

*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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From the Bishop's desk :

Pilgrimage and compassion

According to my habit since 1994, every three years I have led a pilgrimage to Ukraine. This year it took place from 28 May to 13 June. Our tour organiser was Savelia Curniski of Saskatoon and Andrei Romanov of Kyiv. Besides them and me, there was our Chancellor, Archpriest Dennis Pihach; Archpriest Robert S Kennaugh, and Matushka Dianne; Archpriest Peter Bodnar and Matushka Cynthia; and twenty others from Edmonton, Calgary, Merrillville IN, Saskatoon, Toronto, Wakaw, and Winnipeg. The last two pilgrimages had certainly been pilgrimages, and a blessing as such; but they had also included making a difference through contributions to humanitarian works in Ukraine, through the agency Christian Childcare, Canada.

On Monday, 29 May, together with Fr Dennis and Mark Petasky, I went to the Kyiv Caves Lavra to talk with Archbishop Mitrophan. He takes care of many of the present necessities of the Department of External Church Relations for the Ukrainian Orthodox Church, since the Chairman, Metropolitan Makary, who once served in Edmonton, and New York, is now confined to a wheel-chair, and can no longer do the active requirements. Together with the Ukrainian Orthodox Church of Canada, our Archdiocese has many links with, and concerns in, Ukraine. After this meeting, we rejoined the other pilgrims, who had visited the Far Caves, and we visited the Vvedensky Monastery, venerated the icon which had copied itself by etching onto the glass that formerly covered it, and we venerated the relics of St Dimitra, founder of the community. There is a possibility that this wonder-working icon of the Theotokos could be brought to Canada, should we be able make the arrangements. It is now for us to see whether the Lord blesses this proposal.

On Tuesday, 30 May, we visited the historic monastery territories of St Sophia's Cathedral of Kyiv,

and of St Michael's, facing St Sophia's. We also visited the lively women's Florovsky Monastery, St Andrew's, and St Ilia's, where Rus' was chrismated, the original building of which was built by St Olga. The next day we had a long bus trip to Sumy's Transfiguration Cathedral in Eastern Ukraine, where I served with Archbishop Mark. Many will remember him, as he served for the Moscow Patriarchate in Edmonton for ten years. Bishop Iov, who has taken his place now in Edmonton, was formerly hierarch of this diocese of Sumy and Akhtirke.

The following day, the Feast of the Ascension, we travelled west to Romne. At the mid-morning liturgy there, Archbishop Mark elevated our Priest Robert S Kennaugh to be Archpriest (according to the recent decision of OCA's Holy Synod), and I was asked to ordain a deacon for the diocese of Sumy. This often happens in the Orthodox world, as a sign of the bonds of unity in Christian love between our dioceses and peoples. In the late afternoon, most of us went to Akhtirke, the second cathedral town of the Sumy diocese, an hour's drive to the south where, in the Cathedral of the Protection, we served a Moleben. Sumy, Romne, and Akhtirke all have wonder-working icons of the Theotokos.

The next morning, after bidding an early farewell to Vladyka Mark at McDonald's (yes, you read it right!), we left for an all-day bus ride to Rivne. Next day, there was time for rest, and some shopping in the morning. I and Mark Petasky were collected by a van from Lviv, and driven to Pochaiv, arriving by mid-afternoon. We were shown to our rooms, given a small meal, then taken to Uspensky Sobor for Vigil with Bishop Vladimir, the Deputy Abbot, under Metropolitan Volodymyr. Afterwards we had supper and conversation with Bishop Vladimir in his quarters, learning from him that there are currently over 200 students at the Pochaiv Seminary, and that there is a similar number in Lutsk, which is presently celebrating its 200th anniversary. When I first visited Pochaiv, in 1994, the monks numbered about 60; now they number more than 300.

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On Sunday, 4 June, Bishop Vladimir and I concelebrated the Divine Liturgy in Uspensky Sobor. In advance of this, we venerated the Footprint of the Theotokos, the wonder-working icon of the Theotokos, and the relics of Sts Job and Amphilochy. The other pilgrims arrived from Rivne in time for the liturgy, and Mark was able to get access for them both to the Footprint, and to the relics in the lower church. After the liturgy (about 5,000 attended), the clergy and readers of our group were taken to the brotherhood's trapeza for dinner, and the remainder of the group went to the newly-built monastery hotel to eat. The Pochaiv Monastery itself is in extremely good condition, with renovations still in progress. After speaking with many people, we drove to Chernivtsi.

The next day there was a city tour, which included the university. In former times, the theological faculty building there also housed the headquarters of the Metropolitan. In communist times, the whole theological faculty was closed, and this Romanian-style building added to the university, which saved the building, and the temple. Now, it again houses the theological faculty and belongs to the Church. We toured the botanical garden attached to it, and were shown a very old "buk" tree, which seems to be a relative of black poplar. This tree gives the name to the area known as Bukovina. We also saw several old and restored halls in the main building. That day we also visited the cathedral of Metropolitan Onouphry and St Nicholas' Sobor, venerating relics and icons in both, and had an opportunity to go to the diocesan shop, where we greeted Metropolitan Onouphry, who had returned from pastoral visits.

The following day, Metropolitan Onouphry sent us a van and a guide, to take a small group to Romania, to Suchava and Radaout, from where Matushka Dianne Kennaugh's ancestors came. Some others visited relatives, while I went to the diocesan centre, for conversation with Metropolitan Onouphry. We were also joined for a time by Protodeacon Nazary Polytaiko, originally of Chernivtsi, now of Winnipeg, and the Ukrainian Orthodox Church's Consistory. We talked also about the move of Metropolitan John from Edmonton to Winnipeg, in preparation for his Enthronement on 23 July. Metropolitan Onouphry, Archimandrite Mileti, and I then drove to nearby Boian, where we venerated the wonder-working Boian Icon of the Theotokos, and toured the women's monastery, where the nuns care for orphans. We then drove to the Annanina Monastery, in the area of Kitsman. Here we viewed the various new buildings which resulted from the abbess' three years of dwelling in a cave in the hill-side, which she had dug herself. After enjoying the nuns' hospitality, we returned to Chernivtsi, and joined those returning from

Romania, where they had venerated the relics of St John the New in Suchava, and visited the Monastery of Vorone.

On Wednesday, 7 June, we went to Kolomeya, where we visited the Transfiguration Church. We saw the new parish house, where thirty needy persons are fed twice weekly. We visited Fr John who, with the other clergy, has a varied ministry to the poor, serving prisoners in a nearby prison (where those incarcerated voluntarily built their own Church, which can be seen above the walls), and also serving as exorcists. This ministry arose from the healing character of a four-hundred year old wooden church in the village. There healing, along with deliverance, comes from the walls to those in need. In mid-afternoon, we departed for the retreat in Kostiw, where we were to rest the night.

After breakfast the next day, we drove to the village of Yabluniw, where there is an Internat orphanage. This is one of the orphanages through which children are supported mostly by Canadian sponsors through Christian Childcare International (CCI), a Roman Catholic social-service agency. I must note here, that although we have publicised this programme of child-sponsorship, the great majority of sponsors of Orthodox children in Ukraine are Roman Catholic. Thanks be to God for this, but I hope we can do better on our own part. Less than \$30 per month helps not only a child, but the whole family, and beyond.

During the presentation by the children, the 80-year-old grandmother of one boy spoke movingly about the importance of his being sponsored, since only this grandmother is there to care for him. As in all Internats (state-operated orphanages), children are sent at 15 or 16 to fend for themselves in the world. The result is that many of them end up in the sex-trade, in theft, or even in slavery. And the final result is often prison, disappearance, or death. Both Christian Childcare International and NASHI are trying to improve the possibilities that at least the children being sponsored may have opportunities, and hope of not falling into the hands of the predators waiting for them. It was a big scandal, for instance, that at the World Cup games in Germany, there was a government-supported sex-village for the athletes, to which at least 4,000 young girls were sent, in slavery, from Ukraine alone. It seems that annually, at least 100,000 young girls and women are abducted from Ukraine, and sold into human trafficking. In addition to this, there are boys. Many of these persons arrive in Canada (5,000 !), and the USA.

From this moving encounter, the pilgrims went on to Yaremcha, farther into the Carpathian mountains,

to a school in Khlibichen where many of the village children are supported through CCI sponsorship, and there were moving stories by the children about the effect of this support for their families, and the opportunities provided for them. It is important to comment on the balance I perceived in these children, of a natural shyness along with a healthy self-confidence. This was revealed in their disposition during the moving speeches they made about their very difficult lives, and in how they played the supilka in several groups, and sang.

On Friday, 9 June, we departed from Kostiw for Kolomeya. There Fr John met the bus, and Fr Dennis Pihach, Mark Petasky, and I were taxied to Lviv. We had been asked by Archbishop Avgustin to arrive early in the afternoon, because of the special celebration of "Russian Day." It is important to know that the Canonical Orthodox Church in Lviv receives a lot of negative pressure from both other Christians and the civil authorities. Vladyka Avgustin lives in very difficult, constrained circumstances, although he is also the head of Ukrainian chaplaincies to the military, police, hospitals, and prisons.

At the cathedral, we met Metropolitan Onouphry of Chernivtsi, as well as Archbishops Avgustin, Symeon of Vladimir Volynsk, and Varfolomei of Rivne. At the opera house, the Russian General Consul welcomed the hierarchs, showing us to our seats. After several speeches by him and other politicians—from Lviv and from Moscow—we listened to a lively concert by performers from the Bolshoi Theatre of Moscow. Afterwards we returned to the diocesan centre, and spoke with Archbishop Avgustin about the work of the CCI's Pochaiv and Ternopil Projects, and of NASHI.

