

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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Scripture reading And the parish

[The following presentation, edited for publication here from the original transcript, was made by **Archpriest Andrew Morbey** at the 5th Plenary Session of the 13th All-American Council held in Orlando, Florida in July 2002. Fr Andrew is Dean of the Annunciation to the Theotokos / St Nicholas Cathedral in Ottawa.]

Once upon a time there was a local church in a far away country and the bishop of this church saw that his people were dispirited and the churches under his care were almost empty. Being a very good arch-pastor—he was also a confessor for the faith, by the way—he set out to revive the flock and to renew the life of his parishes, and he has left us, in his writings, a sort of recipe for putting things right.

The arch-pastor's name was Theoleptos, and he was Metropolitan of Philadelphia—the other Philadelphia, in Asia Minor—at the end of the 13th century and the first decades of the 14th. The reason that his people were dispirited was that they were under constant pressure from militant Islam, and thoroughly worn out by church controversy. Their good will and energy had turned to cynicism. The rallying power of the Church and its ability to console the faithful and strengthen them had been subverted. The most pious of the faithful were being attracted to sectarian elders and drawn away from church life. Ordinary men and women simply dropped out. After all, if zealous believers repudiate the parish, its clergy and its worship, what is there in for the rest of us?

The church controversy of those days involved an ecumenical fiasco, political meddling in church life, certain worldliness on the part of the institutional church and, over against all of this, a powerful reactionary, schismatic movement. This movement is called the Arsenite Schism. It preyed upon real grievances arising from the false Union of Lyons and the manipulation of

church offices by the imperial government in violation of canon law. The Arsenites suggested that real Orthodoxy was not to be found in churches and liturgical life and the sacramental ministry of bishops, priests, and deacons. Instead, it was to be found in a personal rule of prayer—discipleship—under the guidance of holy ascetic elders. The Arsenites called on Christians to break communion with their bishops, to reject the counsel of priests, to stop attending their parish churches. Families were divided. The followers of the movement were not to eat or drink with, or to pray with or marry those in the communion of the Church.

Theoleptos' recipe was to call for a return to church. His prescription was attendance at church services. He called for those enacting public worship to do so thoughtfully, clearly, accessibly, so that the faithful could pay close attention to the words of scripture—the Gospels, the Epistles, the psalmody—and the hymns and prayers. A disciplined, intelligent, receptive stance in the midst of worship opens the faithful to divine grace, to spiritual transformation, to education in virtue, to communion with the Lord. Using the sacred scriptures, the liturgy shapes attitudes, sets out examples, instructs, exhorts, draws the worshipper into sacred history and the story of salvation. Those shaped by the worship of the Church will become apostolic people, living and proclaiming the Gospel through their actions.

I have been asked to say something about the importance of reading the scriptures in the life of our parishes. I am very happy to do this, although I realise that there are many here today who would do a much better job than I can do. After all, I am not a biblical scholar and my remarks will not be informed by a deep engagement with scholarly studies. Please forgive me if critical issues in biblical research or hermeneutic theory have no place in this presentation. Nor am I really a teaching professional, up to date with the latest in pedagogical methods or theory. I am only a pastor—but proud to be a pastor!—and it is as a pastor that I am concerned for the study of scripture in our parish life.

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Our times bear a certain resemblance to those of Theoleptos. It is very easy for the faithful to become distracted or dispirited by relativism and sectarianism, and by church controversy. My remarks arise out of the conviction that it is important—really, of utmost importance—to attend to the study of scripture in our church life, in our parishes, by our people. We need to encourage and facilitate devotional reading of scripture, parish bible study, close attention to the biblical content of our liturgical worship, to expository preaching and teaching by our clergy, to making bible stories and scriptural teaching the heart of our church school and religious education program.

My task this morning is to remind everyone here of why these things are important and to suggest ways in which they are connected directly and at a practical level with the theme of our Council: *The Parish Community: Our Life in Christ*.

We can begin with something very basic. As Orthodox Christians we believe that our life in Christ begins in Holy Baptism. But beyond baptism, this new life is nourished and nurtured by three things:

- participation in the Holy Mysteries, together with liturgical worship and personal prayer;
- acts and expressions of mutual love;
- study of scripture.

It is in the Church, and for all practical purposes this means in the parish, that these three essential things take place. My personal life in Christ is shaped by the sacramental and liturgical life of the parish community; by the good works that, even if done individually, are in many ways encouraged and enabled by and within the community; and by the study of scripture supported by the community. As we know, in the Church personal and community life are closely connected and mutually strengthen each other. *We are being saved together*.

By community I mean not only the parish community immediately at hand, but the larger community of the faithful—other parishes, the deanery, the diocese, the local Church—as well as the community through time, those who have gone before us, who have passed on the faith to us, and those still in the future, to whom we are to pass on what we have received. And finally, the community includes those already mysteriously *in Christ* who intercede for us in the Kingdom. My life in Christ, our life in Christ, is something that exists in a dynamic context, shaped by relationships past, present, future, and eternal. We do not invent liturgy; we worship as a community that has received its basic pattern of worship from the Lord through the Apostles, modelled in part on worship in the heavenly places revealed in scripture. Our good works express the moral vision and

moral imperative arising from the earliest Christian communities living according to the teaching of Christ. And our understanding of scripture is shaped by a tradition of inspired reflection within the community of faith.

These things being true, as the Orthodox Church in America we have, over the years, and with the Lord's help, sought to refresh the faithful in a lively participation in the sacramental and liturgical life of the Church. I think that you will agree with me that we are a Church known for our attempt to connect people to their worship, to encourage active and thoughtful participation in liturgical life. We have also worked towards encouraging our communities in good works, to expand the scope of acts and expressions of mutual love and service as part of our understanding of what it means to bear the name of Christ. And although discussion of stewardship and appropriate funding of the Church administration sparks debate, it is also true that projects of immediate and obvious charitable purpose can expect a warm response from us. Throughout the OCA charitable ministries and projects are flourishing and there is, I believe, a growing culture of mutual support and community service, of *diakonia*, in our Church as a whole. All in all, I think that a fair-minded and well-informed person would say that the Orthodox Church in America has made a strong and helpful contribution to Orthodoxy in general, and to the life of many of the faithful, by highlighting liturgical life and Christian service as fundamental aspects of authentic Orthodox parish life.

However, it must also be said that we have yet to take up the third essential element in Christian nurture in a dynamic way. Just how basic and how important scripture is to Christian life is probably something every Orthodox Christian who gives it even a moment's thought will recognise. But in many of our communities it seems as if the study of scripture has fallen by the wayside. I wonder how many of the clergy and lay leadership gathered here today are pleased with how scripture is studied in their parishes?

There are four reasons why familiarity with scripture, and a certain biblical literacy, or at least an engagement with scripture, is important for all of us. Let me list these reasons:

- the scriptures tell us who we are;
- they provide us with important information;
- they give us the language we need;
- they draw us into the presence of the Lord.

In other words, the scriptures are essential to Christian formation, to Christian identity and

self-understanding; and they are a means of receiving the grace of God.

The scriptures tell us who we are

Scripture is the story of the people of God—a story on a grand and sweeping scale, the alpha of our origins and the omega of our destiny. We are a part of that story. Each boy and girl, every man and woman here in this room and at home in our parishes, all the faithful, are part of that story because God has made it *our* story, He has included *us* in *it*. We find our place as characters within this story, as characters in mysterious relationship with that remarkable procession of biblical figures, marching through the pages of the Bible and into the history of the Church. My own personal story and the story of my parish—our Christian identity—arise out the story of the Lord’s providential ordering of *His* world and *our* history from beginning to end: choosing, calling, electing, leading, chastising, empowering, saving, and sanctifying His people. We have only to lift our eyes to see, or open our ears to hear, that we belong to something far greater than our own often rather small, self-centred concerns: we are part of a great drama, an unfolding story.

They provide us with important information

Scripture itself tells us that it exists for our profit and instruction. It will be to our benefit to study it. It is full of wisdom and helpful advice; it directs us to great truths. It sets before us examples to follow and others to avoid. The Bible also proclaims that meditation on the Word of God is life-giving, it is spiritual food and drink, nourishment, refreshment, a delight, a blessed activity to which the godly turn their attention day and night. It enlightens and inspires and edifies. It is consolation and a support.

They give us the language we need

Scripture provides us with a language: the language of the relationship of God, man, the world, heaven and earth, creation, fall, redemption and salvation, of faith, hope, and love. What we say to each other as believers and what we say to the world, how we say the things we must, arise out of the rich palette of the vocabulary of scripture. Our very words—the terms, the metaphors and images, the ideas, the doctrines—are something *given* to us. We did not invent them. We do not invent them. They are not words that arise out of our own best efforts to find adequate words for God and things of the spirit. They are God-given words, words provided by the Lord Himself, adequate and appropriate because they are His self-disclosure. Because they are *His* words, the scriptures, we believe, give us an authoritative and objective way to speak to God and about God.

They draw us into the presence of the Lord

There is a sense in which our encounter with scripture is sacramental, awakening us to the presence of God. One and the same Word of God gives Himself to the faithful in the Holy Mysteries and reveals Himself in scripture. The inspiration of one and the same Spirit jumps like an electric spark between the faithful in whom He dwells and the words full of His power. An early biblical commentator wrote: “we are said to drink the blood of Christ not only when we receive it according to the rite of the mysteries, but also when we receive his words, in which life dwells, as he said himself: ‘the words that I have spoken to you are spirit and life’” (John 6:63). We receive extraordinary blessings, enlivening grace, through reading the scripture.

For all these reasons, I hope that you will agree with me that there is a need to cultivate a loving and attentive study of scripture in our parishes and among our people. In doing so we will be faithful to the tradition of love for scripture, scriptural reflection and application of scripture to life that is a hallmark of Orthodoxy, a love that we find not only in the easy biblical fluency of the writings of the Fathers, but also in the time-honoured manner of thinking and speaking among pious people down through ages. They treasured their Psalters, and knew many of the psalms by heart. Their knowledge of the Gospels was direct and intimate. They reflected on the Epistles, and wondered at the mysteries of prophecy. They incorporated biblical turns of phrase into every day speech. In their homes the Bible had an honoured place—yes, even in the homes of our parents and grandparents who placed the “good book” in a prominent place as a blessing on the family. With special respect the faithful approached the sacred words, venerated the Gospel at Matins, and kissed it at molebens.

We encounter scripture in a number of ways in the life of the Church. For example, all of our services are largely arrangements of scripture and, of course, those texts that are not directly taken from scripture are influenced—shaped—by it. These passages have been chosen for their edification, and by listening closely to them we may, in fact, be edified. How scripture passages are arranged and how they relate to one another serve as a sort of fundamental commentary on scripture, showing the inner continuities and relationships, foreshadowings and pefigurings, types and antitypes, prophecies and fulfillments. Our hymns and prayers weave together the scriptures and church history into a coherent pattern, testifying to Christ and the way of discipleship.

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. . . *The parish and reading the scriptures* . . .

Therefore the most basic way in which a parish hears scripture is in its liturgical life. Attending to the words of worship, hearing the story, praying the prayers, allowing the sacred words to speak to the mind and heart—in the worship of the Church, the Christian comes to know the ways of God and to desire godliness.

Perhaps the first thing to do in awakening the parish to the scriptures is to find ways to draw attention to the scriptures we are *already* reading, chanting, singing. We need to listen very carefully to what is right at hand, to make sure that one can *hear* the scripture in the chanting and music and movement of Liturgy. If the psalmody, the scripture readings, and the hymnody are to be of value in shaping Christian life, an attentive, intelligent participation is called for. The listener must make an effort, be vigilant, attentive, open. Distractions should be minimised. Those giving voice in the services should also do so with full attention.

One of the fathers says concerning the singers (but it is also true for those listening),

the task of singing the psalms requires the mind to focus its attention on the saving words When you are singing psalms and hymns, do not give your attention to the melody you are chanting with the tongue, nor consider how many verses there are, nor look forward to the end of the hymns, quickly rushing through as if your were laying aside some kind of burden. If that is your disposition, you do not know what you are saying and you are unaware of the Lord, who is accompanying you and conversing with you through the recital of the divine scriptures

All these words, according to the fathers, can become spiritual food and drink; hearing and meditating on the Word of God proclaimed in the churches grants life and illumination to the soul. Therefore I think that the first, fruitful step in our encounter with scripture is the task advocated by Theoleptos—to strive to enable an attentive, receptive, intelligent listening to what is given to us in the liturgical and sacramental life of the parish.

Of course, the lectionary, and preaching and teaching based on the lectionary, is an important way of hearing the scripture in the parish. All preaching ought to have an expository dimension, to have biblical references and cross references, to be drenched in scripture. The preacher and teacher should seek to share an enthusiasm and love for scripture. Perhaps even our diction—our turns of phrase, our typical figures of speech, our rhetoric—in our sermons ought to be informed by scriptural imagery and memorable biblical texts. So often today sermons are delivered as a very informal conversation with nice, but somewhat dim people, far indeed from the beauty and electricity of biblical language and the challenging character of biblical teaching. Yesterday, Fr Thomas

Hopko called for “well-prepared evangelical and exegetical sermons,” and “well-prepared doctrinal and catechetical sessions.” This preparation will certainly involve close attention to scripture.

Leaving aside personal, devotional reading of scripture—something so intuitively Orthodox and so deeply part of our tradition—it is *bible study* that most people will think of if they think at all about the theme “The Bible and Parish Life.” And it is true that bible study will be an important part of a parish’s engagement with scripture. It ought to be at the centre of parish education. Church school ought to be a form of bible study: passing on to our children the great stories of scripture, and even (a dinosaur like me hopes) having them memorize key verses from the bible. Youth bible studies might well take the form of reflections on issues, as long as these are actually grounded in reading and applying the scripture and not just talk about feelings. The same holds true for adult bible studies.

There are so many possibilities here: parish-wide studies, small group studies; studies based on the readings from the liturgical cycles; thematic studies, doctrinal studies; studies based on individual books; word studies; studies involving difficult passages; studies making use of patristic homilies and commentaries. The possibilities are almost endless. There are many resources available. With a bit of imagination and energy—and of course, grace—the thoughtful pastor can develop a study just right for his parish or groups within his parish. The real issue is to get people to participate. I imagine that in many of the parishes that even have a bible study, it is usually the same faithful few who show up. There *must* be ways of

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and other missionary labourers
of the Orthodox Church in America.*

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. . . *The parish and reading the scriptures* . . .

encouraging the faithful, of cultivating a love of scripture and desire for learning.

The contemporary Romanian elder Cleopa says that each Christian has the need to read holy scripture, but not every Christian has the authority or ability to teach and interpret the scripture. Those with the authority and ability, the clergy and those trained and blessed to use their talents in this way, must meet the need of the faithful to have scripture explained. Guidance in understanding and applying scripture is a *pastoral task*, an essential element of pastoral ministry. It is, in fact, the responsibility of the parish priest to see to it that his parish encounters scripture in every way possible; it comes with the job, so to speak, and he himself must be devoted to bible study as an example and inspiration to the faithful. A priest who does not somehow instruct the faithful in the scriptures is simply not doing the task the Church expects of him.

The fact that there is a need for authoritative guidance in the study of scripture arises at some point in parish bible study because while some passages of scripture speak in a simple and direct way, others are puzzling. The bible is multifaceted and multi-levelled. We find history, poetry, prophecy, apocalyptic and so on, various strands of tradition and theological vision. Sometimes the meaning of a text is obvious, but sometimes it may be obscure, and sometimes specialized knowledge and skills are necessary to assist our understanding.

The interpretation of scripture is part of the tradition. It has a certain objective content. Its roots are in the teaching of the Lord and the commentary of the apostles and developed under the guidance of the Holy Spirit. The interpretation of scripture is something given and received, transmitted in the life of the community of faith.

According to the Church's tradition, bible study will often involve discerning the following levels of meaning in the sacred texts

- literal or historical
- prophetic or typological
- moral or spiritual
- eschatological

The literal or historical meaning is the basic sense of the text. It is the foundation for the other levels of reflection. It is always important first of all to understand the literal meaning or historical context of scripture. The prophetic or typological sense of scripture involves discerning how persons and events in the Old Testament scriptures foreshadow those of the New. The moral or spiritual sense of scripture connects bible stories and biblical teaching with aspects of our own lives. The

eschatological sense understands the biblical texts to anticipate or point towards the Kingdom of God.

St Gregory the Great says, "Reading one and the same word of Scripture, one man is nourished by history only, another looks for the figure or type of Christ, another by means of this same meaning reaches towards the contemplative meaning. Most often, these three dimensions are found there at the same time . . . in this way the words of God advance at the pace of the reader."

All of these levels are important and contribute to the edification of the faithful, but above all, in the parish there is a pressing need to focus on the spiritual sense, as Fr John Breck writes, to the significance of the biblical text as a Word of God for the salvation of those who receive it in faith, as something that speaks directly to the life-situation of the reader. The application of scripture to life is the challenge we face. √

Pastoral Notes

Effective 1 July 2000, **Priest Rodion Luciuk** was named Rector of the Church of St Mark in Yorkton SK, with the Yorkton Area Chapels and Churches.

On 2 August 2002, the Bishop blessed the establishment of a Russian Mission Station in Mississauga ON, under the direction of **Igumen Nestor (Mikhailechko)**.

On 19 August 2002, at the Divine Liturgy in St Seraphim's Church in Rawdon QC, **Subdeacon Monk Amvrosi (Mlodzik)** was ordained to the Holy Diaconate. He is assigned to the Communauté Monastique de St-Séraphim de Sarov à Rawdon QC.

On 1 September 2002, **Priest Daniel Guenther** was released from his duties as Rector of Holy Trinity Church, Kayville SK, but remains attached to that temple.

On 1 September 2002, **Priest Anastasy Richter** was released from his duties as Second Priest at St Herman of Alaska's Sobor in Edmonton AB, and assigned Priest-in-Charge of Holy Trinity Church, Moose Jaw SK.

On 13 September 2002, **Igumen Nestor (Mikhailechko)** was received through Metropolitan Herman into the Archdiocese of Canada, and assigned Rector of the Mission of St Seraphim in Toronto ON.

On 15 September 2002, the Bishop blessed the establishment of a Mission Station in Sherwood Park AB, led by **Priest Ronald Poworoznik**.

On 1 November 2002 **Priest Robert John Polson** was recalled from Alaska to the Archdiocese of Canada, to serve as Priest-in-Charge of the Mission of St Nicholas of Zhitsa in Whitehorse YK

Search for auxiliary bishop

As Fr John Tkachuk, our former Chancellor, has remarked, he has been advocating for twenty years that Canada have two bishops. Indeed, the Archdiocese has continued to grow steadily, even rapidly, and requires ever more in the communities the presence of the bishop. In addition, I am now given the responsibility in the Holy Synod of Bishops as Vice-Chair of the Department of External Affairs and Interchurch Relations, and I will be required to make more trips on behalf of and within the OCA. This situation renders it more urgent that we give serious consideration to the need for an auxiliary bishop. Economically, this possibility has seemed too difficult until lately. Now, as the Archdiocese is stabilising in every respect, and we have put some money aside, it seems more feasible.

At the Archdiocesan Council meeting in Calgary this fall, I am appointing a search commission for the purpose of discovering, examining, and proposing candidates from among us who might become officially the auxiliary bishop (and this is not to say that we could not in fact use two auxiliaries). The commission consists of Archpriest John Tkachuk (Chair), Archpriest Robert Kennaugh, Helene Culhane, and David Grier. These persons will examine and formulate a list of all who qualify to be nominated for the episcopacy. They will then review the details of each person's life, and interview him. They will then present a shortened list of names to me, in advance of the Archdiocesan Assembly of 2004 in Saskatoon. This list, according to my blessing, will be presented to the delegates there assembled. The opportunity will be given for delegates to express themselves by a method yet to be determined. The perhaps reduced list will then become the basis for choice. In order to avoid politics, and to conform completely to God's will, it is proposed that we choose by lot one of the names. This name will be forwarded to the Holy Synod of Bishops, who will interview and, God willing, approve him as an auxiliary bishop for this Archdiocese of Canada.

It is really important that all the faithful keep this matter, and the members of the commission, in their prayers over the next months.

Orthodox driving

In these days when "road rage" seems to be such a problem, it might do us some good to think about our own attitudes when we drive. As in all other aspects of life, we are not responsible for the behaviour of others, but we are responsible for ours, and driving in traffic is not too unlike every other human interchange. Nevertheless, driving, somehow, seems to be able to release in us certain behaviours we otherwise do not manifest, and the most notable of these is, of course, anger.

Since we tend to be alone in driving, we can have some opportunities to look at ourselves and ask ourselves why we react in one way or another, and whether it does or does not conform to behaviour expected of a Christian, especially an Orthodox Christian, in the light of the Gospel and our experience of the Saviour. And if we are reacting angrily at such times, we might not be surprised to find that it usually is because we are angry about something else; or that, as is so often the case, we have not forgiven someone somehow, and we are consciously or not consciously holding a grudge. Perhaps, in the solitude of the automobile, we have opportunities to see our symptoms, and prayerfully come to a better self-understanding, opening the door to our own ability to forgive, and to be healed in heart.

Recently, I read a parish bulletin which reproduced a report about the Diocese of Voronezh-Lipetsk in Russia. Here, the youth department has involved itself in auto driving schools, and introduces the background of Christian morality into the relationship between drivers and pedestrians, and promotes mutual respect among persons. It also warns against taking God's protection and the work of guardian angels for granted. As it is reported, and as I have myself seen, in Russia and in Ukraine, already a large number of drivers have both icons and prayers on their dash-boards or visors, and many people have their vehicles of all sorts blessed.

For the aid of all, the Voronezh-Lipetsk diocese provides a series of "ten commandments" for drivers, which is offered here, since it is so practical.

10 Commandments for the Orthodox Driver

1. Always begin a trip with prayer. For Orthodox believers, any business begins with prayer. We have a special prayer in which drivers ask the Lord to preserve them "from the evil spirit of recklessness, from inattention and carelessness, and from the destructive passion of drunkenness," so as to return "whole and serene."
2. Remember that alcohol in the system [and certain drugs] will lead to sad consequences for both person and machine.
3. Never try to shorten the time of a trip. If you started out late, you will arrive late. This commandment can be stated more briefly: never increase speed.
4. Give a wave of thanks to a driver who makes way for you.
5. Apologise to a driver whom you have interfered with, even when you did not intend to. After all, when we are walking, and bump someone, we apologise without thinking. So why should there be a different ethic behind the wheel?

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OCA Metropolitan meets Prime Minister of Canada



In New York NY on October 1, His Beatitude, Metropolitan HERMAN, primate of the OCA, was among the distinguished religious and civic leaders who attended the Appeal of Conscience Foundation's 2002 Annual Awards. Upon this occasion he greeted the Right Honourable Jean Chrétien, Prime Minister of Canada, who received the Appeal of Conscience World Statesman Award at the foundation's annual dinner.

The Appeal of Conscience Foundation works on behalf of religious freedom and human rights throughout the world. The interfaith coalition of business and religious leaders promotes mutual understanding, peace and tolerance in newly emerging democracies and provides a voice of conscience to protect minorities at a time of increasing ethnic conflict in many regions of the world. The Foundation believes that freedom, democracy and human rights are the fundamental values that give nations of the world their best hope for peace, security and shared prosperity.

Past Appeal of Conscience Award recipients include His Holiness, Patriarch ALEKSI II of Moscow; His Eminence, Archbishop IAKOVOS, retired Primate of the Greek Orthodox Archdiocese of North and South America; and His Holiness, VASKEN I, Armenian Apostolic Catholicos.—OCA Office of Communication

New temple in Langley BC for St Herman's parish

St Herman of Alaska Mission of Surrey/Langley has finally found a permanent home. For a year, with the threat of eviction from their rented premises looming ever closer, priest and parishioners stood before the icon of St Herman every Saturday evening after Vespers to ask the saint for this help. Through the prayers of the Wonderworker of Alaska, God granted their fervent petitions!

Early this summer the parish purchased an acre of land with a building and spent the days of July and August working hard to transform the sectarian auditorium into an Orthodox temple. Weeks of labour were crowned with success when the first services were held in the new building September 7 and 8, the Feast of the Nativity of the Theotokos marking a new beginning for the mission.

There was much work to be done: trees felled and uprooted to allow for a processional path around the temple; signs created and set up; and a Cross made and affixed to the front of the church. Most challenging was the construction of a prothesis chapel and iconostas, built and overseen by one of the parishioners, Mr Kurt Jordan, ably assisted by a host of helpers, including Deacon Ignatius Rigden-Briscall. As well, a trailer was bought, land cleared and the area prepared to move the

trailer onto the church lot. It is now the rented home for the nun Anna (Barkham), a parishioner.

After their years of wandering in the desert of rented premises, parishioners felt as if the first services in the beautiful temple were like the entry into the Promised Land. But, as with Israel of old, the move into the new temple is not the end of the story, but the beginning. "Every week, we prayed to God that we might have a building of our own in order that we might bear fruit for Him," says the pastor, Archpriest Lawrence Farley. "Now that we have moved in, the work of fruit-bearing can begin." Glory to God for all things!



The children of the parish with Bp Seraphim in their new temple.

Orthodoxy and the wider Canadian community :

From 31 May to 22 September 2002, Montréal's Russian Orthodox Cathedral of Ss Peter and Paul was represented at the Centre d'Histoire de Montréal, located in the old Central Fire Station on Place d'Youville, as part of a project, *Mémoire vive*, sponsored jointly by the Centre d'Histoire and the Dare-Dare art gallery. This project involved the work of a number of Montréal's young artists as they personally reflected on various aspects of the city's history. One of these artists is the church reader Denis Lessard from Ss Peter and Paul's.

Contemporary ways of thinking about history emphasize in addition to more official types of documentation, the importance of oral history, personal memories, and artists' reflections on the process of how history, both lived and written, is shaped through individual and social experiences. Among the artists' reflections in the *Mémoire vive* exhibition were, for example, native peoples' perception of their somewhat ambiguous place in the history of Montréal, research on the history of fires in Montréal and how they have changed the cityscape, and Denis Lessard's organization of objects, thoughts, and events revealing the presence of Russian immigrants as a constitutive element in the history of Montréal.

M Lessard co-ordinated presentations and visits to the Cathedral and to shops and restaurants in the Russian quarter of Montréal around Décarie Boulevard and Queen Mary Road. A number of Francophone Montréalers as



Inside the Cathedral, Mrs Evgenia Humchack gives a reflection on her life-long experience in the Orthodox Church.

well as visitors to the city participated in these events. They were thus able to get a first-hand sense of the Russian and more generally the Slavic communities' presence in the shaping of Montréal's cultural identity.

