

Go therefore and make disciples of
all nations
Mt 28:19



Allez, faites de toutes les nations
des disciples
Mt 28:19

CANADIAN ORTHODOX MESSENGER

Founded by the blessed Archbishop Arseny (Chahovtsov), 1866 – 1945
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Nouvelle Série 14:2 Spring 2003

Archdiocese of Canada takes historic step:

The Archbishop Arseny Archives

Archives, our collective memory, tell us about the purposes and paths of those who have walked before us. Especially in a spiritual setting, records of the past are invaluable. They document not simply human activities, but acts of faith and the tangible, lived blessings of God over time. We can learn a lot from the past, but in order to do this, first we must preserve it.

On October 26, 2002, after the fall meeting of the Archdiocesan Council, in which a plan for the historic preservation of archival records was examined, His Grace, Bishop SERAPHIM established an Archdiocesan Archives, a place where records of the Archdiocese and other key historical materials tracing the development of the Orthodox faith in Canada will be held. Named for Archbishop ARSENY (Chahovtsov) of blessed memory, tireless worker in the building of the Canadian Church in the 1920s and 1930s, the Archbishop Arseny Archives will identify, acquire, preserve and govern the research use of all records created and accumulated in the course of conduct of affairs of the Archdiocese of Canada and of its predecessor body, the Diocese of Canada within the Russian Orthodox Greek Catholic Church of North America, and prior to the creation of the Diocese, all preceding Canadian Orthodox missions. The Archives, a secure, specially-constructed history room, will be located at the Archdiocesan Centre, Fair Haven, where materials will be stored on proper archival shelving in acid-free

enclosures and document boxes. Close cooperation with the OCA Archives at Syosset NY, where a number of pertinent records pertaining to Canada are held, will help to create our full historic profile. We will also cooperate with Winnipeg's Ukrainian Orthodox Archives.



Archbishop ARSENY (Chahovtsov)

What constitutes an archival record? We think of one-of-a-kind documents, such as letters, or photographs, minute books and personal papers. However, rare publications, antiquated service books and newspaper clippings have their place. In more recent years, anniversary videos and electronic records (even Power Point presentations) qualify. The Archives will be home for the papers of priests and others who have served our Archdiocese, where collections held under their names will serve as a memorial to them. These will be added to already-existing valuable collections, such as the Archbishop

SYLVESTER (Haruns) Papers at Fair Haven, where they will be accessioned, arranged and described. There are also early publications such as *Amerikanskii Pravoslavonii Vestnik* which contain historical accounts of Church missions in Canada from the 1890s. All of these records deserve an honoured place on our Archives' shelves.

This exciting development in caring for our past requires teamwork—our pulling together to identify potential records and to see that they are preserved. Thanks

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to the diligent efforts of people like Protodeacon Andrew Piasta, we have a good database for metrical records that we can use as more registers (or copies) are added. The office staff at Fair Haven has maintained the records of the Archdiocese most capably over the years, establishing a solid base of history. In our midst are those who have compiled histories of parishes and even the Archdiocese, and who might have come across valuable photos, letters or other documents in their work, or those who update their parish web pages with events from their past and know where these items are to be found. In many parishes, matushki are avid collectors of history, and their efforts are welcomed.

We also have members who work in the field of archives as their profession. Bishop Seraphim has appointed Kathryn Szalasznyj of Holy Resurrection Parish, Saskatoon, as Archdiocesan Archivist to develop an acquisitions plan, an accession system, and to begin the process of arrangement and description. A longtime archivist in Saskatchewan and researcher of historic buildings, she will need your help.

If you have historic records in attics or closets that you think should find a home at the Bishop Arseny Archives or have been involved in church work and have files that ought to be preserved, or photos (or scans of photos) do not be shy about mentioning them! All of this is for our common good. Please contact Ms Szalasznyj at (306) 374-7143 or at katya-sz@shaw.ca. The mailing address of the Archives is Box 179, Spencerville, Ontario, K0E 1X0.



A record from our past: Fr Ignatius Falkovsky with Orthodox faithful, NWT Missions, Canada, n.d.

Bishop Seraphim, having asked the prayers of the Blessed Arseny in the establishment of this place of record of our past, encourages us to call further on his assistance, and to work together in establishing a strong record of the Orthodox faith in Canada at our Archives. Let us be true to the Orthodox Way, which is to remember and honour those who have walked before. We will only accomplish this if we commit our past to safe-keeping.

August blessings In Manitoba, Saskatchewan

His Grace Bishop Seraphim led the faithful on two momentous occasions during the last weekend in August in the beautiful Parkland area of western Manitoba and eastern Saskatchewan.

On Saturday, August 24, 2002, people from and around Sandy Lake MB gathered for a liturgy served by His Grace at the “North Church,” St Nicholas. The church is just outside Sandy Lake on the north. With the bishop were Priests Robert Kennaugh, Myrone Klysh, and Anatoly Melnyk, and Protodeacon Raphael Cole, all of Winnipeg. Approximately 150 people attended.

A very noteworthy aspect of the celebration was the blessing of the Pioneer Cemetery (North). This cemetery is possibly Sandy Lake’s oldest. The picturesque location on a hill is believed to have been chosen by the Métis and French Canadians who inhabited the land in the area in the late 1800s and early 1900s. The site is located on the farmland first homesteaded by Daniel Lilley, and the parishioners of St Nicholas used the cemetery until 1917, when they opened their own beside the church. Unfortunately, due to lack of use and a number of grass fires, the graveyard fell into a poor condition. In 2001, a Restoration Committee began painstaking work clearing brush, straightening tombstones and marking graves to return the cemetery to its pristine state.

The program began with a representative from the Métis community who burned incense-like sweet grass. A cairn displaying the names of all the reposed was unveiled. Bishop Seraphim led the faithful in a memorial service, and then blessed the graves, during which the local Ukrainian Centennial Choir sang inspiring hymns.

Afterwards all partook in a celebratory meal at the “North Church” hall. There the program continued with an account of the hard work involved by the Restoration Committee as presented by Joyce Coulson. Honoured guests were present, including representatives from the Métis community, including Tom Ducharme, who played a few lively numbers on his fiddle. The Ukrainian Centennial Choir graced the program with more songs. Finally, the Hon Rosann Wowchuk, Minister of Agriculture for the Province of Manitoba and Member of the Legislative Assembly for Swan River, gave a few words, and the Government of Manitoba was duly acknowledged for generously paying half of the restoration expenses incurred.