On Saturday, 10 June, while some pilgrims remained in Lviv to greet the arriving group of NASHI volunteer workers, a small group of us went with Archbishop Avgustin's entourage to Chervonograd, near the Polish border, for the liturgy served at the new Protection temple, which was packed with people. We brought the relics of St Barbara with us. At the end, Vladyka Avgustin and I talked to the faithful about the similarities between our two dioceses, in terms of being a minority, and the missionary challenges we face. After dinner, we stopped at the village of Veliki Moster for brief prayers, veneration of the relics, and similar talks. At each village stop along our way, Archbishop Avgustin distributed gramotas to children who had participated in a competition, and gave chocolate bars to all the children present. In all these parishes, the priests are visionary, energetic, pastoral, and hard-working.

I should note that everything is very difficult for the Canonical Orthodox Church in this diocese, because

about fifteen years ago they were expelled from almost all of their churches and have had to rebuild on private property. In Ukraine, most of the older buildings are controlled by the government, and the building of new ones is regulated by the government also, sometimes with great obstacles.

On Sunday, 11 June, we were again with Archbishop Avgustin, first in Sulimiv, near Zhovkva, and then in Soposhyn. In both there was the veneration of St Barbara's relics, and the educational, informative talk. We ended the day in the Lviv cathedral. Since there are so many direct connections between Canada and Lviv, and since the Archdiocese of Canada is so involved in social concerns that are focussed on and serviced from Lviv, Archbishop Avgustin raised the possibility of more intense cooperative involvement between our two dioceses, an idea that remains to be explored. He also introduced the superior of a new women's monastery which is located in the cathedral precincts. Two of its nuns came from the Unia. He said it is the first Orthodox monastic community to be in Lviv in 300 years.

Early on Monday, 12 June, we went to the edge of Lviv, to the headquarters of the Pochaiv Project, known locally as "Svit dlia detei." I was impressed with the fact of growth: during my last visit, there were a dozen or so there, and now well over 100. The overall visible condition of the children, and their families, is much better than three years ago. We blessed the new workshops for older children, which is part of the NASHI preparation for establishing a trade-school for Lviv. In this area, girls will be taught sewing, and the boys wood-working and other manual skills, while both will learn computer skills. The hope is that by learning these manual skills, the children—many of whom are slower learners, or simply very deprived of resources—may become employable, and avoid the dangers awaiting most children when they leave the orphanage.

In addition to the trade-school project, NASHI is also organising working groups to come to Ukraine, in order to begin the renovation of the apartments of poor people. After doing part of the work, and showing the technique, these groups leave materials behind for the remainder of the work, so that the dwellers themselves may complete it (see their website: www.nashi.ca or www.nashi.ca/blog/journal/default.asp). NASHI is a non-government organisation, which raises money charitably for the purpose of supporting children, and trying to further their education. The work in this area of Savelia Curniski, and of Betti Lawrence in particular, both of Saskatoon, has been publicly recognised by the

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Governor General of Canada, and by the Lieutenant Governor of Saskatchewan. Although CCI (Website: www.ccare.ca), and NASHI are presently taking care of around 3,000 children in the Pochaev Project, in the areas of Lviv, Holobi, Lutsk, Ternopil, Kolomeya, and Sniaten, there are still about a million homeless children in Ukraine. Alcoholism afflicts about 70% of men, and 20% of women in a population of which 93% live in poverty, with an income of less than US\$50.00 per month. And, there are no such support activities, at present, in Eastern Ukraine. Another pending hope is to find, purchase, and establish a safe home for girls.

An important new fact for us to learn is that the Lviv diocese has established a social service department which is connecting with this work. That afternoon, we held a meeting at the hotel of Fr Dennis Pihach, Fr John Bilavus (director of the Social Service Department, and Chancellor of the Diocese of Lviv), Savelia Curniski, and me. We discussed for more than two hours the history of our projects, and the nature and development of similar concerns, both in Lviv, and in Ukraine in general. We discussed various possibilities of working very concretely together. There is also locally an inter-Christian group working with the needy, and particularly with drug trafficking, and AIDS concerns.

The Lviv diocese has for a long time been feeding the hungry, and it was, in fact, the activities of the cathedral in Lviv which, seven years ago, gave the impetus to develop our participation in Childcare International, and then NASHI. It was seven or eight years ago that the orphanage next to the cathedral ran out of supplies for the children, and the children were encouraged to beg the grandmothers at the cathedral to take them into their homes for July and August of that year—which they did. The care of the cathedral family for the children was an example which compelled Savelia, Fr Dennis, and others, to try to do something from Canada for the orphans. Childcare International, operated by many volunteers in a Roman Catholic village parish in Nova Scotia, with minimum administration costs, enabled this. In the end, however, it is still to our shame as Orthodox that the vast majority of Canadian supporters of orphans are Roman Catholics, and the Orthodox are relatively few. Part of the problem is finding an adequate way to help our faithful have access to information, and more importantly, to trust the organisation. Perhaps, with the developing of more concrete links with the Lviv diocese, this may be helped.

At present, the developing trade-school in Lviv has already begun to produce items for sale, and the proceeds

are used to fund the needs of the school and students. Also recently, a CD of Christmas Carols in Ukrainian was produced, the carols being sung by a special choir of the best singers from several of the orphanages. This CD is sold to help fund the needs of the children and, in these ways, the children are learning to help themselves.

I was greatly impressed by the apparent development of the condition, on every level, of the children and their families over the last three years. Three years ago, our pilgrimage group made a first visit to an Internat in Sniaten, and the pilgrims were overwhelmed by the need, and also by the resourcefulness of the director, teachers, and workers. The land around the orphanage was being farmed by the staff, in order to provide the maximum food for the children, for the least cost. The buildings were old, and in poor condition, but clean and clean-smelling. Laundry was being done in very old, rusted machines, and often by hand. Members of the group, on returning home, made substantial contributions to CCI, and provided many different tools, supplies of various kinds, and new washing machines. Some dreamed of providing a tractor, but the process of providing that proved too complicated.

During the course of our pilgrimage, we travelled by means of an older, local bus, so as not to attract the attention of unsavoury elements. This kind of bus was, in the past, dubbed by some locals as the “Pakistan express.” One still sees many animals on the verges of the roads, and still very many horse-drawn carts, which is not surprising, given the general economic conditions. It was also well into haying season in most of the places we found ourselves, and there were many people at work with scythes.

I have every intention of making this pilgrimage again in three years' time, as usual, and God willing I, along with others, also have the intention of making a first pilgrimage to Russia (Moscow and St Petersburg) in 2007, if God blesses. Such pilgrimages are not easy, but on each of them which I have made, some participants have been 80 years old. It is worth the difficulties to travel in order to receive blessing from the holy places, and from worshipping with the faithful there. It is worth it also because our visits give our fellow Orthodox Christians renewed hope, as well as renewed energy to persevere in Christ. Being with them does the same for us. God is merciful. Let us fulfil another part of our Christian responsibility by trying to make such pilgrimages, and to give glory to God for everything.

†Seraphim

Official affiliation signed, Between St Arseny Institute And University of Winnipeg

On Thursday, August 31, 2006, His Grace Bishop Seraphim, Archdiocese of Canada, OCA, and Dr Lloyd Axworthy, President of the University of Winnipeg, signed an agreement for affiliation of the St Arseny Orthodox Christian Institute with the Faculty of Theology at the University. Also signing the document were the Rev Dr James Christie, Dean of the Faculty of Theology, and Mr Spencer Estabrooks, Director of the St Arseny Institute.

About forty people were present to witness the ceremony, which included brief speeches, the signing, and an informal reception. These people included the Dean of the Faculty of Arts at the University of Winnipeg, members of the faculty and staff from both St Arseny Institute and the Faculty of Theology, benefactors and supporters, a number of Orthodox clergy and laity, and representatives from member groups of the Winnipeg Theological Cooperative. The WTC includes several denominations which cooperate in the Master of Divinity programme with the Faculty of Theology.



Photo credit: University of Winnipeg

Pictured from l to r, Rev Dr James Christie, Dr Lloyd Axworthy, Bishop Seraphim, and Mr Spencer Estabrooks

Beginning in January 2007, some of the twenty core courses of the St Arseny Institute will begin to be offered through the Faculty of Theology, University of Winnipeg, with credit toward BTh and M Div degrees. St Arseny Institute students who qualify, will eventually be able to take the roughly two-year programme of courses in Orthodox theology available from the Institute through the Faculty of Theology, for credit towards a degree in theology. A third, residential year of studies in Orthodox theology is being worked on within the Archdiocese of Canada, to make it possible for students to complete the full post-graduate Master of Divinity degree and to meet academic requirements for the

priesthood in Canada. With completion of the third year of studies at an accredited institution in Canada, students would be awarded a Master of Divinity degree from the University of Winnipeg.

The Faculty of Theology at the University of Winnipeg has recently received membership in the Association of Theological Schools, the major accrediting body for the degree of Master of Divinity in North America.

For further reports on this major event for Orthodox theological education in Canada, please see the upcoming issue of *The Orthodox Church* which is produced in hard copy, but also available on-line at www.o.ca.org under "Documents and Publications." See also www.archdiocese.ca, the website of the Archdiocese of Canada.

As the many practical details of this agreement are implemented over the next few months, with the goal of the first courses from St Arseny Institute being offered in January, 2007 for Master of Divinity degree credit, the St Arseny Institute website at www.saintarseny.ca will be updated to reflect the new possibilities, changes and procedures.

With recent changes to the design of the St Arseny Institute website and a new volunteer, Brigitte Everhardus, who is taking on the task of updating our news, other exciting developments which are in the works will be posted regularly on the website.

The Administration and Faculty of the St Arseny Institute ask for your prayers and patience as they work through the many tasks required to implement this agreement over the coming months and as they deal with many inquiries about it, since most of our staff are volunteering their time and labours.—posted by Brigitte Everhardus for Spencer Estabrooks, Winnipeg

Tonsuring and award At St Herman's, Langley BC

The parish of St Herman's, Langley, celebrated the feast of the Holy Cross with a vesperal liturgy in company with His Grace, Bishop Seraphim, on his fall visitation to the British Columbia Deanery.

