

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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## *Around the Archdiocese :*

### Clergy synaxis held in Calgary

There were twenty-eight clergy present for the Archdiocese of Canada clergy synaxis held 18 – 21 June 2003 in Calgary, Alberta. They included two retired bishops, recently received into the diocese, Archbishop LAZAR (Puhalo) and Bishop VARLAAM (Novashonoff) of All Saints of North America Monastery, Dewdney BC, as well as Protopresbyter Rodion Kontratick, Chancellor of the OCA, from Syosset NY.

Emphasizing his missionary vision for Canada, Bishop SERAPHIM told of his recent pilgrimage to Ukraine, from which the Archdiocese of Canada has received many past and present missionary-minded clergymen. He, and Fr Kondratick also, enlightened those present with details related to the current "state of the church," at both the diocesan and the OCA levels; announced plans for the 2005 All-American Council to be held in Toronto; and gave details about the ongoing process for finding an Auxiliary Bishop for Canada.

The diocesan chancellor, Archpriest Dennis Pihach, described and explained the new insurance plan for clergy of the Archdiocese and enumerated various pressing issues of the clergy: need for negotiation of the priests' salaries by their deans; clear-cut guidelines for clergy vacations, sabbaticals, study, and funding for clergy attendance at diocesan functions; and special problems related to missions too small or weak to support a priest.

Other speakers included Hieromonk Philip (Speranza), who presented a paper on *economia* (use of wise spiritual discernment in applying the canons of the Church); Fr Ron Poworoznik, who



*Bishop Seraphim (right) concelebrates the Divine Liturgy with Archbishop Lazar (centre) and Bishop Varlaam.*



*Among some of the other clergy attending the synaxis is Protopresbyter Robert Kondratick ("Father Bob"), Chancellor of the OCA (far right).*

*continued, next page . . .*



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gave a presentation on the use of the word commonly translated as "daily" in the Lord's Prayer; and David Wagschal, a recent Canadian graduate of St Vladimir's Seminary, who spoke on the work of the External Affairs department of the OCA. David, whose home parish is Christ the Saviour Sobor in Toronto, is on the Syosset staff as secretary of the Department of External Affairs and Interchurch Relations, which has Bishop Seraphim as its Vice-Chairman.

*Shortly after the synaxis, David Wagschal (far left) was in Istanbul with an OCA delegation visiting Ecumenical Patriarch Bartholomeos I, shown at centre with Metropolitan Herman. Two of the patriarch's staff are at right.*



## OCA chancery staff visit historic Alberta churches

On Friday, 20 June 2003, OCA Chancery staff members, Protopresbyter Robert S. Kondratyck, Chancellor of the OCA, David Wagschal, Secretary for the Department of External Affairs and Interchurch Relations, and John Mindala, Assistant to the Chancellor for Communications and Graphic Design, travelled from the Canadian clergy synaxis in Calgary to Edmonton to visit churches of the Deanery of Alberta. Archpriest Dennis Pihach, Chancellor of the Archdiocese of Canada, gave the chancery staff a tour of the Canadian Rocky Mountains along the way to Edmonton.

On Saturday, June 21, the staff began a day-long journey of visiting several of the beautiful historic OCA churches of Alberta, with Fr Dennis Pihach as their guide. Visited were Holy Trinity Canadian Orthodox Church, Edmonton; Holy Transfiguration Russo Greek Orthodox Church, Star; Dormition of the Theotokos Church, Shandro; Sts Peter and Paul's Church, Dickie Bush; and Holy Trinity Church, Smoky Lake. At the last church, the group ended its pilgrimage with a meal graciously served by the parishioners.



*An interior view of Holy Transfiguration, Star, where Archpriest Nikolai Nikolaev is rector and Mr Jim Kuzyk is senior elder.*



OCA chancery staff visit to Alberta Churches . . .



Above, OCA Chancellor Fr Robert Kondratyck meets some of the parishioners of Dormition Church, Shandro. At left is a gramota signed for the Shandro parish by Bishop Tikhon, now St Patriarch Tikhon of Moscow, which hangs in the temple.



Above, the iconostasis of Sts Peter and Pauls' Church, Dickie Bush.

A funeral ended as the group arrived at Dickie Bush, below. Chancellor Fr Robert Kondratyck served a parastas for the newly departed member of the church.



OCA staff members are introduced to the church president of Holy Trinity Church, Smoky Lake, Mr Steve Fedoretz and his wife, Olga. The rector, Fr Vasil Kolega, is in the centre.



## Bishop visits Ukraine, Offers contributions, Suggests more sponsorship

In late May and early June, Bishop Seraphim and 14 others, including Fr Dennis Pihach, Chancellor of the Archdiocese of Canada, made a pilgrimage to western Ukraine. The itinerary was very full: beginning in Kyiv, they visited Zhitomir, Ternopil, Pochaiv, Chernivtsi, Snyatin, Mukachevo, Khust, and L'viv. There they venerated many saints, both old friends and newly-canonised. They also visited many monasteries, both well-established and new.

Thanks to the generosity of a number of persons and three parishes in the Archdiocese of Canada, Vladyka was able to make some significant contributions to those communities, bishops and clergy who were in need. Although the list is not complete, the following are examples of those which were supported somehow: the bishops of Zhitomir, Ternopil, Pochaiv, Mukachevo, Khust, and L'viv; the monasteries of the Entrance of the Theotokos (Kyiv), the Protection (Zhitomir), Transfiguration (Pochaiv), St Nicholas, Sts Cyril & Methodius, and Nativity of the Theotokos (Mukachevo), and St Nicholas and the Ascension (Khust); and several orphanages, child-care institutions, as well as several parishes and missions.

"Our donations," Vladyka noted, "are as much for moral strengthening as anything else. But these contributions do enable something to happen that otherwise might not. Our profound thanks, bows, and blessings to all who enabled us to be generous! God will reward you all for your love, and these Ukrainian people appreciate it."

Bishop Seraphim then went on to describe the work of Child Care International (run from Springfield, Nova Scotia) which, in its work in Ukraine, has been supported both by the diocese's Project Ukraine and by many persons and some parishes in the Archdiocese of Canada:

On my recent pilgrimage to Ukraine, I have seen to what good use these contributions are put. The profoundly positive effect on the sponsored children and their families was very clear. The benefits were praised by grandparents and parents,

many of them single parents. These testimonies and visible signs were extremely moving to those who heard them. The children we met in L'viv themselves showed gratitude as they smiled and made recitations, sang, and showed other fruits of the works of their hands, and of their education. In L'viv, by the way, the Pochaiv Project is adding vocational formation for teenage children, so that when they leave hospitals (at 16 the state releases them), they have hope of supporting themselves.

Internat Hospitals—special state hospitals for children with physical, emotional and mental handicaps—have become another part of this service network. There are now several. The first was next to the cathedral in L'viv, already long supported by the elders of that community. The children show the fruits of this. We visited near

Chernivtsi the most recent of these, which cares for around 100 children who are physically, emotionally, and/or mentally challenged, and mostly abandoned by their families. Most moving was the example of the director, who gave up a lucrative job as a factory manager, out of gratitude to God, in order to manage this hospital, along with

some other persons. It is very clean, obviously normally so, as are the children who are clearly well-cared-for. However, in this hospital they have almost nothing, not even a washing machine, so everything is done by hand. They have three hectares of land which the staff all labour on in order to grow food for the children and themselves. They need washing-machines and other appliances and machines to make it easier to feed and teach the children. For me, it is nothing short of a miracle what the Lord is accomplishing in such God-loving persons and to see the transformations in the children.

Brothers and Sisters: we have so much. Can we not also, out of gratitude for what God gives to us, share so small an amount as \$30.00 per month to accomplish so great a good? If you would like to help by sponsorship of a child in Ukraine, please contact: *Child Care International, P.O. Box 2099, Springhill NS B0M 1X0. (Phone/Fax: 902-597-8838.)*



*Bishop Seraphim hears about the work of the Pochaiv Project, sponsored by Child Care International.*



## Bishop receives relics Of new North American saint

A great blessing for Bishop Seraphim and his group of pilgrims on their recent trip to Ukraine was visiting the region of Zakarpattia, formerly known as Carpathia or Transcarpathia. Whereas most of the Ukrainian Orthodox who settled in Canada came from Bukovina, Galicia, or Volyn, Carpathia was the origin of most of the Orthodox who settled in Pennsylvania and other parts of the USA.

It is a region accessible only by bus or car for pilgrims, and the trip there took many hours. For Archbishop Mark of Kashira (residing in Edmonton), the Carpathian region is home, and he had graciously organised two days of visits to monasteries and churches there, joining the pilgrimage group when they arrived, to be their guide.

This was the first ever visit of an OCA hierarch to Zakarpattia, the pilgrims were told. In Mukachevo, Bishop Seraphim and Archbishop Mark concelebrated with Bishop Agapit in his Cathedral. In the monastery of



*A photograph of the icon of St Alexei given to Bishop Seraphim.*

St Nicholas, where Archbishop Mark's brother was formerly the Igumen, Bishop John of Khutsk presented Bishop Seraphim with a large icon and relics of St Alexei of Carpathia, who was glorified less than two year ago. "He is a North American saint too!" Archbishop Mark remarked.

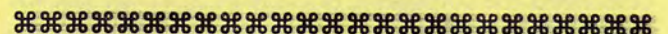
St Alexei (Oleksandre Koboliuk) was born in Yasini in 1877 to a Greek Catholic family. He was received into Orthodoxy at St Pantelimon's Monastery on Mt Athos. After being arrested and exiled from his homeland, he came to the USA in 1913, and with the blessing of Metropolitan Platon visited all the Carpatho-Rusyn communi-



*Bp Seraphim with Bp Agapit of Mukachevo (right) and Archbp Mark of Kashira, in the Mukachevo Cathedral.*

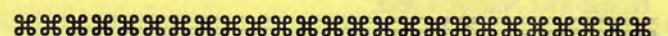
ties in the country. He then was assigned to a parish in the USA. Returning urgently to Carpathia in 1914, he continued to struggle to bring Orthodoxy to the Uniats in the area who think of themselves as Orthodox but remain under Rome. Glorified in 2001, his relics are at St Nicholas Monastery in Iza, Zakarpattia, Ukraine.

Fr Dennis Pihach, Chancellor of the Archdiocese of Canada and a member and one of the organizers of the pilgrimage group, was given a complete thirty-page biography of St Alexei printed in Ukrainian. He hopes by mid-Autumn of this year to have it translated so that its highlights can be published in the *Canadian Orthodox Messenger*, and the complete document given to the OCA archives in Syosset.



### *Tropar to St Alexei the Confessor* (Tone 8)

*You loved the truth with your whole heart,  
You humbly endured chains and suffering many  
times.  
With the blessing of Mount Athos, you revived  
Orthodoxy in Rus-Zakarpattia,  
We beseech you, O Father Alexei:  
Pray to the Lord God to root out schisms,  
And to send our souls peace and great mercies.*





## Pentecostal unity in Edmonton

On Sunday, June 15, 2003 many Orthodox clergy organized, led, and encouraged their faithful to participate in the *first ever* Pan-Orthodox Christian Kneeling Vespers of Pentecost in Edmonton held in a public location—the Family Centre at Rundle Park, at 4:00 p.m.

The clergy and faithful of eleven Orthodox parishes were in attendance. Nine priests representing eight parishes led Great Vespers with the assistance of two deacons. Total attendance reached seventy-five, faithful and clergy included. Congregational singing was led by Greg Fedor and the faithful from St Herman of Alaska's Sobor. A portable iconostasis was supplied by St Athanasius' Orthodox Mission. As always the clergy supplied full texts of Great Vespers for the ease of prayerful participation of the faithful.

Clergy celebrants included: V Rev. Mitred Fr Victor Lakusta—first celebrant (St Andrew's), V Rev Fr Mykola Sawchenko (St Micheal's), V Rev Fr Dennis Pihach (St Herman's), V Rev Mitred Fr Gregory Pryputnikov (St Barbara's), Hieromonk Philip (Holy Trinity), Rev Fr Igor Kisil (Nativity of Theotokos, Nisku), Rev Fr Patrick Yamniuk (St Anthony's), Rev Fr Ronald Poworoznik (St Athanasius'), Rev Fr Michael Schaplowsky (St Herman's), and Deacons Gregory Kopchuk and Vincent Lehr (St Herman's).

Faithful Christians from St John's Ukrainian Orthodox Cathedral, Sts Constantines and Elena's Romanian Orthodox Church and St George's Greek Orthodox Church participated in Kneeling Vespers of Pentecost with the faithful from most of the parishes represented by our beloved celebrants.

The presence of unity and peace experienced and spoken of by the clergy and faithful confirmed these actions of unity in common prayer. Together we truly celebrated the outpouring of the Holy Spirit on this, the Lord's Feast of Pentecost. After the veneration of the Icon of the Holy Trinity, the faithful mingled, visited, and picnicked at Site #6 to the South of the Family Centre, near the pond.

The icon of the Holy Trinity venerated by the clergy and faithful at the conclusion of Kneeling Vespers was recently donated to Fr Dennis Pihach by an Ihumen of the Kyivo-Pecherska Lavra in Kyiv, Ukraine. This icon was expressly given for the purpose of multiplying the Orthodox Faith in Canada and to enhance unity among the Orthodox Churches here in Canada, "Our Home and Native Land."

May God's abundant blessings be fully bestowed upon the Orthodox Clergy Brotherhood of Edmonton for taking this first step among many to increase common worship and action by the Orthodox Christian parishes of the city.

God grant them Many Years! Mnohaya Lita! Khronya Polla! Multsan Troiaska! —Reader Tymofiy Hawrysh, Edmonton

## OCA layman new CCC head

In May 2003, Richard Schneider, an art history professor at York University in Toronto, was elected president of the Canadian Council of Churches for a three-year term, the first Orthodox person ever to hold this position. Professor Schneider is also a member of the Canadian Archdiocesan Council, is the Canadian lay representative to the OCA's Metropolitan Council, and is a long-time lay catechist at Christ the Saviour Sobor, Toronto.

Three other lay persons also represent the Archdiocese of Canada in the Canadian Council of Churches. They are Ms Antonina Dunn, who holds an M.Div. from St Vladimir's Seminary, and is on the Faith and Witness Commission; Rasophor Monk Pierre (Blais), a Ph.D. Lecturer at the University of Toronto, who is on the Justice and Peace Commission; and Mr David Wagschal, an M.Div. graduate from St Vladimir's and now also the secretary of the Department of External Affairs and Interchurch Relations at the OCA chancery in New York, who represents the Archdiocese on the Governing Board of the CCC.

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Editor: Nun Sophia (Zion),  
Monastic Community of St Silouan the Athonite,  
P.O. Box 179, Spencerville, Ontario K0E 1X0  
Phone 613-925-0645; Fax 613-925-1521.  
e-mail: sophia@ripnet.com

Circulation Manager: Helene Culhane,  
377 Kintyre Priv., Ottawa, Ontario K2C 3M6.

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Patriarch of Moscow (+1925),  
Archbishop Arseny (Chahovtsov),  
and other missionary labourers  
of the Orthodox Church in America.*

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## Words and attitudes, And the Way of Christ

In July of this year, I was invited to participate in the second Orientale Lumen Conference in Sydney, Australia. It lasted four days, and I was one of the presenters, along with Cardinal Kasper of Rome, and Metropolitan Bishop of Cairo. The conference was interesting, but it was best being in Australia the first time, and seeing believers there. These conferences arise from a papal encyclical, and the papers deal with problems and possibilities in the relationship between the Orthodox Churches and the West. My lengthy paper dealt with some of the main problems of language and mutual misunderstanding which keep the progress of conversations slow, and reconciliation still distant.

However, in our own diocesan life, I see some of the same problems at work right among us Orthodox. We are misusing important words. We accept without question the western meanings and uses of words which are foundational to our correct self-understanding, and we distort ourselves. For instance, we like to say that Roman Catholics are too legalistic, but do we not too often exceed them in this very attitude towards each other and ourselves? We often will say that in the west there is too much clericalism, but is it not so that not only clergy, but people in responsible positions, will often try to force others to obey?

The word "obedience" itself is so often used among us in the sense that because someone says a thing must be done, it must be so; or because an authority says something it must be followed. *Obedience is NOT compliance out of fear; it is a cooperation willingly offered out of love.*

And "authority" is another abused word. This is so often taken as one person's having power over another. *Rather, it is having the responsibility to lead by a good and correct example.* Sometimes a priest or a person in some position of responsibility will expect others to respect and/or obey just because of one's title or position. This "do as I say" attitude is wrong. Much better is the attitude of "I think I know the correct way, and I think you would be right and wise to follow."

Any time we begin to wield power in a worldly way, lording it over someone else, we reject the Gospel and the example of Christ. He, the Good Shepherd, loving and knowing His sheep, and loved and known by His sheep, said He is the Way. It is ours to walk in this Way. Those who are shepherds and persons in authority

must always exercise this leadership following the example of Christ. Otherwise we, even bishops and priests, are not really Christians, only fakes.

It is within the context of our call to follow in the Way of Christ that we do not encourage the usual worldly voting process in parishes: because it divides, and puts people against each other. Consensus, which we are so often unwilling to pursue, is the historic Christian way of talking about a matter until we all agree; and if we cannot yet agree, we do not act.

No Christian in a clerical or lay position of authority or responsibility ought ever dare to push matters by force. Patience must be cultivated. Love must prevail. If we take the short-cuts, we fail. Let us remember who we are, and whom we serve—Christ Himself.

Let us take the trouble to pray about things and together to discover God's will for us in all situations. Let us recover genuinely Orthodox Christian attitudes and the correct understanding of words in our daily, scriptural and liturgical use, so that what we say and how we say it, the attitudes we hold in our hearts and display in our behaviour, and, finally, what we do—are all together in harmony, and in harmony with Christ our Lord.

†Seraphim

### Pastoral Notes

On 19 June 2003, **Archpriest Anatoly Melnyk** was received from the Orthodox Church in Ukraine through Metropolitan Herman into the Archdiocese of Canada, and he was confirmed in his assignment as Rector of Holy Trinity Sobor, Winnipeg MB.

On 29 June 2003 the Bishop blessed the Mission Station of All Saints of Albania in Montréal QC. The priest-in-charge is **Priest Foti Cici**.

On 1 July 2003 **Igumen David (Edwards)** was released from his duties as Second Priest at St Herman of Alaska's Sobor in Edmonton AB, and given the responsibility of Alberta Deanery Supply.

As of 6 August 2003 **Archpriest John Tkachuk**, retaining his other responsibilities, was released from his duties as Dean of Québec.

As of 6 August 2003 **Igumen Irenée (Rochon)** was appointed Dean of Québec for three years (renewable).



## The importance of catechesis :

*A note from Bishop Seraphim: Sometimes people ask why it is that clergy have those adults wishing to convert to Orthodoxy, and the parents of children to be baptised, take instruction in advance; and then, why it is that the new members of the Church are expected to attend services regularly, as are all Orthodox Christians. Entering the Church is something very serious. The following article, by a seminary graduate, is offered in order to begin answering some of these questions.*

The Holy Mysteries (sacraments) of Baptism and Chrismation bring us into the life of the Church. The Church, as "the pillar and ground of the truth" (1 Tim 3.15), has received the authority to teach the truth about the Faith and to administer the Holy Mysteries to the faithful and to lead them on the path of salvation (Mtt 28.1-20). This authority was given by the Founder of the Church, Our Lord Jesus Christ.

In the early days of the Church, when "Christians were made and not born" (Tertillian), a postulant (one desiring to become a Christian), before joining the Church, had to go through a fairly long period of catechesis—that is, preparation for the the Holy Mystery of Baptism.

The word "catechesis" comes from a Greek word which means verbal instructions or explanation, and the early Church continued this same meaning, specifically applying it to instructions and/or explanations of the Faith. This catechesis was delivered prior to Baptism, prior to joining the Body of Christ.

The early Church established the guidelines/rules defining the preparation for Baptism by those who desired to become Christians. The catechetical instructions lasted for up to two or three years. It seemed obvious then that a person could become a member of the Church only after learning its teachings and assimilating them, truly understanding its law of life. In some cases, when there was an immediate danger of death or persecution, the preparation time would be cut short.

The Bishop would order that those who desired to be baptised be instructed verbally by the presbyters. Often catechesis in the early Church took the form of questions and answers. The presbyters also used the question-and-answer format to examine the catechumens. There were established catechetical schools. The Church still uses the word "catechumen" for the one who is preparing for baptism. This system of verbal instruction continued throughout the period of the missionary expansion of Christianity, with adult Baptism remaining the prevailing

custom, and this verbal instruction of catechumens lasted for centuries. After the Reformation (16th C), catechesis began to take written form both in the West and in the East.

As Fr Alexander Schmemmann has shown in *Of Water and Spirit*, the catechumens were progressively introduced into the life of the Church by special rites, which included exorcism, prayers, explanations of the Holy Scripture, etc. This preparation involved the entire community, which thus was preparing itself for the reception of the new members. It is from this double preparation—that of the catechumen and that of the Church—that there developed the pre-paschal liturgical season which today we call Great Lent. It was the time of the ultimate and intensive preparation for the "Holy Night," the climax of which was precisely the "illumination" of those coming to Christ and seeking salvation and new life in Him.

The baptismal catechesis is the earliest record in the Church tradition of the manner in which the Church taught its members Christian doctrine and the Christian law of life. It is important to note that this catechesis was liturgical in its character. As Fr Schmemmann has written in *Liturgy and Life*,

The explanation of Scriptures, the unfolding of the meaning of the Creed (i.e. of Church doctrine), the teaching of Christian morality—in other words, the entire content of Christian education—was transmitted in direct connection with liturgical services, partly even during such services. We find traces of such liturgical catechesis in our church services today. Thus the first part of our Divine Liturgy is still called the "Liturgy of the Catechumens," and this not merely because catechumens were allowed to attend it, but primarily because it was and still is a *teaching service*, because it is *didactic* in its very character and purpose. (pp 8-9)

The main purpose of the liturgical catechesis is to bring the person into the life of the Church. It is not merely the communication of religious knowledge, nor the training of a human being to be a good person, but for edification—the building up of the Body of Christ, what 1 Peter 2.9 terms the new "chosen race" and "holy nation," the mysterious life of which began at Pentecost. "And make him/her a reason-endowed sheep in



## preparation for the life in Christ

the holy flock of Thy Christ, an honourable member of Thy Church," says the baptismal prayer.

Through the Mystery of Baptism, together with Chrismation which immediately follows it, the newly illumined one becomes a member of the Body of Christ, one of the children of God, the sheep of His flock. Together with other members he is energised by the Holy Spirit. He has made a commitment to live the Christian life according to the Faith. And this faith in Christ is dynamic: it is an unceasing growth process which finds its natural and normal realisation in good works.

Baptism is not a means of identifying oneself with a certain ethnic group or language. (Remember the movie *My Big Fat Greek Wedding*? As charming as the film may be in some respects, it illustrates perfectly how baptism can be used/abused for ethnic identification—in this case so that the WASP could "become Greek" and marry the Greek!)

To baptise and chrismate people in the Church without catechetical preparation and proper integration of them within the community leads only to increase in membership numbers of the parish on paper. In reality, we might never see them again in the Church. Lack of preparation and integration also results in making a mockery of the Holy Mysteries. To desire to be baptised in the Orthodox Church is to commit oneself to life in Christ, to "put on Christ" and to lead every minute of one's life for the glory of God. It is not a matter of convenience, nor an interesting thing to say that "I am baptised," nor just to be able to present a baptismal certificate to a certain agency.

Today, the Orthodox Church continues to prepare catechumens for the Holy Mysteries of Baptism and Chrismation. Instruction may take between six months to one year, using some "standard" introductory works. Catechesis today should not be a highly academic, seminary-type programme. Neither should catechesis be omitted. No one should be baptized just because he/she wants, or just because he or she has just found his ethnic parish in the city.

The Bishop and the clergy have the responsibility to ensure that every catechumen will receive instruction. For this they are accountable before God. Practice will of course vary from parish to parish, since the Orthodox

Church does not use a standardized programme as do the Roman Catholics. In some of our parishes the instruction is done in a group setting; in others it is done on a one-to-one basis. In some parishes, the priest appoints a catechist to teach the catechumens; in others the priest himself is actively involved in the teaching. The one-to-one approach allows the priest or the catechist to customise the programme based on the unique questions and concerns which each person might have. A convert from Roman Catholicism, for example, will probably have a different set of questions and concerns from one coming from Lutheranism, just as a convert from Protestantism would have different questions from one coming from Wicca or atheism.

Each catechumen should have a sponsor/witness.

The sponsor of a candidate for Holy Baptism is a guarantor to the Church that a person will be reared and educated in the Orthodox Faith, that he or she will practice the Faith. A person can guarantee or pass on only what she or he possesses and practices. The sponsor is usually from the same gender, and should be leading a full sacramental life.

Working closely with the priest or catechist, and often as well with his or her sponsor, the catechumen will learn not only the dogmatic truths of the Faith but also about the practical aspects of Christian life: prayer life, lives of the saints, the liturgical cycle, etc. These regular contacts will also assist the one desiring Baptism to be better integrated within the community in Christ.

Finally, it is important to say that catechesis is not only for the catechumens. Religious education is a life-long process leading to better understanding of the living Faith, helping us to actualise the Holy Spirit in our lives. Therefore once the newly enlightened adult is a member of the Church, together with others he or she will want to continue to study the Faith and to grow in Christ. Our Faith is dynamic, alive, and finds expression not only in the liturgical services but also in each individual person's own life, and in the life of the Church as the community in Christ.—Antonina Dunn, M.Div., *Christ the Saviour Sorbor, Toronto*





## My Romanian adventure

"Dad, Mom, after much prayer and hoping for your blessings, I have decided to go to Romania to live and work with abandoned babies!" Initially our hearts sank when we first heard these words from our daughter Kathy, because of what we had heard about conditions in Romania. We very soon realized, however, that we really should not have been surprised, for Kathy has always had a "heart" for the less fortunate and needy of our planet. Even as a young child she was always interested in the orphanage that existed near the town of Aurora, north of Toronto, which now no longer exists . . .

It all began three years ago, when Kathy spent her summer vacation in the town of Oradea, Romania, as a volunteer caregiver at the state-operated Oradea Children's Hospital, looking after the many abandoned babies there. This is where she had first-hand experience in learning of the plight of these children, and it was this deeply moving experience which changed her life. After much prayer she felt guided to return to full-time service, caring for these abandoned babies.

Romania was a communist country from 1948 until 1989 when Ceausescu was overthrown. Although a multi-party system is now in place, the communist influence remains strong. Kathy was at the airport in Budapest with a driver to take me to her apartment in Oradea. As one travels from Budapest, Hungary to Oradea, which is approximately 13 K from the Hungarian border, there is evidence of dreadful states of decay on the Romanian side. As we approached the city limits there were Soviet style apartment blocks everywhere. This was a testament to the Ceausescu era, during which houses were destroyed and apartment blocks, which he had a love for, were erected. It seems that it was former Romanian leader Ceausescu's programme aimed at doubling the population to better the economy, that led to the large number of abandoned children in the country. Poverty was so great at that time that people were not able to support them. The situation all these years later has not improved significantly.

We all know that visiting a country on vacation is entirely different from living in that country, taking part in daily life. My days were full to overflowing, helping Kathy care for the little ones—a privilege and an honour, and I was grateful to be able to help. We visited the open outdoor market daily. Fresh fruits and vegetables in season were delicious and in abundance, though not so during the winter months. Considering everything, however, I found daily living in Oradea to be stressful.

There are days when there is no hot water. There

are days when there is very little water pressure at all. Litter abounds in the generally unsanitary streets. It is difficult to dry the children's clothing during days of rain, for clothing is hung up on clotheslines on a small outdoor balcony. And it goes on and on . . . But such is life in Oradea and must be accepted as such. The Romanian friends to whom Kathy introduced me were warmly welcoming and hospitable. Nevertheless, other families who have touched Kathy's life are extremely destitute, living in squalid conditions in overcrowded quarters. Such poverty! Working hours are long, wages are extremely low, as are pensions for the elderly. My heart was greatly touched by the constant struggle to survive.

Kathy had returned to volunteer in the same hospital where she had worked three years before, and she laboured there for almost a year, caring for and loving these abandoned babies, many of them considered "hopeless cases." I visited this hospital and was also greatly affected by what I saw. It was this experience that led Kathy to become state-approved, to open her apartment home to some of the babies from the hospital.



*Kathy with baby Andrea in hospital. Andrea was seven months old and weighed only six pounds . . .*





... and here is Andrea six weeks later, with Kathy in the "Baby Apartment" house!

The first child to come to Kathy's "Baby Apartment" was ten month old Florina who weighed just eight pounds. She was malnourished, had anemia, rickets and a staphylococous infection. She improved immediately with good food and love. A few weeks later she was joined by Codi, six months of age, and then by Sylvia who was fourteen months old, being abandoned very early in life. Since that time, Florina has been adopted by a Romanian couple. Codi and Sylvia are still with Kathy and have grown into healthy, happy, outgoing children—a great blessing! Both girls are now just over two and a half years of age. They understand everything in English, and for me this was wonderful, since I was able to bond with them. They answer in Romanian, and are just such delights! Since international adoptions have once again been opened, these little darlings will have a chance for a much better life. They will be replaced by other abandoned babies from the hospital. Indeed, Florina's crib now has little Andrea in it!

Andrea came to Kathy just a short while ago. She was a "failure to thrive syndrome" baby who was seven months old when Kathy first saw her at the hospital and she weighed six pounds. Andrea just lay in her crib at the hospital, motionless. What a change has come over her in the past month! She is gaining weight, plays with the toys in her crib, smiles, has had one tooth come through, and has found her voice in repeating continually her "da-da-da!" What a blessing to see this improvement in this little soul, thanks be to God! Her older "sisters" help look after her daily.

There are so many scenes that pass

through my mind as I think about this little family. Forever in my heart will be seeing these two little girls with their hands clasped in prayer, their heads bowed as Kathy says grace before each meal. If these children were not here they would end up in one of the many orphanages in the country.

In visiting one of these orphanages, one has only to see the "lostness" on the faces of the children to be thankful that these little ones are with Kathy. We praise God for this wonderful opportunity that she has to care for these children. However, this could not be accomplished without the loving donations which have been given by the people whose hearts have been touched, because the work of mercy and love which Kathy does is entirely voluntary. In such a poor, struggling country it has to be.

Donations to support her in this work (those requiring a tax receipt) can be sent to: St. Olave's Anglican Church, 360 Windermere Ave., Toronto, Ontario, M6S-3L4, with "Kathy Langston's missionary support" indicated on the cheque. If a tax receipt is not needed, cheques can be sent to me, Kathy's mother: Marina Mantle at #31, 8020 Silver Springs Rd. N.W. Calgary, Alberta, T3B 5R6.

It has been said that some people come into our lives and quietly go. Others stay for awhile and leave footprints on our hearts and we are never the same. After my Romanian adventure, I know that I shall never be the same. May our Heavenly Father continue to guide, protect and bless us all.—Marina Mantle, St Peter the Aleut's Church, Calgary AB



Kathy's current little family: Sylvia, Andrea, and Codi.



*Our father among the saints*

## St Nikolai (Velimirovic) of Ochrid and Zhicha

*March 5 / 18*

A photograph of the very-recently canonised St Nikolai Velimirovic of Ochrid and Zhicha bears an unmistakable quality of serene radiance. Yet, it is radiance combined with something else—an equally bright, wholesome interest in his surroundings, responsive and fearless. How interesting that his physical countenance should so precisely reflect the flow of his life, characterized by both a deeply-anchored, interior existence in God, and a strong impact on his contemporary world in action and in word.

Further present in his likeness is a nobility, a quiet grandeur. Paradoxically, the young Nikolai had been prevented from pursuing a career in the Serbian military due to poor health, having failed to meet the physical requirements. However, God's plans were otherwise, raising up a decisive general for His own army, a highly-educated, eloquent leader, "another Chrysostom," an able administrator.

His solid influence would be felt among the Orthodox faithful throughout the world, emanating from his native Serbia and throughout America, from Oxford University, where he received his Doctorate in 1909, to Dauchau prison camp in 1944-1945. The presence of St Nikolai Velimirovich is felt until today in page after page of his poetic prayer in his *Prayers by the Lake*, in his carefully-researched *Prologue from Ochrid*, and in his thoughtful letters written to all in need, be it aristocrat or blacksmith. Nobility and graciousness embued his walk, illiciting the reflection that "... whether it be a garden party at Buckingham Palace or dining with the Archbishop of Canterbury, or watching with detached pleasure while a group of his beloved Serbs were dancing a *kolo* or comforting a widowed *popadija*, he was always the same beautiful person."

Bishop Nikolai was born in western Serbia on December 23, 1880, the eldest of nine children. He was born to believing parents, Dragomir and Katarina, who

farmed near the small village of Lelich. Chelije Monastery was only about seven kilometres away, and as a child, he would walk with his mother there for services. As he personally recalled, his mother's direction and good example served as the foundation of his spiritual development, contributing to his entry into the seminary of St Sava in Belgrade at an early age, even before finishing preparatory school. Although his intellect was outstanding, his body was rather weak, which doubtlessly produced in him an increased resolve and a trust in God

In 1905 he finished seminary and pursued studies abroad, earning doctorates from the University of

Berne (1908) and from Oxford (1909). Undergoing a severe internal ailment upon his return to Serbia, he promised that if the Lord granted him recovery, he would devote the rest of his life to His service. Keeping his promise, in 1910 he became a monk-priest at the Rakovica Monastery. Studies in Russia followed, and then he began to teach classes in the Belgrade seminary. His fields were philosophy, logic, history, and foreign languages. He was fluent in seven languages, with strong oratorical skills and the talent of succinct expression.

During the 1914-1918 War, Fr Nikolai was sent on a diplomatic mission to England,

where he addressed the needs of the embattled Serbian people, speaking in many places, including Westminster Abbey. He also visited America to gain the assistance of the Serbian immigrant population, and of Croats and Slovenes in the battle against Austria. His abilities were clearly evident, and upon returning to Serbia, he was consecrated Bishop of Zhicha.

The war years and post-war period gave Bishop Nikolai a chance to undertake many acts of practical love in service of the poor and orphaned. He was able to direct a popular spiritual revivalist movement, *Bogomljcki Pokret*, wisely toward the canonical Orthodox Church rather than allowing it to drift to sectarianism. This was a time of spiritual blossoming of the Serbian people as monasteries and convents were reopened; the desire of the people for frequent confession and communion was able to be fulfilled.



*An icon of St Nikolai.*



In 1921, Bishop Nicholai found himself again in America, lecturing and establishing a foundation for a Serbian Orthodoxy within America; he would return again in 1927 and once again after the 1939-1945 War. Always concerned for the welfare of the Serbian people and for Orthodox everywhere, and with his strong knowledge of international affairs and the Balkan situation in particular, he warned that another international war was imminent. On April 6, 1941, German troops poured into Yugoslavia, and the government fell. Tremendous suffering of the Serbian people followed, with atrocities committed by occupying Axis forces and by opposing nationalist terrorist groups. Civilians, as well as bishops, priests, monks and nuns, were targets, swelling the lists of Orthodox Christians who died for their faith.

Openly opposing the Nazi regime, Bishop Nicholai's days were numbered. Arrest and confinement in the Ljubostir Vojlovici Monastery came in 1941. Three years later, in September, 1944, he was placed with Patriarch Gavriilo in the death camp at Dachau. Surviving interrogations and tortures by God's grace, he was among those liberated in May 1945.

Post-war Serbia under Marshall Tito held no place for Bishop Nicholai, and he arrived in America in 1946, where he would be of great spiritual assistance to the Orthodox community. Despite health problems resulting from his ordeal in the camp, he resumed an active schedule, travelling extensively, lecturing, teaching (for three years at St Sava's Seminary, Libertyville, Illinois), writing, and bringing Orthodox of many backgrounds together. He is personally dear to our hearts, a contemporary of our hierarchs, our Metropolitan Leonty and our Archbishop Arseny of blessed memory. He was especially involved with St Tikhon's Monastery, serving as the Dean of Seminary there; it was at St Tikhon's that he reposed on March 5/18, 1956. He was buried at St Sava Monastery, Libertyville. Twenty-five years later, on April 27, 1991, his relics were transferred to the monastery of Chelinje in Serbia, and placed to rest beside the grave of his close brother in Christ, Archimandrite Justin Popovich.

St. Nicholai's warm love of Christ claims the hearts of Orthodox everywhere. His fiery Serbian soul was wonderfully offered in service to the Lord, and he brought to us the best of Serbian Orthodox spirituality by his example and in his writings. He is probably one of the most-quoted Orthodox writers on the world-wide web, held in high esteem by all jurisdictions; his four-volume *Prologue from Ochrid* is consulted by many on a daily basis.

He left behind many fine words. Can we find a

singular thought that undergirds his deep prayer life, his energetic writing, his incessant travels for the good of the Orthodox? It might be the simple exhortation found in one of his early letters to "be happy in God"—for he embraced with a light and grateful heart the path in front of him, wherever Christ would have it lead.

*St Nicholai, pray to the Lord for us!*

#### TROPARION TO ST NICHOLAI OF ZHICHA AND OCHRID

Tone 8

Golden-mouthed preacher of the Resurrected Christ,  
Guide of the cross-bearing Serbian people through the ages,  
Resonant lyre of the Holy Spirit,  
Pride and love of monastics,  
Joy and glory of priests,  
Teacher of repentance,  
Bishop of the whole nation,  
Leader of the God-praying army of Christ,  
O Holy Nicholai of Serbia and all Orthodoxy;  
With all the saints in Heavenly Serbia,  
Pray the Only Lover of mankind  
To grant peace and unity to our people.

#### KONTAKION TO ST NICHOLAI OF ZHICHA AND OCHRID

Tone 3

Born in Serbian Lelich,  
You were the Archpastor in Saint Naum's Ochrid.  
You presided from the throne of Saint Sava in Zhicha,  
By the Gospel you instructed and enlightened the people of God.  
You led many to repentance and love for Christ.  
For Christ's sake you endured suffering in Dachau.  
For all this, O Saint, He glorified you.  
Nicholai, the New God-pleasing One!



## **Orthodox theological institute, Named after the Blessed Arseny, Begins in Winnipeg**

According to the minutes of the Holy Trinity Sobor in Winnipeg, at a parish meeting on July 5, 1927, Bishop Arseny proposed the establishment of a theological school at the Sobor. The school, unfortunately, was short-lived.

Over seventy-four years later (August 4, 2001), an informal discussion at a reception for Fr Stacey Richter raised the issue of the need for, and benefit of, a theological school in Canada. Out of that discussion came a proposal to the Archdiocesan Council of Canada at its meeting in Winnipeg on October 27, 2001, for the establishment of a theological institute at Holy Trinity Sobor.

On October 3, 2002, His Grace Bishop Seraphim sent a letter to the acting director of the institute, Spencer Estabrooks, stating:

With this letter, I give officially the blessing for the establishment of the Blessed Arseny Orthodox Christian Theological Institute in Winnipeg, Manitoba. Its purpose would be to increase the level of education in English for the local and nearby faithful; to prepare readers and singers; to prepare subdeacons; and to prepare deacons for service in the Church. The Institute will be under the Omophor of the Bishop of Canada, and will report both to him and to the local Dean.

Acting on this blessing, an administration has been created for the Institute as follows: Director: Spencer Estabrooks; Registrar: Fr Mirone Klysh; Chaplain: Fr Anatoly Melnyk; Treasurer: Protodeacon Raphael Cole; Dean: Fr Stephen Kennaugh. Others, including laity, will be added as needed, especially to help with matters such as fund-raising.

At the same time, the academic staff for the first year has been established for the institute with the following members: Spencer Estabrooks, Fr Anatoly Melnyk, and Fr Mirone Klysh. Following a mailing of information about the institute to the clergy of the Archdiocese, the institute administration received several offers of teaching support from a number of clergy. This response has been most encouraging in that it fulfills the plans of the institute that other clergy would become involved in teaching courses, tutoring, and other tasks on behalf of the institute in their own areas of the country and under the co-ordination of the institute. We expect to have a method worked out by the 2004-5 aca-

demic year for having some of the institute's programme conducted in various places across the country.

In the spring of 2003, two pilot courses were offered by the Blessed Arseny Orthodox Christian Institute for a period of 10 weeks: (1) the first half of a Reader's Programme and (2) The Shape of the Early Church: 100 - 325 A.D. With minimal local publicity, the courses attracted an average of seven students, with about 50% being non-Orthodox.

As of the fall of 2003, the institute is prepared to fulfill its mandate. In addition to the second half of the Reader's Programme, the following courses will be offered: (1) Church History: The First Eight Centuries; (2) Liturgics/Liturgical Theology: An Introduction; (3) Holy Scripture: A Comprehensive Introduction; (4) The Church Fathers: 2<sup>nd</sup> to 5<sup>th</sup> Centuries; and (5) Orthodox Ethics/Spirituality. The lecture courses will begin on September 8, 2003, and conclude on December 5, 2003. All courses will be available by correspondence.

The cost of each credit course will be \$150.00 or \$50.00 to audit, plus a registration fee of \$10.00. There will be an added fee of \$25.00 for correspondence courses. Cost of the Reader's Programme is \$75.00 per term. Students may study part-time or full-time for the diaconate or for a certificate in Theology. They may also take individual courses out of interest. A series of special lectures, workshops, panels, tours, retreats, etc., of interest to the general public are also being planned as part of the institute's activities.

Application forms and information may be acquired from the institute's Registrar:

Fr Mirone Klysh, 3 Prestwood Place,  
Winnipeg, MB, R3T 4Y9. Telephone: (204)  
269 - 3743. Registration fees should be made  
out to Blessed Arseny Institute, and sent to  
the Registrar.

In announcing the opening of the Blessed Arseny Orthodox Christian Theological Institute, the administration and academic staff hereby invite interested individuals—male and female—to apply. At the same time, financial and other donations are requested to support the purpose and work of the institute. Donations should be made out to the Archdiocese of Canada, designated for the Blessed Arseny Institute, and sent to:

The Archdiocese of Canada OCA, Nikita  
Lopoukhine, Treasurer, 55 Clarey Avenue,  
OTTAWA, ON K1S 2R6.

—Spencer Estabrooks, M.Div., Winnipeg



## Music conference Hears Fr Sergei Glagolev

Fr Sergei Glagolev was the featured speaker at the pan-Orthodox music conference held at The Sign of the Theotokos Church, Montreal on June 7. The conference was organized by Lesley-Ann Judge, choir-director at The Sign, and was sponsored both by the parish, which is this year celebrating its 25<sup>th</sup> anniversary, and by the Orthodox Clergy Association of Quebec. It drew over fifty attendees from Québec and Ontario for a joyful day of worship, inspiring presentations, and helpful workshops.

Fr Sergei, a much-beloved priest-composer and teacher (St Vladimir's, St Tikhon's, and St Herman's) and Director Emeritus of the Fellowship of Orthodox Stewards of the OCA, inspired his listeners with his joyful élan as he emphasized many times that the ministry of music in the Church is a part of the continuing Apostolic witness of the Faith. Our Faith, just as our ecclesial music, he said, is so much based on oral tradition and living experience, transmitted from generation to generation. Our endless, joyful music is prayer, and our prayer so often music—the result of the joy of our love for God, and because of His revealed love for us.

Another inspiring speaker in the morning session was the vivacious Helen Waverchuk, a professional singer and a member of The Sign, who led a workshop on vocal training and vocal techniques. One of the most memorable things she said was: "Remember that we are Church singers twenty-four hours a day. If we smoke, speak too loud, do not get enough sleep, etc.—that is, if we live unhealthy lifestyles—we will be very poor singers!"

Since the majority of participants in the conference were from churches of Slavic background, the workshop on the basic elements of Byzantine music was both enlightening and challenging for many. It was offered by Nicholas Pantelopoulos, an engineer, musician, and iconographer who is trained and educated in the Greek traditions.

*Fr Sergei  
Glagolev,  
right; Ms  
Helen  
Waverchuk  
and Mr  
Nicholas  
Pantelopoulos,  
below.*



## Fr Thomas Hopko leads retreat on 'The Cross' in Calgary

On March 28 and 29 about 350 people crammed into the St Demetrios' Greek Hall in Calgary to listen to Fr Thomas Hopko—well known Orthodox theologian, author, and past Dean of St Vladimir's Seminary—give an inspiring talk on "The Role of the Cross within the Journey of Salvation." This event was planned and hosted by Holy Martyr Peter's parish in Calgary.

We quickly realized our small church was not going to be nearly large enough to hold the crowd, and the Greek community and Fr Demetrios kindly volunteered to help out by donating the use of their hall, and providing coffee for the well-attended public event. People from Saskatoon, Edmonton, and as far away as Whitehorse journeyed to join those from most of the local Calgary

Orthodox jurisdictions, as well as many from other Christian perspectives, to attend.

