

CANADIAN ORTHODOX MESSENGER MESSAGER ORTHODOXE CANADIEN

Go therefore and make disciples of all nations ... Mt 28:19
New Series 32:1 Pascha 2013

Allez, faites de toutes les nations des disciples ... Mt 28:19
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Bishop Irenee's Paschal Greeting

*“Now all things are filled with light, both heaven and earth and the nethermost regions of the earth.”
(Canon of Pascha)*

Dearly beloved Fathers, Brothers and Sisters in the Lord,

CHRIST IS RISEN!

These past weeks have seen us all undertake a forty-day spiritual journey. This journey has brought us to an empty tomb—an empty tomb from which emanates the Light of our Risen Lord. That “Christ is risen from the dead, trampling down death by death...” opens for us the gates to God's heavenly Kingdom.

On this joyous Day of the Resurrection, the divine Light of the victory over death enlightens the entire world. The Triumphant Church is glorifying the Risen Lord and we—the earthly Church—are called to join them in their worship.

Again, I proclaim to you, “Christ is risen!” And by His glorious Resurrection, “the heavy winter of death has passed away! The icy tyranny of the devil and his domination has been overcome. The

La salutation Pascale de Mgr Irénée

« Maintenant tout est inondé de Lumière, le ciel et la terre et les enfers. » (Canon Pascal)

Biens-aimés pères, frères et sœurs dans le Seigneur,

LE CHRIST EST RESSUSCITÉ!

Dans ces dernières semaines nous avons tous et toutes entrepris un cheminement spirituel de quarante jours. Ce cheminement nous a amené à un tombeau vide – un tombeau vide duquel est émise la lumière de notre Seigneur Ressuscité. Que « Le Christ est ressuscité des morts, par la mort il a vaincu la mort... » nous ouvre les portes du royaume céleste de Dieu.

En cette heureuse journée de la résurrection, la lumière divine de la victoire sur la mort illumine le monde entier. L'Église Triomphante glorifie le

Seigneur Ressuscité et nous – l'église terrestre – sommes appelés à nous joindre à eux dans la louange.

Je vous répète: « Le Christ est ressuscité! » et



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frightful reign of darkness and perdition has been undone. "The Lord is King, He has girded Himself with majesty!" [Psalm 92:1]" (Patriarch Bartholomew II)

That is why no other greeting than these victorious words: "Christ is Risen!" can bring such radiant joy to a believer's heart. They remind us of the fact that death has been conquered, that the graves of this world are only temporary. This Paschal greeting also tells us that in our earthly life, any victory of falsehood and evil is only temporary and that in eternal life goodness, truth and love will prevail forever. Holy Pascha is for us the Feast of Feasts. Pascha makes it possible for us to know that God loves us and that, in our response to God's love, we are clothed with power. The same power that carried our Saviour through the Crucifixion and to the Resurrection is now available to us. God is calling us to life.

Saint John Chrysostom says: "O death, where is your sting? O hell, where is your victory? Christ is risen, and you are cast down! Christ is risen, and the demons are fallen! Christ is risen, and the angels rejoice! Christ is risen, and life is set free! Christ is risen, and the tomb is emptied of its dead. For Christ, having risen from the dead, is become the first-fruits of those who have fallen asleep. To Christ be glory and power forever and ever. Amen!"

CHRIST IS RISEN! INDEED HE IS RISEN!

par sa glorieuse résurrection, « le lourd hiver de la mort n'est plus! La tyrannie glaciale du diable et sa domination ont été surmontées. Le règne terrifiant des ténèbres et de la perdition ont été défaits. "L'Éternel règne, il est revêtu de majesté!" (Ps 92:1) » [Patriarche Bartholomé II]

C'est pourquoi nulle autre salutation que ces paroles victorieuses : « le Christ est ressuscité! » ne peut apporter une joie aussi radieuse au cœur d'un croyant. Elle nous rappelle que la mort a été conquise, que les tombeaux de ce monde ne sont que temporaires.

Cette salutation pascale nous indique aussi que dans notre vie terrestre, toute victoire du mensonge et du mal n'est que temporaire et que dans l'éternité la bonté, la vérité et l'amour règneront à tout jamais. La Sainte Pâque est pour nous le Festin des Festins. Elle nous donne à connaître que Dieu nous aime et que dans notre réponse à l'amour divine, nous sommes revêtu de pouvoir. Le même pouvoir qui a soutenu notre Sauveur au travers de la crucifixion jusqu'à la résurrection nous est maintenant aussi disponible. Dieu nous appelle à la vie!

Saint Jean Chrysostome dit: « Ô Mort, où est ton aiguillon? Enfer, où est ta victoire? Le Christ est ressuscité, et toi-même es terrassé. Le Christ est ressuscité, et les démons sont tombés. Le Christ est ressuscité, et les Anges sont dans la joie. Le Christ est ressuscité, et voici que règne la vie. Le Christ est ressuscité, et il n'est plus de mort au tombeau. Car le Christ est ressuscité des morts, prémices de ceux qui se sont endormis. À lui gloire et puissance dans les siècles des siècles. Amen! »

LE CHRIST EST RESSUSCITÉ! EN VERITÉ IL EST RESSUSCITÉ!

Archdiocesan Assembly 2013

Faithful Stewardship - Our Words Commitments and Actions

National Capital Region - Ottawa ON

Clergy Synaxis: Aug 21, 2013

Archdiocesan Assembly: Aug 22-24, 2013

Special Guest: Fr. Thomas Hopko

Assembly to be held at Château Cartier in
Gatineau, Québec.

Assemblée Archidiocésaine 2013

Serviteur fidèle - Nos mots, engagements et actions

Région de la Capitale nationale - Ottawa, ON

Synaxe du Clergé : 21 août 2013

Assemblée archidiocésaine : 22-24 août 2013

Invité spécial : Père Thomas Hopko

L'Assemblée se tiendra à l'hôtel Château Cartier de
Gatineau, Québec.

The Lenten Prayer of St. Ephraim the Syrian: A Reflection

Each year, in preparation for Pascha, we are offered the gift of Lent—an opportunity for repentance, metanoia, turning toward God, change of heart. One of the many expressions of this gift is a prayer, attributed to St. Ephraim the Syrian, a 4th Century deacon, theologian, and prolific hymnographer. Called “the lenten prayer par excellence,” it is said with prostrations at weekday services, as well as privately. It is a unique and extraordinary prayer of repentance which summarizes the spiritual warfare to which all Christians are called—laity, clergy, and monastic alike.

