

CANADIAN ORTHODOX MESSENGER MESSAGER ORTHODOXE CANADIEN

*Go therefore and make disciples of all nations ... Mt 28:19
New Series 31:1 Summer 2011*

*Allez, faites de toutes les nations des disciples ... Mt 28:19
Nouvelle Série 31:1 Été 2011*

Founded by the blessed Archbishop Arseny (Chahavtsov), 1866–1945
Published by the Archdiocese of Canada, Orthodox Church in America

Fondé par le bienheureux Archevêque Arseny (Chahavtsov), 1866–1945
Publié par l'Archidiocèse du Canada, Église orthodoxe en Amérique

Relics of St. Vladimir Bless Canada and U.S.

From mid-September until late November 2010, the reliquary of the Equal-to-Apostles, St Vladimir (Volodymyr) of Kyiv (Kiev) travelled across Canada, with the blessing of His Beatitude the Metropolitan of Kyiv, Vladimir. This was a truly God-blessed and generously long visit; and it was a blessing which we shared with many others beyond our own Archdiocese of Canada, including St Vladimir's Seminary in New York. Fr. Protodeacon Nazari Polataiko accompanied the relics across Canada and agreed to answer a few questions about St. Vladimir, his relics and their travels across Canada.

What is the importance, the significance, of St Vladimir? Who or what does he represent?

Every nation has a saint that they particularly relate to spiritually as a kind of a patron. So we can consider that for the land of Rus currently Ukraine, Russia, Byelorussia, a chunk of Poland, Moldova and some other countries - Vladimir, he was enlightener and baptiser of these nations. He was a pagan, a very devout pagan ruler. He was known as a ruthless ruler of his time.

How, then, did a devout pagan and ruthless ruler become such an important saint?

So Vladimir, from a political point of view saw that he needed to unite his people in the same faith around the same belief in the same god. He was looking at different religions, so he sent his legates to

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The Mysterious Roots of Orthodoxy in Canada

No one knows for certain when and where the first Orthodox Divine Liturgy was served in Canada. The first documented Liturgy was served in June 1897 by the Seattle-based missionary Fr. Dimitri Kamnev (assisted by Vladimir Alexandrov, then a reader) in a field belonging to Theodore Nemirsky at Wostok, Alberta. At this Liturgy, approximately six-hundred Greek Catholics and others were united to the Orthodox faith. Nevertheless, local lore abounds about the presence of much earlier Orthodox activities spread out across the vast Dominion - now the most expansive territorial diocese in world Orthodoxy.

Unsubstantiated reports suggest that the Greek seafarer Ioánnis Fokás (a.k.a. Apóstolos Valeriános, or "Juan de Fuca") may have brought his Orthodox faith with him in some sort of meaningful way as he explored the west coast of North America in 1592 for King Phillip II of Spain. The

Strait of Juan de Fuca which separates Vancouver Island from the U.S. Pacific Northwest mainland is named for him. While precious little is known about Fokás's own life and religious commitment, the mere presence of an Orthodox Christian explorer in the archipelagos adjacent to Alaska - more than two hundred years before the Valaam mission - is a historical episode that begs further study.

In an article entitled "110 years of missionary efforts in Canada" published in the Summer 2007 edition of The Orthodox Church, OCA Archivist Alexis Liberovsky mentions accounts of Orthodox activity

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different religious centers. Among them we know that a chronicler lists Constantinople, Rome, legates went to talk to Muslims and Judaic people. Later on each of these religions sent representatives to Kiev to present their faith to the prince (more like king, because he was not subordinate to anybody).

So, after listening to their cases, by the wisdom of God, he stopped on Christianity, on Eastern Christianity specifically, because he found a balance of divine, of something holy, something not of this world, and at the same time it was not too rough on the people, from a human perspective. In Christianity, he found everything: you can be married you can have a drink occasionally, you can do everything, as long as you don't go overboard and becomes a sinful habit, I mean you can do everything that normal human beings do, and yet you can be considered to be a faithful.

After his baptism, he not only gave people faith, but him and his new wife made Rus - Kiev in particular - into what was considered to be the center of European civilization at that time. They, for example, were building hospices for the homeless, for people in need, they were looking after the poor, they were looking after the ill. The first mental institutions in Europe were built during his rule and so he was very much involved in civilizing the nation as well.

