflexive pronoun is lost in translation from the original Greek to English. However, because of the importance of this point, the following is given as an illustration of how the passage would sound in the original.

First of all, St Paul introduces the pronoun *oneself* while describing Christ and His sacrificial love for His Church: "The husbands, love the wives, even as also Christ loved the Church and gave *Himself* up on behalf of it" (v.25) and "...in order that He might present to

Himself glorious the Church...." (v.27) This use puts into the reader's mind the association between the reflexive pronoun *oneself* and Christ's sacrificial love. St Paul then uses the same pronoun in the passage instructing the husbands to love their wives as their own

bodies, and even as themselves: "Thus ought also the husbands to love the wives *of themselves*, just as the bodies *of themselves*, for no one at some time has hated the flesh *of himself*, but nourishes it and cherishes it..." (v.28-29) and "Nevertheless, also the one by one each the wife *of himself* thus let him love as *himself*..." (v.33).

Because the same pronoun, *oneself*, that was used in the description of Christ and the church, is used to discuss the behaviour of the husband to the wife, the latter relationship gains a greater sense of Christ's sacrificial love. What is even more revealing is the fact that the Apostle could have used the regular possessive pronoun, *their/his*. For example, he could have said "thus ought also the husbands to love the wives *of them*" or more simply, "Thus ought also the husbands to love *their* wives." The fact that he chose to use the much more emphatic way of expressing these ideas indicates that he wanted to drive home the point, practically pounding the table, that husbands must love their wives as they would love themselves, their own bodies, or their own persons. In contrast, the literal translation of the instruction to the wives simply reads: "Wives, be subject to your own husbands..." (v.22). In comparison, this instruction seems almost like an afterthought.

What, then, was the point of St Paul's writing this passage in Ephesians? On the surface, he appeared to be following the order of Greco-Roman society. With closer examination, however, he was not prescribing the oppression of wives that his environment demanded. Quite the contrary, he appears to have turned the Household Duty Code on its head: no superiors or

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St Herman's Later Life: an Eye-witness Account

*With a spiritual view to the coming bicentennial celebrations in 1994 of the arrival of the first Orthodox missionaries to Alaska, we continue with the last in a series of documents related to this foundational event in North American Orthodox history. We thank the monks of St Herman of Alaska Brotherhood in Platina, CA for granting permission to print these translations which were first published by them in 1984 (**The Orthodox Word**, Vol. 20, no. 6). The last document is the recently discovered account of St Herman's life on New Valaam during the latter part of his life. It was written by an eyewitness, K.T. Khlebnikov:*

...And so, from the entire Mission there remained one monk, Fr Herman, and it was this monk who was the most worthy member of the Mission. He stood from all the others by his piety and by his good mind, and was actually the one who governed the Mission, being a simple monk. It is a pity that he could not keep his co-brothers on the path of piety. Being of a fiery nature, he could not tolerate the insults and persecution which the other members of the Mission frequently had to endure from the authorities. He would become heatedly involved for the rights of the local natives (which were being violated by the agitation, crudeness and immorality of the explorers and authorities), and thereby became the victim of many malicious animosities. However, it was he alone, out of everybody, who was able to withstand all these things, and who can now serve as an example of diligence, piety and strict morality.

This respectable man belongs to the ranks of outstanding people. A native of the Voronzh region, from rather poor peasant stock but of a family of sufficient means, he was increasingly drawn inwardly to another type of life. At seventeen years of age, he secretly left home and became a monk in a neighbouring monastery in Sarov. Being drawn by an unquenchable passion towards seclusion and absolute detachment from people, he at first made two attempts to flee. Once he even went as far as Astrakhan in order to cross the border into Persia, but he was subsequently returned to the monastery. Having persuaded three brothers to go with him, he left again, this time with permission to found a new monastery on the island of Valaam in Lake Ladoga (for it seemed to him that it was much too noisy in his old monastery). He was an active co-labourer in this cause until he finally decided to go to America, answering the first call for aspirants.