The next day, Sunday, August 25, 2002, marked the celebration of 100th anniversary of the Holy Assumption [*i.e.*, *Dormition*] of the Theotokos Parish, also known as the “Boychuk Church,” north of Rhein SK. The day had arrived for the few active parishioners after much planning and there was much excitement.

Once very active, the parish had fallen on hard times about two decades ago, with no priest in the area, and most of the members having moved away to the larger centres.



Blessing the graves of the restored Pioneer Cemetery (North), Sandy Lake

Encouraged by Fr Orest Olekshy, and then by Fr Dennis Pihach, the parish continued to meet once a year on the Sunday closest to its feast day and now it was a hundred years old!

Planning had begun over a year ago, and there was much discussion on whether the church should be painted, a cairn built, or the floor repaired. People wondered if anyone would come, whether it could be afforded, and who would do it? After a general meeting, a number of people stepped forward to offer help, even those not so active in the past, or now active in other parishes.

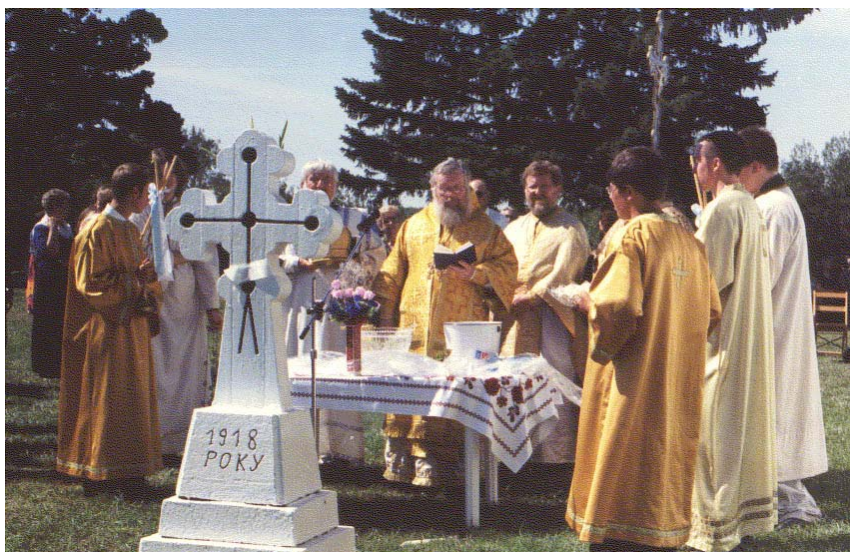
Now the time had come, the church was painted, the cairn built, the grass cut, the tent set up. Anxiety began to set in. As it was heard who was attending, would there be enough food, enough chairs, and how would everyone fit into the tiny church? And then how is the bishop greeted? The last bishop anyone could remember had come in 1927! How does one greet a Bishop with bread and salt? What does one say? Someone remembered a red carpet and little girls with flower petals. Was this proper? Was it required? After many questions to Fr Rodion Luciuk, the priest in charge of the church (and likewise Fr Rodion to His Grace), most of the details fell into place.

It was decided that since the last bishop arrived by horse, an upgrade was due, but not one too big. The final result? Bishop Seraphim was chauffeured in a Model A Ford!

Young girls in traditional Ukrainian dress greeted His Grace with flower petals. Metro Boychuk offered the traditional greeting of bread and salt. He is one of the few remaining active members of this little country parish (he is also an active member of St Mark's, Yorkton) and has lived in the area all his life. Being a descendant of the pious Boychuk who donated the land to the church, he was chosen for this honour as he is one of the very few that still helps to maintain the church every year. The Boychuk who donated the land was a cantor and is remembered for coming to the church each day to pray.

With the blessing of His Grace, the main part of the liturgy was celebrated outside under very warm and brilliant sunshine and a blue dome of a sky, with the little church serving as the altar. Fr Rodion Luciuk of St Mark's, Yorkton SK; a priest visiting from L'viv, Ukraine, Fr Nikolai Petrushchak; and Fr Orest Olekshy and Dn Taras Papaish, both of Holy Resurrection Sobor, Saskatoon, concelebrated with His Grace. Br Innocent of Yorkton led the choir, mostly of people from St Mark's.

In his sermon Vladyka emphasized that we must always look to and depend on the Lord Who saves us. He suggested that we follow the pioneers for examples who, even in their daily speech, demonstrated their reliance upon God: *Slava Iisusu Khrystu. Slava Na Viki.* ("Glory be to



Blessing water at the "Boychuk Church," Rhein SK

Jesus Christ. Glory forever.") when they greeted each other; and *Slava Bohu!* ("Glory to God!") when they found something that was lost. The pioneers also had their priorities in order: one of the first things that they would

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do was to build a church, even when they still lived in “soddies” and other makeshift huts.

Towards the end of the liturgy, many saw an intersection of two clouds in an otherwise clear, bright blue sky, forming the sign of the Cross. This phenomenon highlights how the Eternal intersects the temporal every time we celebrate the liturgy. After the liturgy, His Grace served a *panikhida* for the reposed, blessed water, and subsequently blessed the church, the faithful, and the 141 graves in the adjacent cemetery.

Approximately 300 people attended, some coming from as far away as Victoria BC. Many present had been

baptized and/or married in this little parish. All were invited to a sumptuous Ukrainian feast. During the short program after the meal, His Grace presented a *gramota* to the parish. A letter from the Her Honour the former Lieutenant Governor of Saskatchewan, Sylvia Fedoruk, was read. Ms Fedoruk has some relatives buried in the cemetery. Thanks were given to all who attended and had helped in preparing for the celebration.

Everyone enjoyed this most festive, memorable and inspiring weekend! Thanks and praise be to God!—*by Esther G. Juce , with assistance of Fr Robert Kennaugh, Fr Rodion Luciuk, and Howard R. Engel.*

Eighty-strong women’s conference hears abbess

“Christian Spiritual Maturity in the 21st Century” was the theme of the 2nd Orthodox Women’s Retreat held September 27 through 29 at Entheos Retreat Centre, 35 km west of Calgary. Much of the success of the event was due to the leadership offered by the retreat’s guest speaker, Mother Raphaela, Abbess of the Holy Myrrhbearers Monastery in Otego NY. With a full attendance of 80 women from all over western Canada and Yukon, the diverse backgrounds, ages, and ethnic parishes represented, enhanced and contributed to this truly wonderful week-end for the women of our Orthodox faith.

Mother Raphaela has worked to establish Orthodox monastic life for women in North America for over a quarter of a century through the foundation and establishment of the Holy Myrrhbearers Monastery. Formerly a nun in the Episcopal Church for more than ten years, Mother Raphaela joined the Orthodox Church in 1977 and was blessed to continue living her monastic life. As a published author, her essays have been printed in her community newsletters as well as numerous other church publications. Her book *Living in Christ* was published by St Vladimir’s Seminary Press, and her second book is now in publication.

The words of Eleanor Gasparik of Edmonton accurately reflect the impact she had. “With down-to-earth candor she gave us much to think about. For me, her repeated encouragement for us to try devoting five minutes a day to silence and five minutes more to reading the Gospel really hit home. With about 1,050 waking minutes in my

average day, 10 minutes doesn’t seem like a lot, but . . . As I struggle to make this a part of my life in Christ, I recall daily Mother Raphaela and the retreat that enabled me to hear her. And I am grateful.” We were blessed not only by Mother’s sharp mind and ability to see the humour in almost everything, but also by the exposure to monastic life. She brought a video of the monastery as well as a pictorial display which gave us a small look into the life of the nuns.

An opening Moleben was served Friday evening by Fr Taras Krochak of St Vladimir’s Ukrainian Church. Fr Ibrahim Chahoud of Holy Annunciation Antiochian Church served Saturday Morning Prayers and Fr Patrick Powalinsky, also of St Vladimir’s, served Saturday evening Vespers and heard confessions. Divine Liturgy was celebrated on Sunday morning by Fr Taras Krochak. Psa Lillian Lupu of St Mary’s Romanian Church and Dob Donna Krochak rose to the challenge of directing the 80-strong women’s multi-cultural choir made up of all the participants of the retreat.

The weather on this warm sunny weekend at the end of September was an added blessing. The retreat centre is in a lovely location in the foothills of the Rocky Mountains. The walking paths were well used and provided sharing time and exercise for the women. The breaks between sessions were a chance for the women from the different places to meet and visit.

God willing, the next women’s retreat planned by this committee, will be September 26 – 28, 2003. For information please contact Myra Reinheimer (403) 938-4929.



Life at St Vladimir's:

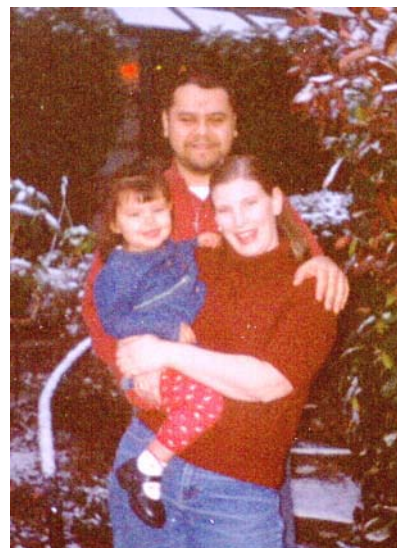
Richard and Jaime Rene

It was the spring of 2001 when St Vladimir's seminarian Richard Rene, his wife Jaime, and their six-month-old daughter Lily first made the cross-continent journey from their home in Vancouver/Langley BC to the bright lights of New York City. Bright lights were indeed Richard's first and most lasting impression of the Big Apple as they flew in—a vast, unbelievable expanse of lights and more lights stretching far beyond his field of vision, and then the huge neon billboards of Times Square, clearly visible from 5,000 feet in the air. Richard is no country bumpkin; his hometown is Canada's third largest city. He has a B.Ed. from UBC, and has taught English in high school for three years. He nonetheless felt quite unprepared for the unending sea of humanity and technology he first encountered in New York City.

Fortunately for Richard and Jaime, who has a degree in music from Trinity Western, St Vladimir's Seminary is located a 45-minute drive (in good traffic) out of New York City on the north side of Whitestone Bridge in West Chester Township. Richard's visit to StVlad's was taken at the suggestion of Bishop Seraphim, and after much encouragement from his parish priest, Fr Lawrence Farley of St Herman of Alaska parish in Langley BC. He would be following in the footsteps of one of Fr. Lawrence's previous parishioners: Fr John Hainsworth (and his wife Jennie), now serving as Priest at All Saints of Alaska mission in Victoria BC. Richard has good company at St. Vladimir's, too, as his fellow parishioner, teacher, and good friend Edward Hewlett (and wife Sara) is also in his second year there, as is Anastassy Gallaher (and wife Michelle), who also spent time at St Herman's..

After the spring trip, the Renes felt that it was God's will for them to attend St Vladimir's, and so they arrived in late summer 2001, just in time for the 9/11 catastrophe. They had \$300 to begin a three-year (six semester) course of study for a Master of Divinity degree. Given that the fees for one semester of study run around \$5000 US, and that a highly subsidized one-bedroom apartment runs around \$600 US per month, this could be seen as a bit of a step of faith. Their faith has proven to be well-founded. Richard is able to contribute to his tuition fees by working at the St Vladimir's library for about 18 hours a week, and Jaime has been able to teach music, and there are always babysitting opportunities available. In addition, the Rene family has been adopted through the FOCA "Church Sponsorship Program" by the St Theodosius parish in Ohio, which has been very generous. [Our other Canadian students would welcome such support from our Canadian parishes!] In addition, Richard has received major

scholarship help through the seminary, and the City of New York also helps by providing free dental, medical, and even juice and milk for their daughter Lily. Richard says that their needs are constantly being met unexpectedly, and that they have really experienced God's grace over the last year and a half.



*Richard, Jaime,
and Lily Rene*

A typical day for Richard begins around 7:00, with young Lily being the alarm. Matins in the seminary chapel begins at 7:30, and then he is home again for breakfast at 8:20. Classes start at 9:00. After typing his morning notes on campus, he is home for lunch (and hopefully a quick nap) from 12:30 until 2:00. Richard works from 2:00 till 5:00 daily in the library. Vespers begins at 5:00. After Vespers on Monday there is a quick supper and then back to the library to work from 6:30 until 9:30; the other weeknights are for studying. Bedtime is 10:00. Weekends are a little less structured with Friday night being "date night," usually a video, and then Saturday is filled with shopping and family life until Vigil from 6:30 to 8:15. Sunday Liturgy at the chapel usually has about 175 attendees, 60% of whom are from off campus.