Most importantly, Vladimir introduced Orthodoxy. This Orthodox faith was strong in the lands of Rus, which introduced different morality and different ways for people to live compared to how they lived before as pagans. He also was proposing, which is interesting - we are talking eleventh century - he was proposing to cancel capital punishment in Rus, which in those days was unheard of. So, he took this Christianity really deep to his heart.

So why did you want to bring the relics to Canada?

Well, as you know, the year before that, we were blessed by the visit of the Pochaev Mother of God, which was connected – spiritually connected – to Rus land. If Vladimir is the baptizer of Rus, Rus itself gave us a new generation of missionaries. One of them was St Herman, one was St Innoncent and others who came from that spiritual tradition of Rus and brought that tradition to North America. So, in a way, we can consider St Vladimir to be responsible for our Orthodoxy in North America.

So after seeing how dear the Mother of God of Pochaev icon was to our faithful here in North America, we decided to bring relics of one who is

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in Quebec in the 1860s or 1870s. There is indeed historical evidence of Orthodox Syrian or Lebanese merchants in Quebec at this time, both in Montreal and in the 'eastern townships,' which were then primarily English-speaking. Little to no documentary evidence, however, indicates that any clergy-led Orthodox services actually took place during this time. The plot thickens. In 1879, Bishop's College in Lennoxville, Quebec received a gift of a rare and valuable book, an 1862 edition of the 4th century Codex Sinaiticus. The letter accompanying the donation reads as follows: "November 11, 1879. To the Principal of Bishop's College, Lennoxville, from the Russian Minister to the U.S. on behalf of the Emperor of Russia. Concerning the donation of the Codex Sinaiticus at the request of Mr. James Simpson."



Bishop's College, Lennoxville, Quebec. c. 1865

The story, as it is often relayed in Orthodox circles is that this donation on behalf of Tsar Alexander II was in some way in thanks to the College for allowing Orthodox services to be held in their chapel. Bishop's College, an Anglican school then primarily concerned with the formation of clergy, has a reputation for such hospitality. The mysterious aspect of the story, however, is that if indeed there were services held, no Orthodox clergyman is named, and the local newspapers have no record of such an event. If it did happen, this is strange, since such services would have been in the public interest – if only as a liturgical curiosity.

Could the story of Orthodox services in Quebec in the 1870s possibly be true? At the time, Orthodox clergy in the 'lower 48' were pretty thin on the ground. The See of the Diocese of the Aleutians and Alaska had only been transferred from Sitka to San Francisco in 1872, during the episcopacy of Bishop John (Mitropolsky). At the time of the gift of Codex

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Sinaiticus, there were certainly less than a half-dozen Orthodox priests in North America, outside of Alaska. The only priest based in the region, who could plausibly have served in Quebec during this time, would have been Fr. Nicholas Bjerring, pastor of the Russian chapel of the Holy Trinity in New York City. His metrical book which is preserved in the OCA archives, contains only records of sacraments performed by Bjerring at his New York Chapel, so cannot prove that he served in Quebec. The timeframe of the gift of Codex Sinaiticus and gaps of time in his documented record suggest the off-chance of his presence in Quebec. In 1877 and 1878, we know that Bjerring made a trip to St. Petersburg, and perhaps he travelled through Quebec to serve the Syrian Christians there en route from Europe to or from New York. Conjecture would be that Bjerring may have been informed of the existence of this community during his time in Russia, and made arrangement to visit them on his return voyage.

Not much more can be said conclusively about the stories of Orthodox services in Quebec in the 1870s. It remains possible that services were held in Lennoxville, at Bishop's College, but this has not been proven. The letter provided with the gift of Codex Sinaiticus is equally mysterious, particularly because in 1879 there was, due to the controversial behaviour of the previous representative – Konstantin Katakazi – no formally appointed Minister of the Russian Empire to the U.S. The military attaché, Alexander Gorloff, served in this capacity, but it is unknown which official was responsible for the donation. The next Minister, Karl von Struve, was not appointed until 1882. It is not known who "Mr. James Simpson" was, either.

Anyone with further information on Orthodox activity in Canada prior to the 1890s, would be most welcome to provide details to Deacon Matthew at matthewwilliamglennfrancis@gmail.com.

So, as Alexis Liberovsky stated in his 2007 article, "the documented historical roots of Orthodoxy in Canada can be traced with certainty to the late 1890s." The intrepid missionary activity of Frs. Dimitri Kamnev and Vladimir Alexandrov in western Canada is an essential aspect of this story. The work of other missionaries, such as Fr. Michael Andreades, Fr. Jacob Korchinsky, and Igumen Arseny (Chagovstov) fill out the early days of Orthodoxy in Canada. Future articles will explore their contributions.

