

And he shall have dominion  
from sea to sea and from the  
river to the ends of the earth  
Ps 71.8



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

# CANADIAN ORTHODOX MESSENGER

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## Bishop Tells of Bicentennial Pilgrimage with Russian Patriarch, Metropolitan

*His Grace SERAPHIM, Bishop of Ottawa and Canada, was among those who accompanied the Patriarch of Moscow, ALEXY II, and the OCA's Metropolitan THEODOSIUS on the Bicentennial Pilgrimage to Alaska, San Francisco, Chicago, and New York, which took place from September 16–23, under joint sponsorship of the Russian Orthodox Church and the Orthodox Church in America. He has written the following account of the journey, along with some reflections upon it.*

This year begins our celebration of two hundred years of active and continuous Orthodox missionary activity in North America. In 1793 a band of eight monks and novices from the Valaam and Konev monasteries left St Petersburg to travel by foot, horse and boat across Siberia. They arrived at Kodiak in Alaska in September of 1994 and began the evangelising of the "new world."

This September his Holiness ALEXY II, Patriarch of Moscow and all Rus', began to follow the same route, only by air. From Valaam Monastery on Lake Ladoga and then nearby St Petersburg he and his entourage flew across Siberia. This week-long journey included stops in Irkutsk and five newly recreated dioceses. The last and most poignant of these was Magadan—poignant in part because this was the site of Stalinist death camps which operated until recently. Not surprisingly, the Church had been completely suppressed there. In its current financial straits the Russian Church must reconstruct almost everything from nothing, and especially in Siberia where almost everything was wiped out. Magadan and other similar places are poignant also because as the Church tries to regather her scattered sheep, a heterodox mission from Alaska is at the same time introducing competition under the cloak of "help."

### Arrival in Alaska

After a week of travel, the Patriarch's band of pilgrims (which included Metropolitan KYRILL of Smolensk and Bishop SERGEI of Ternopil) arrived in Alaska and began to glimpse what might have been in Siberia had the Church survived there intact. It is not a complete "might-have-been" because of strong pressure against Orthodox Christianity in Alaska for the last 150 years. But it is a

significant witness nevertheless, and much moved the Patriarch and the rest of us who had just arrived to greet him in the entourage of Metropolitan THEODOSIUS. (Our delegation also included Archbishop KYRILL, Bishop HERMAN, Bishop PAUL of Zaraisk, Archpriest Rodion Kondratick, Archpriest Daniel Hubiak, Protodeacon Eric Wheeler, Deacon John Hopko, Paul Hunchak, and Martin Pawluk. Other bishops met us at various points on the pilgrimage.)

The village of Eklutna north of Anchorage has two small churches surrounded by graves topped by "spirit houses" very much as one would find in cemeteries in Karelia of Finland and Russia. The people are Athabascans, part of what is known correctly as Alaska's multinational cultural composition. In nearby contrast is the very large Eagle River church of the Antiochian Evangelical Orthodox Mission. The latter is clearly American. The former struggles with the "rightness" of letting tourists visit and walk around the graves of family. Everywhere is the tension between the native (and Orthodox) harmony with the environment, and the invasive disharmony of the modern technological lifestyle. Seldom is one more aware of this than in the fragility of the north.

Anchorage is the largest example of this. It is a city as any other, and a real contrast to its surroundings. Within are many of "our people," the "real people" as they know themselves to be. Alaska had its Diocesan Assembly at this time so all Alaska was represented at Divine Liturgy in St Innocent Cathedral. At Vigil there were about 1300 in attendance on the Lord with the Patriarch and our own beloved Metropolitan (who had "come home") and Bishop GREGORY with his sheep. The Vigil and Liturgy (with

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even more attending) were served in English, Slavonic, Yupik Aleut and Tklinkit. To my ears even without knowing the language, Yupik was especially well knit with the melodies. I asked the choir director if he knew who had done so well in setting the melody and words. He replied that they had always sung this way, and had simply written down what was always done. They were first taught by Bishop ALEXY, and the rest was from the heart, the result of living prayer. The multinational congregation was dominated by the local nationals—Yupik, Aleut, Athabascan, Tklinkit—and the warmth of their prayer made the visitors feel right at home.

### **Kodiak and Sitka**

Kodiak, the site where the missionary monks first landed in 1794, is an hour's flight from Anchorage. This island is home to several noted Orthodox villages, but Kodiak has the main church and St Herman's Seminary. Here also are the relics of St Herman. Praying the Akathist with him present there was most moving. Off the east coast of Kodiak is Spruce Island, St Herman's home at Monks' Lagoon. Because of rough seas, only the Patriarch, our Metropolitan and three others could fly over by helicopter. By St Herman's prayers they were able to land on the beach at Monks' Lagoon and were met there by the faithful who had walked the 14 km from Ouzinki. St Herman permits only certain ones to approach his gravesite, those ready and in need. Fr Peter Kreta, pastor of Ouzinki, knows well the fruits of St Herman's intercession (shrinking tumours), as well as do many in Canada!

Sitka is on an island near British Columbia, about two hours' flight from Kodiak. From here St Innocent made many missionary journeys and here did significant translation work. Here he also built the bishop's home (now a museum) and St Michael's Cathedral (the present one only a replica because of fire). The St Michael's congregation is 80% Tklinkit people, and includes also students of other native nations who travel to school in Sitka from other parts of Alaska. It is important to understand that most of Alaska's priests are native Alaskans, thanks to St Herman's Seminary. The hospitality is warm, and the berries the best tasting outside Finland!