When the Mission was almost dissolved in Kodiak, and he alone remained out of everyone, he secluded himself on Spruce Island where, in a hut in the denseness of the forest, he lived as a recluse in complete solitude. He occupied himself by growing a vegetable garden, and he diligently planted potatoes, cultivating rows of them by himself. He taught and instructed both Aleuts and Russians. Since he did not know the Aleut language, however, it seems that his speeches did not make an impression on the Aleuts.

One Aleut woman, the wife of a Russian explorer, came once to Herman's hut wanting to find out from any man who came from Nushagoka about her husband, who happened to have been sent there. She heard a small sermon from Herman, since it was his habit not to let anyone leave without first having heard several words about religion. His words deeply entered into her imagination. She was of loose behaviour, and for the first time experienced the reproach of her conscience. After returning home, she found her former life to be unbearable and she soon went again to Herman, declaring her determination to faithfully stay with him and work out her salvation. Herman was already old (sixty years of age) at this time. Having overcome his initial apprehension at this unexpected event, and having made peace with the thought that in his old age he would live near this woman, he accepted her and eventually settled her in a special little house on the seashore. The woman, whose name was Sophia, learned how to read and write Russian in one year and came to speak Russian well. Soon, several orphan girls of Aleut and Creole extraction joined Sophia. Under the supervision of Herman, she became the superior, while at the same time increasing the land under cultivation, acquiring skill in handicrafts, and instilling in the orphans the habit and love of labour. In 1831 I observed their agricultural work in a blossoming state. The orphan girls, healthy and apparently joyful, showed that they were happy with their lives. Seeing this, I ordered the government office to subsidize Herman by building for him a chapel and rendering any other needed assistance. This request was carried out, and his place was called New Valaam. In 1834 Sophia had five girls (two left by themselves, having violated the celibacy that was expected of them there). Five families moved in and settled not far from them and, receiving sustenance from Valaam, would render help. On

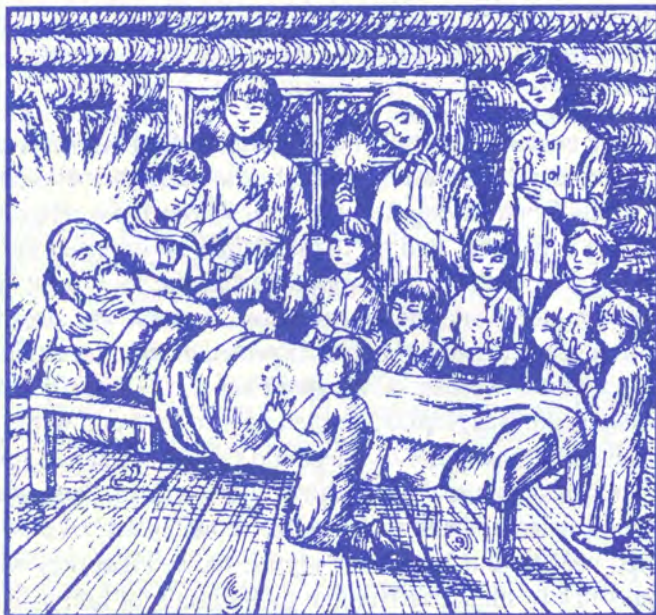
Valaam they now produce 120 barrels of potatoes and also cultivate turnips, garlic, cabbage and carrots. From early morning to evening, Sophia and the girls are at work. During the summer they work in the vegetable garden and catch fish, storing ukel and oil, while during the winter they occupy themselves with sewing, weaving baskets and performing various household tasks. They also have ten horned cattle.

I tried earnestly to persuade Fr Herman to train the girls in housework as well as confirming them in the worship of God, and, when the girls had become accustomed to this occupation, to give them in marriage and settle them near him, having previously prepared good men from the Aleut villages. But all my attempts were futile; he held to the monastic rules, and those who did not want to remain in a virgin state were compelled to leave New Valaam. What a pity!