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power and idle talk.

But give rather the spirit of chastity, humility, patience and love to Thy servant.

Yea, O Lord and King, grant me to see my own transgressions and not to judge my brother or sister, for blessed art Thou unto ages of ages. Amen.

O Lord and Master of my life. We enter into the life of the Church, in communal worship or private prayer, from a very different world. Out there, in the secular world, myriad false gods vie for our loyalties: from my own vanity, passions, and self-importance, to the idols of technology, the marketplace, the gym, home, school or workplace. Here it is God, the Creator, who is the Lord, who is the Master of my life. Let us make a decision and a conscious effort to shut out the whole buzzing swarm of distractions and focus on the one thing needful. Here I stand before you, God.

Take from me the spirit of ... In *The Lenten Spring*, Father Thomas Hopko points out a mis-translation: the original Syriac text does not say “Take from me” but “Do not give,” because all is from God. To which I reply: But, Fr. Tom, they're here already. I only have to waken each morning, or begin to pray, or merely turn around and there I am: slothful, despairing, power-hungry, full of mindless chatter, judgemental. I know that everything comes

from God, but my intent and my task is the work of repentance.

Why these particular vices and virtues? We the faithful know (or should know) what is expected of us in our daily lives. During Lent we are called to extra efforts, to go beyond our ordinary “comfort zone.” Yet our life in Christ is not simply in doing – following “rules” that can be juridically defined – but in being, in our hearts and minds. Whatever we do outwardly, no matter how holy a life we lead, temptations will assail us; and when we increase our efforts the temptations will also increase. Any time we stop feeding our passions – simply turning off a radio, TV or computer; opening the Bible; deciding to go to church – these are the spirits that will assail us. These are the attitudes that are obstacles to our lenten efforts: sloth, despair, lust of power, idle talk, judging our neighbour. And these are the spirits that will fortify us and allow us to grow spiritually: chastity, humility, patience, love, seeing my own sins, praising and glorifying God.

Sloth, *acedia*, sometimes translated “idleness,” is the easy way out, inertia, indifference. It is often so much simpler for us to do nothing, say nothing, risk nothing. There is an inertia that prefers easy over difficult, fun over what is needful, self-indulgence over doing God's work. It is like a seed that refuses to grow even when grace shines and rains down upon it. In my slothfulness I avoid the work of co-creation and resist meeting life or God halfway. I am impassive, indifferent to the duty of the moment, to the purpose of my life here on this earth.

Despair (faintheartedness) is seldom so dramatic as a wailing Greek chorus. More often it disguises itself as a quiet whisper, suggesting “It's no use,” “Why bother,” “Just give up.” In difficult times it wants me to believe that life will never be any better or less painful than it is now. We live in a world that offers seemingly endless possibilities but in the end gives nothing, for it is only an empty shell. Volumes, both spiritual and secular, have been written about depression; it is a modern plague.

The word in the original Syriac text translates as idle, vain or empty curiosity. Our media-saturated world deluges us with a glut of

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information on every side. Learning should lead to true intelligence: knowing what is good, true and beautiful. Idle curiosity is related to the original sin of wanting to know good and evil; should we not in fact be content to know only the good? In the end idle curiosity leads us to despair, because it is empty, sterile, meaningless.

Lust of Power perverts the basic human need to feel valued and worthwhile into vanity, self-importance, contempt, indifference, bullying and tyranny. It reveals itself in the need to control—ourselves, our environment, other persons. Fr. Alexander Schmemmann in Great Lent calls it “a fundamental depravity in [our] relationship to other beings” and “spiritual murder.” We cling to the illusion of power from our possessions and treat other persons as objects. It supplants the authority given by God, and is not true leadership, responsibility, nor stewardship. It demands to have its own way and rages when frustrated, whether by a paper clip, a family member, or another driver on the road. In my lust of power, I deny others the freedom, given by God to all, to make their own choices.

Idle Talk is the habitual chatter we use and expect from others, creating a social “mask” over our true faces with endless shallow words. We are surrounded and inundated from morning until night with words, often trivial and empty. We babble inwardly as well, an incessant inner deluge of often unbidden thoughts, which amuse us when idle and assault us violently the moment we enter the house of God or begin to pray. The subject of our idle talk may be trivial, or even lofty: vain speculation about ecclesial or theological matters. Though we fast from food, it is not what goes into the mouth that defiles a person but what comes out (Matt. 15:11). It is with words that we bless or curse; sanctify the world around or misuse the gift of naming. We will all account for our words as much as for our deeds, and in rendering all creation unto God we must render our gift of speech as well. “O Lord, open thou my lips, and my mouth shall show forth thy praise” (Psalm 51:15).

Having asked God for release from the oppression of these vices which cripple our spiritual growth and poison our natural relationship with God, man, and all creation, we then petition and affirm our willingness to accept the grace of the Holy Spirit.

The two halves of this prayer may be seen in

reverse, as a folding in and then an unfolding, as a mirror image of descent and then ascent:

Sloth	Love
Despair	Patience
Lust of power	Humility
Idle talk	Chastity

Chastity, then, is purity of heart, wholeness, soberness, and single-mindedness, as against the fragmentation and dissipation of idle talk. The spirit of chastity filters out all that is not needful; it is the antithesis of idle talk which scatters our inner being to the wind and dissipates our efforts. It is in the spirit of chastity that we render all things—physical, spiritual, intellectual, emotional—unto God, baptizing our passions, sanctifying both marriage and celibacy, and transfiguring our entire lives.

Humility is the direct answer to our lust of power, for true humility acknowledges that there is no authority except from God. It is in the spirit of humility that we see the true and proper relationship between Creator and creation and accept both the gift of being the children of God and the burden of our fallen sinfulness. Fake humility, disguised as dishrag meekness, hides our sloth and indifference. True humility is related to the words humus (soil) and humanness. It means simply being who I am, neither more nor less. I neither have to claw my way to the top of the heap nor bury myself under it, but to be the child of God as created by the grace of God and for the glory of God.

Patience reminds us that all is according to God's plan and in God's time, not ours. Despair is brewed in the cauldron of our own agenda and timetable, stirred by our modern culture of rapid-if-not-instant everything. When we despair, of ourselves or of others, we doubt and even turn our back on all the good that God has promised. Over and again we begin our spiritual warfare with such good intent and then find “what weaklings we are—a contrary wind blows and patience is exhausted” (Fr. John of Valaamo, *Christ is in Our Midst*). The spirit of patience recognizes and accepts that His ways are not always our ways, and that, “it is not for you to know times or seasons which the Father has fixed by his own authority” (Acts 1:7).

