

Tradition: *n.* Passing on an inheritance from one generation to the next.



Our supporters help it happen.



The UPS Store®

2-558 UPPER GAGE, HAMILTON, ONTARIO, L8V 4J6, CANADA
T. 905.383.5000 F. 905.383.3200 E. store100@theupsstore.ca

Orthodox Canada



A Journal of Orthodox Christianity

Vol.4 No.2
Pentecost
2009

ARTICLES

An Eighth Ecumenical Council: *Which Heresy are We Fighting?*

Bogomils & Islam: *Missionary Lessons from the Balkans*

On a Summoning of a Great Council of the Orthodox Church
A Letter from Our Holy Father Justin Popovic

From the Heart: *An Anglican-Orthodox Pilgrim's 40-year Missionary Recollections*

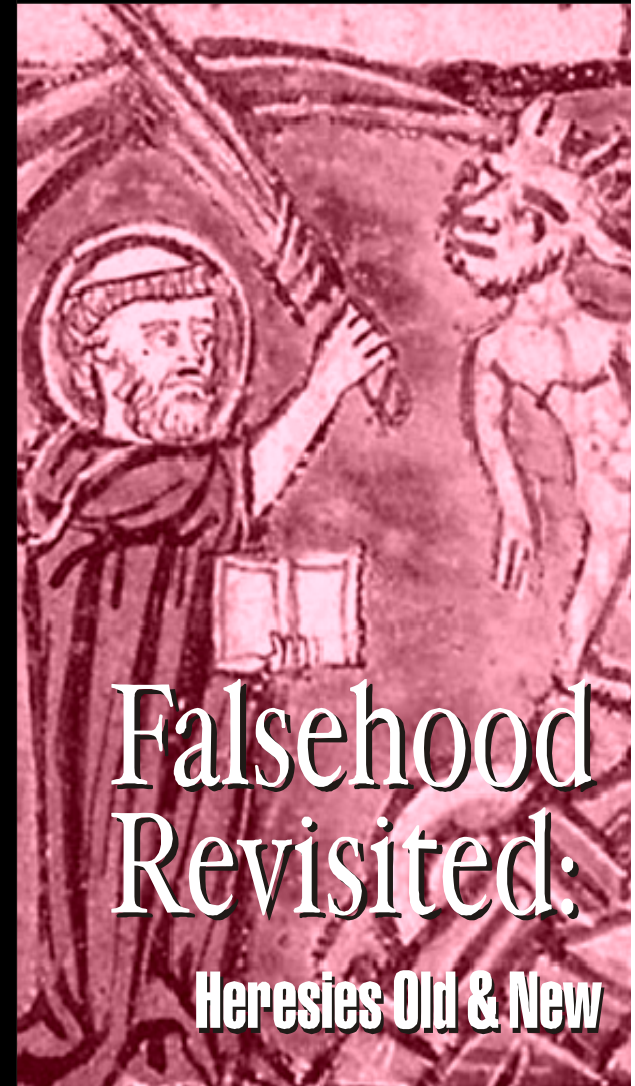
Inescapable: *Anglicanism, Elitism, and the Loss of Understanding of the Human Person*

Around the Church in Twenty Words: *Romanian Regulations for Religious Raconteurs*

POETRY

THE CHURCH
KITCHEN

NORTHERN
NOMENCLATURE



Falsehood Revisited:

Heresies Old & New

CONTENTS

- 2 FROM THE EDITOR: *Nothing New Under the Sun*
- 3 AN EIGHTH ECUMENICAL COUNCIL
Which Heresy are We Fighting?
- 7 BOGOMILS & ISLAM: *Missionary Lessons from the Balkans*
- 17 ON A SUMMONING OF A GREAT COUNCIL
OF THE ORTHODOX CHURCH
A Letter from Our Holy Father Justin Popovic
- 31 FROM THE HEART:
An Anglican-Orthodox Pilgrim's 40-year
Missionary Recollections
- 47 INESCAPABLE:
*Anglicanism, Elitism, and the
Loss of Understanding of the Human Person*
- 51 AROUND THE CHURCH IN TWENTY WORDS
Romanian Regulations for Religious Raconteurs
- 53 POETRY
- 54 THE CHURCH KITCHEN
- 56 NORTHERN NOMENCLATURE:
Grand Duchess Olga Alexandrovna
- 57 Q & A: QUESTIONS FROM READERS

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: *Nothing New Under the Sun*

"There is nothing new under the sun," – Eccles. 1:9

"Now in the Catholic Church itself we take the greatest care to hold that which has been believed everywhere, always and by all."

– St. Vincent of Lerins, *The Commitorium*, AD 434

It is always tempting to believe that we live at a unique time in world history. Contrary to the fantasies of both those who believe in an approaching utopia, and those who believe in an imminent apocalypse, the times in which we live are not unlike the centuries before us. Our hopes remain the same, our errors remain unchanged, and our fallen human condition remains fallen, but for the grace of God.

It should therefore come as no surprise that Christ and His Church continue to be under attack. Like the early centuries of the Church, those who seek their own way still eagerly offer their challenges to the Body of Christ: their own clever doctrines, their own cult of personality.

As Orthodox Christians, the past gives us a multitude of examples from which to guide our course. A spiritual father once told me, "There's no need to worry: God loves you, but He doesn't need you to save His Church. He's been doing just fine." Of course, he was – and is – absolutely correct.

The world today is awash with falsehood in many forms. Those who would distort the Gospel, water it down, or commandeer the collegiality of Orthodox hierarchs, continue to surround the Ship of Salvation. In the midst of this, what did the saints do? Let us ask ourselves, are we labouring like they did? Are we sharing Christ and His Church with those who seek and need it? And moreover, are we working to become holy ourselves, that it may be Christ who draws people to His Church, in the midst of scandals and heresies that would otherwise drive people away.

Christ tells us that without Him, we can do nothing. Let us ask ourselves, are we taking Him at His word?

– Father Geoffrey Korz+,
Managing Editor.



AN EIGHTH ECUMENICAL COUNCIL

Which Heresy are We Fighting?

“When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.” – John 6:15

Much attention has been given lately in the religious and mainstream media to the proposition by the Patriarch of Constantinople regarding the convening of a synod of Orthodox bishops from around the world. Unlike historical Ecumenical Councils, the primary motives behind this move have on the surface little to do with fighting any heresy now threatening the Church. Instead, the Patriarch is seeking to address questions of the administration of the Church worldwide.

While Istanbul has issued a proposed ten point agenda, the primary focus of the assembly is clear to all observers: it is intended to reassert the authority of Constantinople over the Orthodox Church worldwide,

and to reign in the growth of self-governing jurisdictions. Indeed, this issue is number one on the proposed agenda:

- 1) The Orthodox diaspora, where the jurisdiction over the Orthodox flock beyond national borders will be defined. According to the canons now in effect, before the growth in the phenomenon of emigration the faithful outside of their home country belong to the ecumenical patriarchate.**

Inevitably, details get lost in translation. Yet the perspective of those who drafted the topic is clear: the Orthodox Church is not One Body, but two: the historical Church, and the diaspora – the Church “out there”, in what some have historically called “barbarian lands”.

The concept of an Orthodox “diaspora” is certainly problematic, and for this reason alone, certainly deserves discussion. Much like an aging tree, many of the ancient heartlands of the Church have rotted away from the inside out, leaving many with mere handfuls of faithful in what was once a mighty Christian Empire (including Turkey and the Holy City of Jerusalem herself). In other historically Orthodox nations, the spiritual life of the people tell a similar story: both Russia and Greece have lower Church attendance rates than secular North America.

And while “faithful outside of their home country belong to the Ecumenical Patriarchate”, one can only wonder how the heads of ancient churches view the generations of faithful born in the West, including both converts, and the children and grandchildren of the emigration. Presumably, they are not “outside their own country”, and since these non-emigrants make up the bulk of Orthodox Christians in Canada, the United States, and Australia, the question of who has jurisdiction over them would seem to be off the table.

The preoccupation with the question of the authority of the Patriarch of Constantinople over the rest of the world has generated much acrimony in the Church, including heated exchanges with the Church in Russia, and in the North American Antiochian and OCA jurisdictions. For those heeding the Lord’s words to judge a tree by its fruits, the fruits of the conciliar talks so far show little capacity for promoting peace or harmony among Orthodox Christians.

To further complicate matters, the architects of this new Church council have added the questions of the Church Calendar and fasting in the modern world to an already divisive agenda. Apparently out of

ignorance, forgetfulness, or a deliberate desire to pursue a provocative agenda, the architects of the next council fail to consider the disastrous effects on the Church in Greece, Romania, and Bulgaria the last time the “Calendar question” was introduced in the 1920s, producing breakaway Old Calendar groups as well as divisions in North America which remain unhealed to this day. Why any Church authorities would seek to pursue such inevitable pandemonium is puzzling, at least on the surface.

Yet the proposed agenda does not fail to place on the table a matter which for some holds the potential to be the defining issue of heresy and orthodoxy in the Church today, that is the ecumenical movement and the relationship of the Orthodox Church with other Christian confessions. It is fair to say that for some in the Church, this question might seem to be the defining flashpoint for debate at what has been called the Eighth Ecumenical Council of 2010. Certainly, the “broad” definition of the Church which some ecumenical apologists have given over the last two decades is legitimate fodder for those who raise the red flag over weak hierarchs “selling out” to Rome or Protestantism (one Greek American bishop went as far as to call for membership in the Church to be defined by any baptism in the Name of the Holy Trinity, presumably admitting any Trinitarian Christian to Orthodox Holy Mysteries such as Confession and Communion, if not to the priesthood).

One cannot predict what might come out of such an upcoming council. Based on historical precedence, the outcome of many Ecumenical Councils could not have been seen before their end. Yet perhaps the words of a Canadian priest ring prophetic here, when he said, “It’s all about power”.

Sadly, the Orthodox Church has been here before, one thousand years ago, when another bishop of the most prominent see in Christendom claimed universal authority. Back then, he chose to assert his authority on the issue of the insertion of one word into the Nicene Creed. If he were alive today, the issue might just as easily have been relations with the Roman Catholics, the Church Calendar, or ecumenism.

Yet if history has taught anything to us who hold the Orthodox faith, it has taught us to always look at the question *behind the question*. And on all the questions proposed for discussion at the scheduled council, the issue of the role and authority of one bishop overshadows them all. If nothing else can be predicted about the outcome of a worldwide council of Orthodox bishops, one might predict that this issue – the question, *who is to be king?*, one might say – will in the end trump the debate over

when Orthodox celebrate Christmas, or how the faithful should observe the Apostles Fast.

Inevitably, any Ecumenical Council is defined by a single great issue, essentially always to do with *He Who Is the King* – Our Lord Jesus Christ. In the face of various heresies – *Arianism, Monophysitism, Monