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# Orthodox Canada



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*ORTHODOX CANADA is dedicated to sharing a traditional vision of Orthodox Christianity with Canadians. The opinions expressed in these articles are those of the author(s), and do not necessarily reflect those of the Archdiocese of Canada (OCA). Uncredited articles are the work of the editorial board.*

## FROM THE EDITOR

### *A new year, a new look*

This issue of Orthodox Canada marks our one year anniversary. It has been a great blessing for us to offer articles and reflections on the life of Orthodox Christians here in Canada, never forgetting our Orthodox roots, both in Canada and abroad, in both the recent and the distant past.

At many points over the last year, members of our staff and many of you, our readers, have encouraged us to expand our featured articles, to offer more on the things which characterize faithful Orthodox Christian life here in Canada, and to further address issues that face faithful people today.

With this anniversary issue, we have taken the first step on this journey. In addition to our regular features, we have expanded our sections on Orthodox culture in Canada, featuring recipes, as well as historical tidbits in our new Northern Nomenclature section. We have also expanded the number of articles in each issue, and redesigned the journal for ease of reading. In future issues, we will feature interviews with some of the clergy and faithful who labour tirelessly and quietly each and every day, building the foundation of Orthodox Christian life in Canada.

As well, we have added a Letters section, to feature your feedback, which we very much appreciate receiving. While we cannot publish every letter, we encourage you to write or email us your responses to our articles and features.

I would like to take this opportunity to thank all our staff, guest writers, technical support, sponsors, and readers, for helping to make Orthodox Canada possible.

May the Lord bless these efforts, and give increase to the seeds that are sowed through them, to the glory of God.

*Father Geoffrey Korz+  
Managing Editor*

# SPEAKING CANADIAN

## Orthodoxy 101

## LETTERS

### Saints in Lecture Halls

I was a little disappointed in the article, "On Priestly Formation: Small is Beautiful" in the latest edition of Orthodox Canada. I have found this journal to be a true blessing. Perhaps I should have sent you a positive remark to balance this assessment, although it is not negative.

For the most part, I agree with your concerns about the present methodologies utilized in training those preparing for Holy Orders.

Archimandrite Sophrony states: "St. Paul was better equipped (learning is often an advantage here) than the other Apostles to describe the experiences accorded to him..." (We Shall See Him As He Is, p. 176) Education has advantages in assisting in any Theanthropic Calling.

It was surprising to read the quote by Mother Gabriela without any reference. Numerous Saints have left lecture rooms and libraries. St. Nikolai of Zica attended Oxford University, receiving a doctorate. St. Nikolai recommended that St. (in my opinion) Justin Popovic attend Oxford University. St. Justin failed to receive his doctorate, although he earned a doctorate at the University of Athens.

Saint (in my opinion) Seraphim of Platina earned baccalaureate and Masters degrees.

Unfortunately, I have little time to provide you with the data to provide you with an appropriate response.

Dr. Brian Keen  
Toronto, Ontario

*Editor's Response:*

*While Saint Nicolai, Saint Justin, and Seraphim of Platina achieved the highest academic levels, all rejected academia as a bearer of the authentic Tradition of the Church. They, along with numerous other North American saints, wrote extensively about the ascetical life (which is central to the Christian life for us all, as distinct from the monastic*

*life, which is open only to monks and nuns) as the only forge in which an authentic Orthodox life – not least Orthodox clergy – can be formed.*

*Orthodox laity and clergy may obtain academic degrees of various kinds; we must simply struggle against the temptation of taking them too seriously.*

- FrG+

### Local Language is the Orthodox Way

I just read your article, "Oh Say, Can't You See?: The OCA and the American Problem". Fantastic! You definitely hit the nail on the head. I have been studying US foreign policy for a while and unfortunately the "American attitude" has entered the Orthodox church. "We know best and you should be like us". (Certain priests) continually attack and makes fun of those who serve in languages other than English, or who follow the Old Calendar.

Orthodoxy needs to be spread in the language of the people. If people only understand English then so be it. In Québec use French, Texas – Spanish, for parishes full of immigrants use the language that makes the most sense. That has always been the Orthodox way.

Mark Dumanski  
Regina,



Saskatchewan

*Editors Response: Now if we can combine this with the zeal and love of the Apostles, we'll see miracles.*

- FrG+



*"I have become all things to all men, that I may save some..."*

- 1 Corinthians 9:22

On a recent visit to a large local hospital, one of the cleaning staff noticed I was lost, and offered to direct me. The woman was European-born (and Orthodox, as it turned out), and asked me a curious question:

"Do you speak only Canadian?"

"Canadian," I thought. "Is that a language?" I responded that I really speak only English, but the question got me thinking: What does it mean to "speak Canadian"?

Many Orthodox Canadians think of themselves as something other than Canadian. Despite years of living here (or indeed, despite being born here), our lives - and our faith - are still a world away. Often, Orthodox converts are no different: they adopt the lie that becoming Orthodox means ceasing to be Canadian, sometimes picking up some foreign cultural identity or language, in order to somehow become "more Orthodox".

This recently became clear in reading a list of some assembled Orthodox parishes, who were listed not by parish name (since they were numerous), but by ethnicity, like some sort of Orthodox flavour or brand name. Needless to say, such a twisted concept of Orthodox identity betrays a deep inability to even think Canadian, much less speak it. I hesitated to show the list to the Southeast Asian, Caribbean, Chinese, or Western European Orthodox I know: the diplomatic myopia sent the same message as signs for separate drinking fountains.

"Speaking Canadian" has everything to do with the Apostle Paul's words that the Church must reach out beyond its own community, lest it



become a ghetto, lacking in love for those who are different. The Greeks have a unique word for this: *xenophobia* - the fear of strangers.

One might contrast this with the remarkable icon of the Hospitality of Abraham, where the patriarch offers a welcome to strangers, who turn out to be angels. The Greeks have a unique term to describe this icon, as well: *philoxenia* - the love of the stranger.

If we are to escape a situation in which the building blocks of Orthodox Mission are a collecting together of ghettos to talk among themselves, this is the spirit we must capture: a love for those outside the Church, for those who are not like “our people”.

Without such love, we are simply not Christians. Without such love, Orthodox life in our country will remain isolated in self-interest, missing perhaps the best opportunity to evangelize the world, right here in our neighbourhoods.

- *Father Geoffrey Korz+*



## THE UNDERGROUND RAILROAD

### *The Legacy of Saint Moses the Ethiopian*

*“Thy people shall be my people, and thy God my God”*

- Ruth 1:16

Since the 1970s, Canadians have marked Black History Month during the month of February. The event grew out of the practice among certain black Americans to honour the birthday of abolitionist Frederick Douglass (1818-1895), and his role in the emancipation of black slaves south of the border. The single day celebration eventually grew to a week-long event, and later to an entire month.

Canadians, and the nation’s sovereign territory, played an important role in the assistance of American black slaves seeking freedom. While

Canada’s own history is not without slavery, the role of Canadians in the establishment and assistance of the Underground Railroad provides a remarkable record. Estimates suggest that between 30,000 and 100,000 escaped to Canada through this network of safehouses, most of whom settled in Upper Canada, now Southern Ontario, between Windsor and Toronto. The Underground Railroad also fed the developing black settlements in Nova Scotia, Lower Canada (now Quebec), and Vancouver Island, where Governor James Douglas’ opposition to slavery bolstered the political independence of the island from the United States.

The Underground Railroad itself took on a spiritual significance for many of those for whom it provided a path out of slavery. The liberation of the first Israel from bondage in Egypt resonated in the hearts of black American slaves. Negro spirituals reflected a shared hope that God would once again deliver His people from bondage, to a new promised land. Some songs, like “Swing Low, Sweet Chariot”, became signals to fellow slaves that the eyes of the slave owner were turned away for a moment, and that the time for escape had arrived. Each river became a new Jordan to be crossed, and the North Star - like a light over a New Bethlehem - pointed the way to freedom in Canada.

The spiritual inheritance many enslaved blacks brought with them from Africa was profoundly steeped in ancient African Christianity. The connection to the first Israel - although often forgotten or unknown by black Americans seeking their freedom - found its roots in the ancient Orthodox kingdom of Ethiopia, which traced its own roots through the Queen of Sheba to King Solomon. Their legacy was an ennobled legacy: a legacy of Christian kings, who were from the start Orthodox, baptized at the hand of Saint Frumentius, the apostle to Abyssinia. Their prayers, their dance, and the tone of their spiritual songs were all shaped by their roots in the Orthodox Church, and they joined their prayers for freedom to the prayers of their own Orthodox ancestors on the African continent.

Despite the loss of much of this memory, the black American slaves who found their freedom through the Underground Railroad to Canada, also shared unknowingly in the ascetic struggles of another African saint, Moses the Ethiopian, called the Black. Named for the darkness of his early criminal life, as much as for the colour of his skin, Saint Moses proved to be an exemplar of humility and repentance. Like Saint Moses, black American slaves lived in exile from their homeland, in the new Egypt of America. Like Saint Moses, they endured a humbling of soul,

which could only result in a turning to the Lord, or toward despair. And like Saint Moses, the crucible of life in the spiritual Egypt forced a confrontation with their own humanity and weakness. *The Sayings of the Desert Fathers* tell us of the following account:

*A brother at Scetis committed a fault. A council was called to which Abba Moses was invited, but he refused to go to it. Then the priest sent someone to say to him, "Come, for everyone is waiting for you." So he got up and went. He took a leaking jug, filled it with water and carried it with him. The others came out to meet him and said to him, "What is this, Father?" The old man said to them, "My sins run out behind me, and I do not see them, and today I am coming to judge the errors of another." When they heard that they said no more to the brother but forgave him.*

Such humility is for the most part lost in the suburban neighbourhoods of Canada today. Yet it is the noble struggle in Christ of this spiritual giant that is the inheritance of each descendent of the emancipated black American slaves who found freedom in Canada.

Yet the kind of freedom Canada offered was and remains far from ideal. While the Canadian situation is arguably better for black youth and adults than that of their peers south of the border, the life they inherited in Canada was far from the noble heritage they had lost. Materialism has largely cut off black youth from their own spiritual roots. Life in suburban wastelands has not offered black Canadian youth a path back to their Orthodox Christian roots, but too often a recipe for a cycle of poverty, violence, and family breakdown. The pride in their heritage they are offered is too often the false pride of an adolescent swagger, in contrast to joy and inner stillness through Christ, tasted by their ancestors through the harshest of circumstances.

Modern secular solutions to the challenges of life for black youth have yet to rediscover this inheritance. The path of Christ presents what seems to be a weak picture, in contrast with the base assertiveness of a false ghetto culture. Here again, Saint Moses provides the example:

*The magistrate heard about Abba Moses one day and he went to Scetis to see him. They told the old man. He got up and fled to the marsh. Some people met him and said to him, 'Old man, tell*

*us where the cell of Abba Moses is.' He said to them, 'What do you want with him? He is a fool.' So the magistrate went back to the church and said to the ministers, 'I heard people talk about Abba Moses and I went to see him, but there was an old man going into Egypt who crossed our path and we asked him where Abba Moses' cell is, and he said to us, "What do you want with him? He is a fool.'" When they heard this, the clergy were offended and said, 'What kind of an old man was it who spoke like that about the holy man to you?' He said, 'An old man wearing old clothes, a big black man. They said, 'It was Abba Moses himself and it was in order not to meet you that he said that.' The magistrate went away greatly edified.*

North America, once sold to people around the globe as a kind of “promised land”, has revealed itself to be merely the fulfilment of material dreams. The emptiness of urban life in Canada is evident to all who have ears to hear: to business owners who wonder if there must not be more to life than work, to suburbanites who scratch around for some fulfilment beyond what the shopping mall can deliver, and to immigrants who fear they have lost something of the spiritual life they knew in their former homeland.

Like all these, black North Americans, descendants of former slaves, can claim a noble history: a history of saints and holy ones who lived the fulness of the Orthodox faith. It is through reclaiming this inheritance - *their own inheritance* - that the fulness of life in a new land can be rediscovered, and through it, life in the true Promised Land.

- *Father Geoffrey Korz+*

Selections taken from *The Sayings of the Desert Fathers*, translated by Benedicta Ward SLG, Cistercian Publications, Kalamazoo MI, 1975.



# PATRON SAINT SLAVAS

## *Confusing the Serbs?*

*"O love the Lord, all ye his saints," - Psalm 31:23*

Of all the nations who have found their way to our shores, the Serbian people have perhaps the best sense of remembrance of any single group. Throughout the golden age of Serbian Orthodox history, faithful Serbs could be found erecting churches and celebrating memorials on the sites of the martyrdom of their countrymen. During periods of spiritual falling away (such as during the Communist period), even some of the most secular Serbs could be found marking Christ's Nativity with outdoor bonfires (the burning of the *badnjak*, or yule log), and acknowledging Saint Sava, the founder of Serbian national and spiritual identity.

Perhaps no holiday is more unique to the Serbian Orthodox than the feast of the family patronal saint, called the Slava (literally, "glory"). Rooted in the very beginnings of the conversion of Serbian families and clans to Orthodox Christianity, the Slava marked the day of the baptism of the family ancestors, and has been passed down from one generation to the next, as an annual observance not simply of community spirit, but of the unbroken chain of generations passing on the Orthodox faith.

One Serb described the essentials for marking the family patronal feast day in the most basic terms: bread, wine, a candle, and a prayer – the essential elements for the sustenance of human life, joy, and life eternal. With these simple ingredients, any faithful Serb can mark his family Slava, at home or in exile, in wartime or in peacetime, in freedom or in prison. Many Serbs have had to endure these conditions for the sake of their faith, of course: their determination to celebrate the Slava, at all costs, is a tangible reminder that authentic faith has little to do with theological knowledge, and everything to do with the will of the heart. The lesson of Serbian faithful should not be missed by North Americans.

It should be no surprise that some Orthodox Christians in North America have embraced the concept of the Serbian Slava. For those who come to the Orthodox Faith as adults, often amid families who are outside the Church or even hostile to it, the idea of a special family feast day marking the date of entry into the Church is most appealing. The

association of a particular patron saint - perhaps a saint of significance based on the ancestry of the family, their work, or their struggles - is an added encouragement, making tangible the unbroken connection of Orthodox faithful today with the saints and martyrs of ancient times.

The practice of adopting a patron saint's Slava is a beautiful and appropriate one for adult converts to the Orthodox faith, yet it can be somewhat confusing to the Serbs who have guarded the tradition safely as their own through the centuries. One warm-hearted old Serbian gentleman, upon hearing about converts to the Orthodox faith marking a patron saints day, once asked, "So, why did they want to become Serbs?". One might ask in reply, "Why not?".

Of course, most North Americans have not inherited or been trained in the interior constitution that has allowed Orthodox Christianity to endure among the Serbs: most of us simply aren't up for the challenge. Yet while the celebration of a family patron saint's Slava might strike most Serbs as a strange thing for North Americans to observe, it is in fact a tribute to a spiritual inheritance of a people who have known martyrdom firsthand, and in living memory (ask any Serb about the nearly one million Orthodox martyrs who refused to deny their faith during the Second World War).

Without knowing it, the Serbian emigres to the west have brought with them not only an inheritance, but the gift of missionary zeal: a living faith that has withstood trials and war, imprisonment and atheism, along with modern secularism. Those of us who have received this Christ-bearing inheritance from the longsuffering Serbian people have been blessed with a practical lesson of a living faith, wrapped not in dry academic sophistication, but rather in the joys, sorrows, martyrdom, and resurrection of the nation of which all faithful Orthodox are members: the Kingdom of Christ.

Without doubt, the Lord will bless and strengthen the Serbian people, who – even unknowingly – continue to pass on this inheritance. Let us pray that those who follow in their footsteps are made worthy to do so.



# GROUNDHOG DAY

“O Lord, how manifold are Thy works! In wisdom hast Thou made them all.”  
- Psalm 104 (103): 24

They watch and they wait. Every February second, Canadians watch Wiarton Willie. Americans watch Punxsutawney Phil. Addicted to predictions about the future, even the movements of an unremarkable rodent become the stuff of auguries, portents, and signs.



We should not be surprised that the animal kingdom would gain such acclaim. Even the saints, such as Seraphim of Sarov, recognized that animals (especially those living in the wild) are much closer to the condition of their ancestors before the Fall than are human beings. Naturalists will point to animal instincts, noting that as human beings, we have lost many of our human “instincts” with the advent of technology, and before that, civilization. Living in Scarborough, or Richmond, or Westmount, one simply loses sight of the movements of honey bees, or the daily unfolding and nightly closing of certain flowers.

