

Go therefore and make disciples of  
all nations . . .  
Mt 28:19



Allez, faites de toutes les nations  
des disciples . . .  
Mt 28:19

# CANADIAN ORTHODOX MESSENGER

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## Fellowship, Education, Commitment Mark 1996 Archdiocesan Assembly

Renewal in fellowship, re-dedication to our missionary calling in Canada, and education for our service to Christ in this land: these were the dominant themes of the 1996 Assembly of the Archdiocese of Canada held July 23–27 at Carleton University in Ottawa. Over one hundred delegates, observers and guests gathered with the Ruling Bishop, His Grace SERAPHIM, for this triennial sobor, and were nourished by the worship of the Church and filled with the joy of fellowship in the communion of the Faith.

The Assembly was especially blessed with the presence of His Beatitude, Metropolitan THEODOSIUS, who brought with him relics of St Innocent of Alaska. St Innocent's presence at the Assembly, and throughout the weekend at the Ottawa Cathedral of the Annunciation / St Nicholas, was a powerful support and delight to the faithful and, together with the daily services—splendidly served and sung in our Assembly chapel—set all our deliberations within a proper Orthodox context.

It was a thorough-going Canadian context, too, for there were clergy and lay delegates from every province in which the OCA has parishes, and we received warm written greetings from the nation's Governor-General, the Prime Minister and the Mayor of Ottawa. A further reminder of our national context was the presence of the marching bands and cadets responsible for the Changing of the Guard ceremonies on Parliament Hill. With hundreds of young men and women all round us in dress uniform, including bearskin hats on some and Scottish regimental dress on others, we

joked that this was the first Assembly in which our clergy and monastics attracted little attention by their attire!

Key-note speaker for the Assembly was Protopresbyter George Dragas, Dean of Holy Cross Greek



*Kay Tichon of St Archangel Michael Church in Sochava, Alberta presents the traditional gift of bread to Metropolitan THEODOSIUS at the Assembly banquet. Shown also, l to r, are Fr Andrew Morbey, chairman of the local planning committee, Bishop SERAPHIM, and Bishop MARK of Kashira.*

Orthodox School of Theology, who spoke on "The Pastoral Heart of Orthodox Tradition." The spiritual joy sparked by Fr George's talk inspired a question and answer period which continued for two hours after the talk, and indeed, Fr George both edified and stirred up enthusiasm among the gathered delegates both in session and out, early and late, with his infectious love of, and firm grounding in the living Tradition of the Fathers and its practical, concrete expression in the Orthodox way of life.

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The apex of the Assembly, its spiritual summit, was the wonderful Divine Liturgy served at Holy Trinity Bukowinian Sobor on the feast of St Jacob Netsvetov, Enlightener of the Alaskan Peoples. It was concelebrated by His Beatitude THEODOSIUS; His Grace SERAPHIM of Ottawa; His Grace MARK of Kashira; and the Chancellors of the OCA and the

on Archdiocesan programmes and the sharing of parish experiences of Christian education; legal, canonical and financial matters; and missions and new resolutions.

Between these plenary sessions on the first two days, the clergy delegates met in synaxis with Bishop SERAPHIM for various discussions. Running concurrently with the clergy synaxes was the Third Archdiocesan Music Conference. The infectiously enthusiastic leaders of this music conference—the theme of which was “congregational singing”—were Greg Fedor of St Hermon’s, Edmonton and Barbara Eriksson of Holy Resurrection, Saskatoon.

Several hours each day were allotted to educational “mini-talks” by an excellent series of speakers. One of these, Archpriest Michael Oleksa, the new Dean of St Herman’s Theological Seminary in Kodiak, gave two talks: “Missionary Principles Underlying the Orthodox Mission in Alaska” and “St Jacob Netsvetov as Pastor and Missionary.” Fr Michael’s charismatic speaking style and his obviously intense love for the Alaskan peoples brought the Alaskan Mission

wondrously alive for all. We hung on his words, and were filled with awe when he showed us an original document signed by both St Innocent and St Jacob.



*Celebrants at the Liturgy served at Holy Trinity Bukowinian Sobor on the feast day of St Jacob Netsvetov: l to r, Protodeacon C. Hutcheon, Priest D. Pihach, Archpriest J. Tkachuk, Bishop MARK, Metropolitan THEODOSIUS, Bishop SERAPHIM, Protopresbyter R. Kondratick, Priest L. Farley, Protodeacon E. Wheeler.*

Archdiocese of Canada, Frs Rodion Kondratick and John Tkachuk; two Deans from western Canada, Frs Lawrence Farley and Dennis Pihach; and Protodeacons Eric Wheeler and Cyprian Hutcheon. Assembly participants, who had made their way from the university residence to this Liturgy very early in the morning by double-decker bus, were joined by numerous faithful of both Ottawa Archdiocesan parishes and many friends from other jurisdictions.

There are many inner continuities and connections between Orthodoxy in Alaska and Canada, and thus it was especially significant for us to have the relics of St Innocent join those of St Herman at Holy Trinity on this feast of St Jacob, with the Metropolitan who was once ruling Bishop of Alaska, the Dean of St Herman’s Seminary, and our own Vladyka whose love for Alaska is famous in our Archdiocese. Indeed, during the Assembly, our hierarch announced an August 1997 Archdiocesan pilgrimage to Alaska, and informed us of the new mission founded in Whitehorse in the Yukon Territory and served, with his blessing, by a priest from Alaska.

The Assembly included four two-hour plenary sessions devoted to life in our Archdiocese; reports



*Fr Michael Oleksa shows Fr George Dragas the precious document signed by Sts Innocent and Jacob, detailing the two saints’ agreement on how they would use the monies given by a missionary society in St Petersburg to remunerate readers, prosphora bakers, and other church workers.*

Other informative and often inspiring talks were given by Protodeacon Cyprian [Dr Robert] Hutcheon ("End of Life Choices"), Priest Lawrence Farley ("Reading and Praying the Psalter"), Archpriest Stephen Keaschuk ("How to Make a Good Confession"), George Bedrin ("Orthodoxy and the Internet"), Mary Ann Lopoukhine ("Developing a Parish Communications Strategy"), Professor Richard Schneider ("Orthodox Witness: A New Direction for Ecumenism in Canada, or Hope for the Sceptical"), Michael Barsoum ("A Vision for Orthodox Mission"), Nicholas Ignatieff ("Immigration and Refugee Support"), and Matushka Donna Farley, who gave a reading from her recently published work. Many Assembly participants requested that some of these talks be published in the *Canadian Orthodox Messenger* during the coming year, and planning for this has already begun.

Among our guests for all or part of the Assembly were Bishop MARK of Kashira, Administrator of the Russian Patriarchal Parishes in Canada; Protopresbyter Rodion Kondratik, Chancellor of the OCA; Protodeacon Eric Wheeler, Treasurer of the OCA; and Anglican Canon Bryan Pearce of the Montreal Pastoral Institute. Bishop MARK made a significant impression on the Assembly as he attended all of the liturgical services and every one of the plenary and mini-talk sessions, and as we got to know him and he us. It was especially moving to hear about his growing up in a believing family in Trans-Carpathian Rus', and his time as an Archimandrite of the Pochaev Lavra. The Ottawa Cathedral was pleased to celebrate with him his eighth anniversary of episcopal ordination when he served there with Metropolitan THEODOSIUS over the weekend following the sobor.

A very fine buffet banquet, composed of various renowned regional Canadian dishes, and an adventurous late evening canal cruise were among the social highlights of the Assembly. The marvellous talk of Metropolitan THEODOSIUS at the banquet on the vocation of parenting as being above all the responsibility of

imparting an Orthodox Christian formation, the knowledge and love of God, to our children, spoke eloquently to both our history and our current demography in Canada.

During the "business" sessions of the Assembly, *Sample Parish By-Laws* and *Missions Guidelines* documents were accepted and affirmed by the gathered delegates, with profound thanks to those who have worked long, hard and above all effectively in developing adequate texts and policies. Among the resolutions passed by the Assembly were ones dealing with the composition of the Archdiocesan Council and the Archdiocesan Court, the re-defining of our financial and ministry relationship with the OCA in light of Canadian tax law, the use of plain language and proper ecclesial language in our diocesan By-Laws,

strategies for caring for retired clergy and church workers, the nomenclature of the Archdiocese, a commission for collecting materials relevant to the life of Archbishop ARSENY of blessed memory, and the naming of Winnipeg as the probable site of the 1999 Assembly.

We were pleased to have a number of Orthodox book and supply dealers set up displays with us, and in particular, to see the wealth of resources available to us here in Canada.

On the day following the Assembly sessions, a great many of the delegates and observers were able to make the hour's trip by bus to *Fair Haven*, the chancery of the Canadian Archdiocese and the home of our Bishop. There His Grace and the members of the *Metamorphosis Project*, chaired by Dr John Hadjinicolaou of Montreal, welcomed the faithful to the annual diocesan picnic, which was held at this time to give especially those from the distant western provinces the opportunity to see how much has been accomplished in the improvement of this wonderful property as a result of their generous gifts and the gifts of so many other donors in the diocese. We were delighted to see the renovated kitchen and dining room

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Some of the mini-talk speakers, clockwise from top: Fr Lawrence Farley, Protodeacon Cyprian Hutcheon, Michael Barsoum, George Bedrin, and Fr Stephen Keaschuk.

and the splendid new Archdiocesan office, and we beheld with joy the foundation which had just been laid for the Bishop's chapel of St Silouan the Athonite.

In order for us to imagine what the chapel will look like, Dr Hadjinicolaou had placed, adjacent to the foundation, panels displaying the chapel's architectural designs, which were generously contributed by Mr Ivan Kolev of Montreal. Mr Kolev has beautifully, and in a most original way, incorporated the two cupolas from the Sifton, Manitoba monastery, now on the chancery property, into the overall design. Before their return to Ottawa, the Assembly visitors and other diocesan picnickers gathered with His Grace for prayers beside the chapel site, concluding with "Beneath Your Compassion" on bended knees.

One of our Assembly guests observed that he had never witnessed a Church gathering with such an inspiring combination of love, good humour, genuinely interesting subject matter, piety, frank comment and friendliness. We give thanks to God that, to the extent that this was so at our Assembly and is so in the life

of our Archdiocese, it is because we have an Archpastor who models these things for us in a compelling manner. To him, and to the local planning committee which



Shown from l to r are the chairing officials of the Assembly: Natasha Smith, lay vice-chairwoman; Chancellor Fr John Tkachuk, clergy vice-chairman; Bishop SERAPHIM; Mary Ann Lopoukhine, lay chairwoman and Fr Andrew Morbey, clergy chairman of the Assembly. The latter two were also the chairpersons of the Local Planning Committee.

offered the planning of the Assembly as a gift of love to the Archdiocese: Many Years! —Fr A. Morbey, Dean of Ontario, and R. Zion, editor of the *Canadian Orthodox Messenger*

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## Resolutions Passed by the Assembly

• The *By-Laws of the Archdiocese of Canada* shall be amended to read: "5.3. The following are ex-officio directors of the Corporation: the Officers (2.2); the representatives of the Archdiocese on the Metropolitan Council; the Provincial Deans."

• The *By-Laws of the Archdiocese of Canada* shall also be amended to read: "5.4. There shall be seven (7) Directors elected by the Archdiocesan Assembly; to wit, one (1) clergy and six (6) from among members of the laity."

*Note: Now that the Deanery structures are in place, it is imperative that the Deans participate in the regular communications and decision-making of the Archdiocesan Council. The Deans, with the addition of one Council member elected from among the clergy by the Assembly, will provide adequate clergy representation and will carry no greater financial responsibilities for the Archdiocese.*

• The *By-Laws of the Archdiocese of Canada* shall be amended to read: "8.2. The Diocesan Court is

composed of four (4) voting members: two (2) members of the clergy and two (2) members of the laity. Members of the Diocesan Court shall be appointed by the Ruling Bishop of the Archdiocese...."

*Note: This amendment brings the Diocesan Court into line with normative Orthodox ecclesiology and our Canadian tradition of jurisprudence.*

• The Archdiocesan Council is directed to work with the OCA Central Church Administration to develop appropriate ways and means for establishing a "joint ministry venture" in Canada.

*Note: Because the Archdiocese is a registered Canadian charity and the OCA is an external, non-Canadian charity, the aim here is to examine means acceptable to Revenue Canada whereby certain OCA funds may be held and dispersed in Canada in support of OCA commitments.*

• The Archdiocesan Council is directed to adjust the Archdiocesan *The Orthodox Church* subscriptions

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# Capturing the Assembly Spirit in Photographs

If anyone had lots of fun at the 1996 Assembly, surely it was the music conferees. The leaders of the Archdiocese's Third Annual Music Conference were (photo right) Barbara Eriksson of Saskatoon and Greg Fedor of Edmonton, and their enthusiasm for "congregational singing," the topic of the conference, was catching. Below, some of the participants are trying a "warm up" exercise designed to help people who attend congregational singing practice sessions to relax and then concentrate.



A joyful look of accomplishment seems to shine from the faces of David Grier of Saskatoon and Rod Tkachuk of Edmonton (photo, right, David is on the left) after their much worked-on "Sample Parish By-Laws" were accepted with profound thanks from the Assembly. One youthful observer was heard to comment: "What an incredible amount of work they have done just so our parishes can pray in peace!"



One report that all were exceedingly happy to hear was that of the Treasurer of the diocese, Nikita Lopoukhine (photo right) who announced that for the first time since his nine-year incumbency, in 1995 Archdiocesan income exceeded expenditures, due in large part to the application of the results of the Financial Task Force's attempt to identify ways of making diocesan spending more cost-effective.



Although the Assembly was very full with plenary sessions, workshops, and talks, there was still time for fellowship. On the evening of arrival at Carleton, delegates, observers and guests attended a reception in the university's beautiful art gallery. Shown below are Fr Svetislav Balevich (centre) and Dn Phillip Eriksson (r) talking with guest Bp MARK.



Metropolitan THEODOSIUS (above right) and Bishop MARK listen with rapt attention during the 3rd Plenary Session. Between them is the new Dean of Manitoba/Saskatchewan, Fr Dennis Pihach. To the left is Prof Richard Schneider, who represents our Ruling Bishop on the Governing Board of the Canadian Council of Churches.





## Montreal Priest Marks 40 Years of Service

On Monday June 3, 1996, the Feast of the Holy Spirit, Bishop SERAPHIM presided at the Divine Liturgy at Sts Peter and Paul Cathedral in Montreal. This year the Feast happened to coincide with the 40th anniversary of ordination to priesthood of Archimandrite Kyril (Bulashevich), whose 71st birthday it also was. Assisting His Grace, besides Fr Kyril, was the Rector of the parish, Archpriest Alexander Janowski; Protodeacon Gregory Maksymiuk; and Archpriest John Tkachuk, the Dean of Quebec, who presented greetings to Fr Kyril on behalf of the Orthodox Clergy Association of Quebec. A celebratory dinner was held in the hall afterwards.

Archimandrite Kyril was born on 3 June 1925 in Priepolje, Serbia, the son of Sergei and Milena (Besarevich) Bulashevich, and given the name Konstantin. Shortly thereafter, the family moved to Pozarevac where Konstantin attended the gymnasium. As a result of the Second World War, he went into a displaced persons' camp near Munich, Germany. In 1951 he was tonsured a monk under the name Kyril (after St Cyril of Alexandria) and ordained to the Holy Diaconate by Archbishop PALADII in Ulm.

In March 1952 Hierodeacon Kyril immigrated to the United States. He entered St Tikhon's Seminary in September of that year and was graduated in May 1956. On 3 June 1956 he was ordained to the Holy Priesthood by Archbishop DIMITRY in Holy Virgin Protection Cathedral in New York City.



*Archimandrite Kyril*

After his ordination to the priesthood, Fr Kyril was assigned to St Michael's Cathedral in Sitka, Alaska, under Bishop AMVROSI. Between 1956 and 1976 Fr Kyril served the parishes of Saint Nicholas in Juneau and Holy Assumption in Kenai, as well as the cathedral in Sitka.

In 1976 Igumen Kyril was called to serve at Holy Resurrection Church, Vancouver BC, under Archbishop SYLVESTER. He also served periodically the small number of parishioners in Victoria.

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## New Dean Elected In Man/Sask

On 4 May 1996, Bishop SERAPHIM blessed the election of Fr Dennis Pihach as Dean and Fr Robert Kennaugh as Assistant Dean of the Manitoba/Saskatchewan Deanery, and officially appointed them to their respective elected positions. Fr Dennis is Rector of St Mark the Evangelist Church, Yorkton SK, and Fr Bob is Rector of St Nicholas Church, Narol (Winnipeg) MB. Also



*Shown from l to r: Fr Dennis, Bp Seraphim, Fr Robert*

elected to the executive of the deanery were Subdeacon Roger Prince of Winnipeg as Secretary and Mr David Rystephanuk of Sandy Lake MB as Treasurer.

The Manitoba/Saskatchewan Deanery is a very large one geographically, with four main centres: Moose Jaw, Saskatoon, Winnipeg, and Yorkton. Clergy who serve in these big population centres may also serve surrounding rural parishes that can be up to 300 km from the centres. As of early summer 1996, the deanery had eleven priests and two deacons serving twenty-one churches: six parishes meeting weekly, four parishes meeting monthly, four parishes meeting bi-monthly, and seven parishes meeting once a year.

During the past three years the deanery, as a structured entity, has held six gatherings for inter-parish contact, communication, and upbuilding. These deanery meetings rotate from parish to parish and are structured around a specific theme, followed by discussions.

This is the deanery in which Archbishop [now St Patriarch] TIKHON and Archbishop ARSENY served, and for the past several years it has been maintained by the tireless efforts of the former Dean, Archpriest Orest Okekshy of Saskatoon, and Archpriest Svetislav Balevich of Moose Jaw. The deanery is fast approaching the 100th anniversary of some of its parishes.

## Long 'Lobbied-For' Retreat Held in Saskatchewan

The first in what many hope will become a series focused on God as centre of our lives, occurred at Holy Trinity Church in Moose Jaw SK on Sunday, June 23. The retreat began with the Sunday Liturgy served by Frs Svetislav Balevich and Rodion Luciuk of Holy Trinity, Fr Daniel Guenther, rector of Kayville's OCA and Romanian parishes, and the new Dean of Manitoba/Saskatchewan, Fr Dennis Pihach of St Mark's in Yorkton.

After a pot luck dinner in the church hall, the approximately forty members of congregations from Moose Jaw, Regina, Kayville, Flintoft/Limerick, and Assiniboia heard Fr Dan's presentation on St Paul's first letter to the Corinthian Church. He encouraged us not to focus on bringing people into the Church because that is God's part, citing Jesus' words, "I will build my church..." but rather to focus on doing the Lord's will in each moment of our daily living.

Fr Dennis echoed this theme in his address on the challenge of missions: for each one of us to live so that those outside the Church, upon observing us will say to themselves, "I want to be like that!" Our human nature, inclined to judging others and rooted in ethnic and cultural differences, must be submitted to God so that He can work through us to bring others to the Orthodox Faith.

A vigorous question and answer period followed. In his closing remarks, Fr Svetislav acknowledged the work of John Bistretzan from Kayville, who for many years had been praying and "lobbying" for these discussions to come about. Mr Bistretzan gratefully acknowledged the contributions of each one who prayed, attended, spoke and helped with the meal. He asked that we begin making plans for the next in the series.

—*Matushka Eva Balevich, Holy Trinity, Moose Jaw*

### Orthodox Christian Education Conference '96

October 25 – 26, 1996

held at

St. Mary & St. Mark  
Coptic Orthodox Church  
5803 – 11A Avenue  
Edmonton AB T6J 2G9

Advance reg.: Oct. 11th \$30

Door reg.: \$35 Evening Only: \$10

Information: Tim Hawrysh (403) 437-2116

## Pan-Orthodox Fellowship, Co-operation Noted

**Toronto:** On the evening of 31 March, members of several Orthodox parishes in the Toronto area—including Greek, OCA, Armenian, Coptic, and Syrian—gathered at the Armenian Church of the Holy Trinity to hear Prof Richard Schneider of York University give a lively presentation on "The Incarnation and Birth of Christ as found in the Old Testament and the Infancy Gospels," a talk which concluded with some references to the Council of Chalcedon and the coming together, in our day, of theological commissions of the Oriental and Byzantine Orthodox churches. After a spirited question and answer session, informal discussion continued over refreshments, and first-time visitors to the church were treated to tours of the spectacular building. Many of those present expressed their interest in holding more such pan-Orthodox study evenings.—*M.A. Hummel, Christ the Saviour, Toronto*

**Vancouver:** Vancouver's Orthodox Clergy Brotherhood, which consists of clergy from all the canonical Orthodox churches of the greater Vancouver area, met this past June to elect a new executive committee. After a time of relative inactivity, the Brotherhood is now meeting every month for fellowship and greater efforts at combined activity and mutual support.—*Fr Lawrence Farley, Dean of British Columbia*

**Ottawa:** The Ottawa Eastern Orthodox Clergy Association, which represents many of the communities of the over 12,000 Orthodox Christians in the nation's capital, and is made up of clergy from the OCA, Greek, Antiochian, Carpatho-Russian, Serbian, Coptic and Ethiopian jurisdictions, produced a news release at the beginning of the Apostles' Fast (June 10/23 to June 29/July 12) which called upon the faithful of the National Capital Region to make the period of the fast a time of strict observance of traditional fasting, prayer, almsgiving and good works, and commended the Apostles' Fast as

a time for a special emphasis on intercessory prayer on behalf of the Houses of Parliament, Provincial Legislatures, and all civil authorities, beseeching the Lord that He would grant to all levels of government a lively sense of discernment and virtue in matters of public policy, and esteem for the Church, so that we, our families and communities 'may lead a quiet and peaceful life in all godliness and sanctity.' We are alarmed at the trajectories of both certain trends in fiscal policy (as lacking compassion and avoiding collective responsibilities) and the 'progressive' interpretation of human rights (as establishing the self, and its 'rights,' together with what, from an Orthodox perspective, are sinful 'passions,' as

*continued, p. 10 . . .*



## Recent Ordinations in Saskatchewan & Ontario

### Fr Rodion Luciuk Ordained in Moose Jaw

On Mother's Day, May 12, Deacon Rodion Luciuk was ordained to the Holy Priesthood in Holy Trinity Church, Moose Jaw, where he is assigned as associate priest. Pictured with him (photo left) are Bishop Seraphim; Archpriest Svetislav Balevich; and Fr Rodion's family: Matushka Denise, his children Michael, Diane, and Ann-Marie and his parents.

Guests, relatives, and old friends from Yorkton, Edmonton and Swift Current swelled the congregation of Holy Trinity and helped to create the superb choral responses. At the pot luck banquet which followed in the church hall, Fr Rodion thanked the many mothers in the parish who sacrificed to prepare, serve, and clean up after the excellent meal to honour him on the day set aside to honour them.



### Fr James Griggs Assigned To Kingston Mission

On June 2, Deacon James Silouan Griggs was ordained to the Holy Priesthood in Holy Trinity Bukowinian Sobor in Ottawa. Friends and family from all over Ontario, as well as seminary friends from as far away as New York and South Carolina joined the Griggses for the occasion. Fr James, who is assigned as Priest-in-



Charge of St Gregory of Nyssa Mission in Kingston, is shown (photo left) with Matushka Tena and Bishop Seraphim at the home of the Dean of Ontario, where a reception was held on the afternoon of the ordination. Fr James and Tena have four children: Kaitlin, Michael, Benjamin, and Peter.

#### Bishop Seraphim's Visitation Schedule September – December 1996

6 – 14 Sep	Brazil and Portugal
17 – 19 Sep	Washington: SCOBA Orthodox–Roman Catholic dialogue
27 – 30 Sep	Edmonton : Metanoia Conference
4 – 6 Oct	Toronto: Christ the Saviour Sobor
19 – 20 Oct	Montreal: Sts Peter & Paul Cathedral
21 – 26 Oct	Holy Synod
26 – 28 Oct	Crestwood NY: St Vladimir's Seminary
7 – 9 Nov	Ottawa: Holy Trinity Bukowinian Sobor: Archdiocesan Council
25 – 27 Nov	Rawdon QC: St Seraphim Skete
28 – 30 Nov	Magog QC: Holy Transfiguration Skete
30 Nov – 1 Dec	Montreal: The Sign of the Theotokos Church
14 – 30 Dec	Alberta

## Pastoral Notes

Effective 4 May 1996 **Archpriest Orest Olekshy** is released from his duties as Dean of Saskatchewan and Manitoba.

Effective 4 May 1996 **Priest Dennis Pihach** is appointed Dean of Saskatchewan and Manitoba for three years.

Effective 4 May 1996 **Priest Robert Stephen Kennaugh** is appointed Assistant Dean of Saskatchewan and Manitoba for three years.

On 12 May 1996 Bishop Seraphim ordained **Deacon Rodion Luciuk** to the Holy Priesthood at Holy Trinity Church in Moose Jaw SK, where he is appointed Associate Priest.

On 16 May 1996 Bishop Seraphim received **Priest James McLuckie** from Bishop Tikhon into the Archdiocese of Canada. He is attached to the Bishop's Chapel of St Silouan the Athonite.

Effective 1 June 1996, **Priest Daniel Guenther**, in addition to his other duties, is appointed priest-in-charge of St Peter the Aleut Mission in Prince Albert SK.

Effective 1 June 1996, **Deacon Phillip Eriksson's** status is changed from "attached" to "assigned" at Holy Resurrection Church, Saskatoon SK.

On 1 June 1996 Bishop Seraphim received **Deacon James Silouan Griggs** into the Archdiocese of Canada from St Vladimir's Seminary and Metropolitan Theodosius.

On 2 June 1996 Bishop Seraphim ordained **Deacon James Silouan Griggs** to the Holy Priesthood at Holy Trinity Sobor in Ottawa ON. He is assigned priest-in-charge of St Gregory of Nyssa Mission, Kingston ON.

On 1 July 1996 at Holy Resurrection Church in Saskatoon SK, Bishop Seraphim ordained **Deacon Robert John Polson** to the Holy Priesthood. He is attached to Holy Resurrection Church in Kodiak AK, where he is a seminarian.

### Pan-Orthodox co-operation, *continued from p. 8:*

touchstones for public policy). We believe that it is our responsibility to voice our opinion in the political arena, but above all, to be fervent in prayer and good works. May the Apostles' Fast mark a great outpouring in prayer of our concerns to the Lord, a renewal of godly living amongst us, the flowering of works of mercy, the quickening of a hunger for righteousness, and a great love mindful of the things of God.

—Fr Andrew Morbey, Dean of Ontario

## Archdiocesan Council 1996 – 1999

As a result of changes in Archdiocesan By-Laws and of the election held at the 1996 Assembly, the 1996 – 1999 Archdiocesan Council is made up of the following:

### *Chairman:*

Bishop SERAPHIM of Ottawa and Canada  
Phone: 613-925-5226; Fax: 613-925-1521

### *Ex Officio:*

Archpriest John Tkachuk, Montreal, *Chancellor of the Archdiocese and Dean of Quebec*  
Phone: 514-481-5093; Fax: 514-481-2256

Nikita Lopoukhine, Ottawa, *Treasurer*  
Phone: 613-235-0720; Fax: 613-233-9042

Olga Jurgens, Ottawa, *Eastern Secretary*  
Phone: 613-722-9809

Deacon Andrew Piasta, Edmonton, *Western Secretary*  
Phone: 403-987-4833; Fax: 403-987-4500

Priest Lawrence Farley, Surrey, *Dean of British Columbia*  
Phone: 604-588-6166

Priest Andrew Morbey, Ottawa, *Dean of Ontario*  
Phone: 613-523-1928

Priest Dennis Pihach, Yorkton, *Dean of Manitoba and Saskatchewan*  
Phone/Fax: 306-783-2153

### *Elected Members:*

Priest Lawrence Reinheimer, Calgary  
Phone: 403-938-4929

Audry Ewanchuk, Edmonton  
Phone: 403-435-3191

David Grier, Saskatoon  
Phone: 306-652-1812; Fax: 306-477-3178

John Hadjinicolaou, Montreal  
Phone: 514-738-4018; Fax: 514-738-4718

Nicholas Ignatieff, Toronto  
Phone: 416-480-9917; Fax: 416-480-0579

Denis-Michel Lessard, Montreal  
Phone/Fax: 514-521-4020

Rhoda Zion, Kingston  
Phone/Fax: 613-542-5832

### *Metropolitan Council Representatives:*

Priest Andrew Morbey, Ottawa  
Phone: 613-523-1928

Mary Ann Lopoukhine, Ottawa  
Phone: 613-235-0720; Fax: 613-233-9042

# From the Bishop's Desk . . .

**Our All-American Council:** There is a wide-spread opinion that the theme and the agenda of our OCA All-American Council are decided "from on high" by the Pre-Conciliar Commission as a closed circle. What this false notion reflects in fact is a lack of clear communication. Sometimes there is plenty of communication, but we don't catch the intended meaning. The Central Church Administration, the All-American Council, the Pre-Conciliar Commission—all of these are **your** Church. In particular the theme of the All-American Council is an all-important definition, almost a mission statement, of our Church during the three years around each Council, and every member of the Orthodox Church in America has a stake in this theme. Thus it is very important that the theme be spoken in **your** voice. The Archdiocese of Canada has a representative on the Pre-Conciliar Commission who is also sitting on the sub-committee which will decide the theme. For him to be able to express your voice with confidence, **you** must tell him your ideas. But the time frame is very short. The sub-committee will be at work in the late summer and early fall and the final decision will be made when the commission meets this November. Please pray and think about this and communicate your ideas to him by letter, fax or e-mail:

Prof Richard Schneider  
74 Orchard View Blvd, Toronto ON M4R 1C2  
Fax: (416) 736-5836  
e-mail: rschneid@yorku.ca

**Halloween:** Every autumn we are confronted again with "Halloween." The subject is a bit sensitive, because we do not perhaps all agree on the matter. I think, however, that I should make my own opinion about it very clear to you.

The name *halloween* is a compression of "All Hallows' Eve," which on the Western Church Calendar [Roman Catholic, Protestant] is the eve of "All Saints' [Hallows'] Day" (November 1). It is not a hidden nor unknown factor in the observance of October 31 that it grew up in pagan reaction to the Christian festival in honour of All Saints. But what is worse, this observance has, more clearly in our time than ever before, become openly and even aggressively a celebration of evil.

It used to be that people mostly played pranks on each other, some more inconvenient than others. The character of the observance may have even seemed fairly harmless a few decades or even a few years ago. Yet even from my childhood I can remember the many attempts by Christians to put distance between themselves and this celebration by offering alternatives to the usual trick-or-treat treks.

Now we are clearly surrounded in the media, and in the popular formation of ourselves and our children, with a strong focus on evil and its seductiveness. While some still regard the usual observances of Halloween as harmless, I believe that this attitude is an indication of the success of this seductiveness on our consciences.

We walk a tightrope as Orthodox Christians in our culture. We want to be Canadians and to celebrate all the Canadian holidays, because how could it be otherwise if we love this land, either having been born here or having adopted it by choice? Still we are Orthodox Christians also, and that in itself makes us stand out as different, and this difference is a part of our evangelical witness to those around us. It is not the difference of wagging the accusing finger, but the testimony that the Way of our Lord is better, and worth the struggle.

For the Orthodox Christian, nothing to do with October 31 has any relationship to our spiritual or liturgical life. On November 1 we celebrate the Feast of the Unmercenary Healers, the martyrs Cosmas and Damian, with their mother and brothers. Most important, why would we Orthodox Christians want to be identified in any way with the symbols and forces of evil? What are we implying if we are content to go about, or allow our children to go about in public dressed up as the living dead, or witches, or some demon? The fact is that whether or not we are conscious of it, our participation in these things will have an interior spiritual effect on ourselves and on our children.

I am not saying that wearing costumes or having costume parties is necessarily wrong in itself. There might be in fact some merit to holding alternative parties for our children in which they might dress up as some saint or an historical figure or some other character who represents good rather than evil. Our children are, after all, under a lot of pressure in their schools to conform to holidays like this which are used as thematic teaching vehicles, unfortunately. If we can provide them with good alternatives, so much the better.

Those who sincerely desire to follow the Lord Jesus Christ with all their hearts, minds and souls must struggle against the popular influences in our culture, like this one, which are clearly not consonant with our faith. It is hard. It is a struggle. But I ask you to consider prayerfully what I am saying. We are called not to give in and accommodate ourselves to expressions of evil, deluding ourselves that "it's just a little harmless fun," but rather to witness to the better Way of Christ, Who is all Goodness, all Truth, and the All No-Strings-Attached Love which is the joy of our life!

*Seraphin*

# Sur l'Iconographie: La Langue de la Foi Et de la Croix

—Nicoletta Isar-Lock

Dans un essai sur l'Orthodoxie, le théologien français O. Clément pose l'incitatrice question: 'Où sont les orthodoxes?' et c'est toujours lui-même qui répond de façon très significative:

Aujourd'hui, la situation géographique de l'Orthodoxie dessine sur le globe une sorte de *croix*.

La branche verticale s'enracine aux lieux de la révélation biblique et du christianisme originel, avec les orthodoxes arabes des patriarcats apostoliques; au nord c'est la 'vigoureuse' Orthodoxie hellénique; la branche verticale passe ensuite par l'Orthodoxie 'latine' de Roumanie; et s'épanouit dans la grappe des Eglises slaves: Serbie, Macédoine, Bulgarie, Tchécoslovaquie, Pologne et Russie. Au sud, il y a aussi la Diaspora grecque et les missions d'Ouganda, du Kenya, du Zaïre et du Ghana. Le bras oriental de la croix, continue le théologien, représente le chemin historique de la mission russe: par la haute Asie, jusqu'aux Eglises essaimées en Chine, au Japon, aux Aléoutiennes et en Alaska. Le bras occidental, qui correspond aux grandes migrations du XXe siècle, concerne les orthodoxes de l'Europe occidentale et ceux d'Amérique (5 millions en Amérique du Nord).

Il est juste, dans ces circonstances, répandus comme nous sommes partout sur le globe, qu'on essaie d'apprendre les uns des autres et là où le langage affaiblit, c'est l'icône qui parle pour nous. Se faire connaître à travers l'image est aussi l'approche la plus authentique, un langage qu'on devra donc s'efforcer d'apprendre.

Quelques fragments du texte d'une lettre écrite par un iconographe moscovite à un prêtre de ses amis en 1930, publié par le *Messenger de l'Exarchat du Patriarche Russe en Europe Occidentale* (no.101-104, janvier-décembre 1979), nous ont paru très significatifs pour notre démarche:

Il est indispensable - nous dit l'iconographe - de se rendre clairement compte quels sont les buts de l'Iconographie (avec une majuscule), quelle est son action sur un spectateur sincère et quels sont les moyens, c'est-à-dire, les lois plastiques qui la régissent.

Pour l'iconographe, le but de l'Iconographie c'est essentiellement 'le même que celui de toute la vie de l'Eglise'. L'Iconographie 's'élève vers les images célestes les plus hautes et se confond avec elles'. L'icône a, d'autre part, un sens actif, pédagogique, elle 'enseigne le

mystère'. L'action de l'icône est 'la même que celle de la prière et, dans ses expressions les plus hautes, la même que celle d'un sacrement'. Une icône est donc comme 'une prière', lorsqu'elle atteint les degrés suprêmes et contient en elle la grâce divine.

Mais quelles sont les lois qui protègent et qui meuvent l'Iconographie? A cette question, l'iconographe précise tout d'abord que l'icône et son art sont à bien des égards opposés à la peinture profane, la peinture qui a pour but de 'remplir l'âme d'imagination' et que les Pères de l'Eglise appellent 'errement de l'esprit'.

Contrairement à la peinture profane, dont le principe est la 'spacialité imaginaire': un infini matériel qui évacue toute trace de l'ontologisme, la peinture iconique concentre l'âme et la pensée sur 'un espace matériellement limité'. Dans cet espace, 'la ligne participe matériellement et réellement', la couleur possède une certaine densité matérielle parfaitement concrète. 'Ce corps iconique' ainsi créé au moyen de la planche, de la ligne et de la couleur, c'est l'unique forme qui, dans sa simplicité concrète, soit capable d'être habitée par la grâce. Et l'iconographe continue plus loin: 'La matière même dont est faite l'image, cette densité matérielle, donne sa forme à tout: aux personnages, à la terre, à l'architecture'. Puisque 'l'icône est ontologique (c'est-à-dire, pas seulement symbolique)', cette densité possède en soi, et relève du mystère de l'Incarnation.

L'icône est la matière du bois et du pigment transfigurée en espace de lumière et de gloire, dans lequel celui qui regarde est lui-même absorbé et enseveli par la grâce divine. *L'icône est le lieu de la rencontre*: de la rencontre des chrétiens les uns avec les autres, des quatre coins de la terre, des quatre extrémités de la croix, l'exultation du regard en rencontrant la Face infinie du Verbe.

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of the Orthodox Church in America.*

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The following is the substance of one of the "mini-talks" given at the Archdiocesan Assembly. It has been slightly abridged and much concentrated (and thus, alas, is missing most of the spontaneous, gently humorous asides of the original) by the author, Fr Lawrence Farley, the rector of St Herman of Alaska in Surrey BC, and the new Dean of British Columbia.

The Psalter is very important to us because the voice we hear in the Psalms is the voice of Jesus Christ. That is why it has always been the hymn-book of the Church.

Unlike the Muslim's *Qur'an*, which is mostly a monologue in which, it is purported, God speaks with His prophet Mohammed, the true Scriptures are a dialogue in which Man speaks to God and God replies to Man. Thus the Psalter is not only God speaking to us. It is also our prayer to God.

In this we see a providential image of the Incarnation of Christ who is Himself an embodiment of this Divine Dialogue. He is both true God and true Man, and He sums up in His single Person both the Divine and the Human. Thus it is that the Psalter is uniquely His voice: sometimes we hear Christ in the Psalms speak as God to us; sometimes we hear Christ as Man pray to His Father.

At Pascha, for example, we pray to Christ our God in Psalm 68:

Let God arise, let His enemies be scattered,  
let those who hate Him flee from before His face!

And on Holy Saturday we pray to Christ as God in Psalm 82:

Arise O God and judge the earth, for to You belong all the nations!

This is to find Christ as God in the Psalms.

But we also find Christ as Man there: in Psalm 22, we hear Him cry to the Father,

My God, My God, why have You forsaken Me?

Or in Psalm 41 (which the New Testament refers to Christ and His betrayal by Judas):

Even My bosom friend in whom I trusted,  
who ate My bread, has lifted up his heel against Me. But Lord, be gracious to Me and raise Me up that I may requite them!

Here we find Christ as Man, praying to the Father.

In all our reading of the Psalter it is crucial that we read the Psalms as Christians and not as Jews. That is, we understand not only the first, original and historical level of meaning—what the Psalms meant in their original context and how they would have been understood

by their first hearers. We begin there, but we go on from there to understand them in their second, Christological level of meaning.

How do we pray the Psalms then?

First, we begin by taking a few Psalms and praying them as a part of our daily prayer rule. The Church has already made the Psalter "user-friendly" for us in dividing it up into twenty "kathismas," or twenty liturgical "chunks" of about eight psalms each, and each "kathisma" is in turn divided into three "stases" of about two or three psalms each. One could take, for example, one stasis to start with and add it to one's daily rule, praying near the beginning of our rule to "prime the pump" of our heart and establish a prayerful attitude. Indeed "priming the pump" is what the Church seems to be doing by putting large bits of Psalmody at the beginning of the services, such as placing Psalm 104 at the beginning of Vespers and the Six Psalms at the beginning of Matins.

Second, we need to be able to "translate" certain terms and concepts from their original Old Testament historical meanings into their New Testament Christological meanings. That is, we pray the Psalter as Christians and not as Jews.

Let us take, then, several examples of this translation process.

### **The King:**

In the original context, the "King" was David and his physical heirs, the Davidic dynasty. In Psalm 20, "Give victory to the King, O Lord" meant give military victory to David and his dynasty so that they would win their battles. But for us, the true King is now Jesus, the Son of David and Messiah. "Give victory to the King" now is a prayer for the triumph of Christ and His Church through the Gospel.

### **Zion:**

Zion, in its original meaning, was Jerusalem, the piece of real estate David conquered and made his capital. That is where the King dwelt. But our King dwells in Heaven, and our capital is the heavenly Jerusalem (compare Hebrews 12). In Psalm 2, God establishes His Anointed to reign from Zion, and Christ now reigns from Heaven.

### **The Temple:**

This was, of course, the building in Jerusalem constructed by King Solomon. It was where the

*continued, next page . . .*

## Praying the Psalms, continued:

Hebrews went to worship God with sacrifice at His altar. In Psalm 84, the Psalmist longs for those temple courts in which to commune with God. God's altar is now in heaven and our access to that heavenly Presence is through the Divine Liturgy. We pray Psalm 84 longing to come to Church (on time—if we truly long for His courts!).

### **Righteousness:**

In such psalms as Psalm 18, the Psalmist protests his innocence: "I have kept the ways of the Lord and have not wickedly departed from my God." For us this is sometimes hard to understand, because our liturgical tradition trains us to confess our sin and not deny it. The Psalmist, though, is talking about something else. He is not talking about *ontological righteousness*, that is, true sinlessness, for he knows that "if God should mark iniquities, none could stand" (Psalm 130). Rather, he is speaking about *covenantal righteousness*—how we keep God's covenant despite our sins. Our liturgical tradition does this too: consider the prayer from the Kneeling Service: "Against You alone do we sin but to You alone do we come; we do not know how to stretch out our hands to a strange god." When we pray these confessions of innocence, we are not denying we are sinners; rather we confess that even in our brokenness we remain Orthodox and always return to our God.

### **Death:**

In the Psalter death is seen as separation from God, as our dwelling apart from His purpose and power in a vague shadow-land of "Sheol." "In Sheol who can give You praise?" (Psalm 6). Here we pray against our apostasizing, for in Christ, death and Sheol have been swallowed up. At His Pascha, He has trampled down death by death.

### **Enemies:**

There are many cursings in the psalms, imprecations on our enemies: "Do not I hate them that hate You, O Lord? I hate them with perfect hatred, I count them my enemies!" (Psalm 139). In Old Testament times, Israel's enemies were national—they were the Philistines and Babylonians and Egyptians. But in Christ, all nations are called to God, and the Church is no longer national but supra-national. Our enemies are now no longer men but the demons—the "spiritual armies of wickedness in the heavenly places" (Ephesians 6). Sometimes a man, like Judas, will so identify himself with these demonic powers that the curse on them falls on him. Thus

the curses in Psalm 109 ("may his days be few; may another seize his goods!") are by the New Testament applied to Judas. But we do not apply these cursings to our personal "enemies," for we are called to love all men and women. Our true foes are the demons.

In the Psalms we hear the voice of Jesus Christ. When we pray the Psalter, especially in Church, it is still the voice of Christ. Hebrews 2:12 quotes Psalm 22, "I will proclaim Your Name to My brethren, in the midst of the church I will praise You," and applies it to Christ. He it is who proclaims the Father's Name to us, His brethren. He it is who praises the Father in the midst of His Church. It is through our prayers and praises, poor and faltering as they are, that He speaks to His Father. We are given, beyond our imagining, our hoping, or our deserving, the indescribable privilege of being His voice. It is through us that the Incarnate and Embodied Lord offers ceaseless and matchless praise to the Father.

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## **New Greek Orthodox Leader in America**

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On 31 July, the Holy Synod of the Ecumenical Patriarchate in Istanbul unanimously elected Metropolitan SPYRIDON of Italy as the new Archbishop of America. The new leader of the Greek Orthodox in America, who is 52, will replace Archbishop IAKOVOS, who recently retired on his 85th birthday. The new leader, who was also proclaimed the Ecumenical Patriarch's Exarch in America, is the fifth to hold the position since the establishment of this region of the Ecumenical Throne 75 years ago.

In addition to the election of the new Archbishop of America, the Ecumenical Patriarchate's Synod decided to establish three new Ecumenical Metropolitan thrones in the western hemisphere: Toronto, Buenos Aires and Mexico City. Election of the new metropolitans will occur at a later date.

The new leader of the American Greek Orthodox is US-born himself. He attended the Halki Academy of Theology (1962-66), with postgraduate studies in Switzerland (1967-68) and Germany as an Ecumenical Patriarchate scholar (1969-1973). He speaks Greek, English, German and Italian. He served with the Ecumenical Patriarchate's permanent representation at the World Council of Churches (Geneva 1966-1967), and as a secretary of the Ecumenical Patriarchate's Orthodox Centre in Geneva, and served as its chief editor of *Episkepsis*. As of 1984, headquartered in Rome, he carried out the duties of secretary of the Ecumenical Patriarchate's representation at the theological dialogue between the Orthodox and Roman Catholic churches. He was elected Bishop of Apameia in 1985 and Metropolitan of Italy in November 1991, with headquarters in Venice.

Until the enthronement of Archbishop SPYRIDON in September, Bishop SOTIRIOS of Toronto has been appointed commissioner of the Holy Archdiocese of America.

The Ecumenical Patriarchate's project of breaking up the Greek Archdiocese of North and South America, which Archbishop Iakovos led, into several metropolitanates, makes the territory which the new archbishop will lead vastly smaller than that of his predecessor.

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## A True Tale of Struggle, Courage and Talent: The Kaminskys

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They came to Canada, brother and sister, from war-ravaged Europe to start a new life, bringing with them that which was most precious in their lives—their faith, their love of the Church, and their dedication to Russian church music. Tatiana and Alexander Kaminsky have left their deep mark on Montreal and Ottawa, both as talented choir directors and as warm, loving people with vision and mission to create with their choirs a prayerful mood in the worshippers.

Their lives were never easy. Alexander and Tatiana Kaminsky were born in Lithuania of Russian parents. Their father practised law. Their estate, which bordered Poland, had lost the greater part of its land to that country after World War I, but they retained their home and still had some land for farming.

Alexander was born in 1924 in Klaipeda. He was only four when his mother died from meningitis. In the year of her death, his older sister Tatiana left home, where there were no suitable schools, and went to Riga where their mother's aunt was the abbess of a monastery which maintained both an orphanage and a Russian elementary school and where their two older siblings were studying already. Alexander was left at home in the care of a very loving nanny; but with his father away in the city, his mother dead, and his sister gone to Riga, the big house felt empty and silent. When he turned eight, he also left for Riga's monastery. It was to become his second home, and the place which gave him his lifelong love of the Church and of the traditional Russian church music.

Alexander's studies went smoothly, first at the monastery's primary school, then at the Russian secondary gymnasium which he finished in 1944. During this time Latvia had been taken over first by the Soviet Union (in 1940) and then by the Germans (in 1941). Life all around was in turmoil. In 1940, with the arrival of the Soviets, Metropolitan SERGIUS was sent from Moscow to be the head of the Baltic Orthodox churches, and he took up residence at the monastery. In a world composed mostly of women, and of nuns in particular, this bishop's presence had a great influence on young Alexander.

After the German occupation began, Metropolitan Sergius not only stayed in the occupied zone but also organized Orthodox priests to go on mission into occupied parts of Russia, where they reopened churches, conducted services, baptized and liturgized. Young Alexander went on several of these missionary trips, which made a profound impression on him. Then the

Metropolitan was shot in April 1944 on his way to Riga from Vilnius. Riga and the Baltic states went into profound mourning, for he was almost universally beloved. The death affected Alexander deeply.

In October 1944, just a few days before Riga's fall to Soviet troops, Alexander walked to Germany. At nineteen, he arrived in Friburg with great spiritual riches: his musical talent and his musical education. His involvement in music had begun as soon as he had arrived in Riga as an eight year old. Over the years there he learned piano, sang in the school choir, played in the school orchestra, and sang in and conducted the school choir. One of his music teachers was Mrs E.E. Klimov who died in Quebec city and is buried in our Russian cemetery in Ottawa.



*Alexander Kaminsky  
as a young man*

In Germany he sang in the choir of S. Constantinov, who later became the choir director of the Russian cathedral in San Francisco. Mr Constantinov was from Kiev, used to sing at the Kievan Lavra, and was an excellent teacher. Alexander, now twenty-one, was ready to become a choir conductor himself.

In 1947, married, Alexander moved to Paris to a life of incredible hardship and poverty, but also to his first conducting position in the church of Fr Sylvester, the future Archbishop of Canada. But life continued to be one of extreme poverty. He had no real trade or profession and tried his hand at almost everything to support his wife and newborn son. The church provided him with two tiny rooms under the roof but with nothing else, so when Fr Oleg Boldireff offered him the position of choir conductor at Sts Peter and Paul Cathedral in Montreal, he accepted and in 1950 moved to Canada with his family. He regreted only one thing as he made this move: he was leaving behind the courses at the Russian Conservatory in Paris, and he realised that in the new country he would not have an opportunity to continue his musical formation.

He arrived in Montreal at a time when the city was swelling with immigrants from Eastern Europe, including Russians from all the countries which had suddenly become communist. It was a truly cosmopolitan centre. Sts Peter and Paul was packed for almost every service and generally was the centre of the Russian community which, by this time, had both drive and direction. But personal lives, including those of Alexander and his family, were still on shaky ground.

\*\*\* To be continued \*\*\*

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