— *Dn. Matthew Francis is an assigned Deacon at St. Herman of Alaska Sobor in Edmonton, Alberta.*

responsible for this, who we can thank for this rich spiritual tradition, and, again, to make sure that our people feel their connection to the saints that gave them this faith. Also, we want to we have to cultivate the veneration of relics in North America, because we don't have many saints. And the majority of those whom we have, I mean local saints, their relics



Faithful praying before St. Vladimir's relics.

are in the United States, like St Herman and St Raphael. In Canada, unfortunately we have little particles here and there and each church has antimensons, but we have never really been introduced to something on that scale.

So the idea was, first of all, to reinforce the faith, because we tend to fall asleep here. I mean, speaking in the words of the apostle, we become warm: not hot, nor cold, but warm. And events like that bring us to the stage of being hot for faith, so we develop our faith and we venerate, we pray before the saints, and we ask for their prayers before Almighty God and as a result we are blessed by God's grace in the form of different miracles and manifestations.

Can you tell us, then, a little about people's reactions to all of this and about some of these miraculous manifestations?

The first miracle was that we got attention. We got attention from people coming and people praying. It was maybe not as many people as the year before the Mother of God of Pochaev, but it was still in the hundreds that they came and prayed.

Also, we felt peace. And it is interesting, in Slavonic if you take the name Vladimir, it has a combination of two things in it. One is "vlada", which is power or governance, and the other one is "mir", which can be translated as "peace" or as "world". When his name was given to him as a pagan ruler, the meaning was to have power - or be a ruler -

of the world. But after baptism, he was known as "the one that rules in peace." So, that is what we felt that anywhere that we came there was a feeling of peace and all of a sudden, people prayed and started uniting, they started to forget about their differences, and concentrated more on things that unite them.

As for particulars, we have a person that came to the cathedral here, she was told by doctors that she was going to have a still birth and she came here when Vladimir was here and her contractions started in the church and she was immediately taken to the hospital and gave birth to an absolutely healthy child. So, for us faithful, this is a miraculous manifestation. Stuff like that doesn't happen every day.

And also, another significant part that I mentioned on peace, even though we live in relative peace here with other Orthodox churches we cannot say that we have this really good working relationship, that we are working together on this same goal of baptising this nation into the same faith. Vladimir, even though he is a Slavic saint, he was invited by Greek churches, he was invited by Romanian churches, so the broader Orthodox community had the chance, not only to venerate, but to learn, to confirm their faith and to see that Orthodoxy is bigger than being Greek, Ukrainian, Russian: it is universal. So this is, to me, the biggest miracle that happened here.



Nuns from the monastery "Panagia Parigoritissa" in Brownsburg, Quebec, venerate the relics

What about the theft and recovery of the relics, would you consider that a miracle? Can you tell us about that event?

It was the main miracle, in my humble opinion. After you hear the story you will realize that it was really a blessing.

After taking it to rural Alberta parishes, the next morning we discovered that the house where the relics were housed was overnight broken into. Even

with all of us staying in the house, the relics were gone and we were convinced that we were not going to see them anymore. It was going to be an international scandal and an inter-church scandal. We started to call embassies and people in Ukraine, in



Higumen Alexander and Fr. Protodeacon Nazari with Edmonton Police after recovery of stolen relics.

Kiev. The only thing that we heard from Kiev, Metropolitan Volodymyr's secretary said, please find them, try to find them because it is all we have. Because the particle is very unique, there are only three of them worldwide and only two of them of that size.

So, believe it or not, but the relics were located in three hours. I mean, the thief that stole them, he did not realized what he was stealing. He just saw a case where the relics were stored, he saw that it was something of some kind of material value; he did not realize that reliquary itself was of quite big material value. Maybe he realized after he saw it and just got spooked by it. So they left it in the car, because they also stole the car, they left it in the car and police were able to locate it in three hours. The relics were returned to us.

Did this affect the way in which the relics were received?

All of a sudden, the media jumps in. Because it was a theft and it was a theft of something of international level and of this kind of importance, all of a sudden everybody wanted an interview and everybody wanted to come to the churches to film with the cameras and all of that stuff.

So, to me, that was the greatest miracle, because Vladimir, who is probably a relatively unknown saint for North America - other than those of Slavic background - all of a sudden got that kind of attention from the media. For three days reports

were coming on the national television and radio and, of course, it affected attendance, because people realized that something special was coming to visit them and it was nearby, it was here.

You touched on it briefly, but can you tell us a bit of the history of the relics?

St Vladimir was a saint who started to be venerated shortly after his earthly death and his relics were kept in the church of Tithes in Kiev. This church was destroyed, I believe it was at the end of the twelfth century by a Tartar Mongol invasion. Veneration kept on going, but there were no relics.

But in the 17th century, the church of Rus was blessed with another great enlightener, St Peter Mohyla, Metropolitan of Kiev. He was an enlightener in more than one way, because besides him being one that worked on the education of the clergy and the people, hagiography of Rus was one of his prerogatives too. So he looked at all the saints of Rus and St Vladimir was, of course, first of them to look at, and he wanted to discover his relics. He looked and did lots of research and they found in documents that the head of St Vladimir was not destroyed, it was just hidden and they were able to find it through their archaeological research. So this head was placed in the Tithes church that was rebuilt later on. And it was preserved in a special reliquary.

Unfortunately, in the 1930s, after the Bolshevik revolution, this church of Tithes was blown up to bits again. But just before that, the metropolitan of Rostov, Russia, asked the metropolitan of Kiev to bless them with a particle of the relics, a normal Orthodox custom, which was granted. Imagine, if the relics were not given as a gift to Rostov, they would probably be lost.

Just imagine how God works in this. Once upon a time in his life, [current Metropolitan Vladimir of Kiev] was a hierarch of Rostov. So he knew about the relics of St Vladimir in Rostov. Because he knew, now when he becomes the metropolitan of Kiev and he discovers that Kiev itself - where Vladimir lived and worked - has no relics of him. He asks now the hierarch of Rostov to return a favour and give a particle of a particle back to the mother city, and that was done.

Again, one particle is in Rostov, one particle is in Kiev, and one small sliver is in Metropolitan Vladimir of Kiev's private prayer corner. So, out of the major pieces there are two, and one of them almost got lost in Canada itself.

The other day we were laughing with Fr Alexander we said that they would write another akathist to him, and we would be mentioned there as

the two unworthy clerics that were entrusted with the relics and they lost them. We would be known as losers [laughter] of the relics. Because there are the people who find the relics, you know, St Constantine who found the cross and stuff, and we would be the ones that lost them! But glory to God, God protected us from that title.

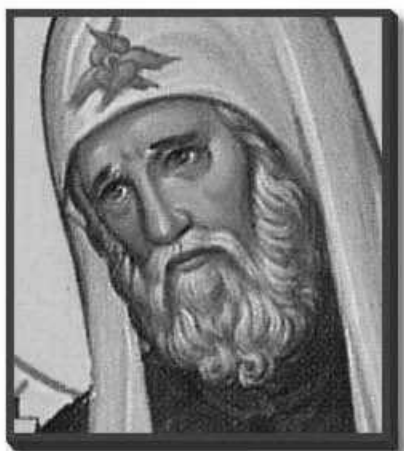
Earlier you mentioned that Canadians don't know much about relics themselves. Can you just say something about the significance - the theological significance of relics?

What are relics? Relics is the uncorrupt body of a saint. For the body of a deceased person to be uncorrupt, it is unnatural. I mean that, in fact it is very natural in the Orthodox understanding of it, but in the earthly understanding of it, we have to put this formaldehyde and what have you in it to keep the body for a longer period of time before burying it. For Orthodox, death is unnatural.

So, basically God gives us signs that this individual, for example St Vladimir, or some other saints, that by presenting this miracle before us that the body of the saint is not corrupting. Usually people start to venerate, they realize that this man lived, dwelt among us and he was holy, he was praying, a man of prayer. It is not that he was sinless, he was just as any of us, he was simply a person. But he is one who repented. He practiced his Orthodoxy, not only on Sundays, but he lived Orthodoxy, and, as a result of it, he became God-like, he became a saint. So, as a result of it, his relics, or her relics, are not corrupted. In fact some of the relics are producing some very pleasant fumes, I mean unexplainable, it is fumes of myrrh.

Also some of them, maybe all of them, I don't know, but one of them that I venerated by direct touch, it was St Job of Pochaev that we were blessed to venerate, to touch the flesh itself, not glass over top, but flesh, and it's warm. It doesn't feel like it is dead.

So God gives us manifestations. And, of course, not all saints are revealed this way. I mean many saints are not known to us. But very important and very significant saints who did something very important for faith, for Church, they are blessed with this kind of manifestations for us, to be examples of Christian living. That is how you know, you read the life of this saint, and you learn lots even in the akathist service. An akathist is basically taking the life of the saint and putting it in hymnography. If you listen to it, you know that this saint did this and did that and that was his path to salvation. Each service, or each life, is calling us to follow this



St. Tikhon

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The St. Tikhon Archdiocesan Stewards was founded at the Archdiocesan Assembly 2007. The purpose of the Stewards program is to financially support and encourage the ongoing ministry & pastoral care of the Archdiocese of Canada, through regular giving.

We invoke the memory and prayers of our beloved Father in Christ, St. Tikhon, who laboured so diligently for the Gospel in this land. May we who follow in his footsteps be faithful stewards of God's gifts.

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STAS SPRING APPEAL

“Truly I tell you, this poor widow has put in more than all of them; for they all contributed out of their abundance, but she out of her poverty put in all the living that she had.” Lk. 21:3-4

In many ways, the witness of the Church in Canada was built upon the example of this widow and her offering to the Lord. Bit by bit, men and women contributed time, energy, and money out of their poverty, to establish not only some of the temple buildings we attend, but also the faith that we now live and pass along to our children.

We have to always remind ourselves of our roots, and the work offered to the Lord generations ago. For it was the contributions of poor farmers and refugees that built not only our temples in places like Star Alberta, or Montreal Quebec, but also built a foundation that brought forth Orthodoxy to many people regardless of their race, gender, or status.

Whether they be English, French, Ukrainian, Russian, Romanian, Greek, First Nations etc, whether they be rich or poor, whether they live in the city or country, this nation has received the abundant riches from those small offerings, from those mites offered to the Lord.

Just as we should always remember our roots, we also should always remember the widow and her offering, and that the Lord blesses us in what we give, as he blessed her.

The St. Tikhon Archdiocesan Stewards program was conceived that the offerings of many, as small as they might be, could be a way of supporting the work and vision of the Church here in Canadian Archdiocese. We have asked for contributions above and beyond what is offered to the home parish. These contributions might be a lot or a little but they are contributions that have blessed our archdiocese these last three years and, by the Lord's mercy, will bless us in the coming years with the further support the episcopal secretary, missions, and seminarians.

If you support the work of STAS, I thank God that through the prayers of His saints, and your contributions, you have done so much in assisting the Archdiocese through difficult times. If you are not a member of STAS, I ask that you prayerfully consider making a contribution to this archdiocese to further its witness of the Lord's healing and saving love.

Even giving a little out of our stretched budgets, beyond parish contributions, is an offering to the Lord like this widow's offering and will bear fruit as blessed by the Lord himself.

Asking that the Lord may indeed bless our contributions and that by the prayers of the Sts. Tikhon and Arseny, and all the saints, known and unknown who ministered in the diocese, we might bring His saving love to this country.

Dn. Gregory Scratch
St. Tikhon Archdiocesan Stewards, Chair

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A Message from the New Editors

After many years of faithful labour as editor of the *Canadian Orthodox Messenger*, Mother Sophia (Zion) is putting her efforts into other aspects of Church life and has asked that someone new take on the task of editing the *Messenger*. Her work has been deeply appreciated by the Archdiocese and we are all grateful for her efforts in making the *Messenger* a highly respected and regular publication. The new editorship team is comprised of Archpriest James Griggs, Mark Josefson and Matthew Zacharias. You may offer your submissions and comments either electronically to:

messenger@archdiocese.ca

or physically to:

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We thank you in advance for your partnership and support.



Picture (left to right): Fr. Lawrence Farley, Fr. John Behr, Fr. Justin Hewlett

SVS Dean visits Langley, BC

On Wednesday October 27, Fr. John Behr, Dean of St. Vladimir's Orthodox Theological Seminary, visited Langley, B.C. to hear a thesis defence at Trinity Western University. While there he gave an evening lecture to the public entitled “Orthodox Christianity as Paideia: Faith, Reason, and Culture in the Early Church.” The auditorium was packed full for the hour long lecture, attended not only by staff and students of the university, but also by Orthodox clergy and faithful from the surrounding area.

Fr. Lawrence Farley

Homélie sur le 7ème Concile Oecuménique

La portée de l'idéologie iconoclaste dépasse les limites de l'hérésie combattue aux VIII^e et IX^e siècles. Il y a sous des formes diverses, une permanence de l'iconoclasme, il suffit de se rappeler les Albigeois dans la France médiévale, les judaïsants dans la Russie du XV^e siècle, les protestants et l'islam. C'est pourquoi la réponse théologique de l'Église garde aujourd'hui toute sa valeur.