Everywhere the faithful sang and danced for Patriarch ALEXY and Metropolitan THEODOSIUS and presented gifts as well as the hospitality of food. And everywhere we went our leaders expressed their joy at prayer in the holy places in Alaska, among these modest, quiet, fiercely faithful people. It is very significant that most of our North American saints served in Alaska: St Innocent, St Herman, St Juvenaly, St Peter (Chunagnac) the Aleut, Iakov Netsvetov. It is important too that we remember that our Canadian Church is also the product of their original mission, and bears the mark of its saints and pioneers.

Indeed as a Canadian I felt quite at home in Alaska, for there are many similarities between the life of the native Alaskan Orthodox people and the best of our Canadian rural communities (one clear link, for example, is the custom of "starring" during the Christmas carolling season). We in Canada have much in common with the Alaskan Church and can learn and be encouraged by it.

### **San Francisco, Chicago and New York**

The second headquarters of our Church, after Sitka, was San Francisco. Our journey from Alaska to San Francisco was rapid, but marred by the stress of hearing news of political trouble in Russia. Upon arrival and greeting by Bishops TIKHON, BORIS, BASIL, and ANTHONY, Patriarch ALEXY spoke with the media. His appeal for compromise and avoidance of bloodshed was instantly quoted by both sides in the Russian political conflict, and for a time heeded. A moleben was served in the historic Fort Ross, two hours' drive north of San Francisco, the southernmost outpost of the Russian American Company until 1840. Here there was a picnic with the youth. In San Francisco itself the pilgrims served Liturgy in Holy Trinity Cathedral, and a moleben later at St Nicholas Sobor (Russian patriarchal).

The pilgrimage journey continued to Chicago, where there was an address by the Patriarch to the Diocesan Assembly, and a pan-Orthodox Liturgy at McCormick Place attended by about two thousand faithful. Vespers was served at Sts Peter and Paul Church (the home church of Bishop JOB of the diocese of the Midwest) and Liturgy at Holy Trinity Cathedral. Holy Trinity was consecrated by St TIKHON, and built by the martyr priest John Katchurov (whose glorification we are expecting soon).

We then flew to New York where His Holiness received the award of the Appeal of Conscience Foundation upon his arrival (he would miss the public presentation because of his early departure). After the Liturgy was served at Sts Peter and Paul Church in Passaic, New Jersey, the departure of His Holiness' delegation began. We have all heard by now of the troubles that met him on his return and his importance in current Russian society. It is often said that the Church is the only real glue holding things together at this time. It is for a good cause that in his patriarchal title is "father," a role he has been able to recover. In some respects we are now seeing events of old Rus' relived, and it should be no surprise to anyone that under these circumstances there are many attempts to undermine and destroy the Orthodox Church. Let us pray for our brothers and sisters in all the Eastern European countries, as well as the Caucasus, that God will protect them, that they will be ready to hear the truth of the Gospel of Christ, and try to live by it. Now more than ever, they

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need not just the intercessions of all their saints and martyrs, but our prayers and support as well!

### **Further Reflection on the Church in Alaska**

We in the Archdiocese of Canada are trying to rebuild our crumbled foundations. Each year all over this country we are beginning to recover some remote community here, or an almost forgotten community there, or a cemetery long neglected. Little by little as we try our best to take care of our inheritance, the Lord provides the renewal—usually unexpected, often surprising, and sometimes amazing. We are not large numerically, and we are certainly not rich. But God provides for us!

In the perspective of the long time of merely trying to survive because of our limited resources, we are often aware only of the barest minimum of Orthodox Christian life. We see ourselves as scattered, some of our communities scarcely communities at all because of the disconnection and rare communication. Yet here and there across the country have remained pockets of faithful people, faithful families, and faithful groups of persons, determined to remain faithful Orthodox Christians even in an apparent vacuum. We are now just beginning to recover the fundamentals of organised church life—council meetings, assemblies, deaneries, a newspaper, a basic diocesan centre and house for a bishop. We are also just arriving at minimum clergy coverage.

Alaska has been through this and more. In the majestic beauty of its topography lie also the main obstacles to church life—mountains, lakes, oceans, islands rivers. Distances are very great and roads are not abundant. Travel is expensive when by air (but the most practical in these days), very slow when by land or water, and not necessarily much cheaper. And the daily cost of living is very high, because in living by American standards, the citizens of Alaska must import almost everything. Sound familiar?

Over the past thirty years, first under Metropolitan THEODOSIUS (then bishop) and now under Bishop GREGORY, there has been a lot of reconstruction in the Diocese of Alaska. Increased visitations by bishops to the local and often remote communities by land, sea and air were followed by attempts to increase the number of priests (readers and local leaders/elders had kept services going in many places for more than a generation). Old parishes from the time of St Herman and St Innocent were reconsolidated. Then new missions were undertaken. St Herman's Seminary was established, and now a great many of the local clergy are native people. Included in preparation of the clergy are courses in helping to cope with the serious social problems that often result from isolation. The phenomenon of clergy supported by their parishes is rare. Much of the priest's income has to come from work in activities like fishing, for example. Alaska

is now in a new stage of development. True, there are still vacancies to be filled. In addition to this continuing need is the expansion of new missions among natives, because not all of Alaska by far has heard the Gospel of Christ and learned the Orthodox way. And there is also the need for mission to the "Americans" from the south who continue to immigrate.

Canada and Alaska have a lot in common, besides the geographical fact of our connectedness. Our northern challenges are the same. Our inheritance as Orthodox Christians is the same. Our inherited understanding of harmony with God's creation is the same. Many of our greater and smaller customs are the same. Even the general direction for our future church life is about the same. Our brothers and sisters in the Church in Alaska have been suggesting that we increase communication between us and strengthen contacts. I plan to do my best to help this happen.

I would add this: many of us have already visited Alaska, but on tours. Tours do not allow for our meeting the Church, meeting our brothers and sisters. Tours pass one quickly around the scenery, allowing one to taste a little food and "culture" and then to depart. Let us rather from here in Canada begin pilgrimages instead. Let us go to the holy places in Alaska, and let us there meet our spiritual kinsfolk and by this meeting not only encourage them in faithfulness, but allow them to strengthen us as well. We need the help!