On the 28<sup>th</sup> Fr Thomas was kept at a fairly hectic pace doing five different TV, radio, and newspaper interviews during the day and then giving the public lecture that evening. The following day about 150 pre-registered people attended the all-day retreat. The Calgary Serbian community and Fr Obrad helped out by allowing the event to be held in their St Simeon's Church hall when Saturday registrations outgrew the capacity at Holy Martyr Peter's just a block down the street. We ended the retreat by walking back to Holy Martyr Peter's for Vespers.

*continued, next page . . .*



**Fr Hopko**, continued from p.15:

The theme of the entire weekend, "The Cross," was very timely, its being the weekend of the Veneration of the Cross, and it gave us all much to ponder during our Lenten journey. We were also privileged to have Fr Thomas serve Matins and Liturgy with Fr Larry Reinheimer on Sunday, listening to Fr Thomas one last time during the homily.

Each session of the retreat was about two hours for a total of around six hours, and would have probably gone much longer if not for Fr Larry's intervention at the end of each question and answer session, to rescue Fr Thomas from an apparently unending stream of questions. A strong Orthodox perspective on the critical role of the cross in our lives emerged, and idea of just how opposed this reality is to the culture we live in and have been formed by, was very sobering. The message that we need to embrace rather than flee from opportunities to be crucified, is certainly at variance to our present western culture. Fr Thomas pointed out that the only Apostle to ever be called "Satan" was St Peter when he told the Lord not to choose the cross and crucifixion.

The question and answer sessions following each talk were also very much appreciated with Fr Thomas

covering each question with great insight and many Biblical and Patristic quotations. Topics such as "What is the Christian perspective on the war in Iraq?" "How can we share our Christian love with our fellow workers/ classmates etc?," "What is the role of sickness and suffering in our life?" "Why are we Orthodox so poor at outreach?" and many others were thoroughly covered in these question and answer sessions. *The Sayings of the Desert Fathers* and *The Arena* were much quoted, and many of the attendees added them to their own libraries after the event.

The entire event was recorded, and the three lectures, the question and answer sessions, and three of the radio and TV interviews (mostly on the war in Iraq) are included in a 4-CD set, and the same material, except for the radio and TV interviews, is available on the 3-cassette tape set. These packaged sets are available from St Peter the Aleut's Church in Calgary for a cost of \$30 per set. Please contact Brent or Sonia Applegate at (403) 217-9151 to have them sent to you. They could be listened to many times and then passed around to many others, as they are an excellent source of Orthodox teaching, not only on the cross, but also on many other topics. One can see pictures of the event and also order the event CDs or tapes at the website: [www.saintpeter.ca](http://www.saintpeter.ca).—Brent Applegate, St Peter the Aleut's Church, Calgary

## Ottawa, Kingston women Hold spring retreat

For years we women of the Cathedral of Annunciation/ St Nicholas in Ottawa have talked about having a retreat. It would start with the suggestion, wander through the typical "when, where, what and who" questions, and for lack of clear answers, slide onto the back burner again.

At the beginning of Lent 2003, one woman, enjoying a day away at a retreat centre, received the kernel of an idea for making more of the same happen for others. Guided by the Holy Spirit, and with encouragement and direction from Bishop Seraphim and various other clergy, as well as women, our retreat came together.

Eight of us, from Kingston and Ottawa, met at a beautiful lakeside retreat centre north of Kingston, to come away from the "busyness" of daily life. In times of prayer, reading, discussion, walking together, and quiet reflection we focused on the Persons of our Lord God—Father, Son and Holy Spirit. The following summary by one retreatant speaks of its helpfulness in our lives:

We had a retreat. It happened because of love. One person initiated this retreat, and out of love it



Retreatants from l to r: Helene Christophoracos, Theodora Simic, Nadia Zinchenko, Jane Szepesi, Susan Gander, Davina Dixon, Charlene Lau-Ahier, and Barbara Vitale.

happened, love of God and love of neighbour. Women put aside schedules, men backed them up with child care, and we came together. We didn't all come for the same reasons, or have the same experiences, but for each of us it was a time of richness. We all met in the love of God and of each other—a perfect balance.

It is hoped that another similar retreat can be planned for next year.—Susan Gander, Annunciation/St Nicholas, Ottawa



## Priest, two deacons ordained in the spring

In the Three Hierarchs' Chapel of St Vladimir's Seminary in Crestwood, New York, Bishop Seraphim ordained Edward Justin Hewlett, a second-year seminarian, to the Holy Diaconate on 6 April 2003. From a devout Anabaptist background, and originally planning to be an English professor, Deacon Edward's plans changed gradually after he became Orthodox in 1997 at St Herman of Alaska's Church in Surrey BC.

After his conversion and his marriage (to Sarah—also a convert), and the birth of their first child, Edward Hewlett found that the focus of his study was changing. As he puts it, "I found that what I really wanted was to be a father: a father to my family and a Father as an Orthodox priest . . . . In the same way that [God] had called me to be a teacher, He was now calling me to become a priest."

Deacon Edward and Matushka Sarah have two boys, Justin (3 years) and Simon (9 months). The family will spend one more year at St Vladimir's as he completes the M.Div. degree.

On 4 May 2003, at Christ the Saviour Sobor in Toronto, Bishop Seraphim ordained Deacon Geoffrey Korz to the Holy Priesthood and Subdeacon Alexander Tefft to the Holy Diaconate.

Fr Geoffrey will serve the new All Saints of North America Orthodox Mission in Hamilton, currently celebrating Divine Liturgy in the domestic chapel at the Korz home. Fr Geoffrey, a teacher of religion and department head in a Roman Catholic secondary school,



*Newly-ordained Deacon Edward Hewlett, with his wife Sarah and sons Justin (standing) and Simon, are greeted by Fr Paul Lazor at St Vladimir's Seminary.*

and Matushka Linda (a physician), are hopeful that within a year or two, God willing, the mission will grow sufficiently to support the rental or purchase of property for services in a more public place. Fr Geoffrey also hopes to be able to continue campus ministry at McMaster University in Hamilton. "Mission work and campus ministry are particularly rewarding experiences, which often face many of the same challenges," he says.

The newly-ordained Deacon Alexander Tefft, a Californian by birth and Lutheran in background, converted to Orthodoxy in 1988. He excelled in Russian and German literature at the University of Victoria (BC) and at Oxford University. He graduated from St Tikhon's Seminary with the M.Div., *summa cum laude*, in 1998. After twelve years of service at Christ the Saviour, Toronto, as a Reader and a lecturer to the Toronto public, the parish, and catechumens, he and his wife Gracia moved to Vancouver BC where he was ordained a Subdeacon at St Herman of Alaska's Church.

In October 2003 he will begin postgraduate studies and research in historical ecclesiology and the heresy of ethnophyletism at the Institute for Orthodox Christian Studies, Cambridge, England.



*Shown with Bishop Seraphim and other clergy are (left) Deacon Alexander Tefft and his wife Gracia, and (right) Priest Geoffrey Korz, his wife Linda, and daughter Sophia.*



## Consensus: What is it? How does it work?

Consensus is simply seeking the will of God and expressing the "Oneness" of the body of Christ. It requires sacrifice on the part of us broken and imperfect Church members, and the willingness to always ask not only, "What do I think of this?" but also, "What is God's will in this matter?" and "Am I certain that my judgment is in line with His will?"

We are used to the democratic process in our society where a majority, or even a larger proportion than a simply majority, say 60% or 70%, holds sway. This can sometimes result in the "tyranny of the majority." In a decision by the Body of Christ attempting to discern God's will in a matter, the gentle non-aggressive voice of the Holy Spirit can sometimes take some time to be perceived by everyone.