Richard was baptized as an infant in the Roman Catholic Church, but grew up attending the Anglican, although not regularly. In his teens he drifted from these Christian influences, and when he started searching once again, he spent some time in Protestant Evangelical circles. He hungered for stability and the true church authority and could not accept the free-for-all "spirit of the age" he found himself involved in. When he encountered the Orthodox Church, he very quickly and joyfully responded to her ageless call. He converted in 1995, being named Nicolas, and faithfully attended services and studies at St Herman's, soaking up his new faith. He met Jaime at St Herman's and they were married in 1998.

Richard sees Fr Lawrence's encouragement as a key influence in his decision to attend seminary;

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Fr Lawrence credits the loving, healing culture of acceptance that has developed through God's grace at St Herman's, as a central motivation for several young men from his parish to enter St Vladimir's. Richard was not certain that God was calling him to be a priest, although he had already been ordained a subdeacon, but he felt that the first step before him was to attend the seminary. Fr Lawrence spends time with all of his potential seminary students before they leave St Herman's, teaching them to speak passionately about what God has placed in their hearts. He encourages them not to rely on notes—comparing notes to training wheels—but boldly and prophetically to speak God's word directly from their hearts. It would seem to be effective counsel. In October of this year, as a second-year student, Richard was asked to give his first homily in the chapel. He knew after that service that he was to become a priest, through God's grace. He says it is a sobering knowledge. It requires giving up the right to direct one's own life, trusting in God to lead the way. He says he would love to come back to Canada, but realizes that there are no guarantees, and that he will do whatever, and go wherever, his bishop directs.

Richard says that because of his experience at St Vladimir's, he now has a much broader view of the worldwide Orthodox Church, and he appreciates the great diversity of external expression found in the various ethnic Orthodox churches. He now understands that Church history is much more complicated than he had once thought, with issues getting worked out over great lengths of time and with much controversy. This gives him a deeper appreciation for those Fathers who lived through the pain of working out the doctrines that have been delivered to us. It also makes him aware that conflict is often—even normally—part of the struggle in serving God. These changes in perspective have not strained Richards's faith, but have rather served to strengthen it. He has not found many surprises in Liturgics because, as he says, Fr Lawrence gave him a very solid base in this area. He continues to find strength and healing in participating in the full cycle of services during the liturgical year.

We in the Church can be grateful to God that He is raising up such dedicated servants as Richard and Jaime Rene to guide His flock. Many of us will be directly benefiting from the leadership that seminary students such as Richard will be providing to our parishes. The financial and other sacrifices that Canadian students are prepared to make to follow God's call and attend seminary in the United States are considerable. Let us here in Canada make a concentrated effort to ask God how we may help these young seminarians and share in some of their sacrifice. Our prayers and financial help are needed so that God may use us as partners in the building of His Kingdom, "on earth as it is in Heaven." —*Brent Applegate, Calgary*

Metropolitan Theodosius Honoured in Montréal, Site of his 1977 election

On Saturday and Sunday, October 19 – 20, 2002, His Beatitude, Metropolitan THEODOSIUS returned to Montréal where, almost twenty-five years ago to the day, he was elected Primate of the Orthodox Church in America.

On Saturday evening, His Beatitude was welcomed by the Very Rev John Tkachuk and the faithful of The Sign of the Theotokos Church, where he presided at Great Vespers. At the time of Metropolitan Theodosius' election in 1977, Father John was rector of Sts Peter and Paul Cathedral, Montréal, the site of the All-American Council at which the election took place.

On Sunday morning, Metropolitan Theodosius was greeted at Sts Peter and Paul Cathedral by the Rector, the Very Rev Alexander Janowski, and George Koutchougoura, the warden, while Anna Tomberg presented him with flowers. Concelebrating at the Divine Liturgy with His Beatitude and Father Alexander were Higoumène Irénée (Rochon) and Moine-prêtre Cyrille (Bradette) of the Communauté Monastique St-Séraphim de Sarov, Rawdon QC, and the Very Rev Oleg Kirilov, of Toronto ON.

At the conclusion of the Liturgy, Metropolitan Theodosius addressed the congregation in Russian, which greatly moved those present, most of whom were recent emigrants from Russia. He then presented to the cathedral the holy relics and an icon of New Martyr Elizabeth as well as relics of Sts Herman of Alaska, Raphael of Brooklyn, and Tikhon of Moscow.

His Beatitude was then honoured at a banquet following the Liturgy, during which a number of tributes were made. Father Alexander presented the Metropolitan with an icon of Saints Peter and Paul, specially painted by a local iconographer. Members of the parish choir, under the direction of Elena Ilvahina, offered a brief concert of choral and instrumental folk and classical music. In his closing remarks, Metropolitan Theodosius, referring to the choir's harmony, spoke of the need for God's People to live in harmony. Before departing, he expressed his desire to return in 2007 for the 100th Anniversary of the cathedral.



New priest for Albanians, deacon for Ottawa ordained

On 2 February 2003, Bishop Seraphim ordained Deacon Foti Cici to the priesthood, and Subdeacon Gregory Scratch to the diaconate, in the Cathedral of Annunciation/St Nicholas, Ottawa. Previously, on January 10, Fr Fotis was ordained to the diaconate at St Gregory of Nyssa Mission in Kingston ON—this ordination being a first-time event for that parish.



In Kingston ON at the altar feast of St Gregory of Nyssa: Bishop Seraphim with newly ordained Deacon Foti and his spiritual father, Fr Christos Christakis of Middletown OH

An ethnic Albanian, Fr Foti was born in 1968 and grew up under the dictatorship of Enver Hoxha, who made Albania the world's only officially and repressively atheistic state. The new priest remembers his grandmother's nightly prayers, but otherwise he had no contact with any religion at all until 1990 when someone he met influenced him to believe in Christ. Thereupon he fled to Greece where he studied theology and Byzantine music for eight years. He then earned a grant from the Fellowship of St Alban and St Sergius in England, with the recommendation of Bishop Kallistos (Ware), to study English at Oxford, where he spent two years, while also working at a Greek church in London as a psaltis (chanter) and teacher.

In 1999 he returned to Athens to continue graduate studies in Byzantine musicology, at the same time becoming involved with ministry among the Albanian diaspora there. In 2000 he moved to the USA in order to teach Greek at Ohio State University while pursuing Modern Greek studies.



In Ottawa on the Feast of the Meeting of the Lord, newly ordained Fr Foti gives communion for the first time to the faithful; Protodeacon Cyprion Hutcheon is at right

At that time he was also chanting at the Greek Orthodox cathedral in Columbus, Ohio.