Hi Grace tonsured Peter Choi a reader in the Church, to serve at St Herman's daughter mission in Vancouver, St John of Shanghai, under Fr Justin Hewlett. The new mission station has been serving Thursday Compline with a study and monthly Saturday liturgies for some time, and is now beginning weekly Saturday Vespers. During the liturgy, Bishop Seraphim also presented the palitsa, an award of the Holy Synod, to the rector of St Herman's and BC Dean, Archpriest Lawrence Farley.

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Following the veneration of the Holy Cross, those gathered shared a fellowship meal in the hall, including a farewell cake in honour of St Herman's member Jesse Butler, who leaves the parish to embark on an internship of several months assisting Vladyka Seraphim.

The evening concluded with a screening of this summer's St Arseny BC Deanery Camp Video.—*Matushka Donna Farley, Surrey BC*

Blessing of new memorial At St Walburg Cemetery

Archpriest Orest Olekshy, my wife Karen, and I travelled on 9 July 2006 to the tranquil community of St Walburg, Saskatchewan as we have for the last 15 years. This year we took with us Yvonne Romano, our sobor's iconographer. It has always been a joy to be in the midst of such kind, warm, hospitable Orthodox Christians as these of Sts Peter and Paul in St Walburg.

It was a calm cool day as we celebrated the feast day of the Holy Apostles Peter and Paul on the Old Calendar. The actual membership of the church has diminished in the last number of years; however, relatives and grandchildren, along with other Orthodox faithful of the area, always fill the little Byelorussian parish. There seems to be a yearning to come once a year for the refreshing of the spirit, and to renew ties of family and friendship. Some came from as far away as British Columbia. Archpriest Orest Olekshy celebrated the Divine Liturgy, and as always he challenged the faithful to follow Christ and be lights for the Gospel in their community.

Valentina Hritzuk is the parish president and contact person. She has been a faithful Christian witness in St Walburg for many years, along with her husband John, helping out many in the community through care home visitations of elderly parishioners, and ministering the love of Christ to all who cross her path. Her sons help out during church services and with some of the upkeep of the church and property.

A new gold memorial cross made of tubular steel was erected in time for the feast day services. It was donated by Joseph Weremchuk, the grandson of Karp Weremchuk, who was elected as forman for the building of the church, and according to Valentina, he worked even more than anyone else in the construction of the church.

Joseph Weremchuk had recently visited the church and cemetery, noticing that the cross at the cemetery was falling apart (although it was made with concrete and grader blades!), and he volunteered to build a new

memorial cross and donate it in memory of his parents and grandparents.

The Orthodox parish of Sts Peter and Paul was established by the Blessed Archbishop Arseny in 1929 or 1930, and if you visit this church and community, you can sense the blessing of God upon it.



*Fr Orest blesses the
new memorial cross
in the cemetery*

May God grant many years to the faithful, and memory eternal to the faithful departed, of Sts Peter and Paul!—*Subdeacon James Davis, Holy Resurrection, Saskatoon*

New priest for Toronto

In Christ the Saviour Sobor, Toronto on 1 October 2006, Bishop Seraphim ordained Deacon Nicholas Young to the Holy Priesthood. Fr Nicholas was received into Orthodoxy many years ago at the sobor, where over the years he was very active, serving as a reader, singing in the choir, and volunteering his help to the starosta and others. He attended St Tikhon's Seminary in Pennsylvania where he met and married Liudmila, a Russian. On the American Memorial Day weekend in May 2006, he both graduated from the seminary and was ordained to the Holy Diaconate there by Metropolitan Herman. His assignment is that of mission priest at Christ the Saviour, with the responsibility of attempting to gather and establish an English-language mission in Toronto.



*Fr Nicholas
and Matushka
Liudmila Young*

Icon Joy of Canada Visits Sifton pilgrimage

The 2006 annual pilgrimage at Sifton held on August 20th was combined with a visit of the *Joy of Canada* icon, brought by His Eminence, Archbishop Lazar (Puhalo) from the All Saints of North America Monastery, Dewdney BC. This year, the pilgrims returned to the decades-old tradition of having a procession through the village with crosses, icons and banners, and accompanying hymns. A small but enthusiastic group marched with Vladyka Lazar, wending their way through the streets and on to the road leading to the Church. The act brought a deep realization that here St Arseny and others had sung these deep, unchanging truths of our faith in their day in much the same way!

In the sunny distance, the refurbished domes of the church gleamed and the glass in the crosses shone as diamonds. The church has been painted halfway from the top down; the yard has been enlarged and is awaiting seeding, after which it will



The newly-renovated church.



Some of the pilgrims gathered inside the church.

be turned into a Quiet Garden, in affiliation with the Quiet Garden Movement world-wide. All in all, the work at Sifton is well into its final stage.

Two Akathists to the Holy Theotokos, Joy of Canada were chanted in the course of our time together. The Church was filled to capacity (60 persons) for the Divine Liturgy. Concern that the day would be unduly warm dissipated when during the service a refreshing breath of wind entered the church, causing the rafters to

resound! During the blessing of the four corners of the temple, a gentle rain came down on all of us, but settled before we could get to the cemetery for more prayers.

Vladyka Lazar spoke briefly at the picnic luncheon (held in The Vault restaurant), adding extra words of encouragement to his strong homily: to stay strong in the faith, to call on our Lord Jesus Christ in daily work and in this special restorative work in the community. We parted from all of the dear saints of Sifton (Dot, Sarje, Stella, Mary, Eugene, John and so many more) with a good deal of joy, and away we went in all of our directions: Archpriest Robert Kennaugh (Dean of Manitoba and Saskatchewan) and Deacon Lasha Tchantouridze of St Nicholas Parish, Narol, to Winnipeg; Readers Robert Rohr and Michael Luciuk to Yorkton; and Vladyka Lazar began his journey westward. Many pilgrims were from Dauphin, Ethelbert and environs. We look forward to next year's visit to Sifton, and the opening of a seasonal Museum of Orthodoxy there in June. Already this year, 46 tourists came by to see the church, even in its unfinished state!

For all of this we give thanks to God, and to the dedicated pilgrimage organizers, especially Dot Connolly, who among other



Part of the procession through the village of Sifton.

things, gave a good number of us accommodation in her historic town post office home.

Many thanks also to all who have made memorial donations to the restoration of Sifton. If there are others who would like to do so, or if one has Orthodox artifacts for the museum, please contact Katya Szalasznyj, Archivist, 2506 Woodward Avenue, Saskatoon SK, S7J 2E5, (306) 374-7143, szalhome@sasktel.net —Katya Szalasznyj, Holy Resurrection Sobor, Saskatoon

Souvenirs Roumains

Le premier Orthodoxe roumain que j'ai rencontré n'était autre que ... le patriarche Justinien en personne. C'était en la cathédrale grecque de Bruxelles, au début des années 1970. J'étais allé lui demander sa bénédiction. Il m'avait beaucoup impressionné.

Quelques années plus tard, en 1977, je me suis rendu en Roumanie avec deux Orthodoxes russes. Un terrible tremblement de terre venait de faire de Bucarest une ville sinistrée. Le centre de la capitale roumaine n'était que ruines et décombres. Bien des gens, qui déjà manquaient du nécessaire sous le régime tyrannique de Nicolae Ceausescu, avaient pratiquement tout perdu. C'est pourquoi la paroisse saint André de Gand nous avait chargés de remettre des médicaments au monastère d'Anthime (1). Nous nous sommes donc rendus à ce monastère pour les vêpres, et afin de remettre au clergé les précieux médicaments qu'ils allaient distribuer aux nécessiteux. La façade de l'église, qui menaçait de s'effondrer, était maintenue par de grosses poutres, mais l'intérieur était resté à peu près intact. Je ne me rappelle plus de la décoration intérieure de cette église, pourtant renommée comme un joyau d'architecture. Par contre, la beauté du chant, la ferveur des pèlerins venus nombreux et l'atmosphère de profonde sérénité qui régnait pendant ces vêpres restent gravées à jamais dans ma mémoire.

(1) *Saint Anthime l'Ibère, originaire de Géorgie, était un iconographe, un écrivain et un typographe renommé. Il édita une soixantaine de livres ecclésiastiques. En 1709, il fut élu métropolitain de Hongro-Valachie. Il organisa des écoles où l'enseignement était dispensé gratuitement pour les enfants pauvres. Il fonda à Bucarest en 1715 le monastère de Tous les Saints, qui depuis porte le nom de « monastère d'Anthime ». Accusé par les Turcs d'avoir intrigué pour soumettre la Valachie à l'empire autrichien, il fut noyé dans un affluent du Danube en 1716.*

Un dimanche matin, nous avons assisté à la Divine Liturgie en la cathédrale patriarcale des saints Constantin et Hélène, où nous avons pu aussi vénérer les reliques de saint Dimitri le Nouveau (2). Après avoir passé quelques jours à Bucarest et y avoir visité quelques-unes de ses magnifiques églises (dont plusieurs, malheureusement, ont été détruites depuis), nous sommes partis à la découverte du pays. Je me souviens notamment du monastère de Cozia, et surtout de l'impressionnante église de Curtea de Arges. En Moldavie, nous nous sommes arrêtés à Susceava pour y vénérer les reliques de saint Jean, l'un des saints les plus populaires de la région (3).