At times the will of God can be quite different from what the first most "obvious" conclusion appears to be, and may only be the opinion of a small minority or even one individual. As that opinion is expressed in a group of believers sincerely seeking to hear the will of God, in an internal attitude of servant-hood and obedience, the gentle moving of the Holy Spirit can manifest a complete change of direction in the group. Unfortunately we broken instruments are seldom that "in tune," especially in a group situation, and so this ideal is not often fulfilled. None the less, we must attempt to strive for this goal of always seeking the true will of God in both our personal lives through Theosis, and in our corporate decisions through consensus.

Some dramatic examples in our Orthodox history show a strong individual standing up to an entire group of God's bishops in council situations. Both St Nicholas of Myra and St Mark of Ephesus stood alone and expressed what was ultimately shown to be the will of God in opposition to all the other council members. St Nicholas slapped the heretic Arius at the first ecumenical council in Nicaea (325). He was thrown out of the council and removed from his episcopal duties by his fellow bishops — until some of the leading bishops at the council all had the same dream, of our Lord Jesus Christ and His most holy Mother showing their support for Nicholas. St Mark stood up to all of the other bishops, the Emperor and the Pope, at the Council of Florence (1445). He was the lone bishop who refused to agree to bring the Orthodox Church under Rome's authority. When the Orthodox faithful in the east found out about the agreement, it was thrown out and St Mark was con-

sidered a true hero and faithful defender of Orthodoxy for his stance.

We at Holy Martyr Peter the Aleut's Church, as well as the Archdiocese of Canada, and even the entire Synod of Bishops of the Orthodox Church in America, strive to make all our decisions—especially the more important ones—through the process of consensus. Once an issue has been thoroughly discussed and everyone has had a chance to present his or her thoughts, a decision usually needs to be arrived at. In the interests of not getting stuck in paralysis, if it is obvious that there will not be unanimity on the issue, some decisions may need to be made by a vote process. When this needs to happen, his Grace, Bishop Seraphim, is on record as requesting at least an 80% majority agree, before proceeding. However a practical understanding of consensus can help in avoiding this less-preferred option. Remember that consensus equates to unanimity, not always agreement. The practical working out of this is really a three-part choice. The following choices are available:

- 1) I agree with the proposition. I believe this to be the will of God.
- 2) I disagree with the proposition but am uncertain as to what the will of God is in this situation, so I will abstain from registering my opinion. Should this proposition be the desire of the vast majority, I can live with it even though not agreeing with it.
- 3) I disagree with the proposition and am convinced that this is NOT the will of God. Even though the vast majority may wish to proceed with this proposition, I stand adamantly against it and am willing to be responsible for blocking it.

Should this tally show no one entering the third choice, it would be considered to be a consensus decision. Should there be individuals who have selected the third choice, the discussion should once again be opened up and those individuals who chose option three should speak to the issue once again. Possibly a solution may be found by the parish group that these individuals can live with. Should it ultimately be necessary to go to an 80% majority vote, both choices (2)—abstain, and (3)—no, should be considered a NO vote. It may be prudent to hold another vote giving a simple YES or NO choice if there has been much additional discussion after the consensus tally and/or if some of those present indicate they have changed their thinking in light of the further discussion. —*Brent Applegate, St Peter the Aleut's Church, Calgary AB*



## New archival accessions

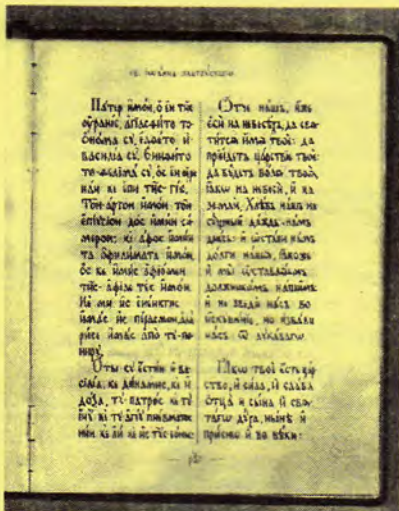
A rich variety of early volumes documenting our diocesan past mark the first major accession received by the new Blessed Arseny Archives. It comes from St Herman's Sobor, Edmonton, through the scholarly efforts of Dr Kyrill Holden, and with the help of the parish librarian, Louise Henein, and Lorna Clark (who delivered them to the archivist); they have been transferred safely to the Archives.

Among the treasures are service books of Fr John Wasel, originally from Czechoslovakia, who served Holy Trinity Parish, Smoky Lake, and district for many years. The books are a mark of touching diligence, handwritten in Church Slavonic and Greek in Fr John's fine calligraphy, complete with icons penned by him in ink. They date from the 1930s. The "Kulish" Bible, an early Ruthenian translation of the New Testament from the turn of the 20<sup>th</sup> century, was also deposited, as well as other historical sacred tomes, including a book of Pas-

sion Gospels.

A second, very fine collection was received from Sts Peter and Paul's parish in St Walburg, Saskatchewan through the kind efforts of a dedicated parishioner, Mrs Valentina Hritzuk, whose family has always been deeply involved in the church there. The early minutes and accounts of the parish, correspondence and copies of photographs, including some of Vladyka Arseny of blessed memory, form a valuable accession dating to 1930.

In the meantime, work continues on the Archives room, with a shelving grant obtained through the National Archives of Canada's Preservation Management Program and the Canadian Council of Archives; and archives summer student Krista Eriksson is busy gathering data. *A reminder* : please remember the Archives if you have any historic photos, minute books, correspondence, architectural plans, videos, CDs or other materials relating to Archdiocesan life, pioneer days of the early missions or other Orthodox endeavours that you might like to deposit (or a copy of them). Please call archivist, Katya Szalasnyj at (306) 374-7143 or write e-mail at [katya-sz@shaw.ca](mailto:katya-sz@shaw.ca).



At far left, a service book in Fr John Wasil's hand; at left, an icon drawing by Fr John.



At left, St Walburg's Church dedication and blessing, 1931; at right, the faithful of St Walburg's at prayer; Mrs Maria Trotzuk, seated in foreground.





## More from the Bishop's desk:

I recently attended the annual meeting of a small, struggling mission parish and was impressed by an idea which the treasurer of the parish included in his report. He discussed the art of giving in light of the needs of the parish and its parishioners using the "10-10-10" method of giving freely from the heart. This method involves, he said, freely giving the first 10% of your "take-home" income to the Church, then allocating 10% to savings for your retirement and old age, and then giving 10% to yourself to do with as you please, without guilt. The 70% balance of your income is then used for your cost of living. He described how if done with a prayerful heart, the stress of living beyond one's means would be alleviated, and the parish would survive financially and spiritually with God's blessing.

It is an idea which is definitely worth thinking and praying about!

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The following is a prayer before meals, from one of our monastic communities. It has much to recommend it, and it may be sung in Tone 5:

*O Lord, King of the Universe,  
You that satisfy the thirsty,  
And fill the hungry with good things:  
Give bread to those who have none,  
And to us, who have more than we need of everything,  
Grant to hunger and thirst after righteousness.*

*+Seraphim*

### **Bishop Seraphim's Visitation Itinerary September – November 2003**

5 – 22 Sep	BC Deanery
26 – 28 Sep	Christ the Saviour Sobor, Toronto ON
7 – 9 Oct	Baltimore MD: SCOBA-RC Bishops' dialogue
11 Oct	Otego NY: Myrrhbearers' Monastery pilgrimage
16 – 19 Oct	Crestwood NY: St Vladimir's Seminary
20 – 23 Oct	Syosset NY: Holy Synod
24 – 26 Oct	Ottawa ON: Archdiocesan Council
30 Oct – 10 Nov	Saskatchewan Deanery
17 – 19 Nov	Toronto ON: Canadian Orthodox-RC Bishops' dialogue

#### **RETURN ADDRESS:**

Archdiocese of Canada,  
Orthodox Church in America  
P.O. Box 179  
Spencerville, Ontario  
K0E 1X0 Canada