Two visits to the Cathedral were held on Sundays in order to give visitors, if they so wished, a chance to attend the Liturgy and participate in the communal meal afterwards. Two researchers from the Centre d'Histoire, Éric Coupal and Julie Fontaine, and an independent scholar, Manon Leroux, did extensive, excellent research on the Cathedral community that dates back to 1907, on its first location in Pointe Saint-Charles, the subsequent attempt to build a church on Rue Cartier, and the ultimate location of the parish in the former St Luke's Anglican Church on the corner of what is now Rue Champlain and René-Lévesque Boulevard. Éric Coupal



Above, Denis Lessard works at his table/display case at the Centre d'histoire de Montréal.

To the right, visiting the Mariana and Olga Bookstore, from l to r: Éric Coupal from the Centre d'Histoire, historian Manon Leroux, Denis Lessard, and Mémoire vive coordinator Raphaëlle de Groot.



Ss Peter and Paul's Cathedral and *Mémoire vive*

and Julie Fontaine gave presentations of this information in the church, and Manon Leroux also talked about the history of Russian immigration to Canada. Priestmonk Cyrille Bradette and Denis Lessard gave talks about the theology and liturgy of the Orthodox Church, and Mrs Evgenia Humchack gave a personal reflection on her life-long experience in the Orthodox Church. On Sunday, 1 September, at the Centre d'Histoire, Mrs Humchack also gave a demonstration on the painting of Pascha eggs.

At the Centre d'Histoire there was an exhibition throughout the summer to which items were added from time to time, including documents and photographs relating to the church. During August, the National Film Board's short film *Christ is Risen*, which was shot at Ss Peter and Paul's in 1976, and a video interview between Denis Lessard and Michael Woinowsky-Krieger, the Cathedral's former choirmaster, formed part of the installation. M Lessard also included some of his own notebooks and collections of memorabilia relating to his experience as a French-Canadian who, like many members of the Orthodox Church in America today, have through conversion found a home in the Orthodox Church and a sense of how identity can be found in the experience of difference, and how difference can in turn



On the front steps of Ss Peter and Paul's, Julie Fontaine explains the neighbourhood's history.

shape one's identity. This, in fact, is very much like the primordial encounter with Christianity, but it is also a central aspect of Canada's contemporary multicultural society. Orthodox Christians should be especially thankful that M Lessard's participation in the *Mémoire vive* exhibition has encouraged this kind of encounter with diversity and, especially, that the Cathedral community could participate in it.—Reader Alexis Cooper, Montréal

Visitors to Ss Peter and Paul are introduced to Orthodox spirituality, theology and parish history.



Credit for this photo and all others in this article: Paul Litherland

Holy Trinity, Edmonton Receives new priest

Recently ordained to the priesthood (2 June 2002), Fr Alexei Kaluzhnyi has been assigned as priest-in-residence for Holy Trinity Church in Edmonton AB. Born in 1962 near the Norwegian-Russian border, where his father served as a naval officer on the White Sea, he completed his basic education at Cherkassi, south of Kyiv, and in 1979 enrolled in a military institute in Kyiv, where he studied radio electronics for five years. His matushka, Svetlana, was born in Novomirgorod, Central Ukraine in 1961. After completing her basic education in 1978, she moved to Kyiv, where she studied engineering technology to work in the clothing industry. It was in Kyiv that the two met, and they were married in 1983.

Fr Alexei served in the Soviet Army from 1984 to 1987, stationed in Latvia. The newlyweds then moved to the extreme northern part of Siberia, where Fr Alexei worked as a radio engineer at an airport. Returning south three years later, they next lived in Moscow, where Fr Alexei worked with a communication company until 1994, and where both husband and wife enrolled in university. Fr Alexei earned a degree in clinical psychology while Matushka earned one in educational psychology. Afterwards, they went to Ukraine for a year to gain work experience in a children's clinic, then returned to Moscow to pursue their master's degrees.



The Kaluzhnyi family with Bishop Seraphim.

Fr. Alexei relates a fascinating account of how, in 1997, he visited Optina Pustyn Monastery and received a blessing from the Staretz Ilia, directing him to serve in the Church. He searched for a way to fulfill this service and, three months later, Staretz Ilia directed him to Bishop Seraphim, who was visiting St Catherine's Church in Moscow, the representative church of the OCA. As a result of that meeting, Fr Alexei came to Canada alone on January 9, 1998, and two months later became a subdeacon in Toronto. Bishop Seraphim then directed him to return to Russia to complete his theological education, leaving an open invitation to come back to Canada later. Fr Alexei completed a master's degree in theology and

philosophy, and at the same time finished a master's degree in psychology. While in university, he worked with special needs children at the Ronald McDonald Centre in Moscow. Over the years, Matushka has also worked with young children.

On August 11, 2000, Fr Alexei, Matushka Svetlana, and their two sons immigrated to Canada, settling in Toronto. There, Father worked with special needs children at the Variety Village Centre and served at Christ the Saviour Sobor, while Matushka taught Church school. Fr Alexei was ordained a deacon on February 10 of this year, and then a priest on June 2. The family moved to their new assignment in Edmonton in July. Their sons are Sergei, 18, in Grade 12 and Dmitri, 15, in Grade 11. Both young men serve in the altar in their new parish home, and Matushka Svetlana is a reader there.—*Sylvia Chinery, Pakan AB*

Newly ordained priest At St Herman's, Edmonton

On their first date in May 1989, a young Catholic couple named Michael and Patricia attended Saturday night Great Vespers at St Herman of Alaska's Church in Edmonton. On Sunday, August 11, 2002, with their two sons serving at the altar, Fr Michael Schaplowsky was ordained to the holy priesthood and Matushka Trish stood before the Royal Doors to receive a blessing from His Grace, Bishop Seraphim. Almost two years ago, Fr Michael, at the time a deacon with the Ukrainian Catholic Eparchy, Matushka Trish, Symeon, and Nikodemos were received into Orthodoxy on December 17, 2000 at St. Herman's. Since that time, Fr Michael has been serving St Herman's and St Philip's Orthodox Mission in Grande Prairie, north of Edmonton. He also teaches high school science in the separate (Catholic) school system in Edmonton. Matushka Trish is active in church school, home-schools their sons, and teaches Suzuki Early Childhood Education. We at St. Herman's have been blessed by the presence of Fr Michael and his family and offer our prayers for them as they continue their service to Christ and His Church.—*Moirra Calder, Edmonton*



The Schaplowsky family with Bishop Seraphim.

New hierodeacon to serve Communauté de St-Séraphim

On the occasion of the Feast of the Transfiguration (old style), August 19, 2002, His Grace, Bishop Seraphim visited Rawdon QC, to concelebrate the altar feast of the skete chapel of the Monastic Community of St Seraphim of Sarov. At the Divine Liturgy, Vladyka Seraphim ordained Subdeacon Monk Amvrosi (Mlodzik) to the diaconate for the service of the monastic community, which has an active missionary vocation, travelling and serving where needed.

Fr Amvrosi will serve at the French-language parish of St-Benoît-de-Nursie in Montréal, presently in the charge of Igumen Irénée (Rochon), superior of the monastic community. Among the clergy and friends who travelled to Rawdon for the feast, was Fr Amvrosi's sister, Arlene Mlodzik, Dean of the American Business School in Paris.



Fr Amvrosi with his sister and Bishop Seraphim.

Hierodeacon Amvrosi (Ronald Antoni Mlodzik, PhD) was clothed as a monastic novice and ordained subdeacon in 1989, tonsured riasophor in 1994, and stavrophor in 1998. He was employed for almost thirty years as professor of English and Film Study at Champlain College, Lennoxville QC, where he served terms as Coordinator of the Department of English, as well as the Creative Arts Program. He retired in 2001. He has a room in the community house in Rawdon, and hopes to build a kelli there, the better to live in the fear of God, faith, and love.

A l'occasion de la fête de la Transfiguration (vieux calendrier), son excellence Mgr Séraphim était à Rawdon QC, où il a concélébré la fête patronale de la chapelle de l'ermitage de la Communauté monastique de St-Séraphim-de-Sarov. Lors de la divine liturgie, Vladyka Séraphim a ordonné le moine Ambroise (Mlodzik), sous-diacre, au diaconat; le hiérodiaque Ambroise servir a dés ormais la Communauté monastique, laquelle a une vocation missionnaire active, et se déplacera là où ses services sont

requis. Le père Ambroise ainsi servira à la paroisse de langue française de St-Benoît-de-Nursie, à Montréal, présentement sous la houlette de l'Higoumène Irénée (Rochon), supérieur de la Communauté monastique. Parmi le clergé et les amis venus à Rawdon pour la célébration, soulignons la présence de la soeur du père Ambroise, Arlene Mlodzik, doyenne de l' "American Business School" de Paris.

L'hiérodiaque Ambroise (Ronald Antoni Mlodzik, PhD) a pris l'habit monastique à titre de novice et a été ordonné sous-diacre en 1989, a été tonsuré riasophore en 1994 et stavrophore en 1998. Pendant près de trente ans, il a été professeur d'anglais et de cinéma au Collège Champlain, à Lennoxville QC, où il a tour à tour occupé les fonctions de coordonateur du département d'anglais et du "Creative Arts Program." Il a pris sa retraite en 2001. Il a maintenant sa chambre dans la maison de la communauté, à Rawdon, et espère y construire un ermitage, afin d'y vivre dans la crainte de Dieu, dans la foi et l'amour.

Choir makes 25th anniversary CD of Divine Liturgy

In December 2002, St Herman's Orthodox Sobor in Edmonton AB celebrates its 25th anniversary.

It was in December of 1976 that an Orthodox priest in Edmonton and a group of his parishioners were locked out of their church building following a dispute. Four months later, St Herman of Alaska's Mission was up and operating in the basement of George and Irene Tkachuk, under the pastoral guidance of the late Fr Jaroslav Roman. Those twenty-five years—most of them under the pastorate of Fr Stephen Keaschuk and the ministry of Protodeacon Andrew Piasta, have seen St Hermans' grow from mission to parish status, and, this year, from parish to sobor. Paralleling this growth were the moves from the Tkachuk basement to an acreage on Ellerslie Road, south of Edmonton, then to 147th Street, in west Edmonton, in 1982, and last to the temple on 167th street built in 1997. Since the retirement of Fr Stephen,

we have been blessed by the presence in our midst of Fr Dennis Pihach, Fr John Scratch, Igumen David (Edwards), Fr Stacey Richter, and Fr Michael Schaplowsky, along with other clergy and seminary students who have passed through and enriched our parish.

It seemed natural to us that one of the many activities related to this anniversary would be the creation of a CD of the Divine Liturgy of St John Chrysostom. St Herman's has been committed to the joys and challenges of congregational singing since its inception, and this style of worship has become an integral part of our parish's identity. Our current director, Greg Fedor, in particular has done his best to guide, encourage, challenge, and inspire us to grow in our knowledge of liturgical music and to make our musical

continued, next page . . .

Choir makes CD, *continued from p.11:*

offering as beautiful as possible. (This despite our aversion to attending practices.) For three evenings in July, we struggled to follow our leader and to stay together in harmony, which also describes our experience as a parish over the past quarter-century. With God's help, we were able to produce

something that we think is worth hearing and that, we hope, reflects in some small way God's glory. [For information on how to obtain a copy of this CD, please contact David Lincoln at commandr@edmc.net, or call the sobor at 1-780-484-9804.]—*Moira Calder, Edmonton*



The choir of St Herman's Sobor, Edmonton. Conductor Greg Fedor is on the front row, fourth from the right.

Ottawa girl receives SCOBA's Alpha-Omega Award

This past spring Rebecca Dixon, a member of the Cathedral of the Annunciation/St Nicholas, Ottawa, was presented the Alpha-Omega emblem by Bishop Seraphim at the end of the Divine Liturgy. This award is a sign of recognition that the Orthodox Church gives to a youth member of the Scouting movement who completes the spiritual and practical achievements of the programme, which is under the direction of the Eastern Orthodox Committee on Scouting (EOCS) and the authority of the Standing Committee of Orthodox Bishops in America (SCOBA).

The Alpha-Omega Programme does not take the place of any award in the Scouting organizations, nor is it a substitute for a good parish Christian education program. Instead, it is offered to Scouting youth of the Orthodox Christian faith as a help in living the spiritual guides of Scouting and as evidence of the interest the Church has in the lives of her spiritual children. To take part in the programme, the young person must be a communicant member of the Orthodox church, a sixth through twelfth grader, and a Boy Scout, Girl Guide, Explorer, or Camp Fire member.

As far as Rebecca's family has been able to determine, she is the first Canadian to receive this award. For more information about the programme, one can contact the EOCS web page through the Orthodox Youth home page at: www.orthodoxyouth.com.



Bishop Seraphim presents the Alpha-Omega medal to Rebecca.

Our father among the saints

Saint Luke, Archbishop of Simferopol

Glorified 17 – 19 March 1996

“I have been a strong believer since my childhood and my faith has not weakened with my age (I will soon be eighty-two years old). On the contrary, it has strengthened.” *

These words were written by Archbishop Luke, surgeon, medical professor and holy hierarch of the Russian Orthodox Church to medical students who were “somewhat bewildered” by his episcopal position, finding their cassocked professor a strange phenomenon. They were written in 1959, during the Krushchev period when a fresh, bitter wave of repression was unleashed against the Church in the general ebb and flow of Christian suffering during the communist era.

Archbishop Luke’s words are simple, but if we complete our description of the man, their profound meaning leaps off the page: Archbishop Luke (Dr Valentine Felixovitch Voyno-Yassenetsky), 1877-1961, was also a survivor of torture, of Gulag prison sentences and three exiles lasting eleven years; of innumerable slanders and falsehoods, of physical abuse such as public spitting and beard-dragging, and of conveyor psychological breakdown methods. He would write to his son that he “lived martyrdom, which so strangely cleanses the soul.”

Yet, examining his life against the nightmarish maze of circumstances surrounding it, we are touched by the overwhelming presence of a lover of Christ, a man consistently dignified and hopeful. We encounter an unmercenary healer, whose deep compassion for the infirm drives him to unbelievable self-sacrificing, and an energetic professor, whose keen interest in medical progress allows his soul to soar above all that surrounds him. Finally, face to face we meet a canonized saint of our own age, who describes his heavy cross as a joy—even a bright joy!—and urges us to come along with him. Really, it is Christ we meet. In his life’s journey, through bereavement, illness, persecution, active service or repose, we encounter the shining triumph of Truth over all forms of darkness. Wondrously he could write “God is everywhere, where they send me.”

* All quotations are taken from Vasiliy Marushchak, *The Blessed Surgeon, The Life of Saint Luke, Archbishop of Simferopol* (Point Reyes Station CA: Divine Ascent Press, 2001) and are from the following pages (in order cited): 153, 115, 114, 70, 156, 160, 176, 187.

Valentine Voyno-Yassenetsky was born in Kerch, in the Crimean Peninsula on April 27, 1877. The family was of Lithuanian-Polish noble origin, but somewhat poverty-stricken. Valentine’s father found employment in the Russian civil service. He was a pious Catholic; the doctor-saint would remember his father with much love and would always attribute to him his strong religious inheritance. His mother ensured that he would remain in the Orthodox faith, following a brief flare of interest in Tolstoyanism in his youth. Valentine could easily have been an artist of renown, graduating from the Kyivan Academy of Fine Arts, with additional classes from Munich, but deep in his heart he felt he ought not to do what he liked, but something that would benefit suffering people. As a young man, he studied the scriptures very hard, underlining his Bible with red ink. He was especially touched by St Matthew 9:36-38 concerning labourers for the harvest. Upon his reading it, his heart leapt, and he cried out silently, “O Lord, are You lacking workers?”

Truly the Lord saw his eagerness and willingness to serve, and led him on a road with many interesting twists and turns. First he became an artist in anatomy and surgery, and then graduating from medicine in 1903, he decided he would be a village doctor for the rest of his life. His first work was with trachoma, an eye disease associated with indigence, poverty and poor hygiene rampant in many Russian villages, and he treated the sick in hospitals, offices and in his own home. In a short time he began to gain much medical knowledge and experience, to which was added his experience as a surgeon in the Russo-Japanese War. In 1904, he married Anna Vassilyevna Lanskaya, known to patients as “the holy nurse,” who was serving with the Red Cross in the Far East, and shortly thereafter the couple moved to the Simbirskaya province where Valentine was appointed the chief doctor of the hospital. His work among the blind continued. Once, after he had healed a young beggar through an operation, the man gathered all the blind people of the district and they formed a long line outside the hospital to await treatment by the doctor. His treatment, by and large, was without charge.

A serious student of medicine, the young doctor began to publish articles and books. *Regional Anesthesia* was published in 1915, for which he was awarded his Doctorate, followed by *Essays on the Surgery of Pyogenic Infections*. He would have a prolific writing career until the end, his last book appearing under his episcopal name. He was never one to waste time—even travelling to the hospital was used to improve his knowledge of French and German, and he would memorize 15-20 new

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words on index cards (later in prison, a German Bible would fall into his hands, bringing him much comfort).

The Russian Revolution saw the family in Tashkent, where conditions grew worse daily, and food for the family of six became scarce. Anna Vassilyevna fell sick with tuberculosis and died at age 38. While Valentine read psalms over his wife's body, the Lord revealed to him through Psalm 112 how his children would be taken care of: he was to ask "the barren woman to keep house"—his operating assistant, Sofia Sergeevna Veletskaya—and she agreed. Unbeknownst to him at the time, this was the Lord's way to provide for his children, for shortly after he would be called to the priesthood, with subsequent imprisonment and exile that would last eleven years.

It was upon hearing Dr Yassenetsky give an address on the state of affairs of the Tashkent Diocese, that the Bishop of Tashkent told him, "Doctor, you must become a priest!" Immediately he responded and, as his memoirs indicate, on the nearest Sunday, wearing someone else's cassock, he was led in by two deacons and tonsured a reader and a subdeacon. Then during the Liturgy he was ordained a deacon, and a week later, a priest. The Bishop charged him with the task of preaching, according to St Paul's words, "For Christ sent you not to baptize but to preach the Gospel" (1 Cor. 1:17).

He entered the ranks of the clergy at a time when bishops, priests and laymen were proving their faith to Christ with their blood. While a priest, he remained a professor of medicine at Tashkent, daring to lecture in a cassock and cross. Inroads were being made by "the Living Church"; soon Bishop Innokenty who ordained him disappeared. Many times he was hauled before the authorities on various pretexts, and each time he gave fearless answers and the Lord delivered him. His gifts for preaching, organization and love of his flock were recognized, and the doctor-priest was elected to the Tashkent Episcopacy. He was tonsured a monastic and given the name of Luke, after the evangelist and healer, St Luke, and was consecrated on 31 May 1923 in Panjikent, where two bishops in exile, Bishop Daniil of Volkhov and Bishop Vassily of Suzdal lived.

Almost immediately persecution began, and in the course of interrogations he was sent to Moscow. In preparation, he had left his flock his "will," that they were to obey his will: that they were to have nothing to do with the Living Church and remain stalwart in their faith. God would provide for them. Allowed to circulate freely for one week prior to trial, he met his Holiness, Patriarch Tikhon, and together they celebrated the Divine Liturgy, a great personal blessing for Bishop Luke. Patriarch Tikhon encouraged him to continue medical practice as a means of helping others.

Butryka prison would be the first of his prison stints, followed by exile to Yeniseisk, 320 km north of Krasnoyarsk. As he performed operations wherever possible and continued to hold services in his dwelling, a cycle of attention/persecution/more exiles began. Much suffering took its toll on his health, and from the 1920s until the end, he suffered from heart failure, working the rest of his life with shortness of breath and swollen legs.

Against this stormy background we cannot help but marvel at the fearlessness and proper decorum of the Bishop-doctor, and the moving ways in which believers were able to show their love and honour for him. In Turukhansk, on great feast days the people would spread red rugs from the road of the hospital to the church, until the authorities forced them to stop. He did as God led him. Exiled to the coast of the Arctic Ocean where he was asked to baptize a child with no service book, vestments or chrism, he baptized the baby, then laying his hands on the child, appealed to the Holy Spirit. His letters indicate he lived in a rich spiritual world, drawing a policeman to repentance, blessing and kissing him. He possessed the gift of foreknowledge. The most unusual things happened to him—having "missed" the ship out of exile once, he returned in the dead of winter by sledge, stopping in every functioning church to preach. As he put it, "my trip was verily a Bishop's way." In a brief respite from persecution he was able to see his elderly parents and his children in 1926.