Neo-pagans - the spiritualized naturalists who deny the Christian context of the Fall - take this a step further, and call us to emulate the animals. Why not, they argue: animals never go to war, do little to destroy the environment, rarely abandon their children, and almost never produce second-rate game shows (or even first-rate ones for that matter). To improve upon humanity, they argue, is to become more like Chippy or Bambi or Fufu, leaving our modern sense of humanity behind.

Of course, they have something there. Animals lack the full consequences of the Fall, since although they have spirit and life, they lack an eternal soul. The impact of the Fall on animals was more limited in its effect on their physiology and mental state, and has by necessity

left intact many of the instincts which are so wondrous to human observers. At their death, their existence ceases, however - or as we once explained to a puppy-loving lass who mourned her dog, animals do not go to heaven or hell: they remain forever part of God’s created world. Since they do not have a soul, they do not have a soul to corrupt, to lose, or to darken.

And therein lies the real difference between human beings and animals: human beings have been created with an eternal soul, and the Fall has had a catastrophic impact on its condition. In nearly all the writings of the Church Fathers (and certainly, in the Desert Fathers), we read about the darkening of the eyes of the soul, the faculty that beholds God, or the *nous*, as it is usually called. With this faculty in darkness, mankind is left isolated and disoriented, often spending an entire lifetime spinning between the distorted pictures the darkened minds of philosophy, politics, and worldly religion have painted over the centuries. The essential activity of enlightening the spiritual mind with the Light of Christ, through stillness, prayer, and silent *hesychia*, is often overlooked - and overlooked at our peril.

As a result, we stand, fixed in awe, before the televised image of the favorite rodent son of Wiarton or Punxsutawney every February second, hoping to gain a glimpse of that trace of instinct that remains in God’s creatures, even after the Fall. Yet as fellow creatures of God - creatures who are also blessed with an eternal soul, albeit one darkened - our quest for grace is so much more fully found in the prayers of the Church, and the Holy Mysteries, which provide for us a path back to God, back to our created and true nature, to eyes that do not struggle with shadows, but which behold the Uncreated Light of God.

So let us watch and wait, and see what God’s creatures do on February second - and every other day, for that matter. For even this strange example of animal instinct is a reminder to us of our own lost nature, a grace that is far beyond animal instinct. And let us be inspired to begin anew our quest for paradise lost, not the construct of the scientific naturalists or the carnal utopia of the neo-pagans. Instead, let us embark upon the ladder of divine ascent, repenting of the sins that distort our likeness, joining our prayers to the prayers of the saints, and uniting our life to Christ in every way His Body the Church gives us.

And perhaps, if we can, let us leave a prayer rope at Wiarton... just in case someone picks it up and begins to use it.

- Father Geoffrey Korz+



## SAINT INNOCENT AND WINTER TRAVEL

*"The steps of a man are rightly ordered by the Lord: and he will take pleasure in his way. When he falls, he shall not be ruined: for the Lord supports his hand." - Psalm 36(37):23-24*

For most Canadians, there are two seasons: winter and construction. Our northern climates offer us snow and cold for at least six months of the year, from November until April, and sometimes even into May. Ice and snow are our frequent companions as we travel in often treacherous conditions by foot, car, ship (in the Maritimes), or air travel. Before setting out on any journey, pious Orthodox Christians often invoke the holy prayers of St. Nicholas, the Wonderworker and Bishop of Myra in Lycia (modern-day Turkey). As one who personally experienced the dangers of sea travel, St. Nicholas can bring his holy prayers with boldness and personal empathy before the Lord. When we are sick, we call a doctor not a car mechanic - we call on those who have experience in dealing with whatever difficulties we have. So too with the saints, who are alive in Christ and have experienced different trials in their own earthly lives. They can offer their prayers to Christ God on our behalf, having an intimate knowledge and compassion for our own troubles.

As we make our way in the harsh Canadian winters, we may be surprised to learn that we have an intercessor before God who understands and has lived through our struggles in our own northern climate and the perils associated with travelling in it. This heavenly

intercessor is one who travelled thousands of kilometres in the sub-Arctic regions of Alaska, Kamchatka and Siberia in diverse modes of travel and frequently in mortal peril from ice and snow. He is someone who was one of us, who is one of us (the saints live forever in Christ), who dwelt among us here in North America, and to whom we may call in times of danger from winter travel - he is Saint Innocent (Veniaminov), Equal-to-the-Apostles, Missionary to Alaska and Siberia.

While the memory of St. Innocent is often associated with translation and missionary outreach to the Native Peoples of Alaska and Siberia, one must remember that in order to reach these peoples, he had to travel over vast distances in some of the most harsh, unforgiving climates in the world. As a parish Priest in the Aleutian Islands during the 1820's and 1830's, he frequently visited his far-flung flock in the Aleutian Chain by kayak in the open seas of the North Pacific. These kayaks were typically framed by driftwood and outfitted with skins of sea mammals. On one of St. Innocent's pastoral journeys, his kayak sprung a leak which meant certain death in the frigid waves, but he managed to paddle over to an island at the edge of the horizon before the kayak finally gave out and foundered. Only by the mercy of God, a leaking kayak-skin held out long enough to keep St. Innocent from a watery grave off the Aleutian Islands. On another occasion, as Bishop of Alaska, in 1842 St. Innocent set out by ship from Sitka only to be cast adrift in the capricious waters of the North Pacific. After a month of drifting with the real possibility of thirst and starvation setting in, St. Innocent called out to Fr. Herman of Kodiak Island for his holy prayers to God, (this was the St. Herman of Alaska, who had reposed five years earlier in 1837... editor's note). And within the hour, a favourable wind picked up and carried the passengers to Kodiak Island, whereupon St. Innocent served a panakhida memorial service for Fr. Herman in gratitude for their miraculous deliverance.

In the 1850's, St. Innocent continued to travel and strengthen his flock in the Holy Orthodox Christian faith throughout the vast Asian regions of Yakutia, Kamchatka and Amur. He had to travel thousands of kilometres in a horse-drawn wooden box on skis, in a crate just big enough to lie down in. For warmth, blankets would be thrown on top of him for weeks at a time while travelling in the minus twenty degree Celsius weather through chasms of snow and ice, which could have buried him alive at any moment.



St. Innocent travelled mostly alone or in small groups, and truly lived as a wandering hermit, due to his constant travelling in the remote regions of Russia's Siberian, Pacific, and American outposts. In this way, he suffered the privations of a solitary, uncertain existence in the harshest climate in the world. And all this was to preach the Gospel, offering himself as a living sacrifice for love of God and neighbour, in the face of the unforgiving natural elements. He faced imminent death from waves, burial by snow and avalanche, disease in the bogs of Siberia and Yakutia during spring thaw, and starvation in the middle of the North Pacific on the journey from Sitka to Kodiak.

Are we similarly interested in sharing his "podvig", his righteous struggle, in going to Church on Sundays, and perhaps also for Vigils on Saturday nights, despite our inclement Canadian winter weather? Are we willing to visit our brethren in faith to comfort them in their needs despite the cold? Are we willing to go on pilgrimages to monasteries in the cold, both for ourselves and to help supply any of the needs of the monastics during the harsh winter months? When we find ourselves in danger on the highways from ice and snow, do we call out to St. Innocent for his holy prayers to God to deliver us from danger? St. Innocent is a powerful intercessor before God who intimately knows what it means to face death in frigid waters and avalanche-ridden trails. More than any other Saint in the great cloud of witnesses of Christ, St. Innocent of Alaska knows our struggle in travelling the harrowing roads of our northern winters.

In times of difficulty and danger upon the highways and byways of our own Northern Land, Canada, may we call upon St. Innocent's prayers to Christ our God, in the words of the God-inspired hymn:

*"Your life is a true celebration of the Providence and Grace of God, O Holy Father Innocent, the Apostle to our Land. For in hardships and dangers toiling for the Gospel's sake, you were preserved unharmed and often delivered, while from obscurity you were highly exalted as an example to the faithful everywhere, that the Lord truly guides a man in the way he should go."*

- Michael Ivanovich

*(Further accounts of St. Innocent's heroic exploits are recounted in the book: "St. Innocent, Apostle to America" by Paul D. Garrett, SVS Press, and in the Akathist to St. Innocent of Alaska, available on-line at: <http://www.o.ca.org/PDF/Music/March/stinnocentakathist.pdf>)*



## A SEARCH FOR WHOLENESS

### *An Orthodox Response to Organ Donation and Retrieval*

#### PART 1

The body cannot be purified without fasting and vigil, the soul without mercy and truth, the intellect without contemplation of God and communion with Him. These pairs constitute the principal virtues in the three aspects of the human person.

- Saint Ilias the Presbyter, *Philokalia, Vol. III*

Thus through his creation man possesses...his passible aspect from the animals, his spiritual and noetic aspect from angels, and finally, in order to exist and live, his immaterial breath- his incorporeal and immortal soul, understood as intellect, consciousness and the power of the Holy Spirit from God.

- Saint Nikitas Stithatos, *Philokalia, Vol. II*

The first successful cadaveric kidney transplant took place in Boston in October of 1962 (2). Since then, on a popular level, the practice of organ donation has reached the point of virtually unquestioned value. As a result, the demand for organs both from living and cadaveric donations, has reached unprecedented levels, levels that can only be described as “consumer driven.” Naturally, whole organ donations from live individuals are limited to duplicate organs, such as kidneys, where the donor patient can survive with only one such organ. The recovery and utilization of organs from dead patients, as a result of advances in the scientific understanding of organ preservation and transplant immunology, has the tremendous potential to increase the supply for transplantation. In all major nations worldwide, health care policies have attempted to maximize legislation to first entrench, and second to extend, the efficiency and pool of potential organ donors. In Canada and the United States, the Canadian Council for Organ Donation and Transplant and the National Organ Transplant Act, respectively, have mandated the creation of organizations, sometimes termed “networks”, in every state and province to support, increase, and promote the acceptance of organ donation and transplant programs.

The apparent success of modern transplantation has been built on a secular humanistic foundation. This fundamentally distorts the understanding of the human person and the value of human life. The selection of appropriate candidates for organ donation and the process by which human organs are procured in an operating theatre have blurred, to almost imperceptibility, the distinction between life and death. This distorted foundation, viewed through the eyes of Sacred Scripture and the Holy Tradition of the Orthodox Church, forms the basis of this discussion. It is through the mind of the Holy Fathers of the Church that modern man can find the only path out of the dehumanizing seduction that fuels the organ donation industry. For the Orthodox faithful, in the words of the holy Apostle, we must “always be ready to give a defence to everyone who asks you a reason for the hope that is in you.” (1 Peter 3:15)

## NIHILISM AND ITS VIEW OF THE BODY

Saint Justin Popovich describes succinctly the development of the European (and by inheritance, North American) mind. In his essay

*Humanistic and Theanthropic Education*, he traces the philosophy of modern man from the Renaissance to Rousseau, to Locke and Hume to the rationalism of Decartes and Kant, to Schopenhauer and Styerner, and finally to the humanism of Nietzsche in which man “has degenerated to become a base and insignificant man”(3) without God and without hope, faced starkly with our mortality. Without God and without an afterlife, the search for immortality finds its end in the rational solution of having functional organs of the body still functional without the soul: nihilism has no place for the soul.