### **PASTORAL NOTES**

Effective 1 Jan 1993 Bishop Seraphim blessed the formation of a **diocesan youth organization**.

Effective 1 Sep 1993 Bishop Seraphim blessed the beginning of a **diocesan youth newsletter** to start in Edmonton.

Effective 1 Oct 1993 **Priest Alexander Khorochkov** is released from attachment to St Herman of Alaska Mission in Surrey, BC and is attached to the Bishop's Chapel of St Silouan the Athonite in Johnstown, ON.

Effective 1 Jan 1992 **Hiéromoine Marc (Pierre)** was released from attachment to Sts Peter & Paul Cathedral in Montreal and attached to the Fraternité Missionnaire de St-Séraphin de Sarov in Montreal with the additional responsibility as *pretre chargé de St-Benoit de Nursie* in Montreal.

Effective 1 Jan 1992 **Hégoumène Irenée (Rochon)** was transferred to the Fraternité Missionnaire de St-Séraphin de Sarov in Montreal while retaining missionary responsibilities at St-Benoit de Nursie.

Effective 1 Oct 1993 **Hiéromoine Georges (Le Roy)** is suspended from exercise of the presbyterate.

Effective 29 Oct 1993, at the request of Patriarch Pavle of Serbia and Metropolitan Theodosius, **Archimandrite Anthony (Abramovich)** is suspended from priestly function pending investigation of his situation.

# Bishop's Letter

My dear brothers and sisters,

At the last Archdiocesan Assembly we held a Communication Workshop. Among its findings was the fact that this our newspaper is an important "glue" for our diocesan life. We are so spread out and separated by geography and history that it takes something like the *Canadian Orthodox Messenger* to keep us in each others' hearts and minds.

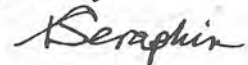
The membership of the Assembly, YOUR delegates, understood that each parish needs to have a person, either voluntary or elected, to make sure parish news regularly gets to our editor. I, your Bishop, am giving the blessing to the *Messenger* editor, Rhoda Zion, to write to our clergy to ask for such a person in each parish. I do not expect that our editor should have to wait very long for this.

I want you, all of you, to care enough about each other and yourselves that you don't have to be asked (or begged!) to submit some news about your parish or an article. Share your life with each other. And write letters to the editor!

By now you must see that we want people to feel free to speak their minds. This is part of the expression of our love for God, our life in Christ, and our care and respect for each other.

With Archpastoral blessings and love in Christ, I remain yours,

the unworthy



Bishop of Ottawa and Canada

## Communications Corner

As a follow-up to the Communication Workshop held at last summer's Archdiocesan Assembly, here are some important questions:

**Has the delegate from your parish made a presentation about the Assembly yet?**  
If not, ask for an information session!

**Have you seen the binder which resulted from the Assembly?**

If not, ask your priest and/or lay delegate to make it available for you to read.

The **Assembly binder** contains not only the minutes and resolutions of the Assembly but also the *Mission Guidelines* document and the *Proposed Parish By-laws* document—both to be studied by everyone in the diocese during the coming year. And the binder also contains the **outcome of the Communication Workshop**. You should review the ideas on ways to communicate and try some of them!

[As an example, our parish, Annunciation/St Nicholas in Ottawa, has decided to do such simple things as drafting a brochure to describe our parish to visitors and newcomers. We are also considering weekly ads in the local paper, and we are planning to hold quarterly general meetings to inform parishioners of parish and diocesan news and events, allowing for very informal exchange of ideas and information.]

**Did your delegate explain about the idea of a "dedicated communicator" for each parish?**

The dedicated communicator is intended to act as a liaison between the Archdiocesan Council and the parish to support the parish priest in explaining diocesan news. As well, he or she would serve as the person responsible for making sure that parish news regularly gets sent to the *Canadian Orthodox Messenger* (see the Bishop's letter in this issue pertaining to this function). **Has your parish selected such a person yet?**

**What is your parish doing to improve communication, both internal and external, about who we are as Orthodox Christians?**

Mary Ann Lopoukhine

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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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**Deadline** for brief articles and letters to the editor for the next issue of the *CANADIAN ORTHODOX MESSENGER* is February 15th, 1994. **Deadline** for longer articles is February 1st. Materials should be *in the editor's hands* by the pertinent date.

# An Esteemed Member of Our Diocesan Family: Protodeacon Peter Svetlovsky

by Fr Andrew Morbey, Dean of Ontario

There was a marked absence at the Ottawa Cathedral earlier this year: Protodeacon Peter Svetlovsky missed the Paschal service for the first time. Frequently requiring oxygen, and with his hearing somewhat impaired, he has become more or less housebound. Still, he is a tall and imposing figure, and a fine *raconteur*. Visiting Fr Peter and Matushka Nadezhda at their home east of Ottawa, enjoying their splendid hospitality and good conversation, is a real blessing. Fr Peter's diaconate has been in the classic Russian style: a massive, spine-tingling bass voice, a comprehensive knowledge of the typicon and rubrics, a real flair for serving. The Svetlovskys represent an important part of the heritage of our Archdiocese: the Russian emigres in Paris, the Russian Exarchate of the Ecumenical Patriarchate, the St Alexander Nevsky Cathedral on the rue Daru, the St Sergius Institute, but above all in the selfless commitment that serves the Church in many small but ever so important ways.

Fr Peter was born in Finland in 1909, the sixth of nine children. His parents, Fr Gregory and Nadezhda, had both been teachers in Novgorod, but met while on summer vacation in Finland. Fr Gregory had earlier completed his studies at the Novgorod seminary and after marrying, was ordained in 1901. He became Rector of the parish at Savonlinna (Nyslott) in Finland, where Peter was born. The family moved to Terioki in 1917, where, 20 miles away across the Gulf of Finland, Kronstadt could be seen on a clear day. Peter well remembers serving as an altar-boy during this period. The Svetlovsky family was a musical family where singing, both Church and classical, was a favorite activity. In these early years, Peter gained the nick-name 'The Deacon.'

In 1927, when Peter was 18, the family moved to Vyborg. Then, because of hard economic times (high unemployment) in Finland, Peter in 1930 went to Paris, where he worked as an unskilled labourer and studied to be a masseur. On Sundays he sang in several different Russian churches and sometimes served at the Cathedral, holding the Metropolitan's service books. Following a concert celebrating the Pushkin Jubilee, at which Peter had sung an aria, Metropolitan EVLOGY asked him why he did not arrange to become a deacon. Peter was happy at the suggestion, but it took him 10 years to find his wife. He also helped to build the chapel at Lourmel, where Mother Maria Skobtsova and Fr Dimitri Klepinin were based, and he also sang there. When World War II arrived, he was conscripted to work for the Germans, although he was able to get back to Paris in time for Pascha in 1945.

In the fall of that year, on October 21, Peter and Nadezhda Nikolaevna (Apouchtine) were crowned in marriage. Their married life has ever revolved around the

Church and the Russian community. Peter was by this time regularly singing with Ossorguine's choir at St Sergius Theological Institute. Discovering that one of the Cathedral deacons was moving to America, Peter, with some prompting, petitioned for ordination. On the Feast of St Sergius in 1947, Metropolitan VLADIMIR ordained him to the diaconate at the St Sergius Institute, where he began an intensive 40-day programme of serving daily Liturgy and Vespers, under the instruction of Mr M. M. Ossorguine. At this time the Nevsky Cathedral maintained a clergy staff of rector, two assistant priests, a protodeacon and deacon, and there was a full cycle of daily services. Fr Peter soon joined the Cathedral staff where he was further trained by Protodeacon Nikolai Tikhomiroff. He also accompanied Vladyka Vladimir on his visits to the Exarchate's parishes throughout France.

Both before his ordination and following, Fr Peter worked independently as a masseur. He had a blessing for this from Vladyka Vladimir who was saved by Fr Peter from a particularly bad bout of lumbago the evening before they were to serve at the convent at Boussey-en-Othe. Not entirely satisfied with his secular job and noticing that the making and repairing of cassocks and vestments by the Cathedral sisterhood left a lot to be desired, Fr Peter determined to master the art of vestment-making. So began his famous career of outfitting metropolitans, bishops, priests and deacons, and servers and seminarians on two continents. A Svetlovsky cassock is still a standard of perfection! Fr Peter's classic Russian bass is well-documented in the instance of the visit of Ecumenical Patriarch ATHENEGORAS to the Paris Cathedral. When Fr Peter intoned *Mnogaya Leta*, the chandelier went out — poof! Fr Peter was elevated to the rank of Protodeacon on the same day that our Archbishop SYLVESTER was consecrated bishop at rue Daru. It is said that Vladyka Sylvester can still feel the bump to his forehead acquired as Fr Peter led him into the altar....

By 1952 the Svetlovskys had determined to leave Paris. The Canadian quota unexpectedly opened, and, sponsored by someone in Montreal, they were able to make their move. Here their friend and colleague, Fr Oleg Boldireff, formerly the third priest at rue Daru, was Rector of Sts Peter and Paul Church. Here Fr Peter continued his vestment making. In 1958, with an immigration affidavit from Metropolitan LEONTY, the Svetlovskys moved to Sea Cliff on Long Island. There the demand for vestments was constant; a house was purchased and a home and a business established. Fr Peter served at Our Lady of Kazan Church, and accompanied (and often drove) Metropolitans LEONTY and IRENEY around the country. One of the highest points of Fr Peter's career as a vestment maker during this period of his life was the great honour bestowed on him in 1970 when, just prior to the glorification

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## Around the Archdiocese . . .

### Ottawa Bukovinian Parish Celebrates 75th Anniversary

This year Holy Trinity Sobor in Ottawa is celebrating its 75th anniversary. Early in the 20th century small groups of immigrants from Bukowina came to Canada and in 1918 established an Orthodox community in Ottawa. It is the oldest Orthodox community in the National Capital Region, and for more than half the century it served all Orthodox Christians: Ukrainians, Russians, Greeks, Syrians (Antiochians), Serbians, Romanians and Ethiopians). According to the parish records these people were baptised here, chrismated, wed and buried. As soon as they could afford a priest, they went on to found their own parishes, presenting today a beautiful mosaic of Orthodoxy in the capital city of Canada.

The first church building for the Bukovinian parish was on Gladstone, but after it was taken away by the city for a site of low-income housing, the parish relocated to the present place on Somerset, and in 1968 the new temple was constructed under the guidance of Archpriest George Pokrowsky and the Bukovinian community (so this year is also the 25th anniversary of the consecration of the present church building).

The 75th Jubilee festivities started on Holy Trinity Sunday (Pentecost), June 6, when the parish received Bishop Seraphim's *gramota*, and the ordination to the Subdiaconate of three young members took place. The "grand finale" took place on Saturday, November 6, 1993 with the Pan-Orthodox Hierarchical Liturgy served by His Grace, Seraphim with priests from different jurisdictions concelebrating with him. Representatives of Ottawa Oriental Churches, Roman Catholic and Anglican parishes and ambassadors of Ukraine, Russian Federation, Romania and Poland were present. Local civic authorities, representatives of the federal government, the media and a crowd of good friends of Holy Trinity Sobor joined in these celebrations. A memorial service for the founders and late members was conducted, and the well-prepared reception with entertainment followed.