(2) *Saint Dimitri le Nouveau (ou le Jeune) : ce saint ermite naquit au début du 13^{ème} siècle dans une famille de paysans du village de Bassarabov, au sud du Danube, qui appartenait alors au royaume de Bulgarie. Il mourut après avoir passé plusieurs années dans l'ascèse la plus stricte. Plusieurs siècles plus tard, on découvrit le corps du*

saint incorrompu. En 1774, vers la fin de la guerre russo-turque, le général Pierre Saltikov ordonna de transporter en Russie les reliques de saint Dimitri pour les mettre à l'abri d'une éventuelle profanation. Lorsque le cortège parvint à Bucarest, de pieux chrétiens demandèrent au général de laisser au peuple roumain le corps de saint Dimitri. Il acquiesça et prit seulement une main du saint, qu'il envoya à la Laure des Grottes de Kiev. Le corps de saint Dimitri fut alors placé dans la cathédrale de Bucarest, où il est vénéré depuis à cause de ses nombreux miracles.

(3) *Saint Jean le Nouveau (ou le Jeune) naquit vers 1300 d'une famille de commerçants de Trébizonde. Il mourut martyr pour avoir confessé la foi orthodoxe. Le prince de Moldo-Valachie Alexandre le Bon fit transférer ses reliques à Susceava, en Bukovine.*

C'est là, en Bucovine, que l'on peut admirer, au milieu d'une nature grandiose, les célèbres monastères à fresques extérieures : Voronets, Arbore, Humor, Moldovita, Susceava. Le jour du saint Elie, nous avons pu voir les paysans, revêtus de leurs plus beaux atours, venir en grand nombre dans les monastères pour la Divine Liturgie. Partout, nous avons été témoins de la grande piété, de la profonde ferveur du peuple roumain, de son amour pour l'Eglise. Nous avons pu converser avec les abbesses de Varatec et d'Agapia, ces prestigieux couvents qui comptaient déjà à l'époque plusieurs centaines de moniales. Mais mon coup de cœur demeure Putna, la fondation principale du voïvode Etienne le Grand (4). Une lampe brûle en permanence au-dessus de son tombeau. Et, non loin du monastère, on peut voir encore la grotte où vécut l'ermite saint Daniel de Voronets (5).

(4) *Neveu d'Alexandre le Bon (1400-1432) et fils spirituel de saint Daniel de Voronets, saint Etienne le Grand régna de 1457 à 1504. Il remporta notamment des victoires contre les Turcs, les Polonais et les Hongrois, et réussit à préserver l'intégrité de la principauté orthodoxe de Moldavie. Il édifia 44 églises et monastères en Roumanie et ailleurs, parmi lesquels les fameux monastères à fresques extérieures de Bukovine.*

(5) *Saint Daniel devint moine à l'âge de 16 ans sous le nom de David et il revêtit le grand-habit sous le nom de Daniel en 1450. Ayant trouvé un grand rocher dans la vallée de Putna, il y creusa une petite cellule. Quand Etienne le Grand fit construire le monastère de Putna en 1470, Daniel refusa d'en devenir l'higoumène, mais il accepta d'en être le père spirituel. L'affluence des visiteurs à Putna décida Daniel à quitter sa retraite, après vingt ans, pour s'installer non loin du monastère de Voronets, où il creusa une autre cellule à même la roche. Il s'endormit en paix en 1496.*

Je ne suis jamais retourné en Roumanie, mais le Seigneur m'a accordé le privilège de rencontrer par la suite quelques figures marquantes de l'Eglise roumaine. Au cours de mes études à l'institut Saint-Serge à Paris, j'ai pu m'entretenir avec le Père Dimitru Staniloae, un homme à la fois d'une grande spiritualité et d'une profonde humilité. A cette époque, à l'institut, le Père Romul Joanta, qui est devenu depuis le métropolitain Séraphim d'Allemagne, rédigeait sa thèse de doctorat.

The 'Romanian Adventure' revisited

The *Canadian Orthodox Messenger* carried my last writing in Autumn 2003, entitled "My Romanian Adventure." Our beloved Bishop Seraphim has asked me for an update on our daughter Kathy's mission in Oradea, Romania. As some of you may recall, Kathy travelled to Romania as a volunteer in the Oradea Children's Hospital for her three-week vacation in the summer of 2000. This experience completely changed her life. She moved to Oradea that year to care for the abandoned babies in the hospital, at first volunteering for eight months in the hospital and then, after an in-depth security check, she was granted permission to rescue babies from that hospital and care for them in her apartment with the intention of having them adopted, once they were well. And this has happened!

Kathy is now completing the sixth year of her mission. I was once again able to visit and spend time with her during this past month of June. What a blessing to see and "feel" the work that is being done. Her work has mushroomed, thanks be to God!

. . . de p. 8:

Toutefois c'est ici, en Amérique du Nord, et non à Paris, que j'ai fait la connaissance du Métropolitain Joseph. Depuis l'arrivée en France de cet évêque jeune et dynamique, les paroisses et les monastères d'obédience roumaine se sont multipliés et quelques-uns ont même adopté le français pour langue liturgique. Enfin, depuis quelques temps, à Rawdon, nous recevons la visite de pèlerins roumains, et, récemment, du nouvel évêque Jean-Cassien, qui est auxiliaire de l'archevêque Nicolas.

Je me souviens également d'un voyage au Mont Athos en 1984. Là, j'ai pu passer quelques jours au skite roumain du Prodrôme, à proximité de la Grande Lavra, où le Père Pétronios m'a reçu chaleureusement et m'a permis de servir avec lui (j'étais diacre à l'époque). Quelques moines de Sihastria, disciples du starets Cléopas, étaient de passage au skite lors de mon séjour. La plupart des Roumains parlent français, ce qui rend la communication aisée et les échanges profonds et enrichissants.

L'Eglise orthodoxe de Roumanie est la deuxième en importance, après l'Eglise de Russie. Elle a su s'inspirer à la fois du meilleur de l'orthodoxie hellénique et de l'orthodoxie slave, tout en y ajoutant une touche typiquement latine, dont elle est très fière. Après avoir d'abord utilisé le slavon, dès 1568, elle a adopté le roumain comme langue liturgique. Elle a développé une tradition théologique typiquement roumaine et a prospéré, malgré l'oppression des jougs ottoman et austro-hongrois, qu'elle a dû subir jusqu'à la fin du 19^{ème} siècle. Elevée au rang de patriarcat depuis 1925, elle a dû subir encore un autre régime totalitaire, qui n'a pris fin qu'en 1989. Malgré toutes ces épreuves, elle n'a cessé de croître et d'installer des diocèses et des paroisses bien au-delà de ses frontières.

Souvenez-vous de l'Eglise orthodoxe de Roumanie dans vos prières, ainsi que du peuple roumain.—*Hiéromoine Daniel (Baeyens), Rawdon QC.*

Source des notes : Moine Macaire, « Le Synaxaire, Vie des saints de l'Eglise orthodoxe » (Thessalonique, 1987-1996)

Presently Kathy cares for two darling girls in her home—Codi, aged 5, and Andrea, aged 3. They have been with her since their infancy, and now both are



Kathy with Codi and Andrea.

bilingual and precious! Also, she has been able to hire three women because of generous donations from North America. They work full time at the hospital, bringing love and emotional health to the babies. They are holding the babies while feeding them instead of having the bottles propped up, or burping them, which prevents so much distress, as well as washing them daily and taking care of their skin (this part of hygiene being a very sad aspect of neglect in some of the hospitals). With the donations given, Kathy is able to buy formula, cereal, bananas and yogurt, along with vitamin drops which all combat malnutrition. The babies are taken out of their cribs for stimulation, exercise and movement so that they do not become handicapped. Such a difference it is now, to visit the hospital and feel the joy and hope! In turn, the families of these women are also being helped with the wages provided, yet another blessing. There are three students working at the hospital on the weekends as well. And, surgeries were also performed on babies which would never had been able to be done again, giving them a better chance in their world.

Just recently, Kathy has hired a young woman to work with a blind, physically-challenged little two year
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old, Solidad, who has made excellent gains while in hospital under the care of the loving women. Her body was like a piece of wood when she arrived, but with warm baths and long massages, she loosened up, and was able to bend to sit up and roll over, responding especially to the love that was given her. However, she was sent back to the orphanage home. The large institution is now closed, and the children and babies are living in group homes, but with the same lack of care. It is still a condition of neglect. It was heard that little Solidad was not welcomed into this new situation. When Kathy visited her a couple of weeks later, Solidad had completely shut down, no longer responsive. Now, with this young woman's love, continued exercise, etc., she is alive and happy once more, knowing that she is loved! Many other children are also benefitting from this care.

During my recent past visit, lives of many thankful Romanians once again touched mine, and it was such a blessing! Please remember Kathy, the babies and children, along with the hospital workers, in your prayers. It is true that we may not be able to care for all the



Kathy in the hospital with baby Aurica, 14 months.

orphans of the world, but we can do something that can significantly alter the life of one child whom God loves and treasures.

If your heart has been touched by this work, donations for the continuing care of these little ones may be sent to Marina Mantle, 31 - 8020 Silver Springs Rd.N.W., Calgary AB, Canada T3B 5R6. A young volunteer who had helped Kathy some time ago has created a website for her. Please click on it for more information. It is www.hosannachildren.ca.

May our heavenly Father continue to guide, bless and protect us all!—Marina Mantle, Holy Martyr Peter the Aleut Church, Calgary

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out to parishes early in 2007.*

Durham and Lindisfarne: A pilgrimage account

On the opening page of *The Orthodox Way*, Bishop Kallistos (Ware) tells the story of how Serapion, on a pilgrimage to Rome, visited a celebrated recluse and asked what she was doing sitting there; her reply was, "I am not sitting, I am on a journey." Bishop Kallistos goes on to say that for Christians, our whole life is a journey to God: "out of time into eternity." To make this journey while sitting in a small room requires a measure of spiritual maturity which most of us are still striving to attain, and one of the means the Church offers us to this end is pilgrimage. (One Orthodox web site on pilgrimage is http://www.rondtb.msk.ru/info/en/pilgrimage_en.htm).

