

**MINUTES OF THE  
TRIENNIAL ASSEMBLY  
OF THE  
ARCHDIOCESE OF CANADA  
QUEEN'S RETREAT HOUSE  
SASKATOON, SASKATCHEWAN  
21-23 JULY, 2004**

*Following are the provisional Minutes of this meeting. Various problems prohibited their early checking and correction. Available now are all the documents required to make a fuller presentation of the minutes. +S  
29.vi.07*

Wednesday, July 21, 2004

**Business Session 1**

at Queen's House in Saskatoon

The meeting opened, after the Divine Liturgy, with the singing of "The Grace of the Holy Spirit".

***Welcoming Notes, Credentials***

**Bishop Seraphim**

Bishop Seraphim commented that in the 14 years since we last met in Saskatoon, in 1990, the composition of the diocese is much different from what it was in those days, and our attendance is much different. For the first time we have representation from Halifax to Vancouver Island. Also, we have the greatest francophone representation ever. He said that now, also, we are definitely a cosmopolitan assembly!

He warmly welcomed Bishop Mark – his 4<sup>th</sup> assembly with us. Then he commented that Church life has been changing in such a positive way – we have a long way to go to achieve visible unity, but we are one in heart, and in the Lord's table, and there are very big steps being taken in the right direction.

**Credentials – Lorraine Grier**

Lorraine Grier presented the Credentials Committee Report:

- ☞ 30 clergy delegates, 28 lay delegates, 35 observers, 18 youth, 6 pt-time observers
- ☞ Queen's House housekeeping details
- ☞ Agenda Change: lunch at noon

- ✧ Archbishop Job is ill, and unable to join us, so Fr. Lawrence Farley's Scripture Workshop will now be held this evening. Therefore, the music workshop can have everyone's participation
- ✧ Thanks to all for coming and to all who helped prepare – especially to the handful of very dedicated volunteers
- ✧ Red names tags are for observers – green names are for youth – blue are for delegates
- ✧ How to use various titles in addressing people
- ✧ Sessions after lunch to be pushed back an hour because of lunch time change

## ***Appointment of Secretariat and All Committees***

### **Fr. Dennis Pihach – Chancellor**

Archpriest Dennis Pihach, Chancellor, then thanked Lorraine for her hard work to make this assembly a success.

He then announced that the appointments for positions for this assembly are as follows:

Clergy Chairman – Priest John Hainsworth

Lay Chairman – Alexi Vassioushkin

Secretariat – Led by Protodeacon Andrew Piasta, with Priest Justin Hewlett, Dn. Gregory Kopchuk, Bob Rohr, Dianne Storheim, and visitor Elena Silk

Resolutions – Rod Tkachuk, David Grier, Priest John Jillions

Nominations – Nikita Lopoukhine, Archpriest Dennis Pihach

## **Minutes of the previous Assembly**

The Secretary, Protodeacon Andrew Piasta, moved that the Minutes of the previous Assembly be adopted as presented in draft – seconded Susan Blomquist.

The motion carried

## ***Bishop's Report***

Bishop Seraphim, the Ruling Bishop, did not read this report – it is lengthy and “reading it could help induce sleep”. Then the following comments were made:

- Since last meeting, number of missions has been multiplying, number of clergy increasing.
- It is important to recognize that the grace of the Holy Spirit has been active in our diocese. There are innumerable indications of activity of God's grace amongst us in the last years.

- More significantly, has been the apparent intercessory activity of St. Tikhon, and of St. Arseny, the beloved archbishop of this diocese, our Canadian Chrysostom, in particular. The establishment of the St Arseny Institute has all to do with intercession of our beloved Archbishop Arseny. Intercession is often neglected because we are so self-sufficient, but God in His mercy continues to bless.
- A lot of people have been doing God's work in the diocese over these years, but all have been doing work cooperatively with the Holy Spirit, who has been working through them, developing the Church.
- During the preceding Clergy Synaxis, there was reminiscing about how different things are in the diocese, again because of the activity of the Holy Spirit in the midst of faithful persons, since 1979.
- Recalled his own ordination to the Diaconate at the Diocesan Assembly in Saskatchewan, in Moose Jaw in 1979, convened by Archbishop Sylvester, who was a great deal misunderstood because he was such a silent person.
- Vladyka Sylvester convened this meeting in 1979 in Moose Jaw, which was where Bishop Seraphim was ordained to the diaconate by him. There were many personalities, but the environment was then very different: only 12 priests in the whole archdiocese, one of whom was Archpriest John Tkachuk, then Pastor of Ss. Peter and Paul in Montreal. Protodeacon Andrey Somow who led him around the Holy Table.
- Ordained priest in St Vladimir's Seminary one month later -- a very short diaconate.
- Now we have come to the point where the Bishop ended up as a kind of absentee bishop, because of the responsibilities given in the External Affairs Department of the OCA. He is required to go with the Metropolitan, meaning 6 overseas journeys this year, four yet to come.
- Hopefully future years will not be quite so demanding, but we never know what the Lord has in store.
- Underlined the need for an auxiliary bishop in diocese, to do episcopal work in the diocese, meaning visiting, and giving a visible presence to the people.
- The Bishop's first responsibility is pastoral work, not administrative work. It is his responsibility to know his sheep, and for the sheep to know the shepherd. In Georgia, the bishops were apologetic about the size of their diocese – some only 25 parishes – but at least in those parishes the people know who their bishop is. They probably won't be stuck with only 25 parishes for very long, given the recovery after communism in Georgia. Things will grow, and grow fast there. A unified church, and an old Orthodox culture supports the life to grow.

