

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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## Missionary theme inspires Canadian Assembly

Delegates to the Archdiocese of Canada Assembly from all across Canada gathered in Edmonton, Alberta on July 24 – 27, 2001 to transact diocesan business, to worship together, to renew friendships and make new ones, and to be inspired by the sobor's theme: "the Missionary Millennium."

Our own beloved Bishop SERAPHIM has sometimes asked us, "How can we be good missionaries of the Gospel of Christ in this land if we are spiritually sick ourselves?" Addressing this question was keynote speaker for the Assembly, Protopresbyter Thomas Hopko, Dean of St Vladimir's Theological Seminary in New York, who is also priest-in-charge of St Sergius' Chapel in Labelle QC in summer when he vacations there. A dynamic, exciting and inspiring speaker, Fr Tom talked about spiritual healing, ancient and modern, comparing Orthodox spirituality with contemporary recovery and counselling movements, finding value in both, as well as warning of the need for discernment in the use of these approaches.

Fr Tom listed and briefly discussed what he believes are the six most valuable books for knowledge of what is involved in healing the human mind, soul, and spirit. From the Orthodox tradition he noted the *Bible*, *The Arena* by St Ignatius Brianchaninov, and *The Sayings of the Desert Fathers*—"the three best texts available for teaching a Christian how to be a follower of Christ, sane and normal, rather than crazy." From the contemporary recovery movements he listed the *Big Book* of the Alcoholics Anonymous programme, the latest edition only of Alice Miller's *Prisoners of Childhood*, and Barry Draskow's *Forgive Your Parents, Heal Yourself*.

From the Orthodox perspective, he said, there is no health, wholeness, sanctity, godliness, discernment, etc., without knowledge of, and communion with the true God. Health within the Orthodox understanding is to become god by grace, to share what God is, to be a partaker of the divine nature. And, he emphasized, "if you continually

Fr Thomas  
addressing  
the Assembly



seek God/Truth/Reality, you can find wholeness, even if you're a nutcase."

"A true recovery programme for us," he said, "is to overcome those things which alienate us from what God is, which keep us from having the qualities of God." Those things which we know as the virtues are qualities which belong to God by His very nature. Sin, the opposite of the virtues, is synonymous for us with lack of wholeness and with alienation from the godly life.

Fr Tom also discussed essential elements in the healing process discovered by both our holy faith and by modern recovery programmes. First, (a) there must be a desire for truth, for reality; (b) sickness of mind and soul are not individual but communal and generational; and (c) vices/sins numb the pain of the sickness. Second, (a) "there must be fire and water"—fire is anger, and water is tears, weeping, blessed mourning; and (b) "if you want to be healed, there must be at least one other person on earth who knows *everything* about you." Third, (a) the Church should strive to be a community of healing (this is often not the case); and (b) "you must be helped by *someone who has been there*, who knows what you are

*continued, next page . .*



talking about." Fourth, (a) there must be *real forgiveness* so that what caused the illness to begin with can no longer control the victim; and, (b) after healing/recovery, "you get on with your life, you overcome the victim syndrome."

Finally, he said, in a baptismal paradigm of dying to the old self and being born to the new, "you choose life, you choose God. You have Him always before your eyes. You blossom where you are planted—wherever you go, there you are. Don't worry about the past, and guard your mouth and your stomach!"

Fr Tom's moving address was followed by an open forum in which the presenters, Archdiocesan Chancellor Fr Dennis Pihach of Edmonton and Bill Giofu of Calgary discussed possibilities for an Orthodox approach to personal spiritual growth and healing within the parish setting, and particularly with respect to the application of some of the principles of the 12-Step Programme.

In keeping with the "missionary millennium" theme of the Assembly, there were several workshops and discussions over the three days. On Wednesday afternoon, Ted Byfield of Edmonton led a panel discussion on "Living Counter-Culture." It is of particular note that one



*The panel on "living counter-culture": from l. to r., engineer Merv Schafer, journalist Lawrence Gunter, university professor Richard Schneider, and publisher Ted Byfield.*

of the guests on this panel was a Baptist engineer from Alberta's "oil patch," an inspiring Christian example of courageously living "counter-culture" in his active opposition to the involvement of Talisman Energy in its activities as a major source of income for the Islamic Sudanese government's persecution and slaughter of both Christians and animists in Southern Sudan.

The next morning Eleanor Gasparik and Audrey Ewanchuk led those assembled in a very energetic exercise which they called "running the relay race" and which involved lots of colourful string which participants threw back and forth to each other until everyone was caught up in a kind of "web"! The most important message of these presenters? Everyone of us should look for every opportunity to get involved in the liturgical life of the

Church. Their presentation was followed by workshops on music in Orthodox worship (Greg Fedor, Edmonton) and on evangelization (Brent Applegate, Calgary; Jim Davis, Saskatoon; and Fr Rodion Luciuk, Yorkton).



*Fr Svetislav Balevich of Moose Jaw, standing, gets caught in the web which delegates weave as they "run the relay" in the workshop on involvement in parish liturgical life.*

In the afternoon Fr Lawrence Farley (Surrey BC), Deacon John Hainsworth (a seminarian at St Vladimir's), and Brian Lehr and Rod Tkachuk (Edmonton) conducted a workshop on "the missionary parish." They offered many concrete, practical and effective ideas about spreading the Gospel, no matter what condition a parish might be in. Evangelizing, "spreading the good news," must always, they emphasized, be a conscious decision on the part of parish members. At this workshop a very helpful list of resources for parish evangelism—found on the Internet, in books and articles, and through conferences, as well as a listing of "ideas for outreach"—were handed out. It is hoped that delegates and clergy will share this resource list with their parishes. Ask to see it!

Balancing the "missionary millennium" education component of this Canadian Assembly were the business sessions, the social activities, and above all, the liturgical celebrations. At the first plenary business session, on Wednesday, delegates and observers heard very positive reports on the state of the diocese from the Bishop, the Treasurer, the Deans, and some of the committees of the Archdiocesan Council. At the second plenary session, on Friday morning, two major items of business were accomplished. First, amendments to the By-laws of the Archdiocese were proposed by the committee of David Grier and Rod Tkachuk (who have spent years now working on them), to bring them in line with certain Revenue Canada expectations, and to make sure that they are more in accord with the Statute of the OCA. With much discussion and even further amendment, these new By-laws changes were passed.

The second major item of business was the acclamation, by a combination of appointment and



election, of the new Archdiocesan Council for the next triennium:

*Appointed clergy members:*

Dean of British Columbia, Archpriest Lawrence Farley  
Priest Larry Reinheimer, Alberta  
Asst Dean of Saskatchewan, Priest Rodion Luciuk  
Dean of Manitoba, Priest Robert Kennaugh  
Priest James Griggs, Ontario  
Igumen Irénée Rochon, Québec

*Elected lay members:*

Rod Tkachuk, Alberta  
David Grier, Saskatchewan  
David Rystephanuk, Manitoba  
Geoff Korz, Ontario  
Dr John Hadjinicolaou, Québec  
Denis Lessard, Québec

Two other important items of business at this final session were the selection of Saskatoon as the site of the next Assembly, in 2004; and the adoption of a resolution thanking St Herman of Alaska's parish, Edmonton, its clergy and laity, and especially the local organizing committee, for their patient and tireless work which made the running of this Assembly so successful and enjoyable.

As important as education and business was the social component of the Assembly. The first evening the delegates and observers arrived to a lavish barbeque and beer-garden spread, held inside the parish hall because of the much-needed rain which kept falling until Friday morning. Each morning they were greeted after the liturgy with a plentiful breakfast buffet, prepared and served, as was the barbeque, by Lil Trefan and her faithful, tireless crew of helpers from St Herman's. These hospitable women truly made the assembled guests feel welcomed.

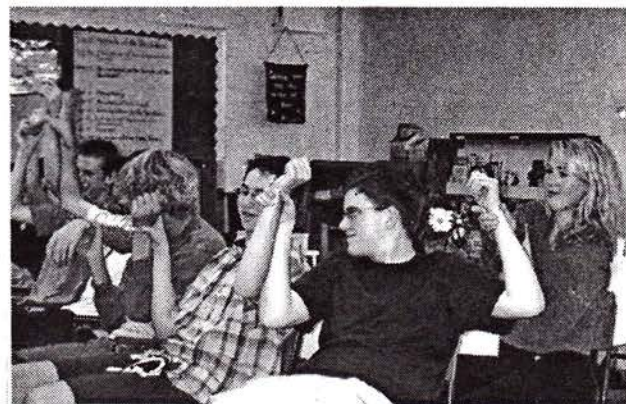


*Lil Trefan, the much appreciated co-ordinator of food services for the Assembly.*

The traditional Assembly banquet, a catered event, was held on Thursday night, in what was, for most delegates, one of the most attractive settings in recent memory. Dinner was served in the centre of the Muttart Conservatory, four beautiful botanical gardens, each representing one of the four seasons, and each under a gigantic pyramid of glass, flooded with natural light.

The right worship of God, the foundation of our lives as Orthodox Christians, was a daily occurrence, with Great Vespers each evening and Divine Liturgy every morning. Fr Thomas Hopko served the first liturgy, on Wednesday. The liturgy on Thursday, sung entirely in Galician chant, was served by Protopresbyter Robert Kondratich, OCA Chancellor. And on Friday there was a Hierarchical Divine Liturgy, served by Bishop SERAPHIM and Archbishop MARK, administrator of the Moscow Patriarchal parishes in Canada.

Youth were a significant part of the Assembly, with over fifty children and young people registered. They attended two of the educational presentations of the Assembly as a whole, but they also had a programme designed just for them by youth leader Brenda Macknee, which included their own session with Fr Hopko, and one with Prof Richard Schneider, as well as games activities, a treasure hunt at the West Edmonton Mall, and a barbeque at the home of a St Herman's family while their parents dined at Muttart Conservatory.



*Young people take part in an interesting exercise during Professor Richard Schneider's talk to them. Youth organizer Brenda Macknee is seen at far right.*

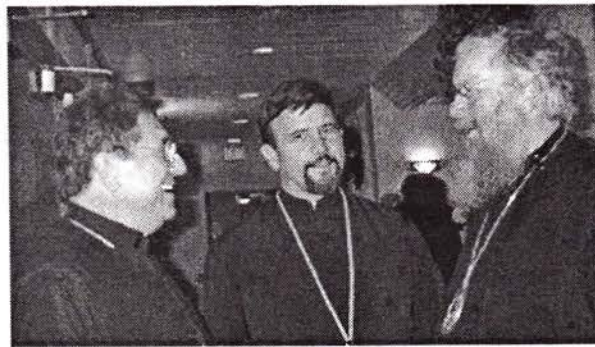
The conclusion of the 2001 Assembly of the Archdiocese of Canada was a glorious combination of the educational, social, and liturgical components so abundant at this sobor. On Friday afternoon two busloads of delegates and observers went for a tour of seven of the many beautiful churches which are located just a short trip northeast of Edmonton. These temples were built, many of them approximately a century ago, by our missionary forebears, the first Orthodox pioneers in Canada. In each church delegates prayed and sang, led by Bishop Seraphim. They learned a little of the inspiring history of the parishes. Most of all, they enjoyed the warm, loving, and patient hospitality of the parishioners of these churches, the faithful descendants of the pioneers. Beyond a doubt, this excursion will remain a blessed memory for many years to come.—*ed.*



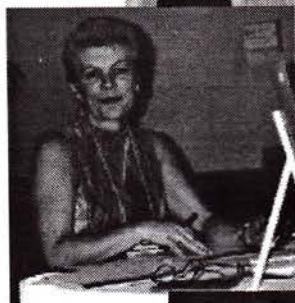
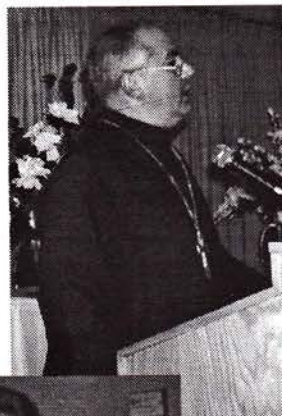
*. . . An Assembly photograph album . . .*



*Young people greet each other during Assembly registration, above.*



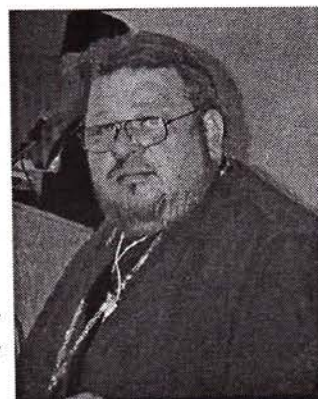
*Above, Bishop Seraphim (r.) chats with OCA Chancellor Fr Bob Kondratich (l.) and Fr David Brum, secretary to Metropolitan Theodosius.*



*Clockwise from top left: Fr John Dresko, assistant to the OCA Treasurer; Eleanor Gasparik and Rod Tkachuk; Brent Applegate; Prof Richard Schneider; Greg Fedor; Fr Rodion Luciuk; and Linda Tkachuk, Assembly registrar.*



*To the left, Chairpersons of the Assembly, Audrey Ewanchuk and Fr Lawrence Farley.*



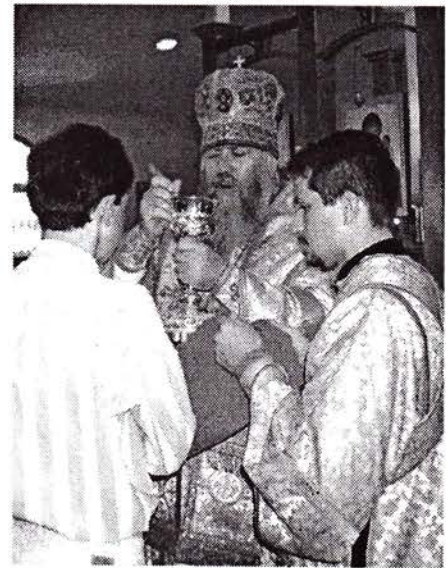
*To the right, Fr Dennis Pihach, Chancellor of the Archdiocese of Canada*



*. . . An Assembly photograph album . . .*



*To the left, a photograph from Friday's liturgy: Archbishop Mark (l.) and Bishop Seraphim with some of the clergy attending the Assembly, as well as with the diocesan eastern secretary, Olga Jurgens (l.), who was presented by Bp Seraphim with the Order of St Innocent, Bronze Medal, on behalf of Metropolitan Theodosius. Also shown is Anna Kuzmenko (r.), whose birthday it was.*



*To the left above is Protopresbyter Robert Kondratick, Chancellor of the OCA, who was Thursday's divine liturgy celebrant. Directly above is Archbishop Mark, of the Moscow Patriarchate, who served with Bishop Seraphim at Friday's liturgy.*



*Above and to the right: views of the Assembly choir, with Greg Fedor of Edmonton conducting.*

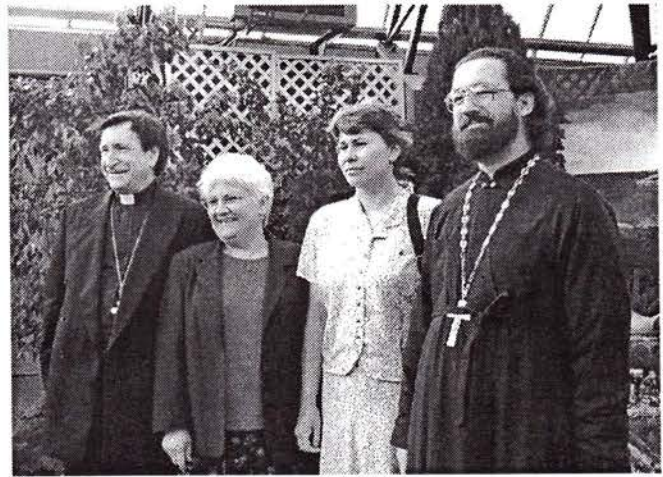
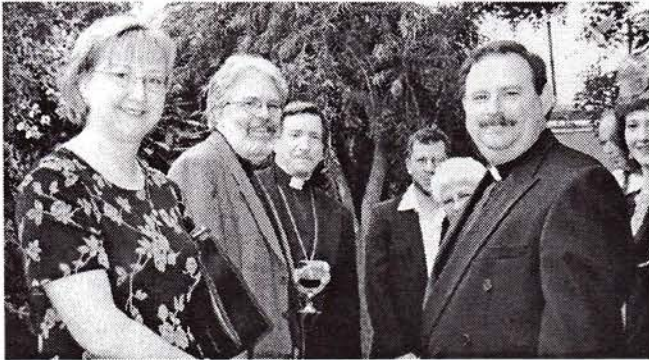




. . . An Assembly photograph album . . .

*In the Muttart Conservatory . . .*

*Below, from l. to r., Matushka Trish Schaplowsky, Edmonton; David Grier, Saskatoon; Fr Stephen Slipko, Vancouver; Denis Lessard, Montreal; Matushka Mary Slipko, Vancouver; Fr Deacon Michael Schaplowsky, Edmonton; Gordon Miketon, Edmonton; and Lorraine Grier, Saskatoon.*



*Above, from l. to r., Fr Stephen Slipko, Matushka Maria Slipko, Matushka Elena Fourik, and Fr Mikhail Fourik, all from Vancouver, British Columbia.*

*To the right, the Manitoba contingent: from l. to r., Mel and David Rystephanuk, Sandy Lake MB; and Deacon Stacy Richter, Matushka Dianne Kennaugh, Fr Bob Kennaugh, Fr Anatoly Melnyk, and Spencer Estabrooks, all of Winnipeg.*



*Below from l. to r., Katya and Wasyl Szalaszyj, Saskatoon; David Rystephanuk, Sandy Lake MB; Doreen and Andy Goronuk, Andrew AB; and Mary Shukalek, Desjarlais AB.*



*Above, Mila Gladwin and Moira Calder, both of Edmonton, and Fr Bob and Dianne Kennaugh of Winnipeg.*



## Assembly pilgrims visit heritage churches

Following the last business session of the Canadian Archdiocesan Assembly, on Friday, July 27, two bus-loads of delegates and observers made a pilgrimage to several of the exquisite historical Orthodox churches located northeast of Edmonton. Led by Bishop Seraphim and diocesan Chancellor Fr Dennis Pihach, the pilgrims gazed in wonder at the beauty of the temples and their surroundings, which in most cases included beautifully kept graveyards also; venerated icons, and prayed and sang inside the temples; were told interesting historical facts about the parishes; and were greeted by many friendly parishioners at each church.

At two of the churches pilgrims were given refreshments, and when supper time arrived, parishioners of Sts Peter and Paul, Dickie Bush, served them a splendid meal in their church hall. As the afternoon wore into evening, and then into the night, the pilgrimage buses fell more and more behind schedule, so that by the time they reached the last church, Holy Ascension in Skaro (a Moscow Patriarchal parish), it was almost midnight. Despite this fact, an incredibly hospitable committee of parishioners (including the reeve of Lamont county) greeted them warmly, served them refreshments, talked about their community's history, and asked the Bishop to introduce the pilgrims by name to them.

Those who went on this pilgrimage learned a bit about our Orthodox history in Canada. The people who founded Holy Trinity in Star, for example, were the first Ukrainians in Canada, and the first Slavs to own land in this country. The

*continued, next page . . .*



*Holy Transfiguration, Star, 1893*



*Sts Peter and Paul, Dickie Bush, 1906*



*Left, Assembly pilgrims gather at the monument erected on the site of the Nemirsky farm, near Old Wostok, where the first Orthodox liturgy in Canada was served by Fr Dimitri Kamnev and his deacon, Vladimir Alexandrov, on July 12, 1897.*



*Holy Trinity, Sunland, 1910*



*Nativity of the Holy Virgin, Kysylew, 1904*



*Holy Trinity, Smoky Lake, 1900*



*Holy Assumption, Shandro, 1899*



**Pilgrimage**, continued from p.7:

reason that the parish is older (1893) than the first Orthodox liturgy served in Canada (1897), at the Nemirsky farm near old Wostok) is that the church was a part of the Unia until its conversion to Orthodoxy.

On the Monday following that famous Pentecost Sunday when the first Orthodox liturgy was served in the Nemirsky field, services were also first held on the site which would become Assumption of the Holy Virgin Church in Shandro. In this parish an Archdiocesan Assembly was held in the 1960s, with Fr Alexander Schmemmann attending. The temple contains a secondary relic of Patriarch St Tikhon—a gramota with his signature which was given by him to the parish at the temple's consecration.

Perhaps the "pearl" of Orthodox church buildings in Alberta, Sts Peter and Paul, Dickie Bush, which also was blessed by St Tikhon, sits high atop a hill on 80 acres of land which once held monastic cells deep within the bush ("dickie" is the Ukrainian word for "wild"), now full of Saskatoon berries, mushrooms and choke cherries. The central dome of this temple reaches 80 feet.

At Holy Trinity, Smoky Lake, pilgrims saw what is the largest church cemetery in western Canada, with over 3,000 graves. In St Elias, Pakan, where Bishop Seraphim blessed the recently completed interior re-painting, they noticed the unusual and entirely fitting (because of Prophet Elijah) large palm-frond decorations on either side of the Royal Doors.

Tired, but feeling very happy, the Assembly pilgrims returned to Edmonton at one o'clock in the morning, with heads and hearts full of many blessed images and memories of what they had seen and heard about our faithful Canadian pioneers, and of the loving Christian hospitality which they had experienced from their descendants. ♦

*At right, in St Elias Church, Pakan, pilgrims joined Bishop Seraphim in a service of blessing for the fresh re-painting of the temple.*



*At left, in Holy Trinity Church, Smoky Lake, pilgrims sang "Many Years" to Michael and Helen Predy who were married there 62 years ago.*



*At right, pilgrims marvelled at the 80 ft high dome in the centre of Sts Peter and Paul Church, Dickie Bush*

## At Dickie Bush

When we are not there  
The birds outside the eastern window  
sing  
Then light upon the bells  
And clouds above the domes bring rain  
Tapping down steep roofs  
Running down the hill.  
When we are not there  
Day by day the sun  
Rises, rests  
Lights holy things  
A blaze of silent light  
Then shadow.  
When we are not there  
Fall is smoky  
Busy fields  
Combines circling near  
The temple majestic  
Above swaths of gold.  
When we are not there  
Winter passes slowly  
Whitely, blowly.  
Warm the south wall  
Shaded, cold the north.  
Snow-crystals crisp  
And distant line of hills.  
When we are not there  
Spring comes bit by bit  
Quiet beauty vibrate  
Soft the grass and air as fast  
gives way to feast  
*Khristos Voskres!*  
Flowers peep amidst the graves  
The birds return  
The revered ages sleep.  
But yesterday  
Buoyant, blessed summer  
Yesterday  
*Uchora*  
We were there.  
Incense, a green scent upon the breeze.  
Feet whispered past its floors.  
We kissed its beauty  
Breathed its truth.  
Unending, sacramental love  
Was there  
On faces, raised in song  
in prayer  
Joined as one  
Shepherd, flock and temple: one  
Three in One.  
Where love is, God is also.  
God lives  
At Dickie Bush.

—Katya Szalasnyj  
28 July 2001



*Our father among the saints:*

## St Moses of Scetis

*August 28 / September 10*

This 4<sup>th</sup> century great father of the Egyptian desert, known as "Moses the Black" or "the Abyssinian," comes to us in our day both through his life and through his words. His life is one of contrasts: first, his extremely wicked, rapacious, heedless existence as "Gangleader Terrorist of the Nile Valley;" and then his pure and peaceable life attained through sincere repentance. The steadfast, selfless acts of love and all labours he was to undertake in the desert monastery at Scetis stand a testament to God's lovingkindness personally expressed to him, which met in him a very personal response.

Towering strength, wild immorality, thievery and murder made the young Moses legendary. A slave turned out of his Egyptian master's house, he became the leader of a band of 75 robbers, a fearsome social menace wherever they descended. His acts from those days that have been handed down to us include swimming the Nile with a knife between his teeth to take revenge on a shepherd. Unable to find him, he caught four of his best rams, dragged their carcasses across the river, ate their best parts, sold the rest for wine, and then walked 50 miles back to join his cohorts. No deed was too dark if he set his mind to do it.

The man who would not spare man or beast was touched by God, and became one who would not spare himself in accomplishing what was good and would bring glory to the Saviour. The circumstances that led to his spiritual awakening have not come to us through the centuries. We know only that he was found at Petra in the Scetian desert working out his salvation in much fear of the Lord while he was still quite young.

He received spiritual instruction from St Isidore the Great, who often used physical things to present spiritual truths. Moses' struggles with fierce, old thoughts and ways led the Abbot to take him up on a rooftop one night to await the sunrise. "See!" said St Isidore, "the light only gradually drives away darkness. So it is also with the soul." He urged him to remain in fasting, prayer and silent contemplation, and to be patient.

His ascetical endeavors grew, for he was very zealous. Just as his strong body had once served darkness, now it served the Holy Trinity: he toiled, prayed at night and carried water for the old monks who lived 2-5 miles from the nearest well. Yet the more he purified himself, the more the forces of darkness waxed strong against him. Finally having done all, he sought help again from St Isidore, and listening to his advice, he was delivered from their power, not by his own feats but by obedience and God's mercy. Isidore said to him, "Draw near then and participate in the

Holy Mysteries, and you shall be free from all impurity, both of the flesh and spirit; for you shall not boast within yourself and say, 'I have overcome' . . . ."

St Moses became a proponent of non-violence. He overpowered four thieves who attacked him in his cell, and hauled them, bound and tied, like sacks of potatoes over his back. He dumped them on the floor of the church before his brothers, asking, "what shall I do with these, seeing as how I cannot kill any more?" The surrounding community was filled with awe and wonder at his conversion. And the Lord blessed him to found a monastery of his own in old age and to have 75 disciples. He foretold his own death by the sword, saying "all who take the sword shall perish by the sword" (St Matthew 26:52). Attackers were coming, he warned the rest to flee, but he stayed, desiring to glorify the Lord with his death. Six others were martyred with him, and a witness observed seven shining crowns descending upon the heads of the slain.

"That was the sort of man Moses was," in the world and in the Kingdom. It was a fearful thing to fall into the hands of Moses, the terrorist. It was even a more fearful thing, as Scripture says, "to fall into the hands of the living God" (Hebrews 10: 31). His heart was known by the Lord. He drew him with His love, formed a new man of him. He knew the blessedness of serving the True Master, of being vanquished by His love.

St Moses was uniquely who he was, always a little rough and a lot tough. He reminds each of us to be ourselves, unique persons, to let God pick up and take charge of the reins of our hearts, to let our struggles be directed by wise counsel. And to recognize that at the end, victory lies in humble obedience and mercy, not in any of our own accomplishments.

*O Holy St Moses, pray to the Lord for us!*

### *Sayings from the Life of St Moses*

A brother at Scetis committed a fault. A counsel was called to which Abba Moses was invited, but he refused to go to it. Then the priest sent someone to say to him, 'Come, for everyone is waiting for you.' So he got up and went. He took a leaking jug, filled it with water and carried it with him. The others came to meet him and said to him, 'What is this, Father?' The old man said to them, 'My sins run out behind me, and I do not see them, and today I am coming to judge the errors of another.' When they heard they said no more to the brother but forgave him.

The old man [Moses] was asked 'What should a man do in all the temptations and evil thoughts that come upon him?' The old man said to him, 'He should weep and implore the goodness of God to come to his aid, and he will obtain peace if he prays with discernment. For it is written, 'With the Lord on my side I do not fear. What can man do to me?' (Ps. 118:6)



## First Canadians receive Order of St Innocent

On July 27, 2001 in Edmonton Bishop Seraphim awarded, on behalf of Metropolitan Theodosius, the Order of St Innocent, Bronze Medal, to Olga Jurgens and Helene Culhane, both of Ottawa. This is the highest honour which can be bestowed on a lay person in the Orthodox Church in America.

Ms Jurgens has been the Bishop's eastern secretary since 1987, and Ms Culhane has been her sister Olga's assistant in this secretarial work, as well as being, since 1990, the circulation manager of the *Canadian Orthodox Messenger*. Faithfully for over twelve years now they have commuted back and forth together from Ottawa to the Bishop's chancery near Spencerville to give—completely on a volunteer basis—so generously and lovingly of their time, talent, and expertise. And, as the Bishop has noted publically, these two women were already serving the diocese in various capacities even before he became hierarch.



From l. to r., Olga Jurgens, Fr Oleg Kirilow, Bp Seraphim, Fr Andrew Morbey, and Helene Culhane.

Because Helene could not attend the Assembly in Edmonton, everyone from Ottawa was sworn to secrecy so that when His Grace gave her the award in the cathedral on August 5, it was a complete surprise for her, as it had been for Olga in Edmonton! May God grant these two gracious servants of the Lord "Many Years"!

## Pastoral Notes

On 1 May 01 **Archpriest John Scratch** was released from his duties as second priest at St Herman of Alaska's church in Edmonton AB and for health reasons granted retirement, and was attached to the Bishop's Chapel of St Silouan the Athonite in Johnstown ON.

On 1 May 01 **Igumen David (Edwards)** was assigned as second priest at St Herman of Alaska's Church in Edmonton AB.

On 27 May 01 Holy Trinity Church in Edmonton AB was received from the ROCOR into the Archdiocese of Canada

On 1 Jun 01 **Deacon Raphael Cole** was released from attachment to St Nicholas' Church, Narol MB and attached to Holy Trinity Sobor, Winnipeg MB.

On 1 Jun 01 **Priest Evan Lowig** was released from his duties as Acting Rector at Christ the Saviour Sobor in Toronto ON and attached to the Bishop's Chapel of St Silouan the Athonite in Johnstown ON.

On 1 Jun 01 **Priest Mirosław Wojtiuk** was assigned Priest-in-Charge of Christ the Saviour Sobor, Toronto ON.

On 8 Jun 01 **Priest Evan Lowig**, upon pledging allegiance to the Ukrainian Catholic Unia, was suspended from all presbyteral functions.

On 10 Jul 01 the Bishop blessed the establishment of St Patrick's Educational Society of Edmonton AB.

On 27 Jul 01 the Bishop presented, on behalf of His Beatitude, Metropolitan Theodosius, the Order of St Innocent, Bronze Medal, to **Olga Jurgens and Helene Culhane** for long service in the Archdiocese and for the OCA.

On 1 Aug 01, by verbal agreement, the Bishop blessed **Hieromonk Luc (Majoros)** to serve in the Greek Metropolis of Toronto for Metropolitan Sotirios, for up to two years.

On 4 Aug 01 **Deacon Anastasy (Stacy) Richter** was ordained to the Holy Priesthood at St Nicholas' Church, Narol MB. Effective 1 Sep 01, he was assigned as third priest at St Herman of Alaska's Church, Edmonton AB.

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Archbishop Arseny (Chahovtsov),  
and other missionary labourers  
of the Orthodox Church in America.*

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## Deacon John Hainsworth

This is the second year of the OCA Seminarian Internship Program, and it's how Deacon John Hainsworth, his wife Jenny and their newborn daughter, Elizabeth, came to spend the summer of 2001 at St Herman of Alaska Orthodox Church in Edmonton.

The program not only gives seminary student an opportunity to work with parish priests and experience parish life from the perspective of the clergy, but it also gives the participating church communities the opportunity to get to know the young men who will be our future priests.

Dn John was born in Tanzania, Africa in 1970 where his parents were working as teachers. His first five years were spent in Africa and Eastern Europe before his parents returned to Canada for further studies. Eventually, the family settled in Calgary where Dn John spent his formative years going to school, playing sports (he spent five years on the Canadian National Junior Squash team) and travelling with his parents and younger brother during the summers. The family was close and their lives were very full and active.

Dn John was about sixteen when reading and writing took on new meaning and gave new direction to his life. "I discovered that I loved and had a particular talent for both. It opened a totally new world to me. I began reading voraciously, writing, entering short story contests and seeking out friends who shared the same interests," he recalls.

In particular, the poetry of Gerard Manley Hopkins, the great Jesuit poet of the late 19<sup>th</sup> century, and the works of John Milton had a profound effect on him. "In the power and beauty of Hopkins' poetry, I first really discovered God, not as a Person, but as a concept. And *Paradise Lost*—well, I loved it to absolute distraction, though I had not accepted or really understood Milton's faith."

All his energy went into studying literature and writing until finally, at the age of 19, Dn John headed to Vancouver to pursue a career as a poet and writer. Over the next three years, between studies, writing and performing his work in public, Dn John began, as he puts it, "seriously investigating the faith which all of my favourite authors and poets held to so tenaciously. I began reading the Scriptures." In the summer of 1992, the understanding and the answers he sought came clear: "In what some would call a 'conversion experience,' I knew almost in an instant that I

had to believe in Jesus, and that the rest of my life had to belong to Him."

Dn John had not grown up in a Christian home; none of his friends were Christian. So he called the only person he knew whom he considered to be genuinely Christian, someone he'd met a couple of times at the Arts Theatre where he worked. He told her he had become a Christian and that he wanted to be a priest. She talked with him about the Orthodox Faith, and the need to attend a church, and invited him to join her the next Sunday at St. Herman of Alaska Orthodox Church in Langley BC. "I walked in, heard the opening words of the Liturgy and I knew I was home and would never leave." Dn John has been Orthodox for nearly a decade now. And what about the young woman whose

faith in Christ made such an impression on him and whose devotion to the church led him to it? Well, she has been his wife now for almost seven years.