The Vicar Fr Marek Kocon with Matushka Terese, their sons Leo, Philippe and Gabriel, the Parish Council, Sisterhood and Choir would like to thank everyone who prayed for and with us and showed us great support and love. Many years, Holy Trinity Bukovinian Parish!

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### Second Archdiocesan Music Conference Held in Ottawa under Leadership of Fr Sergei Glagolev

Nearly three years ago, the Canadian Archdiocese held its first Church music conference in Ottawa, led by Fr Sergei Glagolev, renowned Church musician, former director of the OCA's Fellowship of Orthodox Stewards, and still an adjunct instructor at St Vladimir's Seminary. By the grace of God, Fr Sergei was able to return October 15-17 for a second conference which was attended by 34 participants from BC, Manitoba, Ontario and Quebec. The weekend included a pan-Orthodox lecture on Byzantine and Russian Church music held at St Elias Antiochian Church on Friday evening; workshops on Saturday at Holy Trinity Bukovinian Church (which included lots of practice singing the scores which participants were given to take back to home parishes!); and Saturday Vespers and Sunday Pontifical Divine Liturgy at Annunciation/St Nicholas Cathedral, with Fr Sergei conducting the choir. Fr Sergei's enthusiasm and knowledge were inspiring!



Left. Fr Sergei with conference organiser, Larissa Rodger. Right, some participants at workshop which Fr Glagolev directed.

# Around the Archdiocese . . .

## Our Arab Brothers and Sisters: Mar Elias Parish

For many years our Christian brothers and sisters from Palestine in the Middle East have experienced "tough times" and periods of upheaval. This unrest has forced many people to emigrate from the land of Christianity's birth in order to find refuge in countries all over the world, including our own beautiful Canada.

In 1977 a small group of these Christians formed an Arabic community in the Vancouver area. To them attending the Divine Liturgy was very important, so around 1979/80 services were held at the Ukrainian Orthodox Church on 10th and Quebec in Vancouver, by Fr Sakkab, their first priest. He was under the jurisdiction of Metropolitan PHILIP of the Antiochian Archdiocese. Three months later the community moved to St Helen's Anglican Church on West 8th in Vancouver where they stayed for approximately six years. In the meantime property with a church building was purchased in New Westminster on Ewen Avenue. In the late 80s Mar Elias came under the jurisdiction of Bishop SERAPHIM of the Canadian Archdiocese. For a short time Fr Victor Sokoff was appointed pastor of the parish. After he moved on to the United States, in September 1990 Fr Stephen Slipko was assigned to the parish, on loan from the Ukrainian Orthodox Church of the United States.

Many of the parishioners of St Elias are Palestinians, though several are Jordanians, Syrians and Lebanese. All of them are exceedingly warm and hospitable and have made Fr Stephen and me feel very welcome. This is especially significant since we come from such different cultures: both Fr Stephen and I are from Ukrainian backgrounds. Because Mar Elias is a small mission church, we experience the challenging situation of having a priest who must work full time at a secular job, which I believe is a very common occurrence here in Canada. Presently Fr Stephen works for the public transit system of Vancouver.

The parish has approximately 15 families and 15 children and five young adults. Emile Pharaon is our cantor and does a wonderful job. He is often joined by the whole congregation singing the responses. Services are held in a combination of Arabic and English every Sunday at 10:30 a.m. With the help of Mary Pharaon, Mona Salameh and Amal Hawa we are able to conduct church school every Sunday for about 10 to 15 children. Every Tuesday a group of parishioners meet in the church basement for Bible reading under Emilie Yacoub's direc-

tion. These readings and studies are conducted in Arabic. July 4th of this year we held our annual picnic at Bear Creek Park in Surrey.

For the past several years the parish have been selling their ethnic foods, falafals and donairs, four or five times during the summer at festivals in Burnaby and Richmond. This is our only fund raiser for the year. At the moment we depend primarily on donations.—*by Matushka Mary Slipko*



*Some of the parishioners of Mar Elias parish who attended the banquet of the Archdiocesan Assembly in Vancouver last summer. They are shown here with their priest, Fr Stephen, who is on the far left, and Matushka, who is front row, centre.*

### MEMORY ETERNAL



**Matushka Maria Djachina**

**+ 27 October 1993**

*63 years of dedicated service to the Lord as a matushka,  
over 50 of those years at Christ the Saviour, Toronto*

# ... and More News from the Archdiocese

## Orthodox Christian Women Hear Sarah Kambites

On Oct 24 the Orthodox Christian Women of Montreal sponsored a talk by Sarah Kambites, given at the Sign of the Theotokos Church in Montreal. There were about forty people in attendance.

Mrs Kambites, a native Ugandan who was raised in the Greek Orthodox Church, received her university education in North America. In the 1980s she and her husband, Fr Gerasimos, were missionaries in Uganda, where he played a major role in establishing an Orthodox community and a medical school, despite great opposition (including imprisonment) from the government.

Mrs Kambites and her husband and four children now live in Ottawa where they are members of St Xenia's Orthodox Church and where Fr Gerasimos, who is also a physician, practises psychiatry. Sarah's brother, also a priest, now continues the Kambites' Ugandan work in the upbuilding of Orthodox Christian community. Sarah herself is currently a consultant in international development with CIDA (as a resource person for social development in Africa) and is a doctoral candidate at McGill.

It is hoped that a more detailed report of her talk, which was centred on her family's struggles in the Christian life, will be in the next issue of the *Messenger*.

## Workshop on Small Church Schools to Be Held in Toronto

A workshop for teachers, clergy and parents on the topic "How to Make a Small Church School Work" will be held at Christ the Saviour Sobor, Toronto, on Saturday, Dec 4. The leader is Dr Constance Tarasar who teaches Christian education at St Vladimir's Seminary in New York. She is the author of many articles on church schools and on the development of curricula for them.