For a long time, however, Fr Foti's deepest desire has been to be a missionary priest among Albanian immigrants and refugees. He stopped his graduate studies and teaching when he learned of the possibility of organizing the Albanian Orthodox community of Toronto. The developing parish of St Astius is perceived by both Fr Foti and his faithful there as a Canadian parish which for the time being is using mostly Albanian in order to serve the newcomers. This is the reason they sought affiliation with the Archdiocese of Canada.



Newly ordained Deacon Gregory Scratch with Bishop Seraphim, Fr John Scratch, Matushka Taesia, daughter Maria Suzanne, and baby Seraphim.

Deacon Gregory Scratch, the eldest son of the diocese's beloved Fr John Scratch, was born in 1968. An

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. . .The intercessions of the saints . . .

For Church-singing

St Romanos the Melodist
St Kassiana
St Theodosius of Chernigov
Sts Leonty and Geronty, Canonarchs of Kievo-Pechersk

For iconographers

St Luke the Apostle and Evangelist
St Alypius of Kievo-Pechersk
St John of Damascus

For patient endurance of affliction

St Job the Much-Suffering
St Eustathius Placidus and Family
Holy Forty Martyrs of Sebastia: especially in freezing
cold weather

Holy Forty-Two Martyrs of Amorion
St Pimen the Much-Suffering of Kievo-Pechersk

For protection against thieves

St Gregory the Wonderworker of Kievo-Pechersk

For stone-workers

Holy Martyrs Florus and Laurus

For soldiers

Holy Archangel Michael
St George the Great Martyr
St Barbara the Great Martyr
St Titus the Soldier of Kievo-Pechersk

For spiritual help, consolation and compunction

St Ephraim the Syrian
St Alexis the Man of God
St Seraphim of Sarov

For a good end to one's life

Holy Archangel Michael
St Niphon, Patriarch of Constantinople

For captives and court cases

St Onouphrios the Great
St Peter of Athos
St George the Great Martyr
St Simeon the God-Receiver

For help in distress, poverty, etc.

St Nicholas the Wonderworker
St Martin of Tours, the Merciful
St John the Almsgiver of Alexandria
St John of Kronstadt

For meeting a difficult situation, an interview, etc.

St David the Prophet, Psalmist & King
The Holy Unmercenaries and Healers Cosmos and
Damian of Rome
Sts Cosmas, Damian, and their mother Thodoti of Asia Minor
Sts Cosmas, Damian, and their brothers Anthimus,
Leontius and Evropius of Arabia
Sts Cyrus and John of Alexandria
Sts Panteleimon and Hermolaus
St Mocius
St Thallelaus
St Diomedes the Healer
St Anicetus

St Julian the Martyr
St Zoticus the Orphan-Keeper
St John of Kronstadt
St Nectarios of Aegina
Holy Archangel Raphael

For animals and livestock

St George: cattle & herds
St Modestus of Jerusalem
Holy Martyr Mamas
St Parthenius of Radovysdius: cattle
Sts Spevsippus, Elesippus and Melevsippus: horses
St Tryphon: geese

For protection of crops from pests

St Michael of Synnada
St Gerasimos the New Ascetic

For the protection of gardens against pests

Holy Great Martyr Tryphon: also for hunters

Against demons and witchcraft

Sts Cyprian and Justina
St Theodore Sykeote
St Mitrophan of Voronezh

For chastity and help in carnal warfare

St John the Forerunner
St Demetrios the Great Martyr
St Moses the Hungarian
St John the Much-Suffering
Holy Martyr Theodore the Byzantine
Holy Martyr Ignatios of Athos
St Thomais
St Martinian
St Basil of Mangazea
St Mary of Egypt
St Joseph the All-Comely
St Susanna [Old Testament]
St Anyisia the Virgin Martyr

For mental disorders

St Naum of Ochrid
St Anastasia
St Gerasimos of Cephalonia: especially for the possessed
St Mark the gravedigger of Kievo-Pechersk: for the possessed

Against plague

St Haralambos
St Marina the Great Martyr
St Bessarion of the Saviour, Archbishop of Larissa

For help against quick-temper and despondency

St Tikhon of Zadonsk

For workers in hospitals

Holy Unmercenaries
St Dositheus, Disciple of Abba Dorotheus

For guilelessness and simplicity

Holy Apostle Nathaniel
St Paul the Simple

O Holy Saints of God, pray for us sinners!

From the Bishop's desk:

Orthodox Fundamentalism

We human beings have a tendency to extremity. Sometimes we are really liberal, and sometimes we are really conservative; more often we are reactionary in one way or another. So it is in politics, so it is in society and its mores, and so it is in human relationships. Perhaps it could be said that what we are consistent about is being inconsistent. And every time I think about these things, I feel exasperated that we don't, as a supposedly intelligent race, seem to learn much in the process. I often marvel at God's patience with us. Truly, if it were I, or likely any one of us, the earth would have been cleaned of us all long ago. And also, as I am aging, I find myself, when asked "What's new?" responding much as Qoheleth, the Preacher, in Ecclesiastes: "there is nothing new under the sun," and "vanity of vanities, all is vanity," and even "all is vanity, and striving after wind."

No, don't call for the electroshock-therapists! I am not depressed, I am not in despair. But I am bothered by the fact that we human beings can't manage to make progress where it counts, and it bothers me that not only I, but most of us, can't manage to see the good examples in the good people God sends to us, nor to hear Him speak to us through them. We don't really change much, and we make pretty much the same mistakes as humans have always made, and this despite our being Christians, and called by His Name.

One of the reasons, of course, that we are not making much progress is that we can't keep our hearts and minds off ourselves. It has always been so: God reveals Himself to us in His love; we respond, but not in a lasting or comprehending way. Fundamentally, we are so taken with ourselves that we cannot bear to let God be in control of everything. We cannot bear not knowing all the details. We have to be in control ourselves, and so we try to box in God, as it were, to make Him more manageable to us.

And all of this little rant brings me to address more directly the topic of Orthodox fundamentalism.

Fundamentalism is a phenomenon which has always been with us to some extent, but it seems to me that in these days we are perhaps seeing rather more of it. Not only do we see more of it, but it is, it seems to me, appearing in strange ways. And it is always for me a bit difficult to distinguish between fundamentalism and reaction, because they are very close kin.

In the West, we have long lived with the phenomenon of protestantism, which clearly has elements of reaction, and also zealotry, which can be another word for this fundamentalism. In the East, although we certainly have known zealotry, we have not so much experienced a reaction like protestantism. But we have experienced the schism of the

Old Believers, a movement which has exhibited elements of both zealotry and reaction, which we rather brought on ourselves, and which is a study in itself.

"Zeal for Your house has devoured me," reads Psalm 68:10, which is cited by the Apostle and Evangelist John after he describes Christ's cleansing of the Temple (Jn 2:17). Seeing what they think is wrong with the majority of Orthodox Christians, and

forgetting the meaning of the second part of that sentence, some of us fall into the temptation to try to cleanse the Church as Christ. And so we find ourselves facing various fragments of people, separated off into special groups, who compare themselves to St Athanasius, St Maximus the Confessor, St Mark of Ephesus, and others. They consider themselves a remnant, and like Esdras or the Maccabees, they want to preserve and rebuild something pure. The problem with this fear-based mentality, however, is that the concern to protect leads to an attitude of exclusion, and even a sectarian exclusivistic mentality, the antithesis of the Orthodox Church. But what about the second part of the verse? The second part of the sentence says: "and the reproaches of those who reproach You have fallen upon me." This psalm, so rich in its connexion to Christ's Passion, if we really are to apply it to ourselves, needs balance. If we are zealous for God's house, we must be ready to share Christ's suffering *in love*.

How well I remember witnessing the encounter of one of our hermits with Pope Shenouda III, many years ago. This hermit, finding himself in a kind of dead end, was looking for a sense of direction. Pope Shenouda had been a hermit. And so they debated various scriptural texts, it seemed, from Genesis to the Apocalypse (it was mostly in Arabic, and not easy for me to follow), for more than half an hour, without a clear resolution. Finally, after a silence, Pope Shenouda said: "It is tempting to be found busy about the House of the Lord, but it is necessary to be found busy about the Lord of the House." This was the looked-for answer, providentially given. And here we see an example of one central Orthodox characteristic: balance.

Another monk I know asked the saintly Elder Paisios of Mt Athos about the zealotry we are seeing so much of these days. His response was to say that the zealots have lost balance and that they are living in their heads, not in their hearts—that in them the head and heart are not united. There should be a union of the heart and the head, and in that union there must be balance.



His Grace, Bishop Seraphim

In this vein also I remember well a colloquium in Montréal a few years ago. It took place during a meeting of international leaders in Québec City, where there were the usual protests while the leaders met behind a protective barrier. The question was raised: "Where are the Orthodox in this case—with the leaders inside, or with the protesters outside?" The answer was "With those on the fence !" The illustration says simply that the Middle Way, the way of balance, is the typical Orthodox position.

According to the Saviour, the foundation of our life is the Summary of the Law: "You shall love the Lord Your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And a second is like it: you shall love your neighbour as yourself. On these two commandments depend all the Law and the Prophets" (Mtt 22:37-40).

In my opinion, it is a loss of this "prime directive" already given in Deuteronomy 6:5, and the development of a fear of breaking the Law in any way, and offending God in any way, most particularly because His wrath was considered more than His love, that led to the development of the excesses of the Pharisees. Instead of protecting God's Law about the relationship of love between us and Him, and therefore also with all human beings and even all creatures, the Pharisees produced a burden of observance that was impossible to bear, and produced the rebukes by the Saviour given in Matthew 23:1-23. Indeed, it seems to me that there has been distinction made between the Law and Him who gave it. And it is in making the Law something different that can lead to difficulty. We Orthodox cannot point the finger at others, because when we lose the balance between the heart and the head, we very easily turn our canons, which are simply medicinal methods for spiritual healing and correction, into a legal taskmaster—turning righteousness into justice. One might even go so far as to say that this already happened in the days of the Roman Empire, when emperors turned some canons into imperial laws (nomocanons).

The Apostle Paul was a zealot of this type, a Pharisee of the Pharisees; but the Saviour met him and changed him, as we see in his Epistle to the Galatians 1:11-24, and in his speech in Acts 22:3-21 (to which it is important to refer here). He, as we in our own zealotry, had forgotten the words of the Prophet Isaiah in 49:1-13, who said: "I will give you as a light to the nations, that my salvation may reach to the end of the earth. Thus says the Lord: the Redeemer of Israel, and his Holy One, to one deeply despised, abhorred by the nations, the servant of rulers: 'Kings shall see and arise; princes, and they shall prostrate themselves; because of the Lord, who is faithful, the Holy One of Israel, who has chosen you' . . ."

Always, too, we are tempted to think in terms of justice in our relationship with God. Indeed we westerners seem to prefer to use this word in translations, when our Saviour speaks to us about righteousness—which is rather a

different thing. He says to us that the Law is still in force, and that "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matt 5:20). But all of this is to be understood in the context of love. The Law is given out of love. It does not drive us towards God through the following of a series of legal prescriptions, which, if we fail to observe them will cause painful penalties. Rather, this Law, springing from God's love, is a description of how a person who truly loves God will behave first towards God, and then towards fellow human beings. Of course, out of love a person would allow no other substitute or interloper to come between him and the Father. Of course worshipping Him would be a priority in our lives. And of course, out of love, we would honour our parents, and we would avoid and refrain from stealing from anyone (which includes cheating), killing anyone, committing adultery, bearing false witness, and coveting anything. All of this is the product of this love, the living of which is described as righteousness. It is the product of faith in love. Later in the same passage, after giving us the Our Father, the Saviour shows us the way: "For if you forgive men their trespasses, your heavenly Father will also forgive you; but if you do not forgive men their trespasses, neither will your Father forgive you your trespasses" (Matt 6:14-15).

Remembering the foundations of the Christian Way, and following Him who *is* the Way, we must recall always the exhortation of the Apostle John in the fourth chapter of his first Epistle:

Beloved: let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; *for God is love*. In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him. In this is love, not that we loved God, but that He loved us, and sent His Son to be the expiation for our sins. Beloved: if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us, and His love is perfected in us . . .

Further he says,

There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. We love, because He first loved us. If anyone says 'I love God' and hates his brother, he is a liar; for if he who does not love his brother whom he has seen, how can he love God whom he has not seen ?

It is not that the Apostle Paul himself, for all his strong words, was in any way lacking in love, patience, or

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forbearance. On the contrary, although he called a spade a spade, his life of suffering, deprivation and persecution was filled with and propelled by love. He was full of love for God, having been put in correct focus at Damascus, and he yearned that everyone should know this love and know and experience it as he did. Why else would he endure what he did? Indeed, why would all the other martyrs do the same, right up to our times, except for that burning love? And yet it is not a love out of focus, or out of balance.