Comme tous les conciles œcuméniques, il ne s'agit pas là d'apport nouveau à la Tradition, et qui répondrait à une mode, mais de précisions apportées à ce que les chrétiens ont vécu dès le début, et qui serait attaqué par certains.

Sans vouloir entrer dans le détail de «l'épopée iconoclaste», il faut noter que la position de l'Église était déjà connue avant le concile. Les Pères apologistes tels que le patriarche Saint Germain, Saint Jean Damascène, le pape Saint Grégoire II, et Saint George de Chypre, dont les écrits nous sont parvenus, avaient déjà donné la position de la Tradition. Cela n'a donc pas été « inventée » pour la cause.

Au début, les iconoclastes avancent que la vénération des icônes est de l'idolâtrie, car l'Ancien Testament interdit d'adorer autre chose que Dieu.

Que répondent les orthodoxes? Que l'icône est fondée sur l'incarnation du Verbe, et que cette incarnation est, à son tour, affirmée par l'icône. Autrement dit : « le Verbe s'est fait chair, Il a vécu parmi nous et nous avons contemplé Sa gloire » (Jn 1, 14). Nous pouvons donc le représenter puisque nous l'avons vu, et Sa représentation atteste qu'Il s'est fait chair.

Devant cette position, les iconoclastes cherchèrent un fondement théologique à leur hérésie.

Comment les iconoclastes conçoivent-ils l'icône? Pour eux, elle doit être de même nature que celui qu'elle représente, et le seul élément qui est de même

nature que le Christ c'est... l'Eucharistie. Ce à quoi les Pères répondent que ni le Christ, ni les apôtres, ni les Pères n'ont jamais appelé « image » le sacrifice eucharistique.

Pour un orthodoxe, non seulement l'icône n'est pas consubstantielle ou identique au prototype, mais le mot icône contient en lui-même une différence essentielle entre l'image et celui qu'elle représente. Saint Jean Damascène dit : « Autre chose est la représentation, autre chose ce qui est représenté. » Si

l'icône ne se distinguait en rien de celui qu'elle représente, ce ne serait pas une image, mais le prototype lui-même.

Les iconoclastes disent :

— Vous voulez représenter la divinité, elle n'est pas représentable

— Vous essayez de représenter la nature divine et la nature humaine vous tendez à leur confusion, ce qui est l'hérésie monophysite, rejetée en 451 par le 4^e concile œcuménique de Chalcédoine.

— Vous dites que vous représentez seulement la chair donc la nature humaine, mais alors vous la séparer de la nature divine ce qui est l'hérésie nestorienne, rejetée par le 3^e concile œcuménique d'Éphèse en 431.

Ainsi, puisque vous ne pouvez exprimer la relation entre les deux natures du Christ vous ne pouvez en faire une représentation.

Où est l'erreur?

Elle est relativement simple, elle réside dans la confusion entre personne et nature.

Le concile de Chalcédoine proclama un seul Seigneur en deux natures, divine et humaine, sans qu'il y ait ni confusion, ni transformation, ni division, ni séparation entre elles, qui s'unissent en une seule personne. Et c'est justement la personne que l'icône représente. L'icône est reliée à son prototype, parce qu'elle représente sa personne et porte son nom.

En représentant des êtres humains, on ne représente pas des variations de la nature humaine, mais des personnes concrètes.

À côté de cet argument, il y en eu beaucoup d'autres, tous aussi sans fondement sérieux.

Les pères établirent la véritable doctrine des



icônes, en se basant sur les saintes Écritures, et sur les témoignages des Pères. En voici des extraits :

« Nous gardons, sans rien introduire de nouveau, toutes les traditions ecclésiastiques, écrites ou non écrites, qui ont été établies pour nous. L'une d'entre elles est la représentation d'images peintes, car elle est en accord avec l'histoire de la prédication évangélique, en vue de la croyance en la véritable et non illusoire incarnation de Dieu le Verbe et pour notre utilité. Car les choses qui s'indiquent l'une l'autre, sans aucun doute, se signifient l'une par l'autre..... Nous décidons, en toute exactitude, et après examen complet que, de même que la sainte et vivifiante croix, de même les saintes et précieuses icônes peintes avec des couleurs, faites avec des petites pierres ou avec toute autre matière correspondante à ce but, doivent être placées dans les saintes églises de Dieu, sur les vases et les vêtements sacrés, sur les murs et les planchers, dans les maisons et sur les routes, que ce soit les icônes de notre Seigneur Dieu et sauveur Jésus-Christ, ou de notre souveraine sans tache, la sainte Mère de Dieu, ou des saints anges et des hommes saints et vénérables.