The day (Entrance of the Theotokos OS) will begin with Divine Liturgy at 10 a.m. The presentation and workshop will run from noon until 5:30 p.m. Vespers at 6 p.m. will conclude the conference. Cost to attendees is \$10.00, which can be paid upon arrival. Although pre-registration is not required, Fr Boldireff would like a call ahead from anyone planning to attend: 416-532-2973.



The Archdiocese of Canada is one of the dioceses of the Orthodox Church in America, which traces its beginning on this continent to 1794. The Ruling Bishop of the Archdiocese is His Grace SERAPHIM of Ottawa. If you would like to help the Archdiocese financially, please make your cheque payable to: Archdiocese of Canada OCA, and send to: P.O. Box 179, Spencerville, ON K0E 1X0. Your donation is tax-deductible, and you will receive a receipt for tax purposes.

## Bishop Seraphim's Visitation Schedule November - December 1993

Nov 6	Holy Trinity Sobor, Ottawa
Nov 10-15	St Tikhon's Seminary, Pennsylvania
Nov 26-28	Sign of the Theotokos, Montreal
Nov 28-30	St Vladimir's Seminary, New York
Dec 1-6	St Herman's Seminary, Alaska
Dec 7-31	Alberta Deanery

## Educational Videos / Audios Available

### *The 1993 Archdiocesan Music Conference*

A videotape containing the pan-Orthodox lecture given by Fr Sergei Glagolev along with his teaching workshops, held in Ottawa Oct 15-17, 1993. To order, please write to Mrs Larissa Rodger, c/o Annunciation to the Theotokos/St Nicholas Cathedral, 55 Clarey Ave., Ottawa, ON K1S 2R6.

### *How to Make a Small Church School Work*

An audiotape of the conference bearing the same title, to be held in Toronto on Dec 4 with Dr Constance Tarasar, will be available (probably at cost) shortly thereafter. To order, please telephone Fr Nicholas Boldireff at 416-532-2973 or write to him c/o Christ the Saviour Sobor, 823 Manning Ave., Toronto, ON M6G 3R5.

### *The Metamorphosis Project*

A professional quality videotape narrated by Bishop Seraphim showing the progress of renovations on *Fairhaven*, the Bishop's home and office in Johnstown, Ontario. To order, please write to: Archdiocese of Canada, P.O. Box 179, Spencerville, ON K0E 1X0. An offering to help defray costs would be most appreciated.

### *How Your Church Works*

Watch for announcements about this videotape which is nearing completion. It is planned that this video, which will introduce the structure of the OCA, the Archdiocese of Canada, and the individual parish, will be available by the time of Great Lent, 1994.



# Archdiocesan Council Meets, Begins Implementing Assembly Directives

The new Archdiocesan Council, elected at the Vancouver Assembly in July 1993, met Oct 28–30 at Christ the Saviour Sobor, Toronto. The time of meeting unexpectedly coincided with funeral services for the parish's beloved Matushka Djachina, who fell asleep in the Lord on Oct 27. The Council was thus privileged to be present for a *panikhida* on Friday and the burial service on Saturday, served for her by Bishop SERAPHIM.

## Council "Portfolios":

In order for the Council to begin implementing directives of the 1993 Assembly, a first priority on the agenda was the assignment of specific areas of regular work and reporting. Assignments made by consensus were:

- Metropolitan Council:** Fr Andrew Morbey
- Special Appeals/Scholarships:** Audrey Ewanchuk
- Diocesan properties:** John Hadjinicolaou
- Diocesan Assembly 1996:** Nikita Lopoukhine
- Ecumenical Affairs:** Fr Andrew Morbey
- Immigration:** Nicholas Ignatieff
- Mission Guidelines:** Fr Dennis Pihach
- Sample Parish By-laws:** David Grier
- Bicentennial/Centennial:** Dn Cyprian Hutcheon
- Canadian Orthodox Messenger:** Rhoda Zion
- Diocesan Directory:** Nicholas Ignatieff, Olga Jurgens
- Educational Brochures:** Fr John Tkachuk, Rhoda Zion

## Bishop's Report:

His Grace gave highlights of the Holy Synod meeting from which he had just returned. The Theological Education Commission, which he chairs, met with the Holy Synod at this recent session. (A first-draft Commission report will be due at the Synod's spring session. His Grace will therefore be involved in hearings at each seminary during November–December, and extensive time in January will be required for him to complete research findings and begin the draft report.)

Among other items from Holy Synod deliberations mentioned by the Bishop were: that the OCA plans to canonise Archpriest James Netsvetov and Mitred Archpriest Alexis Toth, now recognised as "Blessed," in 1994; that the Moscow Patriarchate is hoping to canonise in 1994 Archpriest Alexander Hotovitsky and Archpriest John Kochurov, both of whom were new martyrs and both of whom served for a time in America; that the Patriarchs of Bulgaria and Serbia will be visiting North America in the coming year; that discussions took place during the Russian Patriarchal visit about those western Canadian parishes who may wish to return to the OCA; and that ongoing discussions are being held with Constantinople over the

whole issue of autocephaly, with cordial and normal sacramental relations continuing meanwhile.

On the Canadian scene, His Grace noted that he was invited, along with all other canonical Canadian Orthodox bishops, to be present at the recent closing banquet of the clergy-laity assembly of the Greek Orthodox Diocese of Toronto, an event which he was indeed able to attend. He noted also that Metropolitan WASYLY of the UOC has just been given the Order of Canada, for which His Grace will be sending congratulations. Further noted was the fact that although there have been no further meetings of the canonical bishops, it is hoped that another will occur before too long.

## Finances:

Much of the Council's time was spent examining the quarterly statements for 1993; examining, modifying and passing the proposed budget for 1994; and considering the serious financial situation of the diocese. There is currently an operating deficit of approximately \$15,000: the diocese has had to borrow regularly from designated funds in order to meet basic commitments such as the Bishop's living expenses. Although, traditionally, fourth quarter receipts are large, it is feared that they will not meet the needed total for income.

It is believed that in many parishes the faithful do not realise yet the strain in which delay in regular transmission of contributions to the Archdiocese puts our Church. The Treasurer requested that parishes identify persons within each community (wardens, parish treasurers, etc.) who would receive the quarterly statements and insure their wide distribution among the parishioners.

Bishop SERAPHIM made the following announcement:

**In order for us to meet all our cash-flow commitments, we have borrowed from some designated funds and paid them back later. This was, and is, because many parishes are not sending in their contributions in a regular, timely manner. When we borrow like this, we run the risk of not paying back the designated funds.**

**Because we cannot continue to do this before God in good conscience, my direction is that since my own personal remuneration is the only place of flexibility in the budget, my salary will have to suffer the short-fall. In months in which I, your Bishop, cannot be paid, the Treasurer will inform the Deans, who in turn will apprise parish treasurers of the situation.**

## Response to Assembly Resolutions

The first resolution of the Vancouver Assembly was that Council provide an **administrative assistant** for Vladyka "immediately." It is obvious to the Bishop and Council that financially and otherwise, we are not able to implement this resolution right away; however, as a part of

*Continued, next page . . .*

**Archdiocesan Council meeting, continued from p. 9:**

the Council's mandate to proceed with the matter urgently, it was agreed that as a first step, the Bishop and the Chancellor, with the help of Lorraine Grier, will prepare a detailed job description prior to the spring meeting of Council. It cannot be emphasized enough that this is an extremely sensitive position, and the selection of the person to do the job must be made prayerfully and wisely, yet just as soon as possible.

In keeping with the second Assembly resolution, Council selected the theme of "**The Archdiocese**" for 1993/94. In seeking to implement this, Fr Tkachuk and Rhoda Zion have already begun creating an educational brochure about the Archdiocese which will be distributed to parishes early in the new year. (Fr Larry Reinheimer and David Grier were asked to submit to Fr Tkachuk, before Christmas, rough drafts for a brochure on stewardship of finances, to include a diocesan perspective.) Also, Council watched a video made in Edmonton by Greg Kopchuk and Deacon Piasta entitled "How Your Church Works," which explains how the Archdiocese, as well as the local parish and the OCA as a whole, functions. (Watch for announcements of its availability by the time of Great Lent.) In addition, Nicholas Ignatieff and Olga Jurgens are beginning work on an **Archdiocesan Directory** for 1994.

Another Assembly resolution called for the creation of "**dedicated communicators,**" or reporters, in each parish who would promote two-way flow of information between the churches and the Archdiocesan administration. The Chancellor was directed to send a letter to parishes explaining the need for such reporters and asking for a name or names from each parish of person(s) who could serve in this capacity. (See also p.4 of this issue: Mary Anne Lopoukhine's *Communications Corner* and the *Bishop's Letter*.) In addition, Deacon Hutcheon urged that Council members bring formatted diskettes to all future meetings—this should speed up tremendously the distribution of Council minutes to the Deaneries.

The penultimate Assembly resolution urged that the **Proposed Program for Missions** document be dealt with urgently and in timely manner. Fr Dennis Pihach was assigned responsibility to survey all the parishes for

feedback in order to complete the review of the guidelines by the time of the fall 1994 meeting of the Council.

The final Assembly resolution dealt with **immigration** problems. Council heard more about the plight of Russian refugee claimants who are in danger of being deported, in keeping with Canada's current policy of returning refugee claimants to countries of so-called "safe refuge" through which they have passed. There has also been refusal to grant visitors' permits to family members in Russia who want to visit relatives in Canada. The Bishop will write concerning this matter to the Minister of Immigration. From now on, "Immigration" will be one of the portfolios regularly reported upon at Council meetings.—RZ

**Archdiocesan Council, Archdiocese of Canada**

**Chairman:** Bishop SERAPHIM 613-925-5226;  
FAX 613-925-1521

**Chancellor:** Fr John Tkachuk Phone/FAX 514-481-5093

**Treasurer:** Nikita Lopoukhine 613-235-0720

**Eastern Secretary:** Olga Jurgens 613-722-9809

**Western Secretary:** Dn Andrew Piasta 403-987-4388;  
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**Clergy Members:**

Fr Nicolas Boldireff 416-532-2973

Dn Cyprian Hutcheon 514-481-0109

Fr Andrew Morbey 613-523-1928

Fr Orest Olekshy 306-955-3030

Fr Dennis Pihach 306-786-6216

Fr Larry Reinheimer 403-365-2340

**Lay Members:**

Yves Drolet 514-387-5045

Audrey Ewanchuk 403-435-3191

David Grier 306-652-1812

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Nicholas Ignatieff 416-654-2035

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**Metropolitan Council Representatives:**

Fr Andrew Morbey 613-523-1928

Mary Ann Lopoukhine 613-235-0720



*One end of the meeting table in the church hall of Christ the Saviour Sorbor, Toronto at the fall session of the Archdiocesan Council. From left to right, Bishop Seraphim, Fr Larry Reinheimer, Fr John Tkachuk, Olga Jurgens, Nicholas Ignatieff, and Deacon Cyprian Hutcheon (with handy laptop computer for taking minutes).*

## Attention, Please !

*A message from Audrey Ewanchuk, member of the Archdiocesan Council reporting for Special Appeals and Scholarships:*

Dear Brothers and Sisters in Christ: At the recent meeting of the Archdiocesan council it was brought to our attention that many of our generous faithful have been sending money directly to the OCA in Syosset, New York, in response to such special appeals as Missions, Charities, and Seminaries.

We hope that you are aware that through a special agreement with Syosset, the Canadian Archdiocese actually actively participates in supporting these appeals. We want to encourage **strongly** the participation in these appeals, but we would ask that you make these donations directly through your parish to the Archdiocese.

If you send contributions to Syosset instead of through the parish/Archdiocese, only a small portion comes back for use in Canada (approximately one-sixth). For example, last year Syosset received \$1200 from Canada and returned \$196 to us for use in the diocese.

If, on the other hand, you send donations for the special appeals to the Archdiocese through your parish, all the money will stay in Canada to support mission activities, Canadian seminarians, and charities. In addition, you should realise that only donations received in Canada for use in Canada are eligible for receipts which can be used for deductions for income tax purposes.

We on your Archdiocesan Council hope that this information helps to clarify any misunderstanding about the envelopes which come directly to you from Syosset. If you have further questions or concerns, please feel free to contact me at (403) 435-3191, or write to me at: 10462 - 21 Ave., Edmonton, AL, T6J 5A3.

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From its special appeals funds, the Archdiocese of Canada has most recently sent financial assistance to:

### MISSIONS

St Herman of Alaska, Surrey, BC  
St Peter the Aleut, Calgary, AL

### CHARITIES

Project *Miloserdije* (Vancouver)  
Project Ukraine (Yorkton)  
Aid to Believers in Russia (Montreal)  
ACAT (Christians against torture)  
A priest, to supplement meagre secular wages

### EDUCATION

Seminaries scholarship to Bill Lysak,  
a Canadian seminarian at St Vladimir's

## Letter to the Editor

Glory to Jesus Christ!

I would like to express my thanks for the publication of the article about me published in the Autumn 1993 edition of the *Messenger*. I appreciate the honour and attention that was given me and my work for the Church. However, there are a few oversights and corrections that I would like to bring to your attention.

At the end of column 1, paragraph 4, it says: "receiving the blessing of Archbishop Kiprian...he began a collection for the church restoration not only in Canada but also in the USA." Although it is true that Archbishop Kiprian blessed such a collection, it was never done. It is important to mention that the funds for the restoration came from the parishioners themselves, especially the contributions of two founding members, Catherine Mosiuk and Fred Kubek. On Nov. 18, 1964, the parish had a party and the mortgage of Holy Trinity Church in Moose Jaw was burnt!

At the end of paragraph 5, the author mentions Fred Kubek as president of the parish council. Although Fred Kubek was one of the main founding members, the president was Mike Ambrose. A church school was developed in the parish that was attended by over 40 children; also there was a most dedicated choir and a very active sisterhood of Saint Anna.

In column 2, paragraph 2, it is mentioned that the Holy Trinity Church in Ottawa was holding its services in a hall, "the parish having no temple." This is correct but it was a temporary situation. The parish had previously owned a building on Gladstone Avenue from 1918 that had been expropriated by the city in 1964. The proceeds from this were used for the acquisition and reconstruction of the hall. At the time when we began the construction of the new church building the available remaining funds were very modest. However, in a few years the loans and mortgage for the church building were also completely repaid.

I would like to add that from 1966 until my retirement in 1983, I was a member and treasurer of the Archdiocesan Council. In the "old country" my family was fairly prominent. Many of my relatives held responsible government positions, many served the church as priests. All were strong supporters of the Church. I tried to continue the tradition to the best of my abilities.

Matushka Natalia played a most important role in both parishes. I am grateful to Bishop Seraphim that in the gramota that he gave me in June 1993 he mentions posthumously the dedication and work for the Church of my Matushka Natalia.

God bless!

With love in Christ,  
The Very Rev Fr George Pokrowsky

**Protodeacon Peter Svetlovsky, continued from p. 5:**

of St Herman, he received a telegram from Alaska asking him to make the monastic mantiya to cover the saint's relics. He began immediately, working through the night in order to mail the mantiya the next morning!

In 1986 Fr Peter and Matushka Nadezhda retired, moving to Ottawa to be close to their children and grandchildren. Once again, Fr Peter was serving with Fr Oleg Boldireff, then Rector of St Nicholas Church. He took on Ottawa's Sharon Easton of "Orthodox Christian Vestments and Supply" as a student in the art of cassock and vestment making. (Fr Peter regards Sharon, as well as another former apprentice, Nikita Borissov, who works in Sea Cliff, New York, as continuing his high standards of excellence in this craft.) When St Nicholas Church and Holy Transfiguration Mission merged to form the present Cathedral parish of Annunciation/St Nicholas, Fr Peter and Matushka continued to make their own special contribution to parish life, but the end of the eighties witnessed the decline in Fr Peter's health.

Protodeacon Peter is a strong personality; indeed his temper and stubbornness are legendary! But it

is a strength born of a deep devotion to the Church and clear sense of right and wrong, appropriate and inappropriate, based on long experience and faithful service. His ministry has been selfless: there were many times he neglected his livelihood and was away from his family in order to drive or serve with our Metropolitan and other bishops throughout the various dioceses and at special events; more often than not in doing so he paid his own way, and sometimes even subsidised the travel costs of others. It is no secret that Fr Peter has been unhappy with the use of English and some of the characteristic features of liturgical renewal in the OCA, just as his father before him could not countenance certain similar changes in Church life in Finland. In spite of this, Fr Peter has persevered in his fidelity to our Church, and precisely because of this he remains a witness in our midst to the ethos of the Russian Church which has been so influential in shaping the life of our Archdiocese.

Dear Fr Peter and Matushka Nadezhda: you are much loved and respected! We all wish you much joy and every blessing from the Lord!



**RETURN ADDRESS:**

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