Love is the essence of our faith, for God is

love, his love is manifested perfectly and absolutely in his Son, and we are commanded to love one another, including our enemies. The Eleventh Commandment supplants all others, for it is out of love that the others flow. As sloth is coldness and inertia that leaves us inwardly shrivelled and dry, love is a burning yet life-giving fire. As sloth closes us in upon ourselves, love opens us to God, to others, and to all creation. The secular world around us says love is a feeling, a commodity even, as a key and object of our fallen passions. When we as Christians are called to love, it is what we are to commune with, to participate in, to allow to flow through us and manifest itself in us.

The servant of God is the one who serves, waits upon, is in the service of. If we are not the servants of God, the Creator of all, then we are in the service of ourselves and of other darker forces.

Yea, O Lord and King, grant me to see my own sins and not to judge my brother or sister. It is so much easier and less painful to see the sins of others. Our own sins and faults fit comfortably and justifiably into our view of Self and the world. We see all too easily the sins of our neighbour, but not their reasons or their repentance. The Desert Fathers even say, whatever you condemn others for, you will fall into the same sins yourself. Rather let each one tend to their own heart, mind, deeds and conscience, following the wise counsel of the Fathers, that seeing our sins “as the sands of the sea” is a sign of a healthy soul. To judge others is to view them with condemnation, according to our own sinful nature. It is good to discern—to learn from and through others what is the right thing to do, the right way to be—but ultimately it is God and God alone who is the judge of all. It is in the light of God's perfection, lovingkindness and mercy that we begin to realize our shortcomings, to see ourselves as we truly are.

For blessed art Thou unto ages of ages, our living God of grace and salvation who has revealed himself to us and filled us with the grace and power of the Holy Spirit. We fulfil our role as worshipping beings, called to bless God's creation, to give praise and thanksgiving. Through him then let us make our lenten effort, each one in their own way.

—Jane Sminiski, *Annunciation Cathedral, Ottawa*

Orthodoxy and Holy Scripture: Mary in the Old Testament

For the Marian feasts of the Church year, three lessons are provided for Vespers, all drawn from the Old Testament. This makes sense: Vespers is the service which prepares us to celebrate the Eucharistic feast itself, even as the evening gives way to the coming morning and the Old Testament - which we read in preparation at Vespers - gives way to the New.

What make less sense to many, is the Church's choice of lessons for these Marian feasts. The usual lessons are: Genesis 28:10-17 (the passage about Jacob's ladder), Ezekiel 43:27-44:4 (part of a long description about the temple to be built after the exile), and Proverbs 9:1-11 (about wisdom building a house and offering a feast). None of these passages speak about a mother giving birth. One might have expected the Isaiah 7 passage, about the virgin giving birth to Emmanuel, or the Micah 5 passage about Bethlehem, and giving birth to the one who was to be ruler in Israel. Why, then, the less obvious passages?

Modern perplexity about the Church's choice of lessons is rooted in modern approaches to the Scriptures. The ancient Church read the Old Testament differently than many do today. Today we see only the plain, obvious, and historical meaning of the Old Testament. The Fathers, continuing the Tradition of the apostles, saw this historical meaning and also another layer, the typological or symbolic meaning. That is, they looked at the historical stories and pierced through to a deeper understanding, mining the history, prophecy, and poetry of the texts to find more gold hidden within.

Take for example the story of Jacob's ladder in Genesis 28. In this story, Jacob is beginning his long and lonely trek away from his home in the Promised Land to seek his fortune elsewhere. He seems to be walking away from his God and from the covenant God made with his father Isaac and his grandfather Abraham. On the way, Jacob falls asleep and has a dream: he sees a ladder (stairway) reaching from earth

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all the way up to heaven, with the angels of God ascending and descending on it, going up to God to report and worship, and coming down from God to carry out their various tasks. That is, Jacob sees the nexus between heaven and earth, the place where heaven intersects with us and



God can be encountered by His people. In its historical context, the dream is a confirmation that God will follow Jacob into the land of his sojourning and fulfill His promise, and that the land he left was to become the Holy Land, the land of the Ark

and Temple, the land where God met man. But there is more to this story than mere history. As we meditate upon Mary, we realize that she is the true ladder of God, the person in whose very flesh God came down and became incarnate for us, the true nexus of heaven and earth. Jacob's ladder had a significance Jacob could not have imagined—a significance seen only after the fact, when God became incarnate in young Mary of Nazareth.

A second example is that of Ezekiel's temple, the lengthy description of which is given in Ezekiel 40-48 as part of God's new saving order for Israel after their return from exile. God's glorious presence, lost during the exile through sin, is finally restored, as His glory enters the temple through its eastern gate. And because God entered through this gate, it would remain permanently shut (Ezek. 43:4, 44:2). Once again, meditation on the significance of the Theotokos gives us new eyes when we read this passage. As God dwelt in His temple in the old days, so now He comes to dwell in her. She is the new temple, the one in whom the glorious God came to dwell. And after her virginal conception and birth-giving, that gate also remained shut, as the Mother of God remained the ever-virginal one. When we look at the revolutionary new order

outlined in Ezekiel's vision, we cannot help but see her through whom this new order came to be.

Consider also the third lesson of Marian Vespers, the call and feast of wisdom. Wisdom is portrayed in Proverbs as lady. Folly is also portrayed as a woman—a few verses later, Lady Folly calls out to those passing by, "Whoever is simple, let him turn in here! Stolen water is sweet!" But listening to this lady brings disaster, and the one hearkening to her cry does not know that those turning in for her feast are the dead (Prov. 9:16-18).

It is otherwise with Lady Wisdom, the subject of the lesson. She also calls out to those passing by, "Whoever is simple, let him turn in here!", but her feast brings life and insight (Prov. 9:5-6). Lady Wisdom's house has seven pillars, and a table—that is, it is a shrine. In this shrine and at its sacrificial feast one can encounter God and walk in the way of life. And once again, when we think about the significance of the Virgin Mary in the history of salvation, we see from this passage that she is the shrine, the place where the divine wisdom came to dwell, the feast at which we find life and saving insight. Wisdom built a house and the house is Mary.

These three Old Testament lessons reveal the true significance and glory of the Mother of God. She has a glory hidden in the prophecies of the Old Testament. She is the true ladder on which Christ God came down to earth, the true temple in which He came to dwell. She is the true shrine of wisdom. Simple ones needing wisdom and life are called to run to her, and find wisdom and life from her divine Son.

