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# Orthodox Canada



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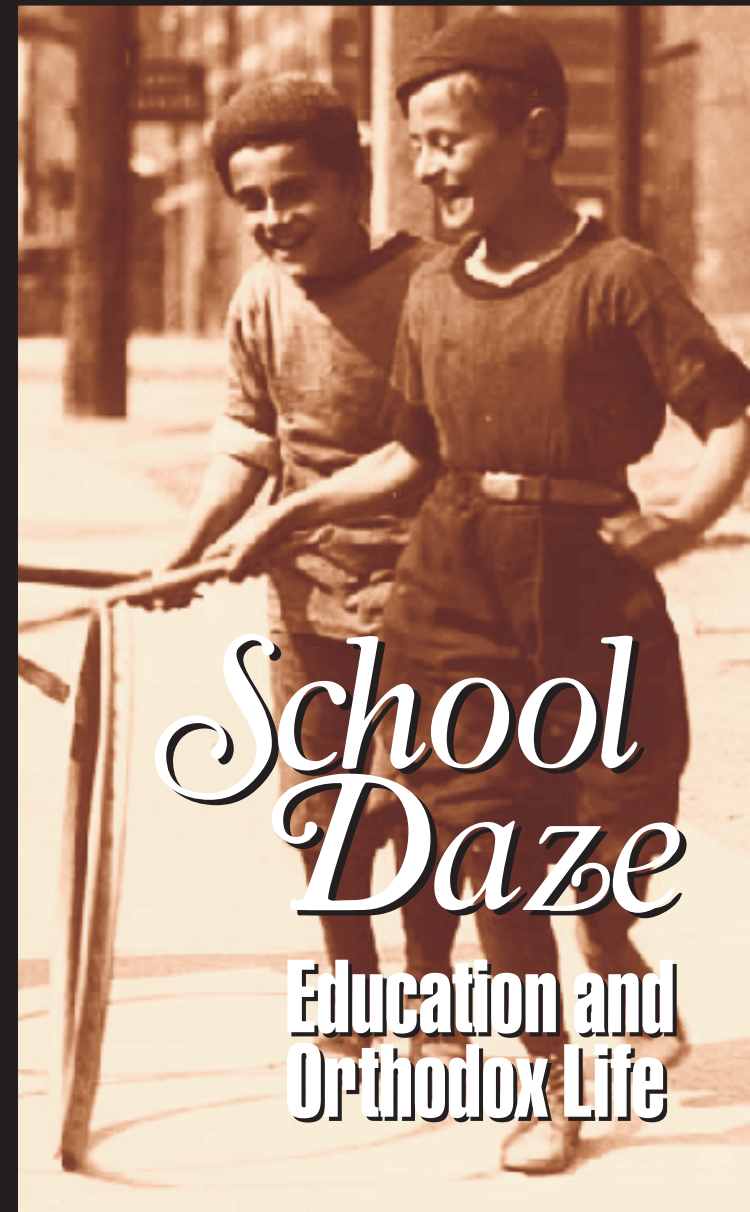
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*ORTHODOX CANADA is dedicated to sharing a traditional vision of Orthodox Christianity with Canadians. The opinions expressed in these articles are those of the author(s), and do not necessarily reflect those of the Archdiocese of Canada (OCA). Uncredited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

## FROM THE EDITOR

### *Bearing our academic burdens*

Politicians debate it. Parents attend to it. Children and teens live it on a daily basis. The education system – for a system it has become – is arguably the second most important influence shaping modern society, after the popular media. It has often replaced the role once played by the spiritual life of individuals and families in traditional societies – a fact not lost on Orthodox parents, who frequently find themselves at loose ends to try to counteract the moral and spiritual opposition that have become part of the school experience.

In a Canadian environment where educational pluralism has often given way to social and academic relativism, the challenges for Orthodox families are ever-present. Where this struggle is compounded by a limited number of Orthodox faithful, Orthodox parents must address in creative and varied ways the challenges of faith and education. In perhaps no area of our lives do we need each other in the Church more than in this one.

It is with this hope that we offer this issue of Orthodox Canada, to begin the conversation among faithful people, and to provide a forum to share our solutions. As always, your letters are welcomed and encouraged.

*Father Geoffrey Korz+*  
*Managing Editor*



# LETTERS

## Faith – not flags – unite Orthodox Empires

**RE: One Flag, One Faith**

(Orthodox Canada, Dormition 2008)

An interesting quote, I came across in my research, from Nicholas Zernov, "The Russians and Their Church, 3rd edition (London, S.P.C.K, 1978), pgs 106, 123:

"The unity of Russia during the Moscow period [before ca. 1725] was neither national nor political: it developed mainly on the knowledge of 'obriad' [ritual life] ... The new Empire and Capital [Petersburg] were foreign plants in Russian soil."

(Here we find an) example of true unity (Orthodoxy) rather than national, or political, ethnic, etc. This is also why the schism of Old-Ritualists was so traumatic: (a) change of ritual meant change in whole perception of what constitutes unity of Rus'.

Michael Ivanovich,  
Toronto, Ontario

*Editor's Response:*

*The distinction you make is critical for faithful people in our country, who in almost all cases view themselves as part of a religion that belongs to their culture. This is the very reason we see that teaching children nationalism does almost nothing to strengthen their faith, and the reason far too many Orthodox parishes have lost whole generations of young people.*

*This situation is not confined to North America, but affects historically Orthodox Christian lands as well, such as Russia, Greece, and Georgia. The temptation to be westernized – that is to say, secularized and pleasure-seeking – eats away at the heart of even the most faithful nations, dehumanizing them to a point where even Orthodox nations attack each other, as we saw recently between Georgia and Russia.*

*Orthodox Christians will either rediscover the unity we share in the Holy Chalice of Communion, or our*



*faithful maybe absorbed into the world, leaving only a remnant. As the old saying goes, we'll either hang together, or we'll hang separately.*

## Autocephaly premature for certain local churches

**RE: The Empire Strikes Back**

(Orthodox Canada, Dormition 2008)

The problem of mission in Africa, especially where it concerns autonomy or autocephaly of the Greek Orthodox missions in Africa belonging to the Greek Orthodox Patriarchate of Alexandria and All Egypt, is threefold.

The first problem is the occult. As is known most African converts are former pagans, many, including a portion (however small) of the clergy, still practising their native pagan rituals, while being Orthodox Christians, and this of course includes polygamy. Many men have more than two or three wives, and most married male converts, are polygamists. When

the average African family converts to Orthodoxy, the family usually consists of many wives, many different children from each wife, etc. For both of the problems just mentioned - especially polygamy - an answer must be found. What wife out of the two to four will he take? What will happen to the other "wives" and their children? Some will lapse back into their pagan customs, worshiping their gods, etc. Some will put their gods on the same plane as the Saints of the Church, and so forth. How will the Church deal with them? What parts of their culture is compatible with Orthodoxy (compatible parts include of course their language, some dances etc), and what parts are not (witch doctors, etc.)?

For the reasons mentioned in my opinion, autonomy or autocephaly for the African mission is impossible, even to think of or talk about. With a developing Church so young and so premature, to think of such things would be pure silliness. It is better to leave such a young missionary church in the hands of its Mother Church until it is fully grown, and mature, in things liturgical, spiritual, canonical, etc. Even to propose the idea of autocephaly for any sort of missionary church, would be very similar to proposing marriage between three year olds. Despite all this, it is worthy to note that countless missionaries from Greece have laboured in (Africa) to bring it to the Orthodox Faith, and the fruits of those labours are evident amongst the faithful. However, some pagan and occult habits that are centuries old still persist in their mindset. I would recommend reading the book "Father Kosmas Gregoriatis: Apostle to Zaire", for more details on the issues I just mentioned, and for more history and information on the missionary work done in Africa, by the Patriarchate of Alexandria and All Egypt.

Reader Ioannis Fortomas,  
Brantford, Ontario

*Editor's Response:*

*The race toward autocephaly can be the fruit of adolescent enthusiasm, a prize that is worn as a kind of award for a rite of passage to adulthood. The more a local church dwells on it, the more it falls into what Saint Paul warns us to avoid when he asks about sectarianism in the church, "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor 3:4)*  
*The freedom to care for the local church in any land brings with it a heavy responsibility, no less than the*

*responsibility borne by missionaries who care for the church in a foreign land. The latter responsibility is equally heavy, but qualitatively different: it requires that one share the Gospel, without preaching cultural imperialism, without sending the message to local Christians that their culture is inferior, and that to be "real" Orthodox Christians, they have to adopt a foreign culture or language.*

*While Canada does not have the same history as African countries, cultural imperialism at the hands of bishops and priests will stifle the Orthodox faith here just as quickly as it can abroad. Autocephaly can be a false cure-all, but cultural imperialism in missionary work is sure and lethal poison to any mission. Africa has experienced centuries of slavery and colonialism, at the hands of its own people and at the hands of foreigners. What it does not need is a repeat of the experience of colonialism and slavery – this time at the hands of Orthodox missionaries.*







## A TIME TO GO

### *A Note to Public Schools Everywhere*

*“To every thing there is a season, and a time to every purpose under the heaven,”*

– Ecclesiastes 3:1

The nineteenth-century creation of the public school system in what was then Upper Canada can be credited to the efforts of Egerton Ryerson, a Methodist minister and itinerant preacher from Niagara. At the time, Canada was a thoroughly religious society, to such an extent that what would today be considered minor doctrinal differences (such as those between Methodists and British Wesleyans) were the root of real debate and division in Canadian political circles.

For those who were on the outside of the political establishment – Presbyterians, Methodists, and Roman Catholics, let alone the tiny number of Orthodox immigrants on the Canadian prairies – the question of an established state church was deeply problematic. The possibility of

a combined church and state authority – the Family Compact aristocracy and Anglican church rule – was for many Canadians an unwanted throwback to the countries from which they had come, and a situation which they hoped to avoid at any cost.

It was Ryerson who, through his early days of preaching, advocated the secularization of many Canadian government institutions, including the public schools. While the initial separation of Protestants and Catholics into separate school systems in Upper and Lower Canada was intended to provide a wall against papalism, Ryerson’s plan foresaw a school system which would provide a neutral and secular education for students from all backgrounds<sup>1</sup>. In the nineteenth century, this common, secular school system would reflect what today would be considered traditional and religious values.

The adoption of the American idea of “separation of church and state” was likely an unintended outgrowth of Ryerson’s scheme. The concept was never a Canadian one, rather, the “wall of separation” was a construct of the secular deism of the American founding fathers, who rejected the Protestant Christianity of their European forefathers. On a certain level, Canada always had a *de facto* state church – Anglicanism – which has during the last few decades of the twentieth century become a bastion of relativism. In this respect, one might say that the public school still reflect the values of the “state church” of such Anglican-inspired relativist values.

Like the secular culture around it, the public school system of the twenty-first century is a far different environment than it was two centuries ago. In many places, we see today a public school system where anti-religious sentiments form a new relativist foundation, where the rejection of any absolute truth is the substitute for a truly pluralistic school system. Like the popular music scene, the lowest common denominator is offered as the only moral baseline, and spiritual truths are reduced to the level of private opinion, best kept private, lest they provoke disagreement or argument. The concept of anything as absolute truth is necessarily dismissed, for fear of being seen as an endorsement of a particular ideology or spiritual belief. The same school system which would have half a century ago soundly condemned the

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<sup>1</sup> Ironically, both Orthodox Christians and Jews were deemed to be “Protestants” under this segregated plan.

distribution of condoms, referrals for abortions, and the teaching of homosexuality in classrooms now accepts such things as the norm – indeed, as the very evidence of an absence of bias.

Many (indeed most) Orthodox Christians still opt for public schools as a means of integrating their kids into the wider culture, to somehow help them prepare for life in the world. Yet one must ask, for adult life in what world? Does the “real world” of work corral co-workers by age group? Does the “real world” ask adults to forego culture and religion as part of everyday life, or reduce it to tokenism? If it does, our situation is indeed more serious than one might imagine, and to place Orthodox children in a system that reinforces this problem is a grievous mistake.

Perhaps it is the case that Orthodox parents continue to choose public education in order to expose their children to a variety of cultures and beliefs. Canada prides itself on being a successful multicultural experiment, a success story in the interrelationship of a wide variety of peoples. But is this the case in public schools? Or do students in fact not cleave together with friends of a similar background? Why is the rate of interracial relationships and marriages in Canada significantly less than in the United Kingdom, for example, where a far higher number of students opt out of the state-run school system, and where diverse and affordable private and independent religious schools exist?

Additionally, there exists a sleeping alarm in the mind of most Canadians regarding education and religion. The 2007 Ontario provincial election revealed this sleeping alarm only too clearly. To the surprise of many, the election was fought on essentially one issue, the question of funding religious schools. More precisely, the opposition party advocated that Ontario’s public schools should absorb religious schools into the public school system, and while continuing to allow the teaching of religion in one class each day, to require that they offer exactly the same curriculum as the secular public system. Practically speaking, this proposal had nothing to do with supporting religious education, and everything to do with emasculating and destroying religious education in Ontario.

The proposal went down to defeat with the re-election of the sitting government, but for all the wrong reasons. During the election campaign, the governing party repeatedly raised the spectre of “dangerous elements” benefiting from government funding for the teaching of certain radical religious views. The identity of the exact groups were left to the imagination of the voters, but the target was

obvious: the creation of the first Osama bin Laden public school gave most Ontario residents the willies. In the real Canada, almost all religious people are quite moderate – so moderate in fact, that most of us enrol our kids in public schools, by default. The few who do not – mostly Dutch Reform, Orthodox Jews, and a few evangelical Protestants – pose no threat to political stability. The fact is, most voters in Canada’s most populated province bought the argument that religious communities cannot be trusted with the education of their kids.

One can only guess that most Orthodox Christians buy the argument as well, along with the thinking that public education forms young people with views that are not incompatible with the Orthodox faith. Contrary to the spin offered up by advocates of public education, the day-to-day influences in the classroom are not the rich, multicultural mosaic they would have one believe. Neither is it the teacher, whether they are lazy or motivated, faithful or atheistic, caring or cold-hearted, young and enthusiastic or mature and experienced.

Today, the most pervasive day-to-day influence on students in public schools is the popular culture. Daily contact with peers takes place in the context of the world of music videos, and in the language of ghetto slang (I recall teaching a Canadian-born Korean student who regularly spoke with such ghetto-talk. I asked him where he picked up this strange language, since he had never been to inner-city America). Clothing reinforces exaggerated sexual stereotypes, and the sexual morality taught by the media; alternative beliefs and choices are marginalized, if not openly ridiculed. Even in the finest schools, the dynamics of what some educators call “kid factories” – huge schools designed to “process” a “kid product” – ensure that the very culture of public schools will work against the sincere efforts of Orthodox families trying to raise a normal, faithful young person.

Orthodox teachers and parents often find themselves with few options. Most educators who happen to be Orthodox Christians have had little preparation to be teachers with an Orthodox Christian methodology or view of the world. For the most part, they have been trained in secular colleges of education. As a result, even many of the small attempts at establishing “Orthodox” schools (mostly in Quebec and Ontario) have focussed on cultural heritage, with some religion sprinkled in to the daily routine, with the fabric of education being little different than a secular public or private school. Parents too, lacking spiritual preparation in home parishes, often find themselves unready to engage

the all-encompassing influences of the culture that is reinforced in public schools.

What options do faithful Orthodox Christians have for their families? The primary option is the need for developing personal conviction, and personal faith. In Canada, this is in short supply, and there is much room for improvement. If parents ever hope to have their children be true Orthodox Christians, their first priority must be to be faithful, active, and informed Orthodox Christian adults. The old axiom that parents are the first educator of a child holds doubly true here; one must look no farther than the decimation of youth numbers in Orthodox parishes across the country, and the matching decline of the number of active parents.

Secondly, the current culture of public and most private secular schools is a near-monolithic creature. The idea of “reforming schools from within” is very nice, but entirely unrealistic. Faithful Orthodox families who send their children to public schools in Canada today must be prepared (and must prepare their children) for a subtle, never-ending struggle against influences that will simply wear down a child’s faith. In most cases (although not always), better options exist, although these require certain sacrifices many families are often not willing to make.

Independent Protestant schools are an option for some families, but the cost is often prohibitively high. Parents who are interested in pursuing this option can benefit from a grant program offered to eligible families through the Fraser Institute. One should be aware, however, that such programs are not a guarantee, since such student bodies may have just as many issues as public schools. In general, smaller schools (under 200-300 students) are much better able to create a family-like neighbourhood environment, which will at the very least not create challenges to the basic authority of the family, or to the principles of their faith. Schools vary, so one is wise to check out any options thoroughly before enrolling.

In certain provinces, Catholic schools are another option which is subsidized by the taxpayer. If such schools cultivate the same kind of tight-knit community discussed above, they can be a possible option. If they are larger, or if they are staffed with teachers who basically reflect the values of the secular culture, they can often be little different than public schools, and sometimes more spiritually confusing to an Orthodox student. I recall one young woman I taught, from an Orthodox

family, who described herself as an “Orthodox-Catholic”, and who was utterly confused by her experience in Catholic schools.

One of the best alternatives to public schools for Orthodox Christian families is home schooling. Canadian provinces have perhaps the most lenient and supportive arrangements for this type of education among countries the world over. In most provinces, the law explicitly supports the notion that education is primarily the responsibility of the parent, and that schools are simply tools of which parents may make use if they desire to do so. Home schooling takes a great degree of commitment, both in research and in instruction, yet it has the added bonus of strengthening family bonds, and providing regular opportunities to reinforce the character of one’s kids to reflect what mom and dad hope to see in them (rather than what a stranger may think is best). British Columbia provides the choice of opting-in to public school support help for curriculum and evaluation, making it a good place to live for homeschoolers who can use some encouragement in their efforts.

The downfall of homeschooling is found in the nature of Orthodox parishes in Canada, made up predominantly of new immigrants or the children of immigrants, who face the pressures of work, along with the pressure to blend in to Canadian culture. Combine this with generations of public-school attendees in most parishes who have no idea the extent to which schools have changed in the last decade, and the network of homeschooling supports in the local parish can be slim to none. For those families who have the uncommon gumption, initiative, and self-sacrifice to do it, homeschooling is an excellent option.

A fourth option presents itself as perhaps one of the best possibilities for Orthodox Christian families looking to leave the public school system, and that is the authentic, faith-based Orthodox school – and these do not yet exist anywhere in Canada. By some estimates, such projects are at least a generation away. Yet such schools can only exist if a number of the issues raised above are addressed right now.

Ideally, several parishes in the same area must work together to create an ongoing, weekly program to teach Orthodox children about the struggles of Orthodox living. This would be not simply an instructional program, but a chance to answer questions about Orthodox life and its difference from society at large. It would cultivate family participation in daily prayers, and would offer instruction in the Scriptures and the teachings of the saints for students, as well as their parents. Such a program would necessarily equip young people today to be a pool of

faithful experts in different professions in a decade or two. By extension, campus fellowships must be put in place to continue the work of such youth programs beyond the secondary school level.

The secularism on which the public school system was built two centuries ago was intended to provide a neutral common-ground for students from all faiths. In the last few decades, most Canadian secular public schools have morphed into almost unrecognizable venues for the reinforcement of anti-Christian moral and spiritual teaching. Schools on which Orthodox parents would have willingly depended to support their own faith and values are frequently not in a position to do so, and even the most faithful and well-intentioned teacher is undermined in their efforts by the demands of curriculum and policy.

The emergence of numerous alternatives to public education force conscientious Orthodox parents to reflect on the reality of the rapidly changed public school system we have inherited. Today, it is incompatible with raising faithful Orthodox children, since by design it reinforces on a daily basis the very culture that is at odds with our faith, leaving faithful parents with few other options than to look for the closest exit.

– *Father Geoffrey Korz* +



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## THE EDUCATION OF CHILDREN

*A Sermon by Our Righteous Father  
Sebastian Dabovich*

SAN FRANCISCO, 1899

We desire to tell you of some thing, which is of the utmost importance. We find it necessary, unfortunately, to repeat in a measure what has been told you several times. We speak plainly, without a flourish of words, because we feel our responsibility before God – if we be misunderstood. We desire to remind you of our parish or church-school. To learn to read and write you send your children to school. You know that you must do it. But how many of you think of the serious obligation of rightly and thoroughly preparing your children for the life which they must live after only a few years? Some, indeed, give their attention to what they call a decent education for their children, for which and for whom they would not fall back of any one, but be as good and as nice as other people in town. If you send your children to school to study

grammar and arithmetic, (the future mainstay of the “home” are often compelled to leave their homes to learn even cooking and dancing), why will you not be just as eager to send them to school where they will study religion? If you are truly interested in the welfare of your children, why do you not watch as strictly, but once a week, how they attend to their lessons in the study of the Law of God, as you do in some home-work, which the children seemed to be forced to have prepared within the next twelve hours for their public school? You must obey God, above the public and all other masters, or lose your souls for the responsibility which rests upon you for the present and future welfare of your children.

Where there is intellect, there always will be knowledge. Still, you must educate the child. Teach the boy and girl geography and history; but if you do not train the child's will, in order not only to please you, its parents, but to bend before the holy will of Him, who is the only just rewarder of good and evil, then you are a failure as a Christian. Where there is no discipline, there is no constancy. Where there is no law, there is no order, no peace, no everlasting happiness. If no tender sympathies re-echo in the heart of the young, away have been cast the time and labor in teaching — be it botany or music.

What a pity! we see young children at the age of ten, whose very brains seem to be rattling with numerical problems, while they have not the good manners to step out of the way of an old person, or even the common human feeling of a desire to aid in distress. I have seen even young men and young women stand gazing on one of their company, who was fainting from exhaustion, without the offer of the most simple service – to fetch a cup of cold water.

However regular athletic exercises are attended to, no matter how carefully the lessons in physiology are prepared, little indeed, will they profit your children, if they know not the steps, up which they must climb to seek the Highest. If you, fathers and mothers, are Christians, then we ministers of the Word may rest in the quiet hope that your children have been taught dutifully and rightly to praise the All-majestic Creator at morn, likewise in midday, confessing each themselves before God, and openly before all men, confessing God, while at night they humbly implore His mercy. But if your children do not invoke their Guardian-Angel, if they do not bless the most pure Mother of our Lord Jesus Christ, and fall down in humble devotion, supplicating for the grace of our Heavenly Father, then you are not Christians.



It is a sad fact, which must be recorded in this earthly judgment seat of God, and the truth of this fact is as bitter for me, as it is for you. Nevertheless, we acknowledge and accept the truthful bitterness with the hope, that it will prove to be a healing remedy, which will bring peaceful and sweet results.

There are parents belonging to our congregation in San Francisco, who go to the matinee with their children, not giving a thought before hand to the character of the play; they teach the little ladies and gentlemen, i.e. the future men and women of a Christian land, to buy and select wearing apparel, which is pleasing to the eyes of the world, whether it be healthful and sensible, or not. Yes, they are “up to the times,” they visit the classes of the public schools; they receive and fix their signatures to monthly school reports. Ah! if they would but fix the character of the school itself. If their children are tardy for five minutes they may not go to school without a written excuse. Yet it is in the power of the citizens of this country to have laws enacted, which would protect their young from being crammed with “ologies” and “isms,” and insure their healthful growth and the teaching of good sense.

How is it with our church schools? All our children do not attend, and their friends and Christian neighbors do not take interest enough to invite them to go with their children. The parents do not visit our school, but once a year, and then – when we are not at work. What is our home-work for the children? Only a little of that which is the greatest. A very little, once or twice a week, of the commandments of God and the gospel of his Son, Jesus Christ. And no one to think about it; no one at home to see that the life-work of the family is done! During the short hour that we manage to collect a few unruly children, we must study and repeat, for even prayers are not learned in the home.

Beloved Christians! we need your co-operation. We may sow the seed, but – remember – the influence of your home is the sunshine which heats the ground. So then ask yourselves, is not the wind too chilly, and the sun too low to strike its rays direct? We may trim the plant, but it is your duty to keep watering it. Oh! if you would but water the precious plants of your gardens with prayerful tears! We invite you to visit our school, from time to time, during lesson hours. If we were asked, how many of us pray together with children, the conscientious would answer, a very, very few; only several in a congregation of three hundred souls. Generally, of an evening, the children are sent to bed; and sometimes some one calls out, say your prayers first. And from time to time there is

a prayer, but more often there is only the “saying.” Must I explain that Christian children should be followed to their night's rest; in most cases they should be “put” into bed.

It is the duty especially of parents to see that their children pray correctly, and also to pray with them in an audible voice themselves. Let this not be an act of routine. Do not for a moment think that it will become a daily routine. This reasonable discipline, when you kneel by the side of tender childhood and see the little ones pray, will lighten in your own heart – at the same time that it does in theirs – the fire of heavenly love. Moreover, your prayers must be the prayers of the Orthodox Church of Christ. Our Mother church has but one infallible model of prayer – given to her by our Lord Jesus Christ. It is an invocation, petitions, and a doxology; in other words, a call, a request, and a praise. If you will concentrate your minds upon the subject of each one of these divisions, then your prayer will not be a “saying,” but an “offering.” Again we ask you to give us your dutiful attention and assistance in the work of teaching our children. If not for the sake of your own comfort in old age and sickness, let us for the sake of their Almighty Father in Heaven, and our Judge, awaken in their hearts the love for that which is holy and truly beautiful. Amen.

Archimandrite Sebastian Dabovich was the first North American born Orthodox priest, serving in Canada and the United States. His relics were recently translated to his home parish in California, where many faithful attended in anticipation of his glorification as the most recently revealed saint of North America. This sermon was taken from *Lectures and Sermons by a Priest of the Holy Orthodox Church*, by Archimandrite Sebastian Dabovich, Cubery and Company, Publishers, San Francisco CA, 1899, pages: 148-152.





## THE DRAMA OF MY LIFE

### *Blogs, Cell Phones, and the End of Privacy*

*“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.”*

– Matthew 6:24

As much as our southern cousins like to take credit for him, the inventor of the telephone was Canadian. Although born and raised in Scotland, Alexander Graham Bell’s best years were spent on his family homestead outside Brantford, Ontario, where his early experimentation with sound and language flowered into detailed studies of the Mohawk language on the nearby Six Nations Reserve. It was also here that Bell invented the telephone, the device that would transform modern communications, and which would later branch out into the Internet technologies we know today.

Ironically, Bell himself knew the risks of his own invention. After his discovery had become more commonplace later in his lifetime, Bell

refused to have a telephone installed in his study, out of a concern that it would be a distraction, and would undermine more serious work. Bell was the first to admit the capacity for communication to descend into time-wasting trivialities and mere entertainment. The applications of his work at the beginning of the twenty-first century demonstrate just how prophetic his understanding would be.

The modern world can credit Bell with pioneering the technology that knits together world banking and commerce, as well as reducing isolation and connecting people with shared interests, including church communities and families separated by distance, as Bell himself experienced as an immigrant to Canada. Like any lost traveller in rural Canada, Bell would have marvelled at the opportunity to obtain instant travel directions. As a researcher and scientist at heart, Bell would no doubt have been impressed with the overwhelming availability of online texts, the ease of communication afforded academic researchers, and the speed with which rare books can be located, purchased, and received without leaving the warmth of home.

Yet for the generation which grew up after the demise of the dial phone, Bell’s inventions and their progeny are the underpinnings of something more than means of communication. They have revolutionized the way in which human beings relate – or don’t relate – to one another. While Bell’s own work with communication opened many doors of human connectedness (particularly his work with deaf students such as Helen Keller) he would lament the dehumanizing effect that technology has often brought to communication today.

Bell saw the capacity for technology to enhance the emotional intimacy of life as it should be lived; he could not have foreseen a time when information would be customarily exchanged in the emotional vacuum of emails or text messages, which offer a shadow of real human contact, but which cannot convey the living thought and feeling of the human person. For many raised in the field of Blackberries, one-dimensional techno-talk has become a substitute for human intimacy. In many cases, it is hardly recognized as a problem.

The father of the telephone did foresee the growth of intrusive communication, and could have possibly predicted the need for filtering communication. Bell himself would have considered most telephone conversations the verbal equivalent of junk mail, and would likely have understood most emails as an inconvenience. One can only guess what the dour old Scot would have had to say about text messaging.

For Orthodox Christians, the benefits of telephone-based technologies – especially the Internet which grew out of them – are numerous. Yet for those who come from the neptic tradition of the Church Fathers, and who take seriously the spiritual discipline of guarding the senses, Bell’s grandchild, the Internet, is heir to a multitude of less-than-noble features, which pose real spiritual dangers.

The pop guru Andy Warhol suggested that there would come a time when everyone would experience fifteen minutes of fame. For Orthodox Christians, these words come as a warning that we must be constantly vigilant regarding the spiritual side of investing our energies in self-promotion over the Internet. Websites are one level of this phenomenon; Facebook and similar networking sites are another level. The idea that private life would become the constant fodder for public view, and that regular individuals would become celebrities, would make Warhol and Bell shudder – not to mention the deep sadness it would evoke in the hearts of the Church Fathers.

One must rightly ask: is this sort of thing Christian? Do people who are struggling to become holy, to have some victory over the passions, properly engage in this kind of self-promotion? How does this help – or hinder – our salvation? This is not a question of eschewing technology in neo-Luddite style, nor is it a question of the promotion of a business or a charitable cause, for which one might argue technology can be a useful and even benevolent tool. This is a question of man making himself a celebrity for no other reason than *the desire to be a celebrity*. This is man making himself god.

For Orthodox Christians (including bishops and priests), there is also the temptation of virtual spirituality, the growth of online “experts”, easily detached from spiritual guidance, or church community life. The growth of this phenomenon bears a noteworthy parallel to the decline in the number of faithful partaking in weekly Holy Communion and Confession, both of which require a physical presence. What might have once been called arm-chair spirituality in the era of television, is now accepted as a norm, where spiritual critics trade arguments and often insults in online “theological discussions”. This exchange is often far removed from what the Church would recognize as theology – the knowledge of God (*Theos*) the Word (*Logos*). Rationalistic theorising has replaced the knowledge of God, and in the fast paced age of instant communication, the change often goes unnoticed.

The rise of technology has also contributed to the phenomenon of perpetual availability. A growing number of Canadian employers offer their staff free Blackberries for personal use, with the understanding that the employees will make themselves available for contact by the employer at all times. For some, this is seen as a status symbol. In reality, it calls Orthodox Christians to come to terms with a new kind of slavery, one which dominates every moment of our time – waking and asleep, on the job or at home – pacifying us with the technological chains that make for happy slaves.

Such monopolization of time has consequences. Gone are the days where most Orthodox Christians marked the regular feasts of the Church by attending divine services on feast days: work takes precedence. Weekends which used to offer some respite of personal time (when they are not flooded with more work hours), are now often crowded with social commitments facilitated by the easy distraction of instant message invitations. Where slaves in the early Church rose before sunrise to receive the Holy Mysteries each day, free citizens in prosperous countries today struggle to make it out the door for Sunday Liturgy. Technology has played a significant role in this change.

One of the greatest challenges of the Christian life is making time for prayer. Once the time is made, the greatest challenge is persevering through our prayers to completion (not to mention the added struggle of offering our prayers with compunction of heart and a sincere mind). The drive for perpetual accessibility changes all this. Even when the cell phone is turned off, even when email is not up on the computer screen, or the blog or Facebook status has been updated, the pressure for *timeliness* – the need to have the latest news, and the latest message – is perpetual. If we can be reached at any time, if we are never able to devote ourselves *one hundred percent* to any activity without the prospect of being called away, we are not in fact masters of our own lives, nor can God be our Master. We are slaves to another, or to many others.

For several years, I made the daily journey back and forth to the “Telephone City” of Brantford, Alexander Graham Bell’s home, the birthplace of all the technological stuff that clutters our everyday life and challenges the time we devote to the struggle for repentance. The visible landscape of this little corner of Upper Canada has changed little since Bell’s time: a patchwork of farms and tiny villages, tractors and friendly faces between market towns and pottery barns.

Yet the inner landscape – the landscape of the human heart – continues to face the same struggle in the Telephone City that it does in every city, town, and home across our country. Like our daily drive through Brant County, it can be a landscape free of ringtones and online chat and graphic Facebook images, a peaceful wandering in a quiet land where the Lord is our only Mapquest.

Or it can be something very different, something which Alexander Graham Bell knew well when he refused to have a phone in his study, for the man who invented the original ringtone recognized that silence is indeed golden.

– *Father Geoffrey Korz+*



## WHERE DID OUR TIME GO? *Typewriters and the Disappearance of Time*

*“Whoso keepeth the commandment shall feel no evil thing: and a wise man’s heart discerneth both time and judgment.”*

– Ecclesiastes 8:5

If you are old enough to remember using a manual typewriter, you are also old enough to appreciate the convenience of not having to use one today.

For those who never had the pleasure of using one, or who have forgotten the experience, one must call to mind a turtle-paced crawl toward perfection, demanding attention to each letter and space, since to erase even one letter (not to mention an entire line) was a labour in itself. The process was comparably slow, the parameters of line and letter spacing unforgiving, and the final result limited to a single original copy.

All this does not even address the noise created by a manual typewriter. The days of the manual typewriter were self-limiting in terms of work hours: because of the noise they produced, even the most assiduous writer would have to eventually call it a night, or face the wrath of a sleepless family.

I recall my father once having to finish some work on our manual typewriter. Working late into the night, he first moved to a remote room of the house, then closed all the doors. Unable to save our family from the unrelenting ratcheting noise of the machine, he hid himself away in the most remote corner of the basement, and realigned his tiny office in order to close the perpetually-open door (his office was and still is a converted coal cellar, an early provider of relief from Canadian winters).

In the morning, when our family made our way to the kitchen for breakfast, we found dad's work piled high on the table, unfinished. He had given up – or had been forced to give up, as the unending clacking of the manual typewriter refused to give way to the peace of evening for which his family and neighbours longed. After all, *it was ten o'clock* – and that's time for sleeping.

The natural limits of time and season, as defined by God's created world, began to erode with the advent of candles and indoor heating. Gaslight, then electric light, extended the boundaries of civilized waking hours well beyond dusk. Television and other unlimited forms of personal entertainment presented a hundred excuses for putting off the hour of sleep well past midnight – and we became more and more tired.

The services of the early Church speak of rising in the middle of the night for prayer: "With my soul I have desired Thee in the night, Yea, by my spirit within me I will seek Thee early" (Is. 26:9, Fifth Ode of Matins). Today we must ask, as Christians who claim to hold to the ancient practices of the Church, how many of us rise (or more likely, simply stay awake) for the sake of prayer at night? One of the most common complaints priests will hear from the faithful is a lack of prayer: a lack of time in the business of the day, because of the increasing demands of work. This is one of the reasons the Church Fathers speak of the nighttime as the time for prayer. Yet it is this time which has now often lost its silence, and has been invaded by the same mundane tasks that fill up our moments during the day.

If such tasks satisfied us, the fact that we spend more and more time on them should fill us with great joy. Yet this is not the case. As diagnoses of depression grow (some estimates say as many as forty percent of Christians suffer from clinical depression), we must ask not simply how we have lost the wisdom of the lifestyle of the saints, but more directly, are we happy with the lives we lead?

Workaholism is a lie, inspired by the Protestant work ethic that promised that those who worked hard would be blessed with God by

prosperity. In our time, it is a secularized lie, which no longer offers the false promise of eternal life through hard work, but instead suggests that we can gain heaven on earth if we just work harder, even late into the night. The late Father John Romanides tells us that our knowledge of the things of God does not require fancy theories: it is evident through experience. Our experience of workaholism (and restlessness) provides its own witness to life without God: a life full of short-temperedness, a lack of concentration, and a general lack of joy.

The logical consequence of it all is evident: the erosion of true family life, the disappearance of friendship and personal time, and the allocation of the spiritual life to a cubby hole.

– *Father Geoffrey Korz* +







## A LESSON ON BEES

### *Saint John the Baptist and the nectar of life*

*“My help cometh from the Lord, which made heaven and earth,”*

– Psalm 121:2

Anyone who reads world science news will be aware of the mounting concern over the decline in the world population of bees. For those of us who aren't insectophiles, such news may seem like non-news. For Orthodox Christians, one might wonder what such a development has to do with life in the Church.

A monk we know once said (quoting a Church Father, I believe), everything is of Christ, although everything is not about church. His explanation revealed a most necessary insight: Christ offers His complete love to every creature, and to every aspect of our lives, and not every aspect has to do with attention to the Liturgical life of the Church (with the obvious responsibilities of the clergy to pay this even greater attention than most people). Just as an Orthodox Christian cares about the upbringing of children, the construction of a safe house, working honestly and keenly in secular labours, and developing skills outside the theological realm, so too we must each care about the world around us.

The current decline in the bee population – about one-third in ten years, according to some estimates – is a mystery to the scientific community. The demise of billions of these creatures the world over –

usually whole hives at once – would be a perplexing curiosity if one were considering most other species of insects, yet the bees are different. With its central role in the pollination of plants, the future of the bee is integrally connected to the future of the world food supply, from the cultivation of the grapes used to make church wines, to the fruits and vegetables on which we depend for a whole array of vitamins and minerals. Ironically, the physical fate of mankind is tied up in the fate of this tiny creature.

Secular environmentalists do not have an answer to the decline in the bee population. Since they are often caught up in materialistic solutions – more regulation of daily life, new pollution laws, close scrutiny of the ever-declining family farm – the truth is, secular environmentalism has absolutely no idea how the world's “bee dilemma” can even begin to be addressed.

For the Orthodox tradition, interest in these tiny, industrious creatures is not a new concern or a cultural fad. Beekeeping has from the earliest centuries been a canonically blessed activity for monastics and clergy alike, providing a productive support for the Church in terms of foodstuffs, agricultural support, and wax supply, in the face of prohibitions against the alternative of raising and slaughtering larger animals for food and income. Like the ancient Hebrews, for whom honey made the difference between tasteless or bitter food and sweetness, Orthodox Christians to this day seem to almost universally prefer the bee-made natural sweetener to its Industrial Age competition, processed sugar. One father, commenting on fake flowers and paraffin candles in churches, suggested that both should never be used, since they “contain in themselves a lie” – proving the Orthodox preference in all areas of life for authenticity.

The Orthodox answer to any problem, whether physical or spiritual, can always be found in such authenticity. In the case of the declining bee population, the problem is not simply an agricultural or political one, but rather a problem of the condition of the whole world since the Fall of mankind. The scriptures tell us that the whole earth groans with pains, awaiting the Day of the Lord (Romans 8:22). The bee crisis, like everything else, is a symptom of this reality. While it is good to financially support research, and to in this case plant bee-friendly lavender and other buds in our yard, Orthodox Christians have an added possibility to offer the world, and that is the heavenly intercessors who live beyond this world.

While it is not unusual to find numerous patron saints known for their patronage of certain common needs (such as travel or the healing of sickness), one cannot help but wonder at the plethora of holy patrons of bees and beekeeping. Saint John the Forerunner ate wild honey and is invoked in the Book of Needs as the patron of bees, chandlers and beekeepers - there are even to be found four different blessings, from various sources, connected to beekeeping. Icons of the Forerunner and of Sts Savvaty and Zossima of the Solovetsky Islands are put out on Saint Alexios' Day (March 30th) for the beginning of the bee season in Ukraine, Russia and elsewhere. Icons are even placed in small outdoor shrines, or interior shrines close to the hives. Saint Job of Romania is known for his intercessions for those suffering from beestings, perhaps because of his own problems on his skin as a result of such stings. Saint Ambrose of Milan, Saint Modomnoc in Ireland, and Saint Gobnet of Ballyvourney are also known for their patronage of bees and those who care for them.

For modern people, such observances can seem like quaint customs, yet for Christians, these are concrete ways of addressing the spiritual roots of concrete problems today. As one priest noted, we have numerous Akathists to various saints, and a plethora of services in the Book of Needs – yet often, we never make use of them. The question of the bee crisis is simply one case in point: the same can be said of the prayers we might offer for storm victims, floods, and droughts in our own land, for safe travel on holiday weekends when terrorist fears run high, or prayers for our government on civil holidays. The whole tradition of the Church has grown out of the most practical problem-solving in history: the Solution to the problem of the Fall of Mankind, found in the Resurrection of Christ. All true solutions flow from this Source.

There is a segment of holy tradition that tells of a bee that alighted on the Holy Cross of the Lord, offering the veneration and



sympathy of the created world to its Suffering Saviour. Tradition tells us that the bee, upon seeing the sinful disparaging shown to Christ by one of the centurions, promptly flew from the Cross and stung the soldier – giving its own life in the process of its own tiny witness to Christ.

Of all creatures, bees are harder working than mankind, more productive, and in their labours, more selfless in their giving to mankind, keeping only a little for their own nourishment. They are a creature which reflects the spirit of the ascetical life of the great saints who are their patrons. Seeing that we are surrounded by such a great cloud of witnesses – in the saints of the Church, and even in irrational creatures – we might call ourselves to strive more and more to turn to God in our worldly crises, as they did and do, and to put our hope in the Lord God, Who made Heaven and earth.

– *Father Geoffrey Korz*

*Special thanks to Dr. Alexander Roman for his input and suggestions on this article.*





## THE WAY OF A NORTHERN PILGRIM

### *Some thoughts on Christian pilgrimage today*

Pilgrimages to sacred and holy places were not invented by Christians. In fact, we most likely inherited this practice from the traditional Greco-Roman culture, in which sacred trips to oracles and special places were not something strange or unknown. At the same time, the debate about the necessity and profit of such pilgrimages – understood early on mainly in terms of visiting the sites associated with the Earthly life of the Savior – was present in the Church from the very early centuries. We can find citations in the writing of respectable Fathers of the Church in favour of such earthly-tied spiritual journeys; there were, on the other hand, some Holy Fathers who were critical of journeys to the places of the “glory revealed,” and almost condemned them as something unessential and irrelevant. However, from the historical perspective, we can say that the overwhelming attitude of Christians toward pilgrimages was positive. A number of classic Christian writings of Late Antiquity that deal with relationship of pious, ascetic and hagiographical material

link very closely to the “journeys of faith”, and in one form or another are associated with the “memory of the eyes”. In the later, Medieval period, pilgrimages became a prominent and noble thing both in the East and in the West; the practice brought together the whole spectrum of society, as peasant simpletons to royal monarchs participated in pilgrimages. There is a debate about pilgrimage in the modern world as well. As always, we can find zealous supporters and adamant opponents of such ventures, but in this article, I’d like to reflect on our religious environment in application to the given theme and some other subjects that in my mind can be closely linked to a modern day pilgrimage and that under the circumstances can make them even more necessary and beneficial.

In the new reality of the post-Christian world, where the Christian population finds itself increasingly in the minority and overall church attendance is dramatically decreasing across all of the traditional Christian denominations, people who truly care about the well-being and the very existence of the Church are compelled to take some kind of measures in an attempt to change the situation.

For more and more of our parishioners, participation in the life of the Church becomes not a “chore” but a sacrifice. It is apparent that in a few short years in the vast majority of the Orthodox parishes in North America, parishioners will be converts of one sort or the other. Among them there will be fewer and fewer people who were brought up in the Church and for whom church attendance is not merely a matter of habit, or part of the traditional way of life.

Under such circumstances, where church attendance is still a novelty to a degree, it is very apparent that higher education on matters of church life is greatly needed, along with the cultivation of a traditional sense of piety among the faithful. While able to access all sorts of theological literature and famous Orthodox and traditional Christian lecturers via books and the Internet, most of our parishioners, especially those who join the church from the various Protestant denominations, are still lacking exposure to the traditional ways and appearances of an environment that has been shaped by the forms of traditional Eastern Christianity. Striving to define the unique manifestation of North American Orthodoxy, we observe that many of our new members have only a very vague idea of what the traditional forms of Christianity are, and what type of art, architecture, music and liturgical forms it has produced. The absence of all the above in the surrounding environment

leads to the delusional opinion (to my mind) that tradition and form can be established in total separation from the already existing forms and on the basis of a very shallow understanding of them.

We see, for example, a revival of iconography, but we hardly see any adequate works of religious art. We see some new churches built, but some of them lack even a very basic understanding of sacred space and resemble commercial or fast food buildings more than an Orthodox Church. Having accepted the premise that we are very different, we do not encourage and do not understand pilgrimages overseas--and yet we try to establish a new tradition of religious gatherings in the form of commissions, retreats, etc. We see the gradual substitution of the traditional historical forms of Orthodox Christianity – forms that have been proven by the spiritual practice of both East and West – with something new that is at times described as “American Orthodoxy”, but that rather appears to be Protestant or even diluted secularized Orthodoxy.

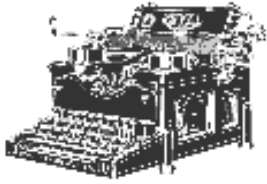
Under such circumstances, pilgrimages and various religious trips can serve in multiple and very practical ways. Religious-historical pilgrimages provide people with an opportunity to travel to places of great historical importance and to pray and worship at the ancient and Orthodox Holy Shrines. It is obvious that despite general economic hardship, a lot of our fellow citizens (and many Orthodox among them) travel extensively. While many of them may prefer vacations in the South Seas, there are many who do travel to Europe. Use of the general tourist agencies may provide first class service, but lacks anything that will even remotely inspire or promote the religious or spiritual aspect of life. Most of the tour guides, even in countries that are rich with Christian artifacts and holy sites, are totally ignorant or are in any case incapable of providing adequate information to an inquirer. Religious and historical pilgrimages that are conducted by a well-prepared guide and include the possible presence of Orthodox clergy can provide people with the opportunity not only to interact with the local believers, but also to pray, to confess, and to worship at the holy sites in their own language. The educational aspect of a pilgrimage can be even broader. Such pilgrimages may have a different theme, where the destination is defined and the number of places to visit is limited. Emphasis at that point would be on a precise festal event and some specific educational activity. Modern-day pilgrimage can serve as an opportunity for true ecumenical engagement and witness. As it is well known, there are

certain groups who are interested in Early Church and Eastern Christian traditions and spirituality. There are people of various Christian denominations who seek a better understanding of the wealth of the Orthodox heritage, especially in the light of their personal attempt to find themselves and redefine their place in Church life.

The traditional historical element in the life of the Church is not only about the much-discussed subject of continuity. It is also something that serves as a silent external (that is, to the world) and internal (that is, to us, the present members of the Church) mission. We proclaim the Gospel, and yet in some shape or form in an everyday reality we seek the inspiration and renewal in our own inheritance, not into largely irrelevant forms or rituals, but in the very tradition and form shaped and produced by the experience and labour of generations of our faithful predecessors. At some point they were learning in order to put something forth. In the same fashion, we will leave some legacy too, and it will be much more wonderful if we ourselves become true inspirations and “memories of the eyes” to our contemporaries and for those who will come after us.

*Father Ilya Gotlinsky is priest of Dormition of the Virgin Mary Church in Binghamton, New York. He has led numerous pilgrimages to Orthodox holy sites around the world, and can be reached through [www.orthodoxtours.com](http://www.orthodoxtours.com).*





## POETRY

### *When Man Did Dwell in Blessed Blamelessness*

When man did dwell in blessed blamelessness,  
Amid the gold and green and azure-blue  
Of Paradise, 'twas then he truly knew  
His place in all creation's comeliness.  
In Adam did our Lord and Father bless  
The union of the earth with Heaven. Who  
Can tell the mingled splendour of the two:  
The dust of earth and gold of Godliness?  
Though fallen now from that which we once were,  
We ever seek a way to go beyond  
The sting of death. Though buffeted by sin  
And broken dreams, we seek unmingled Myrrh  
To heal our hearts and souls. We seek the bond  
Which through the risen Christ is ours to win!

- Sara Hillis



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## THE CHURCH KITCHEN

### HARVEST STEW & DUMPLINGS

*An expandable feast for Fall gatherings*

1 to 2lbs blade steak or stewing beef  
1 small turnip / rutabaga    5 large carrots    1 medium onion  
1/2 small savoy cabbage( they keep there colour better)  
4 medium parsnips    4-5 medium potatoes.  
Water, olive oil, bay leaves, salt and pepper.

Using a large pot, slowly cook beef and onions in a few tablespoons of olive oil until tender. Add desired vegetables into your pot and add enough water to cover the vegetables completely. Bring vegetables to a boil and then turn heat to medium. This should take approximately 45-60 minutes to cook.

**For Dumplings:** Follow directions on a box of Bisquick, or use 1 cup of flour to 1/2 cup of milk, with salt and pepper to taste. Drop mixture into your stew cover and turn up the heat. Dumplings will be puffy/fluffy when done.

- *Laurentia Woods*



## NORTHERN NOMENCLATURE

### MOUNT ROYAL (*Pr. Noun*)

It was the French explorer Jacques Cartier, arriving at the village of Hochelega in 1535, who first gave the prominent portion of the Monteregian Hills the name “Mount Royal”, in honour of his patron, the King of France.

Yet it was another King – the King of Heaven and earth – for whom the Royal Mount would be remembered up until our present day. By 1643, the first cross had been erected on the peak by Paul Chomedey de Maisonneuve, the founder of the city of Montreal, as a thanksgiving to the Mother of God for deliverance from a natural disaster. Recalling the Holy Cross on the mount of Golgotha, the cross of Mount Royal has been upgraded over the years as each cross fell into disrepair.