If we are going to be true “fundamentalists,” and true “zealots” for the love of God, then we should be prepared to put Christ in the driver’s seat of our lives, and also of the Church of which He is the Head, after all. We need to remember the “fundamentals” of the loving relationship which the Lord has given us with Him, and all the implications for us that this brings. It means allowing this love to cast out fear. It means taking the Beatitudes and the Our Father seriously, and living by them. It means knowing the Law, and living it out. It means loving God above all, as St Herman exhorts us. It means, with God’s help, reducing the multitude of extra details of our lives to only what is necessary. It means living in true freedom in Christ. It means remembering the Commission that Christ gave us, as recorded in Matthew 28:18-20: “All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.”—*text of a talk given at Christ the Saviour Church, Chicago IL, 13 November 2002*

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

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St Tikhon’s medals given

On December 22, 2002, Bishop Seraphim presented the St Tikhon Medal to Anna Kuzmenko and Emily Demkiw of St Herman of Alaska’s Sobor, Edmonton, for their lifelong service to the Church. Both are founders of St Herman’s, which began in 1977 in the basement of Anna’s sister, Irene Tkachuk. Fr Jaroslav Roman was the priest, and Emily’s late husband, Nick, was the fledgling parish’s first reader.

The service of these two women began before St Herman’s came into existence, with Anna even serving on the Archdiocesan Council in the 1960s, and their very hands-on love and dedication have continued to the present, from



Anna Kuzmenko (l) and Emily Demkiw with Bp Seraphim

the renovations at the Ellerslie Road church to the altar cloths sewn by Anna for our new temple. At the All-American Council last summer, Emily reminisced with and encouraged people who were facing challenges in new missions. Talking about St Herman’s early days, she told how members took turns covering the financial shortfall at the end of each month to keep the parish alive and active: “Whatever we had to do, we just did it.”

For many years now, Anna has been parish ecclesiarch, preparing the music for the Liturgy and always ready to help new readers, in order to ensure that services run smoothly. Because of her faithfulness in this ministry, parishioners and visitors have been able to obtain a far wider and deeper range of liturgical experience than would have been possible otherwise. Emily, who with her sons owns and operates a bridal store, is particularly active in hospitality, decorating the church at feast times and providing the “extra touches” on special occasions.

A parishioner said recently that when he thinks of these two women, the word that comes to mind is “fellowship,” knowing that they are always ready to share their wealth of knowledge. They have helped to make our sobor what it is today, and we at St Herman’s are blessed to have among us these models of devotion and faithfulness. May God grant them both many years!—*Moirra Calder, Edmonton*

Two new deacons for St Herman's Sobor, Edmonton

In December, St. Herman of Alaska Sobor in Edmonton was blessed with the ordination to the diaconate of two men whose growth in Christ has followed very different paths.

Dn Gregory and Matushka Zenovia Kopchuk were both raised in the Orthodox Church. Dn Gregory was born in Winnipeg and grew up in Manitoba and British Columbia. He later moved to Edmonton, where he worked as a computer programmer and served in the Canadian Armed Forces Militia, where, he met his future wife, Zenovia, at a church feast day dinner, and they started dating soon after. In 1991, Zenovia visited Ukraine, and when she returned, Dn Gregory proposed marriage to her but said that he did not want an immediate answer, because he hoped one day to be ordained in the church, and he wanted this path to be her choice as much as his. However, Zenovia was ready with her answer. In Ukraine, she had visited the Monastery at Pochaev, where she had prayed to the Mother of God for direction, and she had returned to Canada convinced that future deacon Gregory was the man to marry.

In 1993, the Kopchuks started attending St Herman of Alaska's Sobor because both husband and wife are



Bp Seraphim, Fr Denis Pihach, and Deacon Gregory are shown with the deacon's wife Zenobia, his daughters Tatiana and Yuliana, and his parents.

Professionally, he sells advertising and real estate, and Zenovia, a legal assistant, is currently busy caring for their three daughters, Tatiana, 8, Yuliana, 5, and Liliana, born on January 10 of this year.

On December 22, with his father, a teacher who accepted a late vocation as a priest in the UOCC, and his mother in attendance, Dn Gregory was ordained to the diaconate.



Along with Bp Seraphim and other clergy, Deacon Vincent is shown with his wife Carol, his daughter Kristen, and his son Matthew (upper right corner).

keenly interested in evangelism and they wanted, in the words of Zenovia, to "celebrate our Orthodox faith in a language that we can share with our non-Orthodox friends." Dn Gregory has organized a men's fellowship and has been a leader in evangelism and church growth.

and Olds in central Alberta, then finally to Manning, in the north of the province.

However, Brian's search for the historical church led him to the writings of St Vincent of Lerens. Through

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study, the Lehrs came to recognize the fullness of the faith that Orthodoxy offers—but they also knew that the people they were serving in Manning were not ready to follow them. After much struggle, the Lehrs left the Pentecostal church and ministry, and moved to Edmonton, where Carol and Brian now work as sales managers. The entire family was chrismated at St Herman’s in 1999, and Brian took St Vincent as his patron but had no thoughts of ordination. The Lehrs quickly became active parishioners. Carol has coordinated charitable collections for Ukraine, whereas Dn Vincent has been a leader in evangelism and church planning. He also designed and built an award-winning website for the parish. He later began study under the late vocations program, and on December 26, Bishop Seraphim ordained him to the diaconate.

We at St Herman’s are blessed to have these two families in our midst, one an example of lifelong growth in Orthodoxy, the other a reminder that it is truly possible, as Scripture tells us, to leave everything to go where Christ is leading us. We wish Fr Gregory, Fr Vincent, and their families God’s blessings as they continue their service to the Church.—*Moirra Calder, Edmonton*

Bishop Seraphim’s Visitation Itinerary March – June 2003

30 Mar	Toronto: Christ the Saviour Sobor
31 Mar – 3 Apr	New York: Holy Synod
3 – 6 Apr	New York: St Vladimir’s Seminary
12 Apr	Montréal: Univ. of Sherbrooke Colloquium
2 – 4 May	Toronto: Archdiocesan Council
7 – 9 May	Ligonier PA: SCOBA Bishops’ meeting
22 May – 6 Jun	Ukraine: pilgrimage

Pastoral Notes

On 15 December 2002, **Archpriest Nikolai Nikolaev** was appointed Rector of six churches in Alberta: Holy Trinity, Sunland; St Nicholas, Desjarlais; St Nicholas, Bukovina; Sts Peter and Paul, Dickie Bush; Transfiguration, Star; and St Michael, Peno—the St Tikhon’s Parish Family of Churches.