-Archpriest Lawrence R. Farley - Langley, BC



The burning bush Moses saw on Mt. Horeb (Exod. 3:2) also a type of The Mother of God

Archdiocesan Council Concludes Meeting

The Archdiocesan Council of the Archdiocese of Canada, The Orthodox Church in America, met at the Archdiocesan Office in Ottawa, ON, on March 15-16, 2013. His Grace, Bishop Irénée, Administrator of the Archdiocese of Canada, presided at the sessions of the meeting.

Highlights of the meeting include:

- In his opening remarks, His Grace, Bishop Irénée spoke about our new Primate, Metropolitan Tikhon. His Grace informed the members of the Council about the deliberations of the Holy Synod and the Metropolitan Council. He spoke about his regular weekly meetings and the work accomplished by the Archdiocese since the last meeting of the Council in 2012.

- Archpriest Anatoliy Melnyk, Chancellor of the Archdiocese of Canada, spoke about the first 15 days of his service as Chancellor. He expressed gratitude for the prayers, the trust and the support of His Grace, Bishop Irénée, the officers and the Archdiocesan Council.

- Protodeacon Nazari Polataiko reported to the Council about the various pastoral visitations of Bishop Irénée. He shared details concerning the Enthronement of His Beatitude, Metropolitan Tikhon in Washington, D.C. at which both Bishop Irénée and he had served. Protodeacon Nazari outlined some of the meetings and events in the life of the Archdiocese in which he had been involved. He reviewed the continuing work regarding particular concerns about Archdiocesan administration, and stressed the need for continuing progress in the area of financial development and support of the Archdiocese. He reviewed the progress made in implementing action items related to recommendations from the June meeting. He reviewed the goal of building a stable and effective Archdiocesan administration.

- Nikita Lopoukhine, the Treasurer of the Archdiocese of Canada, presented a complete financial report and proposed a budget for 2013. German Ovodov, the Chair of the Auditing Committee, presented a comprehensive internal auditors' report, highlighting critical budgetary issues and budget-related action items.

- The Archdiocesan Legal Counsel discussed various Church-related legal matters. He stressed the need to form an Archdiocesan legal committee.

- Each Dean and Lay Representative presented his report, including the implementation of the action points approved at the June Archdiocesan Council meeting. Much progress has been made with regard to deanery initiatives, such as leadership, and continuing education.

- The Council members made significant recommendations concerning the Archdiocesan By-Laws, the 2013 Archdiocesan Assembly scheduled to be convened in Ottawa, and other matters concerning the Archdiocesan operation and administration.

- Mary Ann Lopoukhine reported on the progress of the Archdiocesan Assembly planning committee including the dates and venues. Subdeacon Jeremy Scratch presented plans for soliciting ecclesiastical vendors for the assembly and the room in which their wares would be displayed for sale. It was felt that since the assembly will be held during the summer, it is necessary to make a special effort to communicate our program to the other Orthodox Christians in Ottawa, and also to all the Canadian Orthodox hierarchs.

- The next Archdiocesan Council meeting will be held in Ottawa in August immediately following the 2013 Archdiocesan Assembly. The approved minutes and reports of the March meeting will be posted on the Archdiocesan web-site as soon as they become available.

New Clergy Continuing Education Program

This year, the OCA established a mandatory program to promote clergy and lay leader formation. The Holy Synod of Bishops, directed that every bishop, priest and deacon is to complete 20 hours of approved training per year.

Bishop Irene determined it useful to use this year's clergy synaxis as an opportunity for the Archdiocese's clergy to complete as many of the required hours as possible. The \$200 cost for the course, which will be led by Archpriest Ian G. Pac-Urar, chair of the OCA's DCE, covers \$150 tuition and the remainder pays for a full brunch and afternoon snacks.

Le Conseil archidiocésain conclut la réunion

Le Conseil archidiocésain de l'Archidiocèse du Canada de l'Église orthodoxe en Amérique s'est réuni au Bureau archidiocésain d'Ottawa en Ontario les 15 et 16 mars 2013. Son Excellence Monseigneur Irénée, administrateur de l'Archidiocèse du Canada, a présidé les séances de cette réunion.

Les points saillants de la réunion sont les suivants :

- Dans son mot d'ouverture, Son Excellence Monseigneur Irénée a parlé de notre nouveau Primat, le Métropolitain Tikhon. Son Excellence a donné aux membres du Conseil des informations au sujet des délibérations du Saint Synode et de celles du Conseil métropolitain. Il a parlé au sujet de ses réunions hebdomadaires ordinaires et du travail accompli par l'Archidiocèse depuis la tenue de la dernière réunion du Conseil en 2012.

- L'archiprêtre Anatoliy Melnyk, chancelier de l'Archidiocèse du Canada, a parlé de ses premiers 15 jours de service en tant que chancelier. Il a exprimé sa gratitude à Son Excellence Monseigneur Irénée, ainsi qu'aux administrateurs et au Conseil archidiocésain, pour les prières, les marques de confiance et le soutien reçus.

- Le protodiacre Nazari Polataiko a présenté au Conseil un compte-rendu concernant les diverses visites pastorales effectuées par Monseigneur Irénée. Il a donné des informations détaillées au sujet de l'Installation de Sa Béatitude le Métropolitain Tikhon qui s'est tenue à Washington dans le District de Columbia et à laquelle Monseigneur Irénée et lui ont servi. Le protodiacre Nazari a fait un bref compte-rendu au sujet de quelques réunions et événements archidiocésains auxquels il a participé. Il a fait un retour sur le travail continu en ce qui a trait aux préoccupations particulières relatives à l'administration archidiocésaine et a souligné qu'il est nécessaire de continuer à progresser dans le secteur du développement financier et du soutien à apporter à l'Archidiocèse. Il a fait rapport sur le progrès réalisé quant à la mise en œuvre des mesures concrètes en ce qui concerne les recommandations de la réunion de juin dernier. Il est revenu sur cet objectif de

l'établissement d'une administration archidiocésaine stable et efficace.

- Nikita Lopoukhine, le trésorier de l'Archidiocèse du Canada, a présenté un rapport financier complet et a proposé un budget pour l'année 2013. German Ovodov, le président du Comité de contrôle, a présenté un rapport de gestion interne exhaustif, en mettant l'accent sur les questions budgétaires cruciales et les mesures concrètes à prendre concernant le budget.