The good of this institution, however, is made apparent through its beneficial influence upon the neighbouring Aleuts, even though the basis of this is not very firm. Fr Herman is Orthodox in his faith, to which he is devoted without any fakery and lies. Since he is gifted with a quick mind and a firm memory, his thoughts are, so to speak, perpetually roaming through the Bible, sacred history and the canons, all of which he knows almost by heart. And although he has not been reading and writing already for ten years due to weak vision, his memory finds, in the aforementioned writings, rich sources for reflection and conversation, which for him are never exhausted but are poured forth in a rapid discourse, despite his old age. One can see from his appearance that he is an ascetic. Not only does he not care about clean outfits and clothes, he also does not even wash himself. He has a very joyful nature, loves to laugh at something funny, and stays informed of all current events, especially the historical ones. On these subjects, however, he does not dwell long, and inevitably returns to his own subject, religion.

On Spruce Island, he found the seclusion and quiet life which he had been pursuing for his entire life. During his earlier years on Kodiak, however, he had to endure an opposition from people which he apparently would have never encountered in Russia. If he had not followed his path with endurance, he would not have had to break the established laws, avoid the authorities, and seek detachment from people. But these violations of his did not hurt anyone, for they were done not from an evil heart. He drank a bitter cup that was foreordained for him, and for this he received a reward in the absolute stillness of his spirit.

Seeking no praises, he refused many offerings which would have been accepted with joy by people who seek higher positions in society. He did not want to be an archimandrite, understanding well that with each elevation he would be more and more bound and would be estranging himself from his beloved aim of glorifying God as a recluse. (K.T. Khlebnikov, "America in the Unpublished Notes of K.T. Khlebnikov," Leningrad, 1981)



The repose of St Herman in 1836. Surrounded by his orphans, he leans against his adopted son Gerasim who was reading the *Acts of the Apostles* at the time of the holy monk's death. As St Herman's soul ascended to God, the witnesses observed the cell filled with divine fragrance and a light shining around his head.

*O blessed Father Herman of Alaska,
North Star of Christ's holy church;
The light of your holy life and great deeds
Guides those who follow the Orthodox way.
Together we lift high the Holy Cross
You planted firmly in America.
Let all behold and glorify Jesus Christ,
Singing His Holy Resurrection! (Tropar)*

*O joyful north star of the church of Christ,
Guiding all to the heavenly kingdom;
Teacher and apostle of the true faith,
Intercessor and defender of the oppressed,
Adornment of the Orthodox Church in America:
Blessed Father Herman of Alaska,
Pray to our Lord Jesus Christ
For the salvation of our souls! (Kontak)*

"From this day forth, from this hour, from this minute, let us love God above all, and do His holy will!"—St Herman

... **Ephesians 5:21-33**, from p. 6:

inferiors, only equals; no privileges, only responsibilities; no control, only mutual submission and love. Thus, his primary purpose seems to have been to give a redeeming and Christian content to potentially oppressive structure imposed by the outside world. Furthermore, since it is always a temptation to follow the fallenness of the outside world, St Paul's secondary purpose appears to have been this: the husbands were being told by the outside world that they were superior and could rule over their wives; he was reminding them that they were equal to their wives, and were called not to rule, but to love them.

One may ask why he did not simply express his message of love and equality more plainly. There are a number of possible reasons. As mentioned above, anyone disturbing the household order prescribed by Greco-Roman society could have been severely punished. St Paul did certainly have a concern that earthly authorities be obeyed (Rom 13:1-7), and that there be decent order (I Cor 14:33,40). Another possibility is that he believed that one should not alter the conditions in which one finds oneself, since it is not the earthly state that matters, but rather keeping the commandments of God. [See I Cor 7:17-24; see also Philemon, especially v 16.] This idea was apparently based on his belief that "the present form of this world is passing away" (I Cor 7:31), and that in view of the impending/present distress, "it is well for a person to remain as he is" (I Cor 7:26. See also I Cor 7:25-31, Eph 5:16, Col 1:5,3,4,6). A final reason that St Paul may have advocated the maintenance of the existing order was to that the Christian community would not needlessly scandalize, and thus repel, outsiders. [See Col 4:5, I Cor 8. See also the household code in I Peter 2:11-17.]

Putting the Ephesian household code in context should make it more understandable to the 20th century reader. But what value does it give for today? St Paul appears not to have believed that the societal norms of his day were permanent; he believed they were passing away (I Cor 7:31). Thus he appears to have written his household code not to uphold oppressive social mores but to give new, redeeming meaning "in the Lord" to the old, fallen order of the day. Furthermore, he seems to have included safeguards to prevent people from being tempted by the world's permission to oppress others. Western society no longer requires by law that women be subordinate to their husbands, and the institution of slavery has been abolished. The point of St Paul's teaching would not have been to retain such oppressive earthly structures that existed in his day. Instead, the mandate of Christians today is to discover what is universal and eternal in his writings: mutual submission; loving the other as one's own body; awareness that all belong to Christ's body and that all have one Master in heaven; and maintenance of good order. The more difficult, and more crucial, task is to apply these principles to the societal structures of our own day.

[*Esther Juce holds the M.Div degree from St Vladimir's Orthodox Seminary.*]

Pastoral Notes

In addition to his responsibilities as priest in charge of St Stephen the First Martyr in Roblin, Manitoba, **Priest Peter SanFilippo** is given pastoral responsibility for Holy Resurrection Church, Sifton, Manitoba, effective January 29, 1993.

In addition to his responsibilities as rector of St Mark the Evangelist Church, Yorkton, Saskatchewan, and the Yorkton Area Mission, **Priest Dennis Pihach** is given pastoral responsibility for St Lavrentius the Martyr Church, Minitonas, Manitoba, effective January 29, 1993.

On February 1, 1993, the **Orthodox Youth Camp of Manitoba and Saskatchewan** was given official blessing by Bishop Seraphim, and the **Alberta Youth Camp** was blessed under the patronage of St Peter the Aleut.

On February 7, 1993, **Priest Alexander Khorochkov** was received into the Archdiocese of Canada from Metropolitan Theodosius and the Russian Orthodox Church. Effective March 1, 1993, he is attached to St Herman of Alaska Mission, Surrey, British Columbia.

Effective April 1, 1993, **Hieromonk Daniel (Baeyens)** is granted a leave of absence for one year while remaining attached to the Bishop's chapel of St Silouan the Athonite near Johnstown, Ontario.

Priest John Bartholomew is returned to active duty with the status *leave of absence*, effective April 10, 1993, and is attached to the Bishop's chapel of St Silouan the Athonite near Johnstown, Ontario.

Effective May 1, 1993, **Priest Philip Sperenza** is appointed Acting Rector of the following Alberta parishes: Sts Peter and Paul, Dickie Bush; Church of the Archangel Michael, Sochava; Holy Ascension, Wasel; Nativity of the Holy Virgin, Kysylew; and St Michael, Peno.

Diocesan Council Holds Spring Meeting, Considers Administration, Finances, Summer Assembly Plans

The Archdiocesan Council met March 25-27 at Annunciation/St Nicholas Cathedral, Ottawa, where parishioners warmly welcomed, billeted and fed the members of Council, who in turn were most grateful for this generosity.

Administration of the Diocese

Bishop SERAPHIM reported his continuing concern to balance the pastoral care of the diocese (which involves great travel expense in a time of severe financial constraint) with the necessary diocesan administration from his eastern office. He indicated that the new format of monthly executive meetings of Bishop, Chancellor, Treasurer and eastern and western Secretaries appears to be working satisfactorily.

He is also continuing to emphasize the importance of the deanery structure, since the Deans are delegated to help communications flow from parish to Bishop and Bishop to parish, and to extend episcopal pastoral involvement in his parishes. If there are problems, the Dean should be the first one to address the situation and advise the Bishop. He also represents His Grace in helping the parish to operate well.

Bishop's Office East

His Grace reported that the maintenance and repairs of "Fair Haven" are being seen to. He now has a regular cleaning service weekly, and the renovations made so far have held up well. The next phase of the "Metamorphosis" project will begin after spring thaw and will involve conversion of the garage into a proper diocesan office. A new heavy-duty photocopier has been purchased and is already being heavily used.

Holy Synod Responsibilities

Bishop Seraphim has been appointed secretary of the Holy Synod. While this may not involve any more actual days away from Canada, it does represent an increase in responsibility. The Theological Education Commission to which he has also been appointed as head is now expected to undertake its hearings and present a report in the autumn. This may affect the projected fall diocesan visitation schedule.

Meeting with CCA Officials

On March 23, two representatives of the Holy Synod's Central Church Administration [see this issue's leading article, p. 1 for details] met with Bishop Seraphim and the Archdiocesan Chancellor and Treasurer in Michael McAulay's law chambers in Montreal. Vladyka in reporting on this meeting noted that "we seem to be on the road to making a satisfactory arrangement."

In response to the bishop's written and verbal reports on this important meeting, the Archdiocesan Council drafted a letter to the OCA Metropolitan Council, recalling some points of recent history when our bishops had to serve as parish rectors in order to survive, and emphasizing that as a result of "the rebirth of our Archdiocesan consciousness during the past three and a half years (since the installation of the Bishop), we have experienced a new set of financial responsibilities which have made complete compliance [with present OCA financial expectations] impossible without destroying our budding diocesan life."

This letter also reiterated the determination of the Bishop and Council to abide by Canadian tax laws, urged the Metropolitan Council's continuous understanding, and invited them to "join us in building a secure and stable foundation for our church in Canada."

Other Episcopal Announcements

Fr Marek Kocon has assumed pastoral responsibility for Holy Trinity Bukovinian Sobor, Ottawa, as vicar to Bp Seraphim. He comes to us from the Orthodox Church in Portugal, a dependency of the Orthodox Church of Poland. Winnipeg's Holy Trinity remains the only major vacant pastorate in the Archdiocese.

His Grace also noted the presence within the diocese of refugee clergy from Russia and Ukraine. He is doing his best to give them hope. Because of their varying levels of adaptation to Canadian culture and the varying degrees of continuing pressure of persecution from the old country, it remains to be settled how they will be integrated into our diocesan life.

Constance Tarasar has offered to conduct a seminar for the diocese on "Curriculum for Small Church Schools." Discussion took place as to when and where would be the best time to hold this event. If we are able to mount this workshop successfully, it will be taped for the use of the entire diocese.

Bishop's Office West

Deacon Andrew Piasta reported that he has been able to acquire a personal computer, with a fax modem, which can be used at present to meet the computer requirements of the western office. He reported also that a facility for the conservation and exchange of liturgical equipment has been created through the western office.

Treasurer's Report

A budget of \$67,100 was presented for 1993. Income in 1992 was lower than in 1991, mainly because of smaller collections received by the Bishop during his

Continued, next page . . .

... Diocesan Council Meeting, from p. 8:

visitations. It has been necessary to borrow from savings account holdings in order to meet cash flow requirements (these savings had been designated for eventual remission to the OCA-CCA).

A large expenditure for the Bishop's car must be made soon. Since the response to a special appeal for donations to defray costs of the car has resulted in a collection of only \$1400 thus far, the Treasurer will be sending out letters of appeal to each parish.

Of good news financially is the fact that costs for episcopal travel and the production of the *Messenger* have been decreasing. The latter is due to the donation of printing costs and time by the firm "Wordsmith" of Westport, ON, whose owners are Doug and Sue Gander, parishioners of the Ottawa cathedral. Council passed a unanimous and most enthusiastic motion of thanks to the Ganders for this generous gift.

Council requested the Treasurer to send quarterly statements of parochial contributions to all parishes during the year.