Car chaque fois qu'on voit leur représentation par l'image, chaque fois on est incité en les contemplant à se rappeler les prototypes,...à leur rendre hommage en les baisant et en leur témoignant de la vénération, non cependant la vraie adoration, qui selon notre foi, convient à la seule nature divine, mais de la même façon que nous rendons hommage à l'image de la précieuse et vivifiante croix, au saint Évangile et à d'autres objets sacrés auxquels on rend hommage par l'encensement et les cierges selon la pieuse coutume des anciens. Car l'honneur rendu à l'image va à son prototype, et celui qui vénère l'icône, vénère la personne qui y est représentée. »

Pour résumer :

The **CANADIAN ORTHODOX MESSENGER**
is published quarterly by the Archdiocese of Canada,
Orthodox Church in America,
with the blessing of His Grace IRÉNÉE,
Bishop of Quebec City.

Editors: Archpriest James Griggs, Mark Josefson, Matthew Zacharias
Annunciation Cathedral, 15 LeBreton St. N Ottawa ON, K1R 7H1
Phone 613-230-2687

e-mail: messenger@archdiocese.ca

Circulation Manager: Helene Culhane,

377 Kintyre Priv,

Ottawa, Ontario K2C 3M6.

Dedicated to the memory of St Tikhon,

Patriarch of Moscow (+ 1925),

Archbishop Arseny (Chahovtsov),

and other missionary labourers
of the Orthodox Church in America

ISSN 1183-4773

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— Les thèses iconoclastes n'ont pas disparu de nos jours, elles sont vivantes notamment dans le protestantisme et l'islam.

— La représentation de notre seigneur Dieu et sauveur Jésus-Christ illustre le dogme de l'incarnation du Verbe.

— L'icône représente la personne et non la nature de cette personne. Tout hommage qui lui est rendu va à la personne, et non à l'image, ce qui serait de l'idolâtrie.

— À Dieu va l'adoration, à l'icône convient la vénération.

— L'icône fait partie de la Tradition chrétienne, elle existe depuis les temps apostoliques. (Sainte Face, Saint Luc)

— L'icône doit être en accord avec l'histoire de la prédication évangélique, elle n'est pas faite que pour la beauté esthétique. Ceci exclut les représentations dues à l'imagination de celui qui la peint.

Bibliographie;

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Père Nectaire Féménias est recteur de la paroisse orthodoxe de la Sainte-Trinité à Québec, QC.

Pastoral Notes - June 2010 - May 2011

June 2010

June 1 - **Archpriest Daniel Guenther** was assigned as Interim Priest-in-charge of Holy Resurrection Sobor in Saskatoon, Saskatchewan, in addition to his other duties.

July 2010

July 31 - **Archpriest Lawrence Farley** was released from service as Dean of British Columbia and Yukon; he was appointed Confessor of this Deanery.

July 31 - **Archpriest Michael Fourik** was appointed Dean of British Columbia and Yukon.

July 31 - **Archpriest Vasyl Kolega** was re-appointed Dean of Alberta and Northwest Territories.

July 31 - **Igumen Philip (Speranza)** was appointed Confessor of the Deanery of Alberta and Northwest Territories.

July 31 - **Archpriest Robert S Kennaugh** was released from services as Dean of Manitoba, Saskatchewan and Nunavut.

July 31 - **Archpriest Rodion Luciuk** was appointed Dean of Manitoba, Saskatchewan and Nunavut.

July 31 - **Priestmonk Vladimir (Lysak)** was appointed Confessor of the Deanery of Manitoba, Saskatchewan and Nunavut.

July 31 - **Archpriest Oleg Kirillov** was re-appointed

Dean of Ontario.

July 31 - **Priest Geoffrey Korz** was appointed Confessor of the Deanery of Ontario.

July 31 - **Archpriest Anatoliy Melnyk** was appointed Dean of Québec and the Maritimes.

July 31 - **Bishop Irénée (Rochon)** was appointed Confessor of the Deanery of Québec and the Maritimes.

August 2010

Aug 15 - **Archpriest Daniel Guenther** was released from his duties as Interim Priest-in-charge of Holy Resurrection Sobor in Saskatoon, Saskatchewan.