- Le conseiller légal archidiocésain a parlé des diverses questions légales ayant trait à l'Église. Il a souligné la nécessité de former un comité légal archidiocésain.

- Chacun des doyens et des représentants laïques a présenté son rapport, y compris en ce qui a trait à la mise en œuvre des mesures concrètes approuvées lors de la réunion du Conseil archidiocésain en juin dernier. Beaucoup de progrès ont été réalisés en ce qui concerne les initiatives prises par les doyennés en matière de direction (leadership) et d'éducation permanente.

- Les membres du Conseil ont fait des recommandations importantes en ce qui a trait aux règlements administratifs archidiocésains, à l'Assemblée archidiocésaine qui se tiendra à Ottawa et à d'autres questions relatives au fonctionnement et à l'administration archidiocésaine.

- Mary Ann Lopoukhine a fait rapport des progrès réalisés par le Comité de planification de l'Assemblée archidiocésaine, y compris en matière de dates et de lieux. Toujours en ce qui a trait à l'Assemblée, le sous-diacre Jeremy Scratch a présenté les plans en vue de solliciter des vendeurs ecclésiastiques et relativement à la salle dans laquelle leurs marchandises seront exposées pour la vente. Puisque l'Assemblée se tiendra durant l'été, il a été estimé qu'un effort spécial devait être fait en vue de communiquer notre programme aux autres Chrétiens orthodoxes d'Ottawa, ainsi qu'à tous les hiérarques orthodoxes canadiens.

- La prochaine réunion du Conseil archidiocésain se tiendra à Ottawa en août prochain, immédiatement après la tenue de l'Assemblée archidiocésaine 2013. Le procès-verbal et les rapports de la réunion de mars seront publiés sur le site Web archidiocésain dès qu'ils seront disponibles.



SAINT TIKHON ARCHDIOCESAN STEWARDS



LETTER FROM THE PRESIDENT

This past year I had the privilege of being ordained to the priesthood, moving my family to Winnipeg, Manitoba and becoming the new rector at the St. Nicholas parish in Narol, MB. Of the many reasons to move my family such a great distance, Winnipeg's importance in the establishment of Orthodoxy in Canada, was one of them.

Early in Canada's history, many of the Orthodox pioneers settled in the north end of Winnipeg and many small communities throughout Manitoba. This history and spiritual imprint is seen in the cupolas, domes and three-bar crosses that out-number gothic spires in parts of this city and province.

This Orthodox heritage was impressed upon me as I had the honour to serve with Fr. Roman Pavlov, rector of Holy Trinity Cathedral in Winnipeg, on the feast day of St. Tikhon of Moscow's glorification.

It was profound to be at the proskomidia table, commemorating the members of the Saint Tikhon Archdiocesan Stewards program, in a building consecrated by this Saint (1904) and at a table at which both he and Archbishop Arseny would have remembered the faithful members of this city, diocese and Church.

Despite the many hurdles and setbacks that have inhibited the witness of Orthodoxy in Canada, St. Tikhon's vision and witness of Orthodoxy in Canada is being lived out some hundred years later. To see me, a new English speaking priest and the son of a convert priest, serving a festal liturgy in a Russian language parish, shows that St. Tikhon's mission and witness is being lived out. Glory to God for the intercessions of his saints!

The work of STAS, and the contributions of its members are part of that vision.

As STAS enters its sixth year, I would like to thank the Lord for the gracious and generous



support of the men and women of this diocese who have - for the price of a cup of coffee a day (or more in many cases) - supported the administration of this diocese, above and beyond the support of their local parish.

Their help, faith, and contributions, have supported a diocese that strives to continue the same work started by St. Tikhon in Winnipeg a century ago.

By the prayers of St. Tikhon, and Archbishop Arseny, and all the saints known and unknown who ministered in this diocese, may the Lord continue to bless your witness and support of the Church in Canada.

Priest Gregory Scratch
STAS President.

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Donations to STAS can also be made through Canada Helps. All contributions are tax deductible.

The Church that the West Forgot: the Church of the East

[Part One of Two]

Orthodox Christians who live in North America are keenly aware of the reality, and tragedy, of Christian divisions. We interact with other Christians on a daily basis: socially, professionally, maybe even within our own families. Yet we often know very little about other Christians. What do they believe? What is their story? How did the divisions that we experience every day come about? In this series of articles Dr. David Wagschal, instructor of church history at the Orthodox Studies Program at Trinity College in Toronto, explores some of the great schisms of the past, and considers prospects for future reunion.

For the historian, the story of Christianity is in very large part the story of Christian division. At the time of the first ecumenical council, convened at Nicaea (modern Iznik) in 325 by St. Constantine the Great, you could travel from Hadrian's Wall in northern England to the eastern edges of Persia (modern Iran), and maybe even into India, and never leave the same communion. Here and there you might have encountered dissident Christian groups, vestiges of the controversies and divisions of the early centuries of Christianity. But for the most part the tradition that we would today consider mainstream Christianity, the Christianity of the "Great Church", had emerged almost everywhere as the dominant and pervasive Christian presence – and was, at least in theory, unified.

This unity was not to last. Over the next 1300 years Christian history would be marred by four great schisms: the schism with the Church of the East (fifth-sixth centuries); the schism with the non-Chalcedonian churches (fifth-seventh centuries); the schism between the Latin and Greek churches (eleventh-thirteenth centuries); and finally a set of schisms within the Latin church that began during the Reformation period (sixteenth century).

The churches that resulted from these schisms are, from a historical perspective,

siblings: they are all descendents of the "Great Church" of the fourth century. To this day almost all claim to be the only legitimate or pure successor of this tradition. And almost all of them remain out of communion with each other.

The first schism, the oldest, is the least well known. The independent church that emerged from it has been almost entirely forgotten in the western world. We Orthodox Christians are usually aware that Roman Catholics and Protestant Christians have their roots in the Latin-speaking western Roman empire, and that our origins are to be traced to the Greek-speaking eastern Roman or Byzantine empire. What we often don't realize is that there were churches even further east than us – who have historically viewed us, the Byzantine Orthodox, as "western Christians".

The largest of these, the church of this first schism, is today known as the Church of the East. It is sometimes referred to as "the Nestorian Church" (a name now considered pejorative), the East Syrian church, or, before the eighth century, the Persian church. Based in what is now Iran, it was the church of the Syriac-speaking Christians who lived beyond the eastern borders of the Roman empire. By the fifth century it had organized itself as the established church of the Persian empire, and it would later become the preeminent Christian presence of the Islamic Caliphate. At its greatest extent it may have counted over 12 million adherents (maybe a quarter of the world's Christians). Eventually extending as far as southern India and China, it would become, in geographical terms, the largest Christian church of the pre-modern world.