Vancouver Assembly

Council received with thanks the report of the Assembly Planning Committee presented by Fr Farley. As requested by this committee, Council made decisions regarding budget, art work, agenda and time scheduling of plenary sessions, and banquet guests and program. Proposals were also made for membership on Assembly committees:

Proposed for the **Resolutions Committee** are Fr Andrew Morbey, Fr Stephen Keaschuk, Connie

Kucharczyk and Mary Ann Lopoukhine, with backups Sharon Easton and Sharon Smith. Resolutions are to be submitted to the committee in writing no later than June 15; resolutions arising from plenary sessions are welcomed, but must be submitted in writing to the resolutions committee for formatting—they cannot be made verbally from the floor.

Proposed for the **Nominations Committee** are Fr Nicolas Boldireff, Lorraine Grier, and Nicholas Ignatieff. Their task will be to offer a slate of nominees for Archdiocesan Council. There was discussion about the desirability of having guidelines for the Council's composition and the periodic turnover of part of its membership. A concerted attempt should be made to have balanced representation from across the country.

The **Credentials Committee** will be made up of one clergyman and one lay person, appointed by the local planning committee. Protodeacon Cyprian Hutcheon offered to serve as **Recording Secretary**, to be assisted by two others. Lap-top computers will be used for taking minutes during plenary sessions.

Ecumenical Affairs

The Bishop described a meeting of the canonical Orthodox bishops of Canada, convened by Bishop SOTERIOS in Toronto last November to discuss, rationalize and strengthen Orthodox participation in the Canadian Council of Churches. He said that there seemed to be general agreement among these bishops to have Orthodox representation on each of the CCC commissions, avoiding where possible any jurisdictional duplication, although each jurisdiction does appear to want its own representative on the Governing Board and on Faith and Witness. There also seemed to be a general hope that episcopal meetings such as this will be a regular event in future.

His Grace noted that Fr Basil Zion is our OCA representative on Faith and Order and Nicholas Ignatieff is our representative on the Middle East working group. He stated his belief that Connie Kucharczyk is well suited to be our representative on the CCC Governing Board.

Bishop Seraphim also described a recent meeting in Toronto of the Anglican-Oriental Orthodox Dialogue which he, Fr Nicholas Boldireff and Nicholas Ignatieff attended. He hopes that keeping in contact with this group may lead eventually to a beginning of Byzantine/Oriental dialogue in Canada. Archbishop HOVNAN (Derderian) of the Armenian Apostolic Church has encouraged His Grace to be in touch with him in the future about this possibility.

Bicentennial/Centennial Preparations

A special celebration of both the Bicentennial of the Orthodox mission to North America and the Centennial of the beginning of Orthodoxy in Canada will be held in Winnipeg on June 12, 1994. At Dn Cyprian Hutcheon's instigation, a discussion took place about attempting to set the Centennial celebrations of Cana-

Continued, next page . . .

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Treasurer: Nikita Lopoukhine 613-235-0720;

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Clergy Members:

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Fr Lawrence Farley 604-588-6166

Dn Cyprian Hutcheon 514-481-0109

Fr Orest Olekshy 306-955-3030

Fr Irene (Rochon) 514-493-8915

Lay Members:

Audrey Ewanchuk 403-435-3191

Peter Ferst 514-487-3395; Fax 514-934-1200

Nicholas Ignatieff 416-654-2035

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Rhoda Zion 613-542-5832; Fax 613-549-4999

Metropolitan Council Representatives:

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Jim Blizman 403-449-5177

dian Orthodoxy within a context which would make it an occasion for celebration by all Canadian Orthodox, regardless of jurisdiction.

Suggestions included the possibility of other Orthodox hierarchs' participation in the Winnipeg celebrations; the preparation of a series of press releases which would set the celebrations in context; and the holding of a scholarly colloquium examining aspects of Canadian Orthodox history. Various people were assigned to investigate these possibilities.

It should be noted that a **Laity Conference**, to be held in conjunction with the Bicentennial Liturgy in Winnipeg, is being planned and will be co-ordinated locally by Connie Kucharczyk.

Briefly summarised, other matters of discussion/action at this Archdiocesan Council meeting were:

Records/Archives management: Council approved the eastern secretary's proposal that the diocese hire a records management specialist on a short contract to sort records/archives, create a filing system, and help develop guidelines for future file management.

Mission guidelines: the Bishop circulated a set of Missions guidelines created in 1989 by Metropolitan Theodosius for the territorial church and a shorter document on Missions, more specific to the Canadian situation, prepared recently by Fr Dennis Pihach. Vladyka appointed Fr Stephen Keaschuk to synthesize the two documents into a set of implementable resolutions for presentation to the Assembly in July. Fr Keaschuk is also to serve as contact person for the OCA Missions Unit.

Financial taskforce: the Bishop is canvassing the Deans to see how the taskforce proposals are being received in their respective deaneries. A fuller report will be presented at the Assembly.

Census: the OCA-CCA is undertaking an updated census of "paying membership" and is requesting parish pastors to supply updated membership information. This should help us in estimating our own numbers and updating our mailing list. The CCA takes the figures submitted and then "projects" (multiplies by a factor of about 1.3) to arrive at a final estimate of total membership.

Parish by-laws: the need for a set of prototypical parish by-laws has been expressed for some time. Fr Mark Kocon has been requested by the Bishop to gather and examine existing sets of such standards in other OCA dioceses. The Archdiocesan solicitors will be asked to give their opinion on these.

Liability insurance: Holy Synod is urging the dioceses to consider acquiring liability coverage. The Archdiocesan solicitors will be asked to give their opinions about this matter. It was also suggested that Dn Phillip Eriksson be asked to obtain preliminary liability insurance information for us.

Pensions: the Romanian clergy of Canada have invited the territorial OCA clergy to join them in a pension plan. The details of the Romanian plan have

been sent to Archdiocesan clergy. Matushka Eva Balevich will be submitting proposals of what she believes to be a cheaper and better plan, and this will also be forwarded for clergy consideration.

Immigration: There was discussion of the problems with the status of recent arrivals from former USSR who have reached Canada by way of Israel. His Grace stated that he will take under consideration the drafting of a letter to the Immigration Minister, in consultation with the Chancellor, Fr Tkachuk.

Information/Communication: Fr John Tkachuk offered to work with Tim Katsikas in the planning and production, for both parishioners and enquirers, of brochures giving information about the distinctiveness of the Archdiocese of Canada—its history, structure, functions, needs and direction.

The next meeting of the Archdiocesan Council is scheduled for November 4-6 at Christ the Saviour Sobor, Toronto.

Two Classic Books on Raising Orthodox Children: a Review

On recent travels I was able to read two little books which I obtained at the Valaam Bookstore in Vancouver. The titles are *Raising Them Right*, by St Theophan the Recluse (Mt. Herman, CA: Conciliar Press, 1989, 71 pp., \$5.50, ISBN 0962271306) and *On the Upbringing of Children* by Bishop Irenaeus of Ekaterinburg and Sibirsk (Wildwood, CA: St Xenia Skete, 1991). They deal with the Orthodox Christian raising of children and are translations from the original Russian.

Although there are a few dated references, both books are very timely. The fundamental and very pointed thrust of each is that if we want to raise good, God-fearing, Christ-centred children, we are ourselves largely responsible for living out the right example of the Christian life. We cannot expect our children to know how to pray unless we do it constantly, and with them. They cannot be expected to follow any other good example, either, unless it is reinforced and supported by the parents(s). If we expect or even hope for children to survive the boiling "shock waves of youth" (Theophan), the foundation must be well laid at the beginning. In other words, the salvation of our children is closely bound up with our own!

The Rev'd Peter Gillquist considers the work of St Theophan "a classic." It is well set out by the editors for readability. It is a bit more general and theological than the work of Bishop Irenaeus. However, Bishop Irenaeus gives some more practical comments (but some of which need translating to Canadian culture), and he adds some helpful prayers as well.

T. Serghii

Father John Djachina

Fr John Djachina was born in Volhynia, Poland, in 1904, to parents Mark and Dominica. He was the youngest of three children, and even as a young boy he was interested in the church. By the time he was seven he was singing in the choir, and in his youth he became a proficient church reader, often called upon to take part in the services.

As a young man he was in the reserve army. Fearing that war was imminent and that he would be called to duty, he decided to come to Canada. In 1927 he and his cousin Leonty arrived in Winnipeg. His first job was working for the railway in Fort William. When the Djachina cousins had made enough money, they returned to Winnipeg and sought out the Russian Orthodox Church. It was Bishop ARSENY who suggested to the young John that he be ordained, as priests were badly needed in that part of Canada. Because he had always loved the church, he agreed to train for the Holy Priesthood.

In 1929 he met and married Maria, daughter of Archpriest Simeon Ivanoff of Kayville, Saskatchewan. That same year he was ordained to the diaconate and then to the priesthood. During the long career of service which followed, he was rector of parishes in Gardenton, Manitoba (1929-33), Moose Jaw, Saskatchewan (1933-35), St. Walburg, Saskatchewan (1935-36), Kayville, Saskatchewan (1937-41), and Toronto, Ontario (1941-76).

In 1967, the Holy Synod of Bishops of the Orthodox Church in America awarded Fr John the mitre for his zealous work for the church. He was a priest of the Canadian diocese for forty-seven years, serving often in very trying and difficult circumstances. He was a man of vision and devotion, always faithful to the Holy Orthodox Church, never wavering or compromising with the truths of Orthodoxy.

Fr John loved music, and the church choir was always dear to his heart. He attended the choir practices faithfully and joined the members in their singing. He had a wide range of voice and was able to sing tenor or bass, wherever he was needed. Matushka Maria sang in the church choir for many years as did their daughters, Pauline and Larisa. Larisa continues to be an active choir member at Christ the Saviour Cathedral.

Fr John enjoyed his vocation of priest, a fact which was evident in his sermons and dealings with his parishioners. He had a good sense of humour and was always ready with a joke to put people at their ease. Matushka Maria was an ideal priest's wife. She was his constant companion and helper, often accompanying him in his pastoral duties, whether it was visiting parishioners or helping him as a singer during a panikhida. She always took an active part in the life of the church and was a tireless worker in the Sisterhood. Even today, although not as active at age 83, she attends services regularly and is very interested in the church family.



Mitred Archpriest John

In his last years, feeling his health slipping, Fr. John constantly asked to be relieved of his post as pastor of Christ the Saviour Cathedral, Toronto. In November of 1975 he told Archbishop SYLVESTER that he would stay until the church mortgage was paid off by October of the next year. Then he would retire: "Lord, now lettest Thou Thy servant depart in peace." He did not live to see this come to pass, as he fell asleep in the Lord on Jan. 17, 1976. However he did leave a goal for his parish.

Fr John Djachina has been greatly missed and is still remembered fondly with respect by the many parishioners and friends who knew him. **Memory Eternal!** —Larisa Myers, Toronto

*** Special Appeals ***

A pressing immediate special need of the Archdiocese of Canada is sufficient funds to purchase a new automobile for the Bishop, whose present car is now over the 300,000 kms mark.

A continuing need is money for the programmed renovations of Fair Haven, the Bishop's home and eastern office (called the "Metamorphosis Project").

Those who wish to donate to either of these funds should make cheques payable to the Archdiocese of Canada, OCA, and marked for "car" or "Metamorphosis" and send to:

Mr Nikita Lopoukhine, Treasurer
Archdiocese of Canada OCA
195 Third Avenue
Ottawa, ON K1S 2K2

Receipts for tax purposes will be issued.

Recommended Canadian Suppliers of Orthodox Goods and Services

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**Printing
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Archdiocese of Canada, OCA
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