The current illuminated cross – a staggering 31.5 meters high - was erected in 1924 by the Society of St. John the Baptist. While the city of Montreal was originally named Ville Marie (the City of Mary, the Mother of God) at the time of the first French settlement, it was later changed to reflect the name of the mountain, while the city and mount together recall the entirety of the Lord’s Passion.





## Q & A

### Questions from Readers

**I love your journal, Orthodox Canada, but why do there have to be so many articles about culture? Couldn't you have more spiritual articles, or lives of saints?**

**- R.J., Brantford, Ontario**

*One can only imagine the way Saint John Chrysostom would answer this question, whose writings spoke almost incessantly about the culture of his times!*

*Today, Orthodox publications seem to fall into two categories. The first is traditional spiritual writings and lives of saints. The second is modernistic commentaries on ways the Church should reinterpret Holy Tradition for modern times. The first category comes out of various places: Greece, Russia, Serbia, England, and the United States. The second group comes almost exclusively out of Western Europe and (especially) America. Orthodox Canada was conceived with the specific vision of addressing Canadian life and history from a traditional Orthodox viewpoint, neither trying to second guess the Church Fathers, nor to produce articles that readers must reinterpret to fit the Canadian context. We endeavour to share as much as possible the lives of North American saints and holy ones (see also our parish website at*

[www.asna.ca](http://www.asna.ca) for more historical and liturgical texts). *What is more, we endeavour to do what the missionary saints the world over have always done: to find elements within the culture which already reflect traditional Orthodox Christian Truth, to Christianize what can be blessed, and to offer this to the native population. Please pray for our efforts. -FrG+*

**I come from a cultural background that is different than most Orthodox people I know, and I sometimes feel unwelcomed in parishes.**

**- Anonymous**

*This is an enormously complex question – and an all too common situation.*

*As a background, one must remember that Orthodox identity is defined by the chalice; i.e. is someone in Communion with the Church, or not? Beyond this, any concept of race is a warped theory that grew out of secular evolutionism. Even if some Orthodox people think in terms of “race”, this is completely foreign to the actual teachings of the Church.*

*Practically speaking, most Orthodox people in Canada came here to find a better life, to escape war, etc. Most did not come here specifically to gain religious freedom, or to share the Gospel with other Canadians. Thus*

*it is a surprise for many to see a stranger entering one of their communities. Some will only be in Church because there are other people there who share their cultural background. Others, who are faithful and warm-hearted people, might find themselves shy because of a language barrier. In either case, a visitor must stick around long enough to find out who is who (we're talking about sticking around for weeks or months, not for a few minutes after the Liturgy).*

*If the Orthodox Faith is worth having (and it is), it is worth having despite the unfriendly people one might find in parishes. In fact, we should remember that we may one day be the unfriendly person greeting the stranger! Canadians tend to have thin skins. To be Orthodox, we must develop resilience, along with forgiveness – the same qualities the saints had.*

**In the writing of St. Nicolai Velimirovich, I came across a prayer about loving my enemies. How can such a thing be possible?**

**- V.B., Stoney Creek, Ontario**

*North Americans are afflicted with a very romanticized idea about love which has little to do with Christianity. Many of us were raised to believe that love has to do with feelings or emotions, either feelings of sympathy or an inclination toward kindness (in the case of charitable love), or an inclination toward sexual attraction (in the case of romantic “love”). Both these feelings can inspire people to real acts of self-sacrifice; they can also simply serve as passions which fall far short of authentic Christian love.*

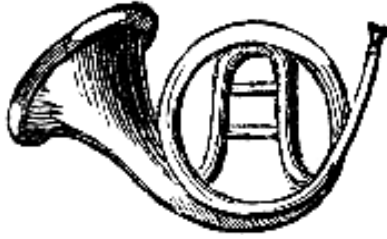
*For Orthodox Christians, the model of love is Christ on the Cross: a love that involves self-sacrifice, which has little to do with liking someone, or being attracted to them. Saint Paul tells us that “while we were yet sinners, Christ died for us,” (Romans 5:8).*

*To love our enemies has nothing to do with liking them; if it did, love for enemies would be impossible, since we rarely like our enemies.*

*Rather, Christ calls us all to lay aside our lack of sympathy for those who have wronged us, and to care about their salvation. Saint John Chrysostom tells us that this is in fact the only real love: to care about the salvation of the soul of another person. Anything else is false love, or merely affection.*

*To begin to love our enemies, we can start simply to make a list of their names, and to pray for them each day. Additionally, we can ask God to give us a silent heart, and a silent mouth, that we not be led into sinful words, gossip, or accusations. While this is not the fullness of love for our enemies, it is the beginning, which must come before any heroic acts of holiness can possibly be accomplished.*





## NOTEWORTHY

### CANADIAN ROYAL ANTHEM

(God Save the Queen)

*17<sup>th</sup> Century - Anonymous*

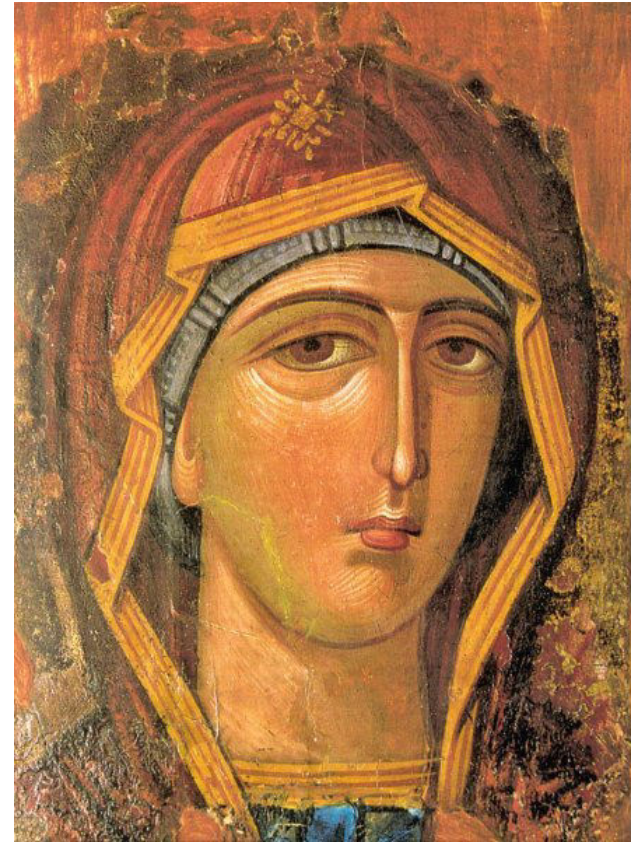
The little-known second verse of the Canadian Royal Anthem (God Save the Queen) is based on Psalm 67, used in various divine services of the Orthodox Church.

#### *Second Verse*

O Lord, our God, arise,  
Scatter her enemies,  
And make them fall.  
Confound their politics,  
Frustrate their knavish tricks,  
On Thee our hopes we fix,  
God save us all.

#### *Psalm 67 (68)*

Let God arise,  
Let His enemies be scattered;  
Let those also who hate Him  
flee before Him.  
As smoke is driven away,  
So drive them away;  
As wax melts before the fire,  
So let the wicked perish at the  
presence of God.





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