The culture of death has deeply impacted the approach to organ donations over the last few decades. Cold, calculated pragmatism – the harvesting of the organs of one individual to hopefully save the life of another – takes precedence over the reality that such a decision may well have a detrimental impact on the donor, not to mention those participating in the organ retrieval process. At the time of the imminent loss of a loved one, the senselessness of a premature death seeks a clear and immediate sense of greater purpose; organ donation provides this purpose in a simple, easy available package. Afflicted relatives are comforted by something materially good coming from the approaching death of their loved one, something the person will do, so they can live on in others. This is a search for immortality, which has plagued mankind since death entered the world. But this kind of false immortality is based on a false and anti-Christian understanding of life, and of life after death.

## MUTILATION OF THE BODY

*“Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God?” - 1 Corinthians 6:19*

Orthodox Christians recognize that the body is not simply a shell, but the actual temple of the Holy Spirit, and hopefully the home of a nous (the eye of the soul) awakened to God. Western philosophies that deny the Incarnation – the reality that God took on human flesh – inevitably fall into a strange kind of dualism, suggesting that the spirit is good, while the body is bad, or at least, expendable. The focus of the Orthodox Christian life points in the opposite direction, towards holiness or, more explicitly, wholeness. This is not some sort of “spiritual” thing,

but the sanctification of the whole person, body and soul. This is one reason Orthodox Christians do not condone cremation, which is an assault on one essential part of the holiness of the person, in contrast to the cold practicality of a materialistic worldview, in which there is hardly a reason not to cremate.

## THE BODY: SANCTIFIED BY GOD

God's love for mankind was evident from the beginning. Everything that has being was created from non-being by God's Will. "He commanded, and they were created." (Psalms 148:5) This was true except for Man. In the creation history recorded by Moses the God-Seer, the creation of mankind was unique, described in much more detail, and outlines his preeminence and glory in the world. Moses gives intimate details of the providential creation of Adam, that God first took counsel with Himself, and then proceeded with His hands to fashion only his body from the sensible world, while his soul was given to him by the Creator's own breath:

*"And God Said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of god created he him; male and female created them.... And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." - Genesis 1:26-2:7*

In the spiritual collection The Philokalia, Saint Diadochus of Photiki tells us, "We share in the image of God by virtue of the intellectual activity of our soul; for the body is, as it were, the soul's dwelling-place. Now as a result of Adam's fall, not only were the lineaments of the form imprinted on the soul befouled, but our body also became subject to corruption."(1) We understand that the body was created, and having lost the likeness of God, (not His image) it is afflicted by sin and death. Scripture reminds us that our current condition is not in fact natural, but rather that through the first Adam and "the hatred of the devil, death entered his world." (Wisdom 2:24) Our souls and our bodies are not

now, nor have ever been, beyond hope of restoration. The censing of all the faithful during any Orthodox service bears witness to the sacredness of the physical body along with the soul, as icons of the Creator awaiting final redemption. The second Adam – Jesus Christ – has destroyed death and has reconciled us to God, the Father, transforming our corrupt bodies in the age to come, to incorruption that is free from the effects of sin, illness and death. "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed... and the dead will be raised incorruptible.... For this corruptible must put on incorruption, and this mortal must put on immortality." (1 Corinthians 15: 51-53)

1 The Philokalia: Compiled by St. Nicodemos of the Holy Mountain and St. Makarios of Corinth, Volume 1-4. translated by Palmer, Sherrard, and Ware, Faber and Faber, London, 1979.

2 Nadey S. Hakim and Vassilios E. Papalois, History of Organ and Cell Transplantation. Imperial College Press, London, 2003.

3 Justin Popovich, Orthodox Faith and Life in Christ. Translated by Gerostergios et al. Institute for Byzantine and Modern Greek Studies, Massachusetts, 1994.

4 National recommendations for donation after cardiocirculatory death in Canada. CMAJ 2006; 175(8): Supplemental S1-24.

*- Linda Korz is an M.D., specializing in anaesthesiology.*

## IN THE NEXT ISSUE: PART 2: EVIDENCE FROM THE SAINTS





## LETTER FROM RAVENNA

### *Reunion in the Trenches*

*“What is essential is invisible to the eye. It is only with the heart that one sees clearly.”*

– Antoine de Saint-Exupéry, *The Little Prince*

After years of flirtation with the Orthodox, the Vatican last fall achieved a meeting with representatives of Patriarch Bartholomew, at which a framework was drafted for the establishment of communion between the Orthodox and the Roman Catholics.

The move painted a picture of Church life that looked very much like something drafted by government bureaucrats, rather than the Body of Christ. Much of the document pays attention to historical realities: the conciliarity of the Church, the equal apostolic authority of all bishops and their autonomy within their respective dioceses, as well as the recognition of an Orthodox-confessing Pope as the first among equals of the bishops worldwide.

For some - certainly, for those at the Ravenna meeting - the document is seen as a solid basis for the re-establishment of communion between the Orthodox Church and Rome. Yet Ravenna is a long way from

Jerusalem, Antioch, or Moscow. It is even further - geographically, culturally, and perhaps spiritually - from Saskatoon, Sudbury, Montreal, or Edmonton. Say what they might, the ecclesiastics who author such documents must know that the realities of a reestablished communion do not prove themselves on paper, but rather in the living reality of the Church: in parish life, and in the day-to-day living out of the Faith of pious people.

For those who were raised Orthodox and who take the Orthodox Faith seriously, the gaps between the Church and the life of Roman Catholicism are well known. For those who came to Orthodoxy in adulthood, the differences are vividly understood: conversion represents not simply the embracing of a new faith, but the rejection of an former one, as the renunciations of a new catechumen declare.

For all faithful, the gaps between Rome and the Orthodox Church are much more than statements about the Creed or the authority of the Papacy: they reflect the concrete experiences of individuals, handed down from Apostolic times. Practically speaking, traditional practices such as fasting have all but disappeared among the average Roman Catholic attending Mass on Sunday. The approach to spiritual education illustrates another fundamental division. While Roman Catholic schools have gained worldwide notoriety for their intellectual dedication to religious and secular studies, the spiritual life they offer differs markedly from the education in the spiritual life offered in the Orthodox tradition of the last twenty centuries. For those Orthodox who are eager to emulate the social success of such Roman Catholic programs, the co-operation that could arise through intercommunion is tantalizing. Yet such co-operation comes at the cost of the patristic theology of the spiritual heart, and however appealing it may be to construct or join prominent and recognized academies, the price - the heart of the Orthodox inheritance - is simply too high.

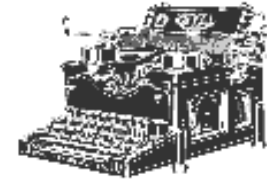
The spiritual life of the faithful is most essential to the life of the Church, and it is in this critical area that reconciliation is most remote. The growth of Protestant-style theatrical Masses in Roman Catholic parishes and schools in recent decades marked a shift from liturgical worship to liturgical entertainment. Holy relics have been purged from many places, and those that remain are viewed with curiosity more often than reverence. As things stand, one or two entire generations of Roman

Catholics have been spiritually formed by a liturgical life that is completely foreign to the historic Church, both east and west. Until Roman Catholics themselves rediscover the intercessions of the saints, fasting, the Jesus Prayer, and the veneration of holy relics - the full inheritance of the Orthodox West - the hopes of the Ravenna meeting are simple fantasy. It is not reasonable to believe that a single spiritual life can be cobbled together out of two that bear so many profound and fundamental differences.

Just as it is tempting to look to externals (such as liturgy, the veneration of saints, bishops and a priesthood) to find similarities between the Orthodox Church and Rome, it is also tempting to look at mere externals (such as scandals, celibacy, and modernization) to try to find differences. Yet this is a mistake. Critics of a union between Rome and the Orthodox sometimes fail to go deeper into the fundamental spiritual differences between the two groups: the interior life of inner stillness, the Holy Mysteries, and what Metropolitan Hierotheos of Nafpaktos calls the spiritual therapy of the Orthodox Church. These are the fundamental differences that keep us divided, whatever official documents might say, now or in the future. For Roman Catholics who are not familiar with these key elements of the heart of Orthodox life and faith, the search must begin at the heart of Church life, within the Orthodox tradition. For Orthodox who are not familiar, or who have forgotten these spiritual truths that serve as navigators in rough spiritual waters, the search must begin not in the strange islands of academia or the ecclesiastic diplomatic core, but in the harbour of the human heart, living the life of the saints.

The last two decades have seen a number of tragic schisms among the Orthodox over questions much less fundamental than those which divide us from Rome. Who in their right mind would wish to duplicate, around the Orthodox world, scores of more complex and spiritually profound fractures in the fabric of the Orthodox? Such schisms - hundreds of them - would doubtlessly be an inevitable byproduct of an Orthodox-Catholic union based not on common faith, worship, and spiritual life, but rather on political ambitions and utopian dreams. May the Lord deliver us.

- *Father Geoffrey Korz+*



## POETRY

### *O far-sought haven of the storm-tossed heart*

#### XVIII.

O far-sought haven of the storm-tossed heart!  
 O thou who guidest souls left lame and blind  
 Unto the Hope and Healer of the mind--  
 Thy Son--O Lady, come and take my part!  
 Though I by fallen faith and witch's art  
 Have acted with demonic pomp and twined  
 My life in snares of self-conceit which grind  
 The soul to dust, I must my journey start  
 Unto repentant peace and joyful rest  
 From passion's pain and from the weight of grief  
 Which I have borne from youth until this hour.  
 O virgin bright! O Mother pure and blest,  
 Unto my drowning spirit grant relief!  
 Come speedily to me in peace and power!

- *Sara Hillis*



# THE CHURCH KITCHEN

## WHIPPED SHORTBREADS

*A Lenten Variation on a Canadian Favourite*

1 lb of margarine (or butter)

*(the hard stuff- not the soft stuff in a tub)*

3 cups flour

1 cup icing sugar

½ cup corn starch

+++++

The margarine should be soft. Sift all ingredients and whip until the consistency of butter. Bake @ 325 for 15 minutes. Watch the cookies - they burn easily. This recipe makes 50-60 cookies (4-5 dozen),

depending on how big you like them.

*(Our family prefers them small, so you can put them all in your mouth at one time!)*

- *Laurentia Woods*



# NORTHERN NOMENCLATURE

## FLEUR-DE-LIS (*n.*)

The *fleur-de-lis* is a three-leaf stylized iris or lily, commonly connected in heraldry and flags with the French royal house of Bourbon. In Canada, the fleur-de-lis has long been used as a symbol of the nation of Quebec, and is sometimes used today as a symbol of Quebec nationalism. The three leaves are often seen as an image of the Trinity.

The first French use of the symbol can be traced to the baptism of the Frankish King Clovis, husband of Saint Clothilde (5<sup>th</sup> century). On this occasion, a lily was presented to the saint by the Mother of God, an assurance of the blessing of God on the Christian rule of the formerly pagan king. The contemporary use of the fleur-de-lis manifests a continuation of this blessing to the Orthodox French nation. The white fleur-de-lis on an azure field maintains the use of the colour of the Mother of God, as it is used in Orthodox liturgical vestments.

While other nations and movements have been impressed by the symbolism of the fleur-de-lis, and have adopted its usage, its roots are firmly within the Orthodox French veneration of the Mother of God, and its use in Canada reflects a faithful – albeit often unknown – petition for her intercessions on behalf of Canadian faithful.





## Q & A

### Questions from Readers

Regarding physical activity for my son, I was considering Martial Arts or Tae KwonDo. I'm not sure if one is better over the other. What can you recommend? I've taken my son for a trial lesson and he thoroughly enjoyed himself. I have not registered nor do I plan to until I receive some feedback. Many thanks!

- NV, Kitchener, Ontario

From my best sources, I can suggest the following:

The exercise/discipline merits are very good for martial arts. The basic levels are sometimes free from spiritual problems, but I would ask the instructor about (a) use of meditation, and (b) the teaching about "chi" (energy or spirit). Aspects of these can certainly be in conflict with our Faith.

At higher levels, a spiritual conflict will arise with Orthodox teaching. Please bear this in mind, since a child enrolled in a "reasonable" program at a young age can easily become interested in higher levels as they become older, and the content of the higher levels can be in conflict with the Orthodox Faith. We raise our children not just to be "good kids", but to spiritually mature, whatever their age.

- FrG+



Thank you for talking to us about Western-Rite Orthodoxy. It's opened a whole new world for us, and after learning and reading about these Western Saints, especially St. Bede, I can't believe how big these Saints are, and couldn't understand why we've never heard of them until now. It is true that the Western Saints have been left behind and forgotten. We have to bring them back!

- HM, Toronto, Ontario

The ROCOR Synod just established the third Sunday after Pentecost as the feast of All Saints of Britain and the Celtic Lands (the first Sunday is All Saints, t

he second All Saints of North America/Russia/whatever country you live in, the third this new feast day). The Russian Church has an understanding of authentic Orthodox mission; may God preserve it in the face of new nationalism. The role of Saint John Maximovitch in "rediscovering" their veneration is critical. Be sure to have a cup of tea, and a bowl of porridge, potatoes, or Mulligatawny soup to celebrate next spiring!

- FrG+

(P.S. - Our Archbishop, SERAPHIM of Ottawa, when asked about this feast day, joyfully blessed its celebration in Canadian parishes)

I'd like to ask you about a certain Bible passage I just found and can't seem to make sense of. In the book of Numbers, chapter 31, God commands Moses to kill the Midianites and in verse 18 says, " But all the women children, that have not known a man by lying with him, keep alive for yourselves." It sounds as though God is asking the Israelites to keep the virgins alive for male satisfaction. I've long seen and understood the violence in the Qur'an but wasn't really aware that there was any in the Bible. Is there a place where I can find an Orthodox interpretation for the book of Numbers?

- PM, Toronto, Ontario

The whole of the Old Testament must be understood withing the patristic understanding. From the point of God's covenant with Abraham, Israel understands things through the revelation of the Law, which is only a shadow of the whole picture of the human condition and God's plan for it. Before the Law, the whole human race struggled to even get a glimpse of God's Truth (we see this in pagan societies, which often show a desire for good and truth, but only enjoy a patchwork of understanding).

The picture in Numbers must be understood in this very basic way: the use of force, warfare, etc., takes place within the partial revelation of the Old testament. While such things may take place since the coming of Christ, and the Church may pray for those involved (such as soldiers at war), there is never seen to be a "blessing" given to it, such as in the Old Testament.

As for a patristic commentary on Numbers, I'd have to think about it; one does not spring to mind immediately.

- FrG+



For school, I was making a drawing of a pre-schism monastery and I read that they had "schools" in the monasteries (*Kingfisher Hlstory Encyclopedia*), and I wasn't exactly sure what they would look like from the inside. Do you have any idea of what that might look like?

- FrG+

Also, would an early Church building (around the years 900-1000) physically look the same on the inside as a "traditional" Orthodox Church would today?

- TG, Kitchener, Ontario

These monasteries had what was known as a "cloister" - a courtyard enclosed by buildings (classrooms, cells, refectory) on three sides, with the side of the main church forming the outside. Later (Post-Schism) versions were often two stories. Benedictine monasteries give some idea of this.

On your second question, if you are talking about a western Orthodox building (say, in western Europe in 900AD), they had a long nave, with a section called the transept, a section that intersected the nave and formed two choirs, one on the right and one on the left (essentially the same as a Greek church, but square, rather than round). Some of these transepts ended in separate chapels; some were even large enough to accommodate side entrances to the church.

In Britain, the iconostas was known as a Rood Screen - the term "Rood" being an Anglo-Saxon term for the Holy Cross. These were originally simple constructions, carved out of wood, which were beautiful frames for holding icons, usually of the Lord, the Mother of God, Saint John the Baptist, and local saints (sound familiar?). One variation was the presence of a carved, flat image of the Crucifixion above the Royal Doors (they weren't called this then, but we call them this today). The Mother of God and Saint John figured prominently. We see these in French Canadian Catholic churches. The Rood Screen soon grew into a stone structure in many areas, which effectively divided the altar into a separate room from the main nave. Some areas even had a kind of vestibule between the nave and the altar itself; in some areas, this became a kind of "inner choir" in later Anglican churches, like those in Canadian cathedrals. The altar and Holy Table (which were called the sanctuary and the Altar Table, respectively), resembled very closely what we use today, except the seven-branch candle stand was rarely seen; instead, two large candles were placed on the Holy Table, one on each side, usually with a standing cross in the centre.