Fresh imprisonment on trumped up charges and exile to Arkhangelsk followed, with the vigorous practice of medicine there as best he could. Only 1935-1936 were peaceful years for him, and he returned to the Tashkent hospital. There he lived in a small "monastery" with a monk, Melety, and two nuns, Lukia and Valentina, whom he had encountered in exile.

In 1937, a year of massive arrest for clergy, Bishop Luke was accused of espionage and counterrevolutionary activity, and was subjected to torture and beatings, including the conveyor interrogations lasting 13 days and nights. He responded with a hunger strike, surviving his tortures. Even in a crowded cell he continued to pray regularly, kneeling and facing the east. Exile to Siberia (Krasnoyarsk) followed, and here he would pray in a small grove on the outskirts of the village, placing an icon on a tree stump. He continued to provide medical service free of charge as was his habit.

When World War II broke out, Bishop Luke offered his medical services to the regional authorities freely, and in 1941 he was made the consultant of all Krasnoyarsk hospitals and chief surgeon of the evacuation hospital. It was a turning point in his life, but by no means a compromise of his faith. His love of the soldiers, his

research and his new discoveries brought the respect of the medical community, and when his exile ended in 1942, he was elevated to the rank of Archbishop. Medical publication in 1944 included *Late Resections of Infected Gunshot Wounds in Joints*, for which he received the Stalin Award. By this time, he was 67 years old, still working nine-hour days and performing four or five operations daily, despite weakening health.

He was transferred to the Tambov diocese, and his energetic work at the time of post-war thaw resulted in the opening of twenty-four parishes within a year. He also worked on the book *Spirit, Soul and Body*, which was published in 1947; that year he was transferred to the Crimean diocese.

His native Crimea was greatly suffering after World War II. The bishop lived in a small, bug-infested apartment in an old house, where his niece would cook a vat of food, and children, old women and the poor would come daily to eat. His cassocks were patched, and he ate only once a day. After a very full day, his enjoyment was to take a small walk on the shores of the Salggir river, accompanied by his grandchildren, George and Nicholas.

Struggles continued with NKVD laws for church closure, and he continued his candid address of real issues, urging parishioners to understand that their suffering would strengthen rather than hurt them. The Lord arranged a good spiritual relationship for him at this time with Archimandrite Tikhon (Bogoslavets), twenty years the Bishop's senior, whose spiritual father was Staretz Ambrose of Optina. Archbishop Luke confessed to him and always kept him near, discussing problems with him, and when they served liturgy together, it would be a "true mystagogy," as one priest remembers, for they were both drenched with tears.

In 1952 a new trial awaited Archbishop Luke: growing problems with his vision resulted in complete blindness. He wrote, "I accepted God's will to remain blind till my death with a calm soul, with gratitude and full trust in God." He continued to make medical diagnoses, he served from memory, and he dictated his memoirs. Increasing pressure on the Church meant that between 1959-1961, ten thousand churches were closed or blown up, and in this setting, he continued to preach vigorously on topics such as "Fear Not, Little Flock," although he knew he was under strict surveillance and his telephone conversations were monitored.

His last liturgy was served on the Feast of the Nativity of Christ in 1960. He continued without murmuring or complaining until the end. He reposed peacefully on 11 June 1961 at the age of 84. Shortly before, he asked "I wonder will they let you chant 'Holy God' for me?" by it foretelling the difficulties of his

funeral, and the attempts to downplay the love and devotion of his flock. By God's grace, his body was led in a three-and-a-half hour, solemn procession on a path strewn with flowers, with the faithful chanting "Holy God" the entire way.

His marble cross marks his own crucifixion, as well as the Lord's. Fittingly it was said of him that "he pleased God and edified people." In 38 years of the priesthood he gave 1,250 sermons, 750 of which were written down. He published many treatises—and who can count the operations he performed? To him, no one was a mere medical case, but a living and suffering person.

Quite shortly after his repose, numerous miracles were attributed to his intercession. In 1995 he was venerated among the locally honoured saints. In March, 1996 on the day commemorating the holy martyrs of Kherson, his relics (exuding a blessed fragrance) were transferred to Holy Trinity Cathedral in Simferopol, and he was glorified.

His biography is full of useful information for a believer. He cautions against pitying oneself and fearing death—the two reasons Christians succumb under pressure. He left us these words: "All of you that believe in the Lord, He invites to follow Him, to carry His burden, His cross. So don't fear. Proceed with courage. Don't let the attacks of the devil scare you, preventing you from proceeding on this path . . . Look up high and you will see the Lord Jesus Christ Himself, Who will walk with you and Who will make your path easy."

Holy Father Luke, pray to God for us!

Archdiocesan Council Hears plans for auxiliary bishop, Office assistance

On 25 - 27 October, St Peter the Aleut's Church in Calgary was the site of the fall 2002 meeting of the Archdiocesan Council, the members of which were treated with great hospitality and warmth by this vibrant parish.

In his report, the Bishop gave Council a clear picture of his increasingly overwhelming workload, which from now on will involve even more international travel and meetings for the OCA; and he announced that he has appointed a commission to find candidates for the position of auxiliary bishop of the diocese. [For more details about this, see the "From the Bishop's desk" column on page 6 of this issue.] He also announced that tentative administrative/pastoral office assistance has been found in the person of Protodeacon Cyprian Hutcheon,

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Archdiocesan Council, *continued from p 15 :*

who will be coming to Fair Haven to assist from time to time over the coming year.

The Chancellor and the Bishop announced and discussed with the Council the fact that health insurance for the clergy of the diocese has been established and confirmed. It is comprehensive and not expensive. Council urges as many clergy and parishes to take part as possible. It also expresses gratitude to the Ukrainian Orthodox Church for leading us to this plan.

The spring 2003 session of the Archdiocesan Council will be held at Christ the Saviour Sobor in Toronto on 2 - 4 May.

Icon Workshop

From March 10 to March 15, 2003, renowned iconographer Vladislav Andrejev, or his son Dmitri, from the Prosopon School of Iconology, will be leading a workshop on Icon Writing in Winnipeg, Manitoba. For more information, or to request a brochure of details, please call Sr Carmela Lukey SSMI at (204) 589-3159. Registration deadline is February 28, 2003.

10 Commandments for drivers, *continued from p 6 :*

6. Always yield way to someone who is in a great hurry, or is acting aggressively. If you do not yield, he will still pass you, and create a more dangerous situation.
7. Drive a car in such a way that you will be genuinely happy if a police car appears.
8. Stay as far away as possible from cars that have traces of accidents.
9. Never speed up when another driver tries to pass you, or to get into your lane. Even if there is no fine for this, a believer, and a simply conscientious person, never should act like that. What is the motive for it—ambition, pride? Do not treat your neighbour in a way you do not want to be treated.
10. After every trip, thank God for its safe completion. Be thankful after any trip, and not just a successful one. After all, almost always it could have been worse!

+Seraphim

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