On 22 December 2002, **Subdeacon Gregory Kopchuk** was ordained to the Holy Diaconate at St Herman of Alaska’s Sobor, Edmonton AB, to which he is attached.

On 26 December 2002, **Subdeacon Brian Vincent Lehr** was ordained to the Holy Diaconate at St Herman of Alaska’s Sobor, Edmonton AB, to which he is attached.

On 28 December 2002, upon election by the clergy of the deanery, **Archpriest Dennis Pihach** is appointed Dean of Alberta for three years.

As of 28 December 2002, the Mission Station of Sherwood Park AB is named for St Athanasius, Archbishop of Alexandria.

As of 30 December 2002, the Mission Station of St Athanasius of Sherwood Park AB is named a Mission of the Archdiocese of Canada.

As of 30 December 2002, the Mission Station of St Astius in Toronto ON is named a Mission of the Archdiocese of Canada.

Effective 15 January 2003, **Priest Ronald V. Poworoznik** was released from attachment to the Bishop’s chapel of St Silouan the Athonite in Johnstown ON and assigned as Priest-in-Charge of the Mission of St Athanasius in Sherwood Park AB.

On 10 January 2003 **Subdeacon Foti Cici** was ordained to the Holy Diaconate at St Gregory of Nyssa’s Mission, Kingston ON. He is assigned to the Mission of St Astius in Toronto ON.

On 2 February 2003, **Deacon Foti Cici** was ordained to the Holy Priesthood at the Cathedral of Annunciation/St Nicholas, Ottawa ON. He is assigned to the Mission of St Astius in Toronto ON as Priest-in Charge.

On 2 February 2003 **Subdeacon Gregory Scratch** was ordained to the Holy Diaconate at the Cathedral of Annunciation/St Nicholas, Ottawa ON, to which he is attached.

Fr Hopko to speak in Calgary

Fr. Thomas Hopko, former Dean of St Vladimir's Seminary and popular author of numerous books on Orthodoxy will be in Calgary on Friday, March 28 to give a public lecture on *The Cross and Salvation: the Orthodox Perspective*. The time is 7:30 pm at St Demetrios Greek Orthodox church hall, #1 Tamarac Cr. SW, Calgary. No admittance fee, but donations will be accepted.

On Saturday March 29, Fr Thomas will give a Lenten retreat on the theme of the Cross, beginning with moleben at 9:30 a.m. at Holy Martyr Peter Orthodox Church, 1933 – 33rd. Ave. SW, Calgary. Lunch will be provided and Vespers will be held immediately after the teaching sessions at 5:00 pm. No fee will be charged, although donations will be accepted, but registration is required. Please contact Fr Larry Reinheimer at 1-403-938-6393 for more information and/or for registration.

Theologian Yannaras to be featured At Montréal Orthodox colloquium

On Saturday, April 12, 2003, Greek theologian and professor Christos Yannaras will be the featured speaker at the third annual Colloquium of the Certificate of Orthodox Theology of the Faculty of Theology, Ethics and Philosophy of the University of Sherbrooke, in Montréal.

The Colloquium will begin at 10:00 in the morning

and continue through the late-afternoon pan-Orthodox Vespers service. At press time for the *Messenger*, the general topic of the colloquium was not yet known, but the firm commitment of Professor Yannaras to present two papers at this important conference has been established.

Flyers with full details will be sent out to all the parishes in the Archdiocese of Canada very soon, but for any questions or immediate concerns, please contact Dr John Hadjinicolaou at 1-514-738-4018; e-mail at: johnh@megaweb.ca.

Church music conference planned

+ With the blessing of Bishop Seraphim, church musicians and singers are encouraged to attend the pan-Orthodox music conference being planned for Saturday, June 7, 2003 at The Sign of the Theotokos Church, Montréal, which is sponsoring this important event as a part of their 25th anniversary celebrations.

The guest speaker is famed Orthodox musician, the Very Rev Sergei Glagolev. A popular teacher, choir director, and composer, Fr Glagolev is Professor Emeritus at St Tikhon's Seminary, Lecturer at St Vladimir's Seminary, and Visiting Professor at St Herman's Seminary. He also is the much-loved Director Emeritus of the Fellowship of Orthodox Stewards.

Watch for flyers going out in the spring to all parishes in the Archdiocese of Canada. For more immediate information or concerns, please contact Lesley-Ann Judge at 1-514-488-0212.

+

Attention all St Vladimir's Alumni !

The two Canadian representatives on the Alumni Board of SVS invite you to contact them with your comments, ideas, and suggestions about the following topics:

How can we foster the relationship between SVS and alumni? What concerns would you, as alumni, like addressed by the Board of Trustees? How can the alumni be more accessible to current students? How can communications be improved among alumni and between alumni and SVS?

Your thoughts and concerns about other issues would also be welcome. We look forward to hearing from you!

Please contact: Dianne Julianna Storheim if you are in the West at: djstorheim@pcl.com, or Laurie Rodger if you are east of Manitoba at: symeon1@sympatico.ca.

New Orthodox family website

A new website, www.orthodoxfamily.com, which is being offered by an OCA family with the blessing of their parish priest.

The site offers a community bulletin-board; an e-mail digest for Orthodox mothers (www.orthodoxfamily.com/MothersDigest.htm); articles pertinent to childrearing, marriage, and schooling; and extensive lists of resources for the Orthodox family. Coming soon will be a forum for the development of an open-source, community-owned Orthodox homeschooling curriculum.

All family-oriented Orthodox faithful, catechumens, and seekers are invited to participate, regardless of their

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Deacon Gregory Scratch, *continued from p.7:*

artist, Deacon Greg studied art for several years in Vancouver at Emily Carr, but for many years now has felt the call to ministry in the Church. He is currently studying part-time at the Sheptytsky Institute of Eastern Christian Studies at St Paul's in Ottawa. He is married to Matushka Taesia, and they have two young children, Maria Suzanne and Seraphim. Fr Deacon Gregory is attached to the Ottawa Cathedral of Annunciation/ St Nicholas.

Family website, *continued from p.15:*

canonicity, providing they understand that divisive posting to the e-mail list or bulletin board is unwelcome. It is hoped that all users of the site and e-mail list will focus on the things which unite all faithful Orthodox families: the incredible blessings of marriage and parenting, through which human beings are privileged to partake of God's creative energies and to avail themselves of daily opportunities for growing in grace and love.

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