The vitality of this church was extraordinary. A native Syriac Christianity is well attested in Syria and Persia in the first few centuries after Christ, tracing its origins to the missionary labours of Sts. Thomas, Bartholomew, and Thaddeus. By the fourth and fifth centuries the church was developing a sophisticated native tradition of Syriac liturgical, spiritual and theological literature, comparable to the Latin and Greek traditions. Renowned for its learning, the church soon boasted a Christian university, with a dedicated Christian curriculum. This school was the first of its kind in the world, and became famous throughout

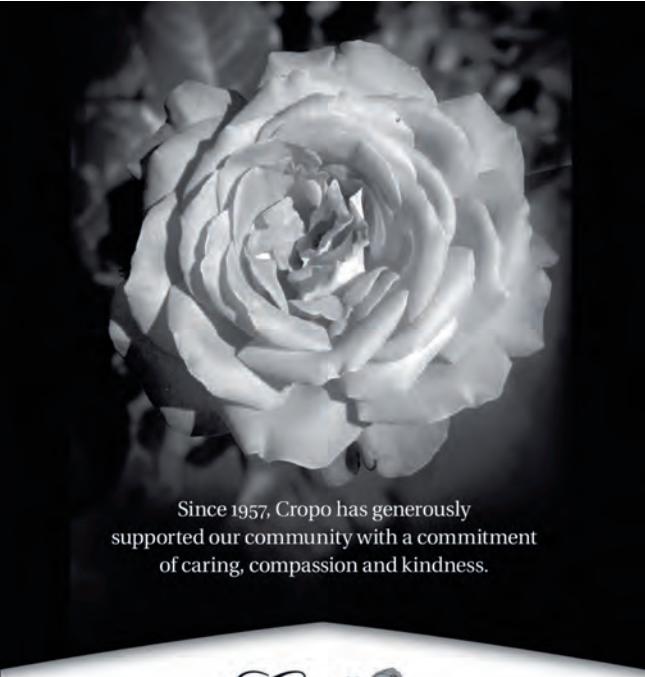
Christendom. East Syrian scholars would also become well-versed in medical and philosophical knowledge and would play a critical role in the transmission of the classical Greek inheritance to the Arabs. Monasticism flourished, combining native Syrian traditions with models and teachings from the Egyptian desert.

In the fourth and fifth centuries the church established a structure not unlike the Latin and Greek churches. A chief bishop, known as the Catholicos, was established in the Persian capital, Seleucia-Ktesiphon. Later the see would be moved to the nearby Islamic capital, Baghdad (the Catholicos was as a rule the only Christian primate in the Islamic empire allowed to reside in Baghdad.) At its height, the Catholicosate counted as many as 20 subordinate metropolitans, and over 250 bishops. Like their counterparts in the west, these hierarchs would frequently gather in empire-wide councils to decide questions of doctrine and discipline.

The vitality of the Church of the East was above all apparent in the field of mission. Not only did the Catholicosate soon extend down the coasts of the Persian Gulf and into eastern and southern Arabia, but already by the fifth century monks began to fan out along the Silk Road, translating scripture into local languages, and evangelizing local Turkic tribes. In 635 – six centuries after Pentecost – the first Christian mission finally reached the greatest city of the greatest empire of the age: Xian, the capital of T'ang China. The challenges of this mission were extraordinary. It could take over two years for a letter to travel from Xian to Ktesiphon and back. The Christian message, formed in a Greco-Roman and Jewish milieu, also had to be transposed into a form understandable in a Buddhist and Confucian setting. But the mission flourished, and would endure for centuries.

In Part Two we'll turn to the events surrounding the schism of the Church of the East from the western churches, and consider the current state of the relationship between the Orthodox and the East Syrians.

-David Wagschal, Toronto, ON



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The Message of the Cross

Not too long ago I was approached by a very loving mother who told me that sometimes she is afraid to pray for the salvation of her children, because God might allow tragic experiences to happen in their lives in order to bring them to salvation. Of course, as a mother, she did not want anything bad to happen to her children.

This reminded me of a beautiful double-sided icon of the Mother of God. On one side of the wooden panel is depicted the traditional Orthodox icon of the Mother of God with Jesus in her arms, but in this unique icon, the Theotokos has a very worried facial expression. The reason for her worries is revealed by the other side of the panel, which depicts the Crucifixion of Christ. The Mother of God was worried because she knew what was going to happen to her Son. She was worried because she knew that “a sword will pierce through her own soul” (Luke 2:35), as the righteous Simeon prophesized to her at the Presentation of the Lord into the Temple. It is normal for a mother to be worried for her children. It is normal for a mother to wish to protect her children from any harmful experience. However, we should not forget that the Mother of God, even knowing that her Son was born to die – to give His life for the world – did not try to stop Him from doing this because she believed in the ineffable love and goodness of God the Father. She knew that God the Father had a plan for the salvation of humanity and she put her trust in Him as she did at the time of the Annunciation when she said: “Let it be to me according to your word!” (Luke 1:38)

The Gospels also give us an account of somebody who did try to prevent Jesus from going to His passion. After Jesus began to speak to His disciples about His Passion, “Peter took Him aside and began to rebuke Him, saying: ‘Far be it from You, Lord; this shall not happen to You!’ But He turned and said to Peter: ‘Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.’ Then Jesus said to His disciples: ‘If anyone desires to come after Me, let him deny himself and take up his cross and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My

sake will save it.’” (Matthew 16:22-25)

Therefore, every time we try to prevent ourselves or those whom we love from painful, but saving experiences we “are not mindful of the things of God, but the things of men.” In his first letter to the Corinthians, St. Paul emphasizes the same idea: “The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God... Has not God made foolish the wisdom of this world?” (1 Cor. 1:18; 20) We have to put our trust in God that He will provide for our loved ones and for us what is the best for us and for our salvation.

We should also keep in mind that everything that we seem to possess, we will one day lose: our jobs, our houses, our friends, our parents, our spouses, our children, even our own lives. But if, by the Grace of God, we succeed in offering “ourselves and one another and our whole life” to the One Who Is, to the only true, real and eternal Existence, then we gain everything. Therefore, let us not be afraid of some small and temporary losses or painful experiences in our lives or in the lives of our loved ones, and “let us lay aside every weight and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and perfecter of our faith, Who for the joy that was set before Him endured the cross, despising the shame and is seated at the right hand of the throne of God.” (Hebrews 12:1-3)

If we have this mindset, then our deepest sorrow and tribulation becomes not a lamentation, but an angelic hymn like these beautiful selected verses from the Akathist in Praise of God’s Creation:

“Glory to you for every sigh of my sorrow!”

“Glory to you, sending us failures and afflictions to make us sensitive to other people’s sufferings!”

“Glory to you, no loss is irreparable when you are there, to all you give eternal life!”

And then, we can say like St. John Chrysostom at the end of his life in painful exile:

“Glory to God for all things!” Amen.

Fr. Cosmin Sicoe - Romanian Orthodox Parish of St. George, Regina SK

Two New Priests Ordained in the Deanery of Alberta

Saturday March 2nd and Sunday March 3rd were unforgettable days in the Deanery of Alberta, as His Grace Bishop Irénée ordained two of the Church's Deacons to the Holy Priesthood.

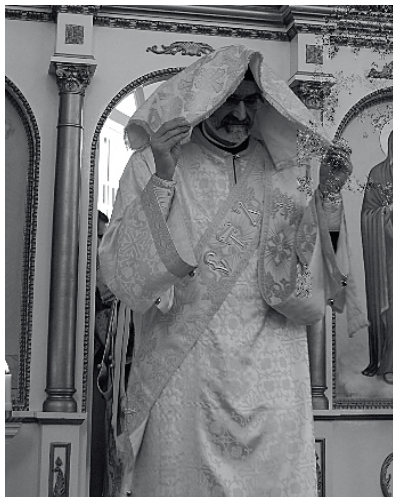
Father Daniel Friesen was ordained March 2nd at Holy Trinity Church in Smoky Lake, and the next day Father Andrew Applegate was ordained at St. Peter the Aleut Church in Calgary.

Bells rang out as Holy Trinity Church in Smoky Lake greeted the Bishop for the Hierarchical Divine Liturgy. The temple was filled to capacity, and a combined choir representing several parishes beautifully gave praise to God. The foggy morning gave way to bright sunshine, mirroring the joy of those present.

Father Daniel, together with his wife, Matushka Valerie, and two sons, joined the Orthodox Church at St. Herman of Alaska Sobor in Edmonton, in January, 2000. Their reception into

Orthodoxy marked the climax of a several years journey from the Protestant world, where the new priest Daniel had served as a Baptist pastor for close to 10 years. He holds both a Master of Divinity degree as well as the Master of Theology, with a special interest in the Psalms and Hebrew language. He was ordained a Deacon at St. Herman's Church in December, 2007. He has three children and five grandchildren. He provides for his family by working in accounting for a computer software company in Edmonton.

At present, Fr. Daniel is assigned to service in the rural parishes in East Central Alberta, assisting Igumen Gerasim, as well as serving as a Deanery supply priest.



After a festive meal hosted by the Smoky Lake parish, most of the Priests and Deacons of the Deanery accompanied His Grace Bishop Irénée in travelling south to Calgary.

The Church of St. Peter the Aleut - always more than full - was filled with spiritual joy to witness the



the ordination of their Brother in Christ to serve as a Priest. Fr. Andrew Applegate - who was until recently well known by his given name "Brent" - was

born in Calgary in 1954 and graduated from James Fowler in 1972. He married Matushka Sonia in 1976 in Fort McMurray and together they embarked upon a spiritual search attending various evangelical, charismatic, and mainline protestant churches until coming "home" to the Orthodox Church in 1983. In 1995 they sold their motel in Wandering River and moved to Calgary to help develop the fledgling mission parish of St. Peter's. Coming back to Calgary, Fr. Andrew started "Pillar To Post" home inspections in 1995 and then sold it in 2001. He has worked in the roofing industry since then specializing in concrete roof tile installations and other high end roofing products and works with Canmark Roofing Ltd. as sales and marketing manager. Fr. Andrew has taken many courses on Orthodox theology over the years and continues to study at St. Arseny Institute. He was ordained Deacon by Bishop Irénée on July 15, 2012 and as a priest on March 3, 2013. Fr. Andrew and Sonia have one son Michael (spouse Katherine and son John Matthew).

Fr. Andrew will be serving as a Deanery supply priest and assisting Archpriest Phillip Eriksson, who is Rector of St. Peter the Aleut Church and Dean of Alberta.

Axios, Axios, Axios to the new Priests! May the Lord remember your priesthood in His Kingdom, and bless your service to Him!



Assembly of the Archdiocese of Canada

“Faithful Stewardship - Our Words, Commitments and Actions”

August 22-24, 2013

His Grace, Bishop Irénée, calls the faithful of the Archdiocese of Canada to gather in Assembly in August 2013.

NOTE : Tous les événements ci-dessous se tiendront à l'hôtel Château Cartier et au Centre de conférence de Gatineau au Québec. Les 22 et 25 août, un transport par autobus sera fourni pour se rendre à la Cathédrale de l'Annonciation.

- Mercredi le 21 août : Synaxe des membres du clergé
- Mercredi en soirée : Réception de bienvenue pour célébrer le 10ème Anniversaire de l'Institut St Arseny
- De jeudi à samedi, du 22 au 24 août : Séances plénières générales avec Son Excellence Monseigneur Irénée et rapports concernant la vie de l'Archidiocèse, incluant des résolutions et des décisions
- Au cours des trois jours ci-haut mentionnés, le Père Thomas Hopko livrera des conférences stimulantes sur le thème de l'Assemblée
- Jeudi en soirée, le 22 août : Bénédiction du nouvel édifice archidiocésain, résidence et bureau, suivie d'une conférence du Père Hopko à la Cathédrale de l'Annonciation (adjacente à la résidence archidiocésaine) et d'un goûter léger
- Vendredi en soirée, le 24 août : Réception organisée par le Comité d'intendance St. Tikhon (STAS)
- Tout au long de l'Assemblée, place du marché où seront en montre et en vente des livres, des fournitures liturgiques et d'autres articles
- Samedi en soirée, le 24 août : Rencontre sociale et banquet
- Dimanche le 25 août : Divine Liturgie primatiale à la Cathédrale de l'Annonciation avec le Métropolitain Tikhon, suivie d'un déjeuner-buffet organisé par la paroisse de la Cathédrale

NOTE: All events below will take place at the Chateau Cartier Hotel and Conference Center, Gatineau Quebec. Buses will be provided to the Annunciation Cathedral on Aug. 22 and 25.

- Wednesday, August 21: Clergy Synaxis
- Wednesday evening: Welcoming Night Reception to celebrate the 10th Anniversary of the St. Arseny institute
- Thursday through Saturday, August 22-24: General Plenary Sessions with His Grace, Bishop Irénée and reports on life of the Archdiocese, including resolutions and decisions
- Father Thomas Hopko will provide inspirational talks on Assembly Theme throughout the three-day Assembly
- Thursday evening, August 22 : Blessing of the New Archdiocesan Centre – followed by talk from Fr. Hopko at Annunciation Cathedral (adjacent to Archdiocesan residence) with light snacks
- Friday evening, August 24: Reception hosted by St. Tikhon's Stewards (STAS)
- Marketplace with books, liturgical supplies, and other items on display and sale throughout the Assembly
- Saturday evening, August 24: Social Hour and Banquet
- Sunday, August 25: Primatial Divine Liturgy at the Annunciation Cathedral with Metropolitan Tikhon - with brunch hosted by Cathedral Parish

Pastoral Acts and Changes 2013

1. FEBRUARY

1.1 Altar server JONAH NIMIJEAN of the St. Benoit de Nursie in Montreal, QC, was blessed to wear the Orarion of a Subdeacon, on 03 of February, 2013.

1.2 Altar server ELIJAH NIMIJEAN of the St. Benoit de Nursie in Montreal, QC, was blessed to wear the Orarion of a Subdeacon, on 03 of February, 2013.

1.3 Altar server LUKE MITCHELL of the St. Benoit de Nursie in Montreal, QC, was blessed to wear the Orarion of a Subdeacon, on 03 of February, 2013.

1.4 Altar server JOHN MITCHELL of the St. Benoit de Nursie in Montreal, QC, was blessed to wear the Orarion of a Subdeacon, on 03 of February, 2013.

1.5 DEACON DRAGOS GIULEA was ordained to Holy Priesthood at the Church of St. Benoît de Nursie in Montreal, QC, on 03 of February, 2013.

1.6 PRIEST DRAGOS GIULEA was attached as a Quebec and Maritime Provinces Deanery Supply priest to St. Benoît De Nursie Orthodox Church in Montreal, QC, effective 03 of February, 2013.

1.7 Altar server PETER GRIGGS of the Cathedral of Annunciation in Ottawa, ON, was blessed to wear the Orarion of a Subdeacon, on 10 of February, 2013.

1.8 PRIEST MARK KORBAN was released from his attachment to the Sign of the Theotokos Church in Montreal, QC, effective 21 of February, 2013.

1.9 PRIEST MARK KORBAN was released from the Archdiocese of Canada to the Omophorion of His Eminence Nikon (LIOLIN), Archbishop of Boston, New England and the Albanian Archdiocese, on 21 of February 2013.

1.10 IGUMEN LUKE (MAJOROS) was attached as a supply priest for the Ontario Deanery to St. Silouan The Athonite Chapel in Johnstown, ON, effective February 21, 2013.

1.11 IGUMEN DAVID (EDWARDS) was attached as a supply priest for the Ontario Deanery to St. Silouan The Athonite Chapel in Johnstown, ON, effective February 21, 2013.

2. MARCH

2.1 MITERED ARCHPRIEST ANATOLIY MELNYK was appointed as Chancellor of the Archdiocese of Canada, effective March 1, 2013.

2.2 DEACON DANIEL FRIESEN was ordained to Holy Priesthood at the Holy Trinity Orthodox Church, in Smokey Lake, AB, on 02 of March, 2013.

2.3 PRIEST DANIEL FRIESEN was attached as Alberta and the North-West Territories Deanery Supply priest to the Holy Trinity Orthodox Church in Smokey Lake, AB, effective 02 of March, 2013.

2.4 PRIEST DANIEL FRIESEN was granted the right to wear the Nabedrennik, effective March 02, 2013.

2.5 PRIEST DANIEL FRIESEN was granted the right to wear the Skufia, effective March 02, 2013.

2.6 DEACON ANDREW APPLGATE was ordained to Holy Priesthood at the Holy Martyr Peter the Aleut Orthodox Church, in Calgary, AB, on 03 of March, 2013.

2.7 PRIEST DANIEL FRIESEN was attached as Alberta and the North-West Territories Deanery Supply priest to the Holy Martyr Peter the Aleut Orthodox Church, in Calgary, AB, effective 03 of March 2013.

2.8 DEACON NIKOLAY MELNIK was ordained to Holy Priesthood at the Annunciation Orthodox Cathedral, in Ottawa, ON, on 10 of March, 2013.

2.9 PRIEST NIKOLAY MELNIK was attached as an Ontario, Quebec and The Maritimes Provinces Deaneries Supply priest to the Annunciation Orthodox Cathedral in Ottawa, ON, effective 10 of March, 2013.

2.10 DEACON ALEXANDER MOISA was granted the right to wear the Double Orarion, effective March 10, 2013.

3. APRIL

3.1 DEACON LEONARD HERREM was granted the right to wear the Double Orarion, effective PASCHA, 2013.

3.2 DEACON GREGORY WRIGHT was granted the right to wear the Double Orarion, effective PASCHA, 2013.

3.3 PRIEST ROMAN PAVLOV was granted the right to wear the Kamilavka, effective PASCHA, 2013.

3.4 PRIEST MICHAEL SCHAPLOWSKY was granted the right to wear the Kamilavka, effective PASCHA, 2013.

3.5 PRIEST JUAN PABLO RUIZ-GOMAR was granted the right to wear the Gold Cross, effective PASCHA, 2013.

3.6 PRIEST GREGORY SCRATCH was granted the right to wear the Gold Cross, effective PASCHA, 2013.

3.7 PRIEST NECTAIRE FEMENIAS was elevated to the rank of Archpriest, effective PASCHA, 2013.

3.8 IGUMEN VLADIMIR (TOBIN) was granted the right to wear the Palitza, effective PASCHA, 2013.

3.9 IGUMEN LUKE (MAJOROS) was granted the right to wear the Jeweled Cross, effective PASCHA, 2013.

3.10 IGUMEN MARC (PIERRE) was elevating to the rank of Archimandrite, effective PASCHA, 2013.

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“ Gracious God, protect our members during storms and other calamities. Excerpt from a "Prayer for the MAX Enterprise" © 2013

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