But between coming to St. Herman's that Sunday in 1992 and starting at St. Vladimir's Seminary in September of 1999, a lot of things happened besides marriage. After a long and formal catechumenate—"I had far more zeal than knowledge," says Dn

John—he was baptized and chrismated on Pascha 1993. Before and after that time, he sought every opportunity to serve in the altar and in parish ministries.

Following their marriage in 1994, Dn John and Jenny completed their studies and graduated from the University of British Columbia with Bachelor of Arts degrees (Honours) in 1996. Deliberating "what next?," they decided to accept an offer from the University of Edinburgh, in Scotland, for Jenny to do a PhD in linguistics; following that, they planned to head to seminary.

While her studies in Scotland didn't work out as expected, the journey opened up a whole new world in the Church for the young couple. "Our experience of Orthodoxy was broadened as we encountered more aspects of the Church," comments Dn John. "The Church in Scotland was a thorough mix of Russian and Greek traditions, and coming into contact with such an 'ethnic' church, was a real learning experience."

Keen and willing, Dn John and Jenny were quickly drawn into parish life: learning some Greek and Slavonic; getting to know the three priests who served the parish and travelling with them to the surrounding missions scattered about the countryside; singing, chanting and serving. "We

*continued, last page . . .*



*Deacon John, Matushka Jenny, and baby Elizabeth.*



## . . . Around the Archdiocese . . .

### **Deacon John,** *continued from p.11:*

spent two years in the United Kingdom and have never ceased to be glad for the opportunities it afforded us to meet new people in the Church there, for the ecclesiastical experience we gained and for the knowledge of the many Orthodox traditions we learned."

In the late spring of 1999, though, they knew it was time to head to St Vladimir's. After a summer trek to various monasteries and churches in Europe, and a sojourn at Mt Athos, it was home to Vancouver to pack, then into the car and across the continent to New York. And they made it—despite a car accident on the way in Manitoba that totalled their vehicle but left them safe.

Having completed two years out of three years at seminary, Dn John describes the program as intense, concentrated and comprehensive. Full-time studies, a full

liturgical cycle with chapel twice daily, a campus work assignment, diaconal duties (he was ordained to the Holy Diaconate on January 25, 2001 by His Grace, Bishop SERAPHIM), a parish assignment, sermon preparation . . . He and Jenny had no idea what to expect, but what they have received is a gift. "We are surrounded by remarkable, talented men and women with a tremendous drive and love for God and His Church. Seminary has demanded the most and best from me and it's where I've been the most challenged in my life."

And a year from now, when Dn John graduates from St. Vlad's? "Jenny and I know that we want to serve God with all our heart for as long as we live. Part of God's guiding light has been our experiences of Orthodoxy through our travels. Now we trust it will lead us home to Canada."

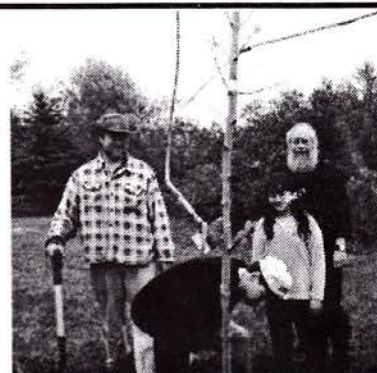
—Eleanor Gasparik, St Herman's, Edmonton

## **Maples for the Millennium project a success!**

As one of the activities to celebrate the millennium in the Archdiocese of Canada, the *Maples for the Millennium* fund-raising project was initiated in the fall of 2000 by young Rebecca Dixon of Ottawa, with the goal of buying trees to plant at Fair Haven, the Archdiocesan chancery and the Bishop's home. Rebecca received contributions from all across the diocese. The project was completed in the spring of 2001 with the planting of 24 trees, some large and some small.

Both Rebecca and the Bishop would like to thank everyone who donated to this millennial project.

To the right Rebecca and the Bishop are shown, on a very rainy Saturday in May, with tree-planting helpers Jeremy Scratch (bending over) and Bob Dale.



### **Bishop Seraphim's Visitation Itinerary**

**July – December 2001**

1 Jul	Sts Peter & Paul Sobor, Montréal QC
2 Jul	Greek Orthodox diocesan assembly dinner, Kingston ON
10 – 30 Jul	Alberta Deanery & Archdiocesan Assembly, Edmonton AB
30 Jul – 4 Aug	St Nicholas' Church, Naroj MB
5 Aug	Annunciation / St Nicholas' Cathedral, Ottawa ON
26 Aug	St John the Divine, Windsor ON
28 Aug	Christ the Saviour Sobor, Toronto ON
7 – 25 Sep	British Columbia Deanery
2 – 4 Oct	SCOBA bishops' dialogue, Milwaukee WI
15 – 21 Oct	Holy Synod & St Vladimir's Seminary
25 – 30 Oct	Archdiocesan Council, Holy Trinity Sobor, Winnipeg MB
25 Nov	The Sign of the Theotokos Church, Montréal QC
2 Dec	Mission of St Vladimir, Halifax NS
10 – 31 Dec	Alberta Deanery

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