Aug 15 - **Priest Juan Pablo Ruiz-Gomar** was released from his responsibility as Rector of St-Séraphim's Church in Rawdon, Québec.

Aug 15 - **Priest Juan Pablo Ruiz-Gomar** was assigned as Rector of Holy Resurrection Sobor in Saskatoon, Saskatchewan.

Aug 31 - **Igumen David (Edwards)** was released from his responsibility as Rector of Holy Trinity Church in Moose Jaw, Saskatchewan, and from his attachment to St Herman's Sobor in Edmonton, Alberta.

Aug 31 - **Priest John R Bingham** was released from his responsibility as attached to St Herman's Church in Langley, BC.

September 2010

Sept 1 - **Igumen David (Edwards)** was attached to the Bishop's Chapel of St Silouan the Athonite in Johnstown, Ontario.

Sept 1 - **Priest John R Bingham** was assigned as Rector of Holy Trinity Church in Moose Jaw, Saskatchewan.

Sept 1 - **The Hermitage of the Annunciation** in New Germany, Nova Scotia was released as a Metochion of the Communauté Monastique de St-Séraphim de Sarov in Rawdon, Québec, and was established independently.

Sept 1 - **Priestmonk Roman (Bonnel)** was released from his membership in! and attachment to! the Communauté Monastique de St-Séraphim de Sarov in Rawdon, Québec.

Sept 1 - **Priestmonk Roman (Bonnel)** was assigned as Superior of the Hermitage of the Annunciation in New Germany, Nova Scotia.

Sept 1 - **The Mission of St Andrew the First-called Apostle** in Canora, Saskatchewan was released from any attachment to the Church of the Apostle Mark in Yorkton, Saskatchewan, and established independently.

Sept 1 - **Archpriest Andrew Piasta** was released from any attachment to the Church of the Apostle Mark in Yorkton, Saskatchewan.

Sept 1 - **Archpriest Andrew Piasta** was assigned Rector of the Mission of St Andrew the First-called Apostle in Canora, Saskatchewan.

Sept 14 - **Hierodeacon Samuel (Panchuk)** was ordained to the Holy Priesthood at Holy Resurrection Sobor in Vancouver, BC. He was assigned to the Chapel of the

Entrance of the Theotokos at Holy Transfiguration Hermitage as Ekonomos.

Sept 14 - **Subdeacon Peter Tsz-Lung Choi** was ordained to the Holy Diaconate at Holy Resurrection Sobor in Vancouver, BC. He was assigned as deacon to the Church of St John of Shanghai in Vancouver, BC.

Sept 24 - **Priest Nectair Féménias** was blessed to wear the Nabedrennik, the Purple Skufia, and the Purple Kamilavka.

October 2010

Oct 1 - **Subdeacon Sebastian Scratch** was ordained to the Holy Diaconate at Annunciation Orthodox Cathedral, in Ottawa, Ontario. He was assigned to the Cathedral as Fourth Deacon.

Oct 3 - **Archbishop Seraphim (Storheim)** was given a Leave-of-absence for three months.

Oct 3 - **Bishop Irénée (Rochon)** was appointed Administrator of the Archdiocese ad interim.

May 2011

May 1 - **Bishop Irénée** resigned from duties as Rector of St. Benoit in Montréal, Québec.

May 1 - **Priest Gregory Nimjean** is appointed Rector of St. Benoit in Montréal, Québec.

May 1 - **Archpriest Gerasim Powers** is released from St. Peter the Aleut in Calgary, Alberta and appointed Rector of Smoky Lake, Alberta group of parishes.

May 1 - **Archpriest Phillip Eriksson** is released from St. Herman of Alaska in Edmonton, Alberta and appointed Rector of St. Peter the Aleut in Calgary, Alberta.

May 1 - **Archpriest Vasyl Kolega** is released from Smoky Lake, Alberta group of parishes and as a Dean of Alberta and appointed Rector of Christ the Saviour Sobor in Toronto, Ontario

May 1 - **Archpriest James Griggs** is appointed Dean of Annunciation Cathedral in Ottawa, Ontario.

May 1 - **Igumen Alexander (Pihach)** is released from duties as Dean of Annunciation Cathedral in Ottawa, Ontario and is assigned Dean of Alberta.

May 1 - **Archpriest Larry Reinheimer** is released from St. Peter the Aleut in Calgary, Alberta and is awaiting assignment.

May 1 - **Priest John Hainsworth** is on a three month leave of absence from All Saints of North American in Victoria, BC.