In August 2006, after we had gathered in St Chad's College on the first evening of the Orthodox Pilgrimage to Durham and the Holy Island of Lindisfarne, Bishop Kallistos gave a short talk on pilgrimage, pointing out how difficult and dangerous it was in early times to travel from (say) Britain or Russia to the Holy Land, the focus of most early pilgrimage. It was generally known that about a quarter of those who set out would die before returning home—and this was considered a most blessed death.

The Holy Island of Lindisfarne has a particular significance for me in that my mother used to go there with her family. I have photographs from their holiday in 1913 when she was two years old. My mother died in 1953, and before joining the pilgrimage group in Durham, I visited her grave in the small Scottish border town of Innerleithen. My uncle continued to take his family to Lindisfarne, and after his death, his children planted a tree with a memorial plaque in the parish churchyard, which I saw while on Holy Island this year.

This was the third time I had joined the group known as Friends of Orthodoxy on Iona for their annual pilgrimage to Iona and associated sites, led by Bishop Kallistos, and now in its tenth year. In 2004 we spent a week in Donegal and Northern Ireland visiting Saint Columba's birthplace and related holy places. The 2002 pilgrimage took place on Iona itself (see <http://www.orthodox-iona.co.uk/>). This year centred on Saint Cuthbert, who was born in the Scottish borders about 635 A.D., entered monastic life as a youth, and became

Abbot and Bishop of Lindisfarne in 685. Lindisfarne itself was founded by St Aidan, who came from Iona for this purpose at the request of the king of Northumbria in 635, just forty years after the death of Saint Columba.

St Aidan died at Bamburgh on 31 August 651. On 31 August 2006, at the urging of Fr Justin of St Catherine's Monastery who was with us, our group visited the parish church in Bamburgh where the wooden pillar against which he was leaning when he died is still visible, built into the roof above the font.



The pilgrimage group with Bishop Kallistos.

The photograph shows the pilgrims after a New Year's moleben beside the cross on St Cuthbert's Island, just off the shore of Lindisfarne, where Cuthbert had a cell and hermitage for a time before retiring in about the year 676 to the Inner Farne island, east of Lindisfarne, where he died in 687. Before that he was persuaded to become Bishop of Lindisfarne, which position he held for two years until the foreknowledge of his own death caused him to retire once again to his beloved Inner Farne.

Nearly two hundred years later, intensified raids by the Vikings caused the monks to flee Lindisfarne, carrying with them St Cuthbert's incorrupt relics in an oak coffin, and some of the monastery's treasures, including the Gospel Book known as the *Lindisfarne Gospels* (now in the British Library). Their first stop is traditionally believed to have been at St Cuthbert's Cave, in a pine wood above the village of Holcomb. In 2006, after a boat trip to the Inner Farne and a short stop in Bamburgh, we pilgrims walked up through fields and woods to pray in the cave. From the rocky, heathery hilltop above the cave we had a glorious view north to the Cheviot Hills, and south to the coast and Lindisfarne.

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The monks wandered all over the border country with the holy relics for many years before being advised in a vision that Durham was to be the final resting place for the saint's body. The present magnificent Durham Cathedral was built between 1093 and 1140. St Cuthbert's shrine is at the east end of the cathedral, behind the high altar.

As well as travelling to these holy places and several others, including a 7th-century Saxon church at Escomb (still in use as the parish church) and Jarrow, home of the Venerable Bede, where we celebrated the Divine Liturgy, we gathered for Vespers, Liturgy, and daily prayers; enjoyed fellowship during meals together at St Chad's College in Durham and Marygate House on Holy Island; and were treated to fascinating talks by Fr Andrew Louth of Durham University, Fr John Nankivell of Walsall (Birmingham), and Fr Justin of St Catherine's Monastery, Mount Sinai. Fr Justin has a particular devotion to St Cuthbert and his talk described the travels of the saint's relics, including a dramatic account of the opening of the coffin during the Dissolution of the Monasteries under Henry VIII in the mid 16th century, and again in the early 19th century. St Cuthbert's shrine was given its present form in the early 20th century, at which time some portions of the relics were given to a newly-built church. About twenty years ago, these relics came providentially into the possession of Fr Athanasius (Ledwich), who gave one particle to Fr Andrew Morbey, former Dean of our Annunciation Cathedral in Ottawa. This particle is now enshrined in an icon which Fr Andrew had painted by a local iconographer and which is venerated in the Cathedral today—*Jane Szpesi, Annunciation Cathedral, Ottawa*

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

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Le Centre nomme Le nouveau directeur

MONTRÉAL, Canada — 25 août 2006 — Le Conseil d'administration du Centre canadien d'œcuménisme est heureux d'annoncer la nomination de Karl Anthony Mansour au poste de Directeur général du Centre.



*Le nouveau directeur,
sous-diacre Karl Anthony
Mansour*

« Anthony Mansour apporte au Centre de solides dons d'organisateur et de communicateur en plus de nombreuses années de service à la communauté », a dit le père Jean-Louis D'Aragon, sj, président du conseil d'administration.

Anthony Mansour a occupé des fonctions de direction dans des organisations commerciales ainsi que de service communautaire. Toujours impliqué dans la communauté locale, il a participé à des campagnes de collecte d'aliments pour les banques alimentaires locales, de souscription pour la recherche sur la paralysie cérébrale et de motivation pour inciter des bénévoles à contribuer de leur temps et de leur énergie pour aider les autres. Il a souvent accepté d'adresser la parole à divers groupes religieux.

M. Mansour possède une vaste expérience d'homme d'affaires, comprenant dix années auprès de la compagnie General Electric, d'abord à Montréal, puis au siège social de la division GE Information Services à Rockville, Maryland, où on lui a confié de plus grandes responsabilités de gestion. Il a dirigé des équipes qui ont su accroître la qualité et la satisfaction de la clientèle pour des clients globaux tels que Rubbermaid, Eastman Kodak et American Express. Après l'obtention de sa maîtrise en administration des affaires, GE l'a muté à Riyad, Arabie Saoudite, en tant que Directeur principal pour le Moyen-Orient et l'Afrique du nord. En plus de diriger les initiatives de qualité Six Sigma de GE, il a fondé et dirigé un groupe de consultation en commerce électronique. Il est récipiendaire de six prix de gestion de GE, dont un pour service remarquable à la communauté. Avant de venir au Centre canadien

d'œcuménisme, M. Mansour a occupé d'autres fonctions de gestion auprès d'entreprises technologiques.

Anthony Mansour a aussi servi pendant onze ans dans l'Armée de l'air canadienne en tant que capitaine de réserve et détient des brevets de pilote du Canada et des États-Unis. Il est âgé de 45 ans et a deux enfants, Brent, 12 ans, et Elizabeth, 10 ans. Il exerce aussi la fonction de sous-diacre à l'église orthodoxe du Signe de

la Théotokos qui fait partie de l'Église orthodoxe en Amérique. Il parle couramment l'anglais et le français.

M. Mansour détient un baccalauréat en physique de l'Université Bishop, à Lennoxville, QC, une maîtrise en administration des affaires en gestion internationale de la Southeastern University de Washington et un certificat en théologie orthodoxe de l'université de Sherbrooke à Longueuil, QC.

A sustainable visit to Craik

On Sunday afternoon of August 27, 2006 Bishop Seraphim and Chancellor Dennis Pihach, accompanied by Fr Cyprian Hutcheon and parishioners of Holy Resurrection Sobor in Saskatoon, visited the Craik Eco-Centre (located along the Regina-Saskatoon highway) to become acquainted with the broader Craik Sustainable Living Project, winner of the 2006 Canadian Environment Award.

This ecologically sound centre, built of re-planed elevator fir beams and straw bales, is one of the green wonders of Canada, featuring solar heating, fresh air intake that is heated underground and deep, and compost toilets (with red wiggler worms) that water the adjacent golf-course and fertilize its trees. A huge Finnish stove built of recycled red brick from the old school is used for heating and baking, while a hallway wall of stones traps the heat from big south windows. A lake offers pickerel and a great view of the Arm River Valley. There are 14 building lots opening for those who want to dedicate themselves to an ecologically-friendly way of life.

In a bold step, Craik advertised its project across Canada, inviting persons of like interest to move to their community. This reaped more than twenty new members! A coming economic boost is that Craik has been declared "Hemp Town," as it will have the first western Canadian hemp fibre-processing plant, and will become home to Vancouver-based, Hemp Town Clothing Inc. The store in the Eco-Centre offers hemp flour and hempseed crunchies, honey and woodfiber dish cloths among its natural offerings.

The 557 square meter municipal centre with restaurant and meeting rooms is the town's hot spot for meetings and education on the environment. It was constructed with a start-up grant from the Federation of Canadian Municipalities' Green Municipal Funds and a lot of local labour, under the direction of a retired zoologist, Professor-Emeritus Lynn Oliphant of Saskatoon, who was previously instrumental in a major peregrine falcon recovery project that spelled an unforgettable message about ecology.

The Sunday afternoon tour, given by Craik project participant Austin Eade, was much enjoyed by Bishop Seraphim and all in attendance, underlining the truth about how we ought to relate to the environment in small and bigger ways.—K Szalasznyj, Holy Resurrection, Saskatoon



L to r, Karen Davis, Fr Cyprian, Bp Seraphim, Jordan Eriksson, Fr Dennis, Austin Eade, Yvonne Romano, and Jim Davis.