- We here live in rocky, shallow, unproductive soil – like trying to grow potatoes on the Canadian Shield. But, the spiritual soil is getting thicker, by God’s mercy – there more productivity now in Orthodox life in Canada. We are the beginning of the fruit-bearing stage in Orthodox life in Canada. More tilling and fertilizing has to be done.
- In order to make good compost, we need a lot of people willing to die to themselves for Christ, to be able to do what has to be done. We need the mentality that we decrease, and Christ increases.
- God gives great gifts in these trips, which really turn into pilgrimages abroad. Travelogues in the Messenger tell all about what blessings God gives in these travels. Look at [oca.org](http://oca.org) – taste there of what happened with the return of the Tikvin icon.
- In Chicago, there was a telling encounter with older priest who came to serve at the last liturgy before the Icon returned to Russia. This icon is said to have come by itself from Constantinople to Russia. The Icon took itself from Constantinople to Russia – the Mother of God knows what she is doing. This was before Constantinople was overthrown. Tikvin was in the middle of nowhere, 100+km east of St. Petersburg in an area that is mostly forest.
- More than once in the history of Russia, Russia was invaded by Swedes; the Mother of God said to monks to process with this Icon, and the Swedes went home without a fight. These icons are particularly associated with God’s protection of the people. The Pochaiv icon is similar story.
- The Mother of God looks after us – North Americans want to explain things away, but it doesn’t work. This aforementioned priest, as a boy, was in a bad accident, and was then blind. The Doctor said he would never be able to see. His Mother knew that Archbishop John of Chicago had the Icon – to learn the story, go to [www.archdiocese.ca](http://www.archdiocese.ca), where there will be a history of the icon, and the story of how it came to North America, and its return. The mother found the Archbishop, and asked him to come and to pray for her boy. He brought the Icon, and blessed the boy with it, and the boy was healed. The priest didn’t tell the story, or write it down, because no one was interested in it. He didn’t do it, because of the resistance in North America to God’s grace – people would have found pseudo-scientific explanation to explain away the grace of God.

- We have to be prepared to share God's activities, and His grace working in our lives — not always something as remarkable as the restoration of sight. It is important for us to give thanks, and if you notice that God has acted in your life, please come to the church and ask for a molieben of thanksgiving, and give thanks to God in the church. Don't be afraid to say something – if they reject it, it's their problem. You did try to reach out with God's love and encourage them. They might be able to accept it later.
- One can't express in words what it's like to be praying what it's like to be praying in front of this Icon of the Mother of God across from the Kremlin in Red Square, which is packed with people singing praises to the Mother of God. Father Andrew Morbey was there, and said, "Look! Red Square is packed with people singing to the Mother of God, and they all have their backs turned to Lenin!" Go to oca.org, you can see a few pictures – look in historical photograph section.

### ***Description of Process to nominate Auxiliary Bishop***

- Bishop Seraphim had asked a long time ago for the faithful of the diocese to nominate. Six came – one dropped off the tree early on . On page 21 of your binder, one nominee for auxiliary bishop, Fr. Orest, is crossed out -- mostly because his health isn't that great, but he is good at the Ukrainian guilt trip, and because I'm Norwegian, I'm susceptible!
- When you accept this kind of possibility, the Tempter immediately comes to dig at and torment you. It is not an easy thing that any of the four remaining persons have done. It is because of our prayers that they have managed to maintain stability and sanity until now. It is difficult for all of them and for all of us.
- It is the nature of our diocese, with a vast geographical territory, that makes it impossible for everyone to know all the candidates, but he still wanted to know what the Holy Spirit says to our hearts. In your binders is an outline of who each one is.
- Father John Tkachuk was inspired to say this morning, "Just listen." The Lord is not so interested in what we think of technical qualifications. The Lord wants us to just listen to who He is saying he wants the person to be.
- We can't go about this in any sort of political way. This has to do with who God is calling to do this in our midst. It has to do with His call, not our qualifications. It might be one of the four. We need to listen to our hearts, and to hear what God is saying. There are four people, who were noticed by the faithful as possible persons.

- Whoever will not be the one, will still end up with more work, because the faithful see that these persons are capable of doing this sort of work in the diocese. My responsibility is to let them do more work in the diocese. So, you're going to know who they are by face. Don't ask them what they think about this or that, as politics goes – talk to them as human beings, and listen to your heart as you are talking to them.
- Archpriest Dennis Pihach, the Chancellor: If administrative qualities alone qualified one to be a bishop, I'd still be in Winnipeg, and happy! It took me 10 years to get used to being a bishop. It was very hard to accept.
- Protodeacon Cyprian: He is a long, long time member of the Archdiocese. He was the Secretary of the Council for a long time. Protodeacon Cyprian is a graduate of Father John Tkachuk's school of clergy formation. Protodeacon Cyprian is a Pediatrician, a doctor of children – he still is, though only part-time now. He was born in Manitoba. Protodeacon Cyprian just finished getting a PhD in Theology from Sheptytsky Institute, at St Paul's University in Ottawa.
- Igumen Irénée (Rochon): He is a working priest, now down to part-time. He is the Abbot of the monks of the Community of St. Seraphim, the francophone department of our monks in Canada. He is a bit schizophrenic: he lives in Rawdon, an hour north of Montréal, and lives part-time in Montréal, where he has to work. He was an orderly for many years, and then it became too hard on his back, so now he is all over the place in the hospital. Fr. Irénée also has a sense of humour, but he's a monk so it's more subtle. All candidates are poly-lingual in one way or another. He is Dean of Québec, Rector of St-Benoît, a long-standing Mission in Montréal. Has a lot of pastoral qualities that produce subtle good fruit. He is a shy type of monk, so you have to grab him to talk to him.
- Hieromonk Vladimir (Lysak): He is the youngest candidate – lots won't know who he is. He's a Canadian, an Albertan, who went to Seminary in New York, came back to Canada, then listened to God calling him, and ended up in Finland, where he has a similar history to me. He became a monk, a deacon, then a priest. He ended up refining his iconographic skills. He went to the Trinity-St. Sergius Lavra, and was supposed to be in training for a year. He has a good sense of humour – very wild, but not in a bad way.

## **Archpriest Dennis Pihach**

The Chancellor, Archpriest Dennis Pihach, provided the following interesting statistics, the present condition of the Archdiocese:

14 deacons, 56 priests, 3 bishops (2 retired), 14 non-cleric monastics, 25 missions/mission-stations (16 English-language), 38 active parishes, 10 inactive (rural SK) give an indication of the size of the Archdiocese, and the amount of work that needs to be done. He said, my role has been to answer the telephone, and often to help by using the stamp with Bishop's signature

## ***Deans' Reports***

The reports of the local deans were received. (*Attached*)  
Father John Hainsworth asked if there were any questions regarding the deanery reports. There were none.

## ***Treasurer's Reports***

### **Nikita Lopoukhine**

The Treasurer, Nikita Lopoukhine, said, before we get to the report, I want to bring you up to date: we have not spent more than we received. The question of properties is not on the agenda, but I want to bring you up to date on Metamorphoses Project: \$40,000 has been raised to date. I will be speaking strictly in terms of how much money we have been receiving and spending, in terms of operations. He then presented his report, accompanied by a Power-point Presentation. (*Attached*)

Where are we after 14 years: growth or stagnation?

We have, effectively, the same totals as 1989!

Some parishes that existed in 1989 are no longer part of the diocese.

At first glance, the increase seems to be double \$54,000.

But, inflation of 2% per year makes an increase of only \$27,000; if it were 3%, there would be, in fact, no increase in our financial situation.

Taking into account the new parishes established since 1989, the amount is \$27,000

So we can say that there has been no net increase in contributions in 14 years.

## **Expenses:**

Operational increase in expenditures: \$47,000

There has been a 3% increase in inflation: not much increase

1989: Vladyka was a parish priest in Ottawa, partly paid by parish, now he is a full-time bishop

## **Conclusions:**

The expenses are controlled, but it indicates that the Archdiocese is completely dependent on parish giving.

We could talk of an overall budget is \$1 million

Programming has been limited; we have not been able to hire a Bishop's administrative assistant; publications, and other communication capacity is limited; our charity, mission, and seminarian support is limited

Questions... (in binder)

Every quarter, a report is sent out to the parishes. I'm asking you as delegates to take this information back, and ask if people are aware of it – it gives a sense of the state of contributions in our diocese.

The bottom line: we have collected \$480,000 in this diocese.

Questions from the floor:

-Are all parishes meeting the 10%?

Nikita replied that the parishes themselves have to answer that question.

-Is there any total of assets? What were the assets of the diocese in 1989, and 2004?

Nikita replied that he would have to look back at the records for a complete answer, but he said that there is more capital in Fairhaven, thanks to Metamorphosis project. During these years, a chapel, an office, other extensions, and another building have been added. Some other properties that we do own are not in very good shape.

-Is there money for the auxiliary bishop position?

Nikita replied that people have contributed to the fund for an auxiliary bishop.

There is about \$75,000-80,000 in fund now.

-How much money is available for an administrative assistant

Nikita replied that there are individuals who have contributed towards a bishop's assistant. The present total is \$450.

-Reason why there is not an asset and liability statement included.

Nikita replied that he presents these to the Diocesan Council at its regular meetings. Because the Assembly cannot be convened as an Annual Meeting, the manner of reporting to the Assembly has not taken the same format as an Annual Meeting might.

Father Rodion Luciuk offered thanks to Nikita for all his hard work.

Father John Hainsworth announced: That concludes Nikita's report, and thanks.

There was a motion to accept treasurer's report: moved by Father Alexis Nikkel,  
seconded by Audrey Ewanhchuk. Carried

*Break for lunch*

## **Information Session 1**

### **Presentation on Youth, Young adult, and Campus Ministry**

This presentation was given by Father Stacey Richter, and Becky Machnee.

There were distributed:

Youth Ministry Resources Hand-out  
Annual report (see report hand-out)

Father Stacey began speaking about The Importance of Youth Ministries

- The problem of "tailoring churches to youth" Pastoral focus seems to the older membership. He provided the Statistics: 19 out of 20 are converts under the age of 25; the older the demographic, the lower the percentage of conversion.
- What can we do different, or better, to keep youth in our parishes?
- Promotion of youth participation of youth observer at the all American council.
- Pan-orthodox campus ministry under SCOBA - OCF
- Resources for Youth Workers: HUB
- Budget proposal for Archdiocese: \$10,000 annually
- There is need for youth referral in each parish.

## **GROUP INSURANCE PRESENTATION**

Don Hornsberger

Mr. Hornsberger made a general presentation on a proposed Group Insurance Plan for the Archdiocese and its parishes by the AON Insurance Group

He outlined some challenges facing Archdiocese:

-Liability

-Possible sexual abuse

-UNIFORM COVERAGE FOR EACH PARISH

The greater participation, the better the coverage, stabilize rates, risk control, single insurer, coverages uniform, rates are consistent, severity of loss diluted.

Naturally, 90-100% commitment on the part of the parishes is required for such advantages.

## **ST. VLADIMIR'S SEMINARY**

Deacon Kevin Smith

Because the timetable of presentations was behind schedule, his presentation was about 10 minutes. He also had technical difficulties, and was unable to use his Power-point presentation.

Nevertheless, Deacon Smith ably provided an informative presentation on St. Vladimir's Seminary, including:

when it was founded

the mission statement

how they fulfill this mission

what courses they teach

SVS Press, and publishing of books

SVS News – everyone can subscribe to it

Challenges facing Canadians attending St. Vladimir's in the USA

Bishop Seraphim constantly visits the seminary

The Seminary prays for everyone, so please pray for them

Contributions by Canadians to SVS can receive a recognized

Canadian tax receipt

## **ST. ARSENY INSTITUTE**

Spencer Estabrooks

Spencer Estabrooks provided an informative session on the newly-established Institute.

- They want to take the education to where the people are, not only requiring that the people come to them.
- The principal people involved at present are: Father Robert Kennaugh, Protodeacon Raphael Cole, Father Anatoly Melnyk, Father Mirone Klysh, and Spencer Estabrooks.
- Their purpose is to prepare singers, readers, subdeacons, and deacons for the parishes
- They provide all their courses via correspondence as well as in classrooms.
- They are also looking for associate instructors to teach their courses in each location.
- The Reader programme is very popular.
- Spencer finished his presentation by reading a newspaper article written around 1928 about St. Arseny, and the establishment of a Seminary at Sifton, Manitoba. It was an amazing article:
  - It was intended to establish parish schools, to encourage candidates for the seminary.
  - It was expected that in time all churches will have the English language in order to reach the people.
  - St Arseny wanted to make the monastery, and the seminary a pilgrimage centre for everyone, and central to the life of the church in general.
- The Institute can issue income tax receipts for education deductions.

## **STEWARDSHIP**

Deacon Christopher Ridgen-Briscal  
David Grier

There was a substantial discussion of Scriptural quotations, with good group participation.

## **NATIONAL CATHEDRAL**

Priest John Jillions [See hand-out]

The Session was completed at 4:50 PM, in time for Vespers.

Thursday July 22, 2004

## **Business Session**

10:25 am Opening Prayer, Blessing from Bishop Seraphim

Father John Hainsworth introduced the Syosset visitors – Protopresbyter Robert Kondratick, David Wagschal, John Mindala, etc.

### **Clergy Health Insurance Plan**

Father Dennis Pihach presented details of the Clergy Health Insurance Plan, and its other elements.

So far, there are 18 or 19 priests signed on. The Plan guarantees long-term disability, insurance, dental plan, and health plan coverage. It is imperative that every priest in diocese be covered by his own plan, or by the diocesan plan. It is the responsibility of every parish to make sure that its priest is covered by insurance. It is good for the parish, and good for the priests.

A second important aspect to look into is the long-time need for clergy is to have an RRSP plan for the sake of retirement. There are advantages to doing it as a group. A parish that doesn't take care of its priest can pay for it later, when held to account for not looking to the future care of their pastor. This can be treated as a legal responsibility of the parishes, and they can be liable for not paying due attention.

### **Reports**

Various reports were reviewed, as in the binder.

#### **Missions report**

Father John Tkachuk moved the acceptance of the written report. It was seconded by Monk Tikhon (Green).

Carried

#### **Communications Report**

Audrey Ewanchuk moved the acceptance of the written report. It was seconded by Lorna Clark.

Carried

**Canadian Orthodox Messenger  
Church Workers Group Insurance  
Canadian Council of Churches**

## **Vladyka Arseny Archives Report, Report of Glorification of Archbishop Arseny of Winnipeg, etc.**

With regard to all the previous reports, as presented in writing in the binder, Deacon Ignatius Rigden-Briscall moved acceptance of the reports. Sava Duran seconded the motion.

Carried

### **Bylaws**

It was announced that if there are any questions, one should speak to Rod Tkachuk, or to David Grier.

### **Central Administration of the OCA**

Protopresbyter Robert Kondratick, Chancellor of OCA, was introduced, and after grateful greetings, he began to speak on various matters concerning the Central Administration of the OCA, and its work. He summarized his travels since June, especially traveling with the Tikhvin Icon of the Mother of God in the USA, Latvia, and Russia

Father Kondratick then spoke on the Guidelines regarding Sexual Misconduct as they are in effect in North America.

The Guidelines must be discussed, and accepted as is, by all parishes and institutions. Zero tolerance. Priests not discussing with their parishes should be talked to by their bishop.

The 14<sup>th</sup> All American Council will be convened July 17-22, 2005, in Toronto, ON.

The Sheraton Complex on Queen Street in Toronto is being reserved. An iconostasis is being built for the event. If any parish is interested in purchasing it, it should get in touch now with the Central Office.

The entire diocese should be involved, and present at the Council next year. We need to be visible, and seen to be alive, as we are.

Liturgical order and services is a concern – the need to be present at services when required.

Vocations are a concern – the need to have mentors for graduates, who are seriously trained at the seminaries. It is what is required of us now. If you know people with a vocation, you need to give their names to Bishop Seraphim.

Missionary growth continues throughout North America.

Website: there are 70,000-100,000 “hits”/month. 225,000 visited last month, regarding the Tikvin Icon of the Theotokos.

In the following Questions-and-Answers section, it was said that we understand

our provision of Church Music is appreciated

Father Kondratick added that a new Website promised in future –the fall likely. It should be even faster, better, and more usable.

Services for the North American saints are needed on the Website.

It was expressed that our students come back to Canada with gigantic debts to the seminaries due to exchange rates.

Father Kondratick answered that the Seminaries are doing their best, and will find out what more can be done.

Laurie Rodger noted the concern of duplicate or triplicate mailings being received. Savings in this area could be used to support seminarians.

Father Kondratick responded that this is already being addressed. He advised that it is a constant work to keep up with changes in address information, and he will double check. Part of the difficulty is in computer coding, another is keeping up with the frequent changes in addresses, and the cost of many returns, due to wrong details. He added that the OCA is trying to put as much information as possible on the Website, to reduce the number of mailings as well.

There was a question on rumoured changes in the Church Planting Grants.

Father Kondratick replied that there are no changes. He then gave an explanation of the grant process.

There was a question regarding the relation of the OCA to world Orthodoxy.

Father Kondratick replied that we are in canonical communion with Orthodox Churches throughout the world. We are concerned regarding a change in environment, a change in which mother churches are taking a closer hold on parishes in North America. He reminded us that it is common for a period of time to pass before autocephalous churches are unanimously recognized. Sometimes it is many decades. There is still some difficulty with the Ecumenical Patriarch's verbally accepting in our case. There is, truly, a good personal relationship, but much dialogue, and time are still needed. We need to put our faith and trust in God that He is guiding us. Lately, there has been a move to protect the autonomy of various churches. Concerning Ecumenical Patriarchate, he mentioned a recent visit of Metropolitan Herman to Constantinople. Metropolitan Herman had directly asked the Patriarch about our autocephaly in North America. Patriarch Bartholomew said he would "never" recognize it. Bishop Seraphim mentioned that Patriarch Bartholomew nevertheless received Metropolitan Herman as the head of an Autocephalous Church, albeit not in name. The demonstrated and political positions differ, but there remains a fraternal and cooperative relationship.

Father Kondratick said that we have an active and alive church in Canada, and we need to be thankful for it.

If we are the Church here – let's be the Church. Let's stop the in-fighting, bickering, and complaining.

There was a comment from the floor that anytime we say never, we usually have to change.

There was another comment that if we have tomes of autocephaly, we have to

live it. We are who we are.

There was a question by Richard Schneider that there is a strong movement of the hierarchs in Canada for unity, and whether SCOBA is aware of this, and whether Canada could be used as a model.

Regarding Statutes Revisions, Father Kondratick said we need to make sure statements are unified and clarified. It is not as intense as some people might think. All the bishops had been asked to make comments by July 15, and these are now being reviewed. There are no major issues.

He commented that Conciliarity includes bishops, clergy, and laity.

There was a question about the discussion about the relationship of Orthodox Christians and Eastern Catholic. Father Kondratick replied that at this time, nothing particular is being done except locally perhaps.

With regard to the Coptic Church, we have received an invitation from Pope Shenouda III for an official visit. It must be done at same time as a visit to the Patriarch of Alexandria.

## Information Session 2

### **A Sacrifice of Praise – Effective Music Ministry in the Orthodox Church**

Father Deacon Kevin Smith

Main focus is what is the role of music ministry in the church and your parish

The Liturgy speaks for itself

God's work is activated in the liturgy: by hearing it, being part of it

It is time for the Lord to Act – Psalm 118/119 (for His law has been broken)

In order of priority music serves the liturgy, the liturgy is not music

Prophecy is an old word for preaching

The Liturgy of God is built on a dialogue and we are invited to respond. The 1<sup>st</sup> response is our Amen.

The Great Litany was not always at the beginning of the service.

(We practiced a few of “Lord, have mercy” and “Amen”.)

We partake in the body of Christ when we take of the body and blood of Christ.

(We practiced the Anaphora several times.)

Check out the 2<sup>nd</sup> half of 1 Corinthians to see what our worship is about.

The worship of the whole assembly gathered in the presence of God – keep this kind of focus in perspective with the music, because music is not the most important part. Bring out into the world what you have experienced in the liturgy

If you can't hold your book, and look up, you are in deep trouble. Both words and music should be familiar.

Concentrate on the prayers and words in the Liturgy.

Guidance for Music Ministry:

- Love God with your heart, soul, mind and strength. Music ministry is the end product of something inside you.
- There is a dialogue going on, and it is a pastoral matter where we are acting as one body.
- If you have a gift to bring out, do it, and help other churches.

## **Nomination process**

Bishop Seraphim handed out nomination forms. He said he had had a talk with the Metropolitan, who asked that there be a different process, which would not appear as if it were an election, in order to conform to the Statute, and the normal process for Auxiliaries. The forms of nomination will be received, and after that, the announcement of the Nominee for Auxiliary Bishop will be announced at the next Archdiocesan Council Meeting, since the Nomination to the Holy Synod must be the Bishop's, supported by the Council. The Archdiocesan Council will have to determine how to pay for the Auxiliary, since the Synod will need to understand that this bishop would receive an adequate income. The bishop will never reveal the detailed results of the nomination process done today, only the end result.

His Grace talked about the issue of money for him, and how many people think the money comes out of thin air. God wills the bumble bee to fly, when it shouldn't according to physics. Similarly, according to human logic, our diocese should not be around, but we are, and we are quite alive.

Father Kondratich agreed that we are all bumble bees in that regard.

## **External Affairs**

David Wagschal

David gave an informative presentation on the External Affairs Department of Syosset.

He gave a quick overview of the department.

The department is very much a ministry of the entire church. It is vital for us to have a connection to all members of the Orthodox Church.

A lot of their work is focused on Matthew 25:18, the Great Commission, and on Ephesians 4, to build up the body of Christ.

The Department is the eyes, ears and hands of the Metropolitan. They have a broad range of 10 consultants. They are looking for a broad pool of contacts to provide information to the department.

There are 3 major areas of relations: Interorthodox, Interchristian, Civil & governments and Interfaith

Interorthodox – This is the major emphasis of the Department, close to 80%. Part of being an Autocephalous Church means maintaining relations with other Autocephalous Churches: maintaining and nurturing relations with others. They have to know a lot about church protocol (basically manners).

When the Patriarch said “never” to recognizing our autocephaly, what “never” means in eastern culture, is different from in western culture. Interorthodox relations are usually very slow. Lots of views to foreign local delegates and extending hospitality to foreign visitors. In Orthodoxy, face-to-face contact is more important than communication in writing. Half of what the Department does is information gathering and analysis. Self-interest is not a legitimate method of relations with other churches.

Interchristian – This means building relationships and dialogue with other Christians. It has one aim—to bring them back to the One, Holy, Catholic, and Apostolic Church. We struggle to speak the truth in love. This area is basically a pastoral task. The other Christian groups left the church about 1000 years ago. Most times they don’t remember they were part of the Church, and they don’t remember why they left. Because we claim to be the Church, we must work on bringing everyone back. We don’t believe in ecumenism. It is a western church terminology. Church can’t be thought of as just ours. It is also theirs – those who have left. We approach this with meekness, forgiveness, and repentance. Because we are the Catholic Church, we must lead the dialogue. There is no compromise in the relations, that is bad pastoral practice. 1 Cor 13: we can have all the right methods, and faith, but if we don’t have love, it is nothing. You don’t hit them over the head, mock them, or berate them. We must respect them, and love them. What are we doing for them, how do we build them up, and take them to the next step? The time-frame of the process is very, very slow.

Civil/government issues – At present, there is lots of contact with the White House, National Security Council, and the US embassies. This is not well developed in Canada. We are seen as a key bridge, in a lot of eastern orthodox countries. Constantinople has recently tried to reopen their theology school, and we helped with it. We don’t try to lobby, or get involved with the government in the way many other religions do. We always try to come as Church, not act like a secular organization. Politicians respect us when we act like who we are. Our real citizenship is in heaven, and not in the world. The eastern world is starting to be negative towards an American church.

The reaction to autocephaly – we need to provide leadership in this. To do this, we have to ask ourselves: Do we know the worlds of the other orthodox churches in North America?

Questions from the floor –

What are the main differences in ecumenical approaches with other orthodox churches? Both sides have the same document, and each side will identify the same issues, and how it is practically put into place.

Is the OCA involved with the Oriental Orthodox Church dialogue?  
We are not invited, because they are talking with the Patriarch of Constantinople.

Does the OCA see itself as the conscience of the US government?  
Too many other churches are using that term. The US is a much more religious society, compared to Canada.

ROCOR has been moving towards renewing Communion with Moscow. The process has been fast, but it is unclear as to at what stage it is. Can you establish communion without dealing with canonical issues? Regarding the ROCOR negotiations, if Moscow recognizes them, then the whole Orthodox Church effectively recognizes them.

Professor Schneider talked about how nurturing the youth, and how David is an example of the result of this. David mentioned that the Department of External Affairs seems to be being permeated by Canadians.

Father Kondratich gave lots of accolades to David, and his great work. He called him an up-and-coming Father Florovsky.

It was announced that the Divine Liturgy has been moved to 8:00 AM for Friday.

Friday, July 23, 2004

## **Final Business Session**

The Session opened at 11:40 AM with prayer, and the blessing of Metropolitan Herman.

### ***Election of Archdiocesan Council***

Archpriest Dennis Pihach presented the nominees for the Archdiocesan Council. He also explained the way representation is prepared.

The Archdiocesan Council is made up of six Deans, as clergy delegates to the council, and of six lay delegates, one from each deanery. The nominated lay delegates to the Council by province are: Sandra Ellis (BC), Rod Tkachuk (AB), David Grier (SK), David Rystephanuk (MB), Alexei Vassioushkin (ON), John Hadjinicolaou (QC). In Alberta, Father Larry Reinheimer has been elected as a clergy representative, because Father Dennis is both the local Dean, and the Chancellor.

Father Dennis moved the acceptance of the announced nominees. Laurie Roger seconded the motion.

Carried

## **Resolutions**

- 1: A resolution was presented of An Expression of Gratitude to Archpriest Orest Olekshy, and to Lorraine Grier, and to the Holy Resurrection Orthodox Sobor Assembly Committee.  
Acceptance was moved by Father Dennis Pihach, and seconded Protodeacon Cyprian Hutcheon.

Carried

- 2: There was presented a resolution that Christian Stewardship be promoted.  
David Grier spoke to the resolution.  
Rod Tkachuk explained why it is the next topic of priority.  
Clarification  
Acceptance was moved David Grier, and seconded Deacon Christopher Rigden-Briscall.

Carried, one abstention

- 3: There was a resolution presented, that Stewardship is the Theme of next Archdiocesan Assembly.  
Father John Hainsworth spoke to the resolution: it has been a topic of extensive discussion, and is needful for further development of the Archdiocese  
Acceptance was moved by Father John Hainsworth, seconded Father Stacey Richter.

Carried, two abstentions

- 4: There were proposed Youth Resolutions:  
a. That a line item be added to the budget for Youth Department  
b. That a Youth Representative sits on the Archdiocesan Council  
c. That there be an appeal for assisting youth to attend the coming All-American Council in Toronto.

The resolutions were moved by Sava Duran, seconded Father Larry Reinheimer.

There followed discussion:

Regarding resolution “a.”, Richard Schneider proposed an amendment “in consultation with council”.

It passed unanimously.

Regarding “b.”, there was some discussion as to the wording.

It passed unanimously.

Regarding “c.”, Deacon Christopher offered that it was intended to help everyone out. Rod Tkachuk said we can’t deceive the youth into thinking that money will be coming from the archdiocese. Father John Jillions commented it implies special collection, not endless money. Deacon Christopher added that it is over and above the regular tithe. Father Rodion commented it is better to raise money for local youth retreats. Father John Hainsworth commented, this is what the first and second resolution is in support of. The All-American Assembly becomes a national gathering for the youth of Canada. Mother Anna commented, “to sponsor a youth”, additional funds could also be collected. Father Larry added, this is also for those who are in parishes who might not be able to sponsor a youth. Rod Tkachuk asked what is the total cost. Becky answered \$1000 each. Father Philip Speranza said: young people need a wider vision of what the church is, which means seeing the church assembled in it’s totality. He prefers Father Larry’s approach, instead of sponsoring. Amendment proposed by Nikita Lopoukhine, that an annual youth appeal be held, the first year for attendance at AAC in Toronto. Mother Sophia suggested “youth department”, instead of just “youth”.

passed unanimously

- 5: Canadian Parishes to be Encouraged to Sponsor Attendance at All-American Council (so that as many delegates as possible be present).  
Moved by Resolution Committee.

passed unanimously

- 6: Assemblies to be Held in Early July Instead of Midsummer  
Moved Laurie Rodger, seconded Audrey Ewanchuk  
Laurie Rodger spoke to the resolution.

Father Dennis Pihach commented: there is leeway. because there are three years in between meetings. Amanda Eve and Father Rod agreed: in the end, every week is a bad week. Father Dennis said: there is no set time.

Defeated

- 7: Serious Consideration be given to Nomination of Second Auxiliary Bishop  
Moved Tymofiy Hawrysh  
It was decided that the Assembly is not competent to resolve this

### ***Next Assembly(2007) – Where?***

Father Dennis Pihach opened the floor for volunteers.  
Father John Jillions said that Ottawa would be willing.

## ***Vladyka Presents Council Executive***

Chancellor: Archpriest Dennis Pihach

Treasurer: Nikita Lopoukhine – will bring length of service up to 20 years!

[standing ovation]

Secretary: Protodeacon Cyprian Hutcheon

Term: next three years

## ***Final Announcements***

Richard Schneider: Thank you to Metropolitan Herman for coming here. It's about us getting to know you and you getting to know us. It's the encounter, the "getting to know" that's going to hold us together. *Sobornost* isn't about power structures; it's about family, community, communication – the first and most important reason why we all have to be here. Your presence makes us realize we are part of a much greater whole.

Metropolitan: Thank you. I personally enjoyed being here with all of you. Thank you for sharing your bishop with the "national church".

The Assembly closed with prayer, and the blessing of Metropolitan Herman.

Presentation by Laurie Rodger to Lorraine Grier

Announcements