"Among our greatest tasks today is to help reconcile human beings with the planet on which we exist. It is a very great arrogance that mankind feels at liberty to destroy what God has created for our benefit. It is a coarse and callous selfishness that allows us to become indifferent to all future generations for the sake of some transitory excess for ourselves. The planet can do very well without us, we cannot say this for the reverse. When, in the Crowning service we say, "what God has united, let no one put asunder" we might say the same about what God has created and we are destroying. At the very least, let us pray that somehow mankind will become reconciled with the planet."—Archbishop Lazar, All Saints of North America Monastery, Dewdney BC

The 'parish life fair' : An example

We believe that many readers of the *Canadian Orthodox Messenger*, and perhaps also some parishes, may be inspired by the article below. It is a message sent out to the parishioners of our diocesan Cathedral of the Annunciation in Ottawa. This meeting was announced far ahead of time, and reminders regularly sent out, mostly by e-mail. It shows the kind of thinking and planning which can go into attempts to encourage parish growth, as well as personal Christian service.—*ed.*

Some time ago our Cathedral agreed that its mission was to be a "vibrant parish"—one that engages its people in worship, education, pastoral ministry and Christian fellowship, and extends the light and love of Christ to others.

The Parish Life Task Force has been working with the Parish Council to create a leadership structure that can facilitate this. The transition to this new structure will begin on Sunday, September 10, at our Parish Life Fair, following a potluck lunch.

There will be several key initiatives this year, and many ways you can participate in the revival of parish life. These initiatives are based on parish-wide education, improving communication, using everyone's gifts and talents, and offering many opportunities for spiritual growth through ministry, leadership and stewardship. As you may recall, these were the priority areas for development when parishioners were surveyed last year.

At the Parish Life Fair, you will have a chance to:

- Find out about the new parish life structure,
- Join a Parish Family Team,
- Register your children for church school,
- Learn about the adult classes and programmes for youth and young adults,
- Consider the time and talents you have to offer, or those new talents you wish to develop,
- Realize what parish activities may need your leadership or support

Parish Family Teams: As a Christian community we are called to show pastoral concern for one another and hospitality to others. To strengthen the capacity of our parish to do this effectively, you will be asked to join a Parish Family Team. Through these four teams, we will organize the duties that make any family work: prayer,

hospitality, fellowship, housekeeping and support in times of need. For example, each Sunday in rotation, one of the four teams will host the coffee hour/lunch. Every member of the parish will be on one of these teams.

Ministries: Have you ever thought of joining the choir? Reading in Church? Ever wondered who bakes the prosphora, orders the candles or repairs the vestments? And after liturgy don't we all appreciate that someone has plugged in the coffee pot! As you browse the displays at the Parish Life Fair, you will begin to understand why we have organized parish life into "ministries"—or ways you can serve. You will see what each of the nine ministries is responsible for, be able to make suggestions, and ask how your talents might fit in.

Talent Survey and Parish Profile: Most parishioners are already generous with their time, but all of us have hidden talents that we might not think of offering. As our Cathedral grows in its membership and its ministries, we will need the help of volunteers even more. At the Parish Life Fair, everyone will be asked to complete a **Talent Survey** to capture the wealth of talents and experience in our midst. The **Parish Profile** will help us update the contact details of your household so we can better plan for education, stewardship and other parish activities.

Parish-wide Education: The Parish Life Fair will be the opportunity to register for church school, find out about programs for youth and young adults, and collect the course outline for the adult classes which will take place every Sunday (after lunch, while the Church School is in session). This parish-wide education program will be the centerpiece of a revitalized parish life.

Stewardship: Your financial contribution to the parish directly supports these plans and programs. If you are not already giving by pre-authorized donation, we will be encouraging you to do so. This method, and your generosity, allows the parish to budget for its future.

Please bring food to share on that day, and enjoy the displays, join a Parish Family Team, and help to make this a vibrant Cathedral parish.

"What makes a parish different from any other organizations is that God and people come first. This may mean that we make decisions in a way that some other non-profit organizations, government offices and businesses do not. We bring faith and relationships into the equation right from the start, and our planning cannot overlook this." — *Archpriest John Jillions, Rector, Annunciation Cathedral, Ottawa*

Be healthy and grow, pt 4

Continuing this series of how a parish can be healthy and grow, we will be looking at what should be done in a parish to make sure we do not lose people out the back door faster than we can bring them in the front! In part 1 of this series, we discussed loving relationships and a passionate daily life in Christ. In part 2, need-orientated outreach and small groups were presented. Part 3 covered empowering leadership, gift-orientated ministries and functional parish structures. These are seven of the eight key elements, which must be present in a healthy parish. A healthy parish has a better chance of growing than an unhealthy parish.

The eight key elements to a healthy parish are: empowered leadership; gift-orientated ministries; functional [as opposed to dysfunctional] parish structures; strong liturgical life where the Holy Spirit is present; loving relationships; a passionate daily life in Christ; need-orientated outreach; and small groups to support each other. In this article I would like to discuss a strong liturgical life where the Holy Spirit is present.

There is no way to measure if the Holy Spirit is present in any of the services your parish holds. There have been many stories of clergy in the Church who have seen the Holy Spirit in the Altar during the Anaphora of the Divine Liturgy, or who have seen the Guardian Angel assigned to protect the Altar by God. For the vast majority of us, we will most likely never see either one. What we do know is that many have experienced "Heaven on Earth" while attending a Divine Liturgy. The most famous example of this happened when St Vladimir the Great of Kiev sent his emissaries to Constantinople to investigate the Christian faith. They reported back to him that they did not know whether they were in Heaven or on Earth.

What is it like in your parish? Are the Liturgy and other services alive, or do they seem like the dawn of the living dead?

A Liturgy that is alive can be a very powerful experience. How can the Liturgy come alive? With active participation from everyone, clergy and laity alike. Some things which encourage active participation are congregational singing, which creates a liveliness in the service; the exchange of the kiss of peace when the deacon exclaims "Let us love one another, that with one heart and one mind we may confess"; and making the sign of the Cross every time we hear "Father, Son and Holy Spirit," or at the end of every petition when

the deacon or priest crosses himself also is active participation.

Other ways of active participation are paying attention to the deacon's or priest's serving and following their instructions, such as when the deacon says "Let us bow our heads to the Lord," and we all bow our heads; or remembering to stand when we are censed by the deacon, priest or bishop. The most important way to participate in the Liturgy is to prepare for and come forward for communion. All of these are examples of active participation that brings any service to life!

In the early Church, Catechumens and the unbaptized departed before the Liturgy of the Faithful started, and were not allowed to witness the remainder of the service. For many considering the Orthodox faith or for those who are cradle Orthodox, being able to experience Heaven on Earth is a moving experience. The Liturgy will usually be a newcomer's first experience with the Orthodox faith. For many it is overwhelming, and they may turn around and walk out never to return.

Why? Because the Orthodox Liturgy is true worship of God unlike anything most Protestants, the unbaptized or the unchurched have ever experienced. It is like a novice runner going out on his or her very first day and trying to run a marathon (26 miles/50 km) with no training. It is always a safer bet to invite someone new to Orthodoxy to a Vespers service than to a Divine Liturgy.

Why? Because Vespers is shorter than the Liturgy and not as much is foreign to the newcomer, such as the Holy Communion. After Vespers, invite your guest for coffee to discuss and share more about Orthodoxy. Many newcomers have said that they experienced Vespers first rather than the Sunday Liturgy.

Are you experiencing "Heaven on Earth" in the church services where you feel the Holy Spirit is present? Are you an active participant in Liturgy, or merely a spectator? If your parish has a strong liturgical life with the Holy Spirit present, visitors will see and experience the same, and they will want to stay. They will want to taste of the Fountain of Immortality and experience the fullness of the faith that God intends for them and for all of us.

If church growth is your ministry, Bishop Seraphim wants you as a member of the Church Growth Network. After talking it over with your parish priest contact me, Deacon Gregory Kopchuk at (780) 451-2758 or email me at gkopchuk@yahoo.com. Also, listen to our Orthodox radio program, "Welcome Home" at www.orthodoxradio.ca.

Bowing for a blessing: A rubrical restoration?

Bishop Seraphim notes that some may disagree with the following argument, but it is still an interesting one to be aware of.—ed.

Every service in the Byzantine liturgical tradition contains a prayer for the bowing of the heads of all the faithful present. Near the conclusion of the service, the deacon intones, “Let us bow our heads to the Lord” and the people bow down their heads, saying, “To You, O Lord!” The priest then offers a prayer, asking God to bless the people. This prayer is sometimes called the “Prayer of Inclination” because the deacon bids the people to incline their heads forward (from Greek *klino*, “to bow or bend”). We see this prayer at the end of the Divine Liturgy, the Vespers and the Matins. We also find the diaconal bidding to bow the head at the end of the Litany of Catechumens, so that the Prayer which follows that litany is a Prayer of Inclination. Even the post-baptismal rites for washing off the Holy Chrism and for the Tonsure have their own Prayers of Inclination. That is a lot of inclining and bowing. What is it all for?

First of all we must be clear what action the Church originally intended in this prayer. We are not bowing our heads simply to show our submission to the Lord. Of course such submission is implied in any act of bowing down, but there is more to it than that. The faithful are bowing for a blessing, asking that the priest stretch forth his hand over the faithful to bless them. Admittedly these actions are rarely done now, and some clergy may not realize their intended role in all this. That is perhaps why some priests join their people in bowing down, facing east, away from the people, rather than continuing to face them and extend the hand in blessing. They have forgotten the action intended by the command “bow your heads unto the Lord.” The Prayer of Inclination thus has suffered the same fate as the Peace. Over the years many have forgotten that the command to “love one another” was a directive for the faithful to exchange the Kiss of Peace, and so the faithful for many years did not exchange the Kiss in churches of the Byzantine tradition. The passing of the years has also eroded our understanding of the order to the faithful to bow their heads, so that they no longer bow their heads, or expect the priest to extend a hand of benediction over them.

But history and scholarship are clear that this was the original intent of the directive. As one scholar (Taft) writes, in the early church, at the end of the Eastern offices of Vespers and Matins, “The deacon then cries, ‘Bow down for the imposition of hands!’ and the bishop says the ‘Prayer of Inclination’ or final blessing over the bowed faithful, asking God’s favor and blessing, after which the deacon announces the dismissal, ‘Depart in peace’” (*The Liturgy*

of the Hours in East and West, p.46 ff). As Taft says, the present practice of the clergy’s also bowing down to the east “reflects a misunderstanding of who should be doing what. The people should bow while the presider prays over them—preferably facing them, with hands outstretched over their bowed heads” (*Precommunion Rites*, p.164). This would be consistent with ancient practice.

If this rubric (liturgical direction) were followed and restored, it would be of more than merely archaeological interest. For the Prayer of Inclination, as practiced in the ancient way, reveals something fundamental about liturgy and priesthood.

First, it reveals liturgy as something that clergy and people do together, each having their own non-interchangeable role. The Liturgy requires the actions of both priest and people, and neither can do without the other. At the Prayer of Inclination, the people bow and the priest blesses, just as at the beginning of the Liturgy the priest says, “Blessed is the Kingdom,” and the people respond by saying, “Amen.” That is, priest and people should each regard themselves as working in concert together. The faithful do not come to the Liturgy simply to listen, but to do something along with the clergy. They come to sing, to stand aright, to bow the head, to draw near to the Chalice in the fear of God and with faith and love, and finally to depart in peace. They are not spectators, but active participants in an on-going liturgical action, offering their own indispensable part in it along with the priest.

Second, restoring the ancient rubric reveals the true nature of priestly dignity. That is, it reveals the priest as an instrument in the hands of God, and priestly dignity as the dignity of a vessel used by Him. Thus, the priest is not “The Boss,” not Management caught in a tug of war with Labour. He must not “lord it over the flock” (see 1 Pt. 5:3), as if he were the ultimate authority. But neither is he simply an employee of the hiring congregation, to be ordered about by them or fired at will. When the congregation recognizes the true nature of priesthood, an adversarial relationship between priest and people is excluded.

We can see that the priest is God’s instrument from the wording of most of the Prayers of Inclination, for the prayers stress that although the priest is doing the blessing (*i.e.*, he is the one who extends his hand and says the prayer), it is God, not the priest, who is the true and ultimate source of blessing.

Consider, for example, the Prayer of Inclination in the Liturgy of St John Chrysostom. In its full version it reads, “We give thanks to You, O King invisible, who by Your measureless power made all things and in the greatness of Your mercy brought all things from non-existence into being. Look down from heaven, O Master, upon those who have bowed their heads to You, *for they have not bowed to flesh and blood, but to You, the awesome God . . .*”

Vechnaya Pamyat'

Pavlo Shalashny

1904 - 2006

Deedo's life was full of enigmas. He was born in an eastern Ukrainian village, "when Ivan Dudka got married," yet he never knew who Ivan Dudka was. He was sent to the Front in World War II, a soldier without a gun. By God's grace, he survived. He studied mechanics in post-war Germany, yet never drove a vehicle all the years we knew him. The formative meeting for the first English-speaking parish in Saskatoon was held in his home in 1975, yet Deedo never learned more than a few words of English.

In Christ all the puzzle pieces came together, the pieces of war and the pieces of peace. He survived two famines in Ukraine, brutal and hungry army life, forced labour in Germany, years of mixing cement under the hot Venezuelan sun and spraying his bedroom with DDT for ten whole years nightly to kill insects so he could get some rest. The family had helped form an Orthodox parish in Valencia, Venezuela, and the house he had built brick by brick in the evenings after work, became the parish nursing home after they moved to Canada in 1959. He cut a fine figure in his Sunday suit and up until 65, smoked now and again, always taking the same stance, his cigarette held European style. Pavlo was



Pavlo Shalashny, 102

physically strong, turning his garden by hand until his high 90's, doing pushups every morning, followed by a shot of lemon juice to kick-start the day.

He lived with us for four years, never asking for anything except thread for his weaving loom. He never interfered with the household, nor did he offer any advice. He simply was. His favorite line, up to 102 years of age, was "thank God for everything." He was never idle, totally moderate in his intake, faithful in prayer. Still doing exercises lying on his bed. Usually silent, he would rise to the occasion of a gathering to tell all of his favorite jokes. The best theologian could not match his homemade *sobornost*, "we remember all of our living relatives with a gentle thought and for the departed—the Heavenly Kingdom!" Home Care workers doted on him, though they could communicate only in part.

He left us after a brief three-day illness, when he was almost fully recovered from a surgery. He went peacefully on July 24th, without tubes, antibiotics or painkillers, having received Holy Communion the day before. On his last day he still took part in morning prayers, struggling to make the sign of the cross with his one "stuck-out" finger and passed on quietly at sunset. Our connection with two separate hemispheres, and the age before cars, telephones, electricity, Internet, and all kinds of speed had passed.

For his funeral, held in early August, a single lilac bloomed beside our verandah, totally out of season. For Baba's spring funeral four years before, lilacs had bloomed in abandon. Her casket had been covered with a rich, purple, scented cascade. This single, enigmatic lilac bloom was placed in Deedo's lapel, and he was buried beside Baba in the Orthodox portion of Woodlawn Cemetery, Saskatoon.

Finally, one last puzzle piece came into place, something none of us had known, a fact revealed by his eldest daughter, Raisa, at his funeral. In the 1930s, he had served a six-month sentence in a Soviet hard labour camp, on a trumped-up charge. Long had he struggled with this injustice and was bitter about it for some years. At one point, he was able to give his bitterness over to the Lord, so there was no trace of it any more. Nor had he ever told us about this or many other of his experiences. Sweet waters replaced the inner turmoil, and became sweeter still unto the end of his life, as in the last few years, he could not hear the reading of Holy Scripture without weeping. Memory Eternal, Deedo! —by daughter-in-law, *Katya Szalasznyj, Saskatoon*

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Or consider the Prayer of Inclination at Great Vespers: "O Lord our God, who bowed the heavens and came down for the salvation of the human race: look upon Your servants and upon Your inheritance. *For to You, the awesome Judge who loves mankind, have Your servants bowed their heads and bent their necks; not expecting help from men but hoping in Your mercy and looking for Your salvation . . .*" These prayers reveal that, although the people bow to the priest for his blessing, he is simply a conduit used by God. The faithful look to God as the sole source of salvation.

Thus the restoration of this ancient rubric (always with the appropriate ecclesiastical authorization) serves more than simply antiquarian interest. It helps the faithful regain their proper and active role in the Liturgy, telling them that they are not just there to listen, but to do something. It also helps them to understand the proper dignity of the priest among them. The goal of priesthood, as of all liturgy, is to bless the people of God, that they in turn may glorify the Lord.—*Archpriest Lawrence R. Farley, Surrey BC*

'Elevations' in Saskatoon

The August 26th and 27th weekend was a joyous time for the clergy and faithful of Holy Resurrection Sobor, Saskatoon SK. This weekend, we were graced with an archpastoral visit from Bishop Seraphim. In addition to His Grace, guests of the parish included Archpriest Dennis Pihach, Chancellor of the Archdiocese of Canada and a founding member of Holy Resurrection. The Vespers service was also attended by the Very Rev Bernard Funk and his parish of St Vincent's of Lerins, Saskatoon (Antiochian Archdiocese).

His Grace's visit began with Great Vespers served on Saturday evening. On Sunday morning, he served an Hierarchical Liturgy. David Grier, president of the parish, greeted His Grace and presented him with the traditional braided bread and salt. Archpriest Cyprian Hutcheon, the parish's new Rector, and the new Archdiocesan Dean, greeted His Grace and offered him the traditional hand cross. The vesting prayers and vesting of the Bishop then followed.



Fr Cyprian is installed.

Elevations were the order of the day! During the Little Entrance, Deacon Wilhelm Friesen was officially elevated to Protodiaconate. Deacon Taras Papish was elevated to wear the Double Orar. The bishop announced that Fr Daniel Guenther, the Acting Rector of the sobor for the last year and a half, and now its associate priest, had been raised to an Archpriest at the recent Calgary Cergy Synaxis. In addition, Fr Cyprian was officially installed as the Rector of Holy Resurrection. Completing these elevations, Fr Orest Olekshy, the founding priest of Holy Resurrection Sobor some 31 years ago, was installed as Rector Emeritus. Axios to all!

His Grace then gave a homily on forgiveness and the Lord's mercy and a synopsis of the parish's unique Christian walk. Both services concluded with sumptuous pot lock meals. His Grace and the Chancellor then headed to Moose Jaw, Yorkton and Winnipeg on deanery business.—*Deacon Taras Papish, Holy Resurrection, Saskatoon*

But more will be needed !

Assistance for the Bishop

In the winter and spring of 2005, Bishop Seraphim considered himself very blessed to have the volunteer personal assistance of Peter Ewanchuk of Edmonton. Peter helped with many office duties, assisted with His Grace's travel and with travel-planning, took charge of vestments, confirmed appointments, ensured that the bishop's dietary requirements were met, and helped in many other countless ways too.

Peter's assistance was so valuable that the bishop, his office staff, and the diocesan council agreed that similar assistance should be sought on a continuing basis. To that end, a lengthy job-description was published in the spring 2006 issue of the *Messenger*. There was good response, with the result that in the later summer and early fall of 2006, Jordan Eriksson of Edmonton was able to give this volunteer help. Now, as of publication time of the present *Messenger* issue, Jesse Butler of the Vancouver area has been giving this personal assistance. His term will last until Christmas of 2006, at which time he will move to Ottawa.



Jesse Butler

Thus the Bishop will soon be seeking another young man for this position. If interested, one should consult the spring issue 2006 of the *Messenger* for a full job-description and the eligibility-requirements. The Chancellor of the Archdiocese of Canada can also give anyone interested the pertinent details. He can be contacted thus: The Very Rev Dennis Pihach, Chancellor, Archdiocese of Canada, 15992 - 107 A Street, Edmonton AB T5P 0Z2, or by e-mail at dpihach@sthermans.ca.

Pastoral Notes

On 2 Jun 06, at Bp Seraphim's request, in Romne, Ukraine, **Priest Robert S Kennaugh** was raised to be an Archpriest by Archbishop Mark of Sumy, Ukraine.

On 30 Jun 06, **Archpriest Waldemar Kuchta** was released from his responsibility as Priest-in-Charge of Holy Trinity Church in Moose Jaw SK, and attached to the Bishop's Chapel of St Silouan the Athonite in Johnstown ON.

On 13 Jul 06, at the Clergy Synaxis in Calgary AB, **Priest Daniel Guenther** was raised to be an Archpriest.

On 1 Sep 06, the Mission of All Saints of North America in Hamilton ON was named a Church. **Priest Geoffrey Korz** is Rector.

On 1 Sep 06, **Priest James S Griggs** was released from his responsibilities as Rector of St Gregory of Nyssa's Mission in Kingston ON, and was attached to the Bishop's Chapel of St Silouan in Johnstown ON, as Deanery Supply Priest.

On 1 Sep 06, **Priest-monk Luke (Majoros)**, in addition to his attachment to the Bishop's Chapel, was appointed Priest-in-Charge of St Gregory of Nyssa's Church in Kingston ON.

On 15 Sep 06, **Archpriest Teimoraz Suarashvili** was suspended from priestly function.

On 1 Oct 06, **Deacon Nicholas Young** was ordained to the Holy Priesthood at Christ the Saviour Sobor in Toronto ON, and attached to the Sobor.

On 1 Oct 06, the Mission of St Seraphim of Sarov in Toronto ON was named a Church. **Igumen Nestor (Mikhailetchko)** is Rector.

On 10 Oct 06, **Priest Eugeniusz Zdrojewski** was suspended from priestly function.

A pilgrimage to Romania, 21 July — 2 August 2006

Having been invited for a second private pilgrimage to Romania, I departed for Bucharest on 20 July 2006. First, the Ignat family took me to the Antim Monastery, near the Patriarchate, in Bucharest. There, I met the Igumen, Mihail, Archdeacon Gamaliel, and then Bishop Ciprian, the Chair of External Affairs of the Patriarchate. The Patriarch was away in Constanta, but they showed me the 300 year-old Church, whose frescoes are now mostly cleaned. At the rear is a portrait of the founder, Anthimus the Georgian, and also of Patriarch Justinian, who renewed the monastery. It is the custom to portray the founders at the entrance, usually on the west wall. Relics of the Forty Martyrs of Sebaste, and of St Parasceva of Athens are in the midst of the Church.

The next place I visited was the Pasarea Monastery, an idiorhythmic women's community about an hour east of Bucharest, where there are about 160 nuns. We met the Igumena Lucia (a widow, and former physician from Hamburg), and the Prioress Filoftea (who is related to some Canadians I know). Then we left for Cernica Monastery, which includes a seminary. Here we met first the Econom, Fr Jerome, who is also connected to the Canadians, and then we met Archimandrite Macarii, the Abbot. We were shown the Church, which has the relics of St Callinic and St Gheorghe (newly-canonised), both of Cernica, and then various parts of the cœnobitic monastery, going back to the 14th Century. The monks here number around sixty. We were told how cleverly Patriarch Justinian had kept the monastery open in some manner during oppressive communist times.

From Bucharest, Bishop Ciprian took me to the Crasna Monastery in the near Carpathian mountains. This monastery, which also has a seminary, is a cœnobitic community, which has so far given the Church six bishops. At the monastery, we met Igumen Nicodim, the founder and builder, and Hierodeacon Nectary a monk of this monastery who is currently a student at St-Serge Institute. He was next day ordained to the Priesthood. The monastery has a 300-year history, including its falling into ruin. Archimandrite Nicodim arrived here in 1969, and from nothing, and in extremely difficult terrain, he built a community which gives good evidence of the Christian way of life. In Romania, the Igumen/a of a monastery, regardless of age, is called "starets," or "staritsa."

After this, we departed Bucharest for the west. Here, in the southern arm of the Carpathians, in Wallachia, are monasteries associated with royal foundations. In these hills various Romanian kings lived, and

here they took refuge from the Turks on the many occasions of invasion, as well as from the Magyars and Austrians. We first came to the Bistria Dormition Monastery, an historic community from 1490, where the founders Barbu Craiovescu and his father are buried. They have the relics of St Gregory of Decapolis, brought from Constantinople in 1497. In 200 years, St Constantine Brancoveanu the Martyr would also contribute to its foundation. The community here numbers about ninety female monastics, and there are two public services daily, one in the main temple and the other cycle in the chapel. They also have a small historic church from 1520, which has original frescoes from the time of its founder, Nicodim the Wallachian. There is a nearby cave, which was home to hermits even before the foundation of the main monastery, now named for St Gregory of Decapolis.

Then we drove up a difficult road to the Arnota Sts Archangels Michael and Gabriel Monastery, led by Staritsa Ambrosia. This was once a male community, founded by Prince Matei Basarab around 1630, but since 2000 AD, it has been a female monastery. The central temple is in a small, but classic Greco-Constantinopolitan style, with the Brancoveanu exo-narthex characteristic of many Romanian temples. There is a new monastic church also being built. We then drove to Sts Constantine and Helen's Monastery, at Hurezi, where we met Staritsa Pavelina (71, and abbess for 26 years), Fr Nikodim, and others. Archbishop Nicolae in Chicago has a connexion with this monastery. The next day, after Akathist, Hours, and Liturgy, we had a tour of the royal foundation, founded by the Martyr King Conastantine Brancoveanu about 312 years ago, and a UNESCO site. It is a large territory, with three existing dependent sketes, at the four cardinal points. The fourth is exterior to the present walls, and is now the village church.

We then left Wallachia and drove more or less continuously over some difficult terrain for about eight hours, through Transylvania, and arrived after 11:00 p.m. in the Moldavian area of Neamt, at the Petru Voda Holy Archangels' Monastery, where we met Starets Justin, who is "the picture of kindness" and Christian hospitality, and so are the monks and nuns here. I was asked to go to pray for a dying schema-nun, so we went to the nearby St Panteleimon's, a community of about seventy women, headed by Abbess Justina. The nuns took me to visit their orphanage, which accommodates presently 25 children. Then we visited their hospice for older persons, some of whom are nuns who, in illness, had to leave their communities for one reason or another, and had no place to go. In both cases I was asked to bless the buildings. We went to the foundation being laid for a hospital which would accommodate the very ill, not only of the

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community, but also of the neighbourhood. The work being done here is almost incomprehensible. However, the holy patron of the monastery is truly appropriate. We later arrived at the Dormition Putna Monastery, with its abbot, Starets Melchisedec. It is here that Archbishop Victorin is buried. It was the Feast of St Panteleimon.

I am continually impressed with the clearly Christian character of the monastics, and of the people who are associated with them. I next went by horse and wagon to visit the nearby Monastery of the Annunciation. This new monastery already has 40 monks. They have rebuilt the original temple, which dates, like Putna, from the 14th C, founded by St Stephen the Great and his family. Its first monk was a converted Tatar, Monk Athanasius. In this temple is a wonder-working icon of the Theotokos, one which had been damaged by the Soviets, and now both gives myrrh and drives out the demons from those possessed. Also in the temple are relics of the first abbots : Sila, Paisie, and Natan. These relics, which Abbot Nectarie opened for us, are aromatic.

At Putna Monastery, where I went next, are relics of St King Stephen the Great and of St Ghenadie, as well as others in the Altar. The main icon of the Theotokos, in its forward shrine, is also wonder-working. After a few days here, the Igumen, Fr Pavlos, Deacon Hrisostom, the driver, and Novice Adrian accompanied me on a tour of nearby monasteries. First, we went to Suțeava, to the Monastery of St John, to venerate the Relics of the Martyr John the New. There are several parishes in Canada named for him. This is, in the former capital of St King Stephen the Great, one of the “painted temples.” In this city also are many quite old temples, because it was the capital. Then we drove south to the Slatina Transfiguration Monastery, in which are relics of St Gregory the

Theologian. In this historic monastery had lived the famous Elder Cleopa, and also our own Canadian Archimandrite Martinian (Ivanoviçi), as abbots. Now, it is a community of women, ruled by Abbess Eveline, who has been a monk for 58 years and Abbess for 46 years.

Next, we went to the Probota Monastery, in existence since before 1398. It has the first temple painted on the interior and exterior, in the mid-16th century, and is now a UNESCO protected site, restored and conserved in part by Japanese money. On the way back to Putna, we visited the Dragomirna Descent of the Holy Spirit Monastery. This is one of the three monasteries that were not closed during the Hungarian invasion period, and was founded in the early 17th Century. In the cemetery outside the walls, there is a very small temple, from 1602, which predates the monastery itself. St Païsi was at this monastery before he went to Neamt.

Back in Putna, I was taken by a Soviet-period Russian military truck up the side of a nearby mountain. There we visited the partly-completed small temple which will be the heart of a hermitage, very near the top of the mountain. Two monks live there, and are building the temple and the cells. We walked then for a couple of kilometres to the brow of a cliff which looks north to Ukrainian Bukovina, which we could see clearly. Later, we departed for the village of Salash, in order to serve the Liturgy for the Prophet Elias, Old Calendar. This is a Ukrainian-speaking village, high in the Carpathians, about two hours from Putna. Archimandrite Melchisedec said that some people walk all the way to Putna (64 km) for some Sundays and great feasts, such is their simple, sincere devotion.

God is merciful in His organisation of our pilgrimages, in His preparing the way for us, and in His renewing our hearts as we all touch the lives of one another in Christ's love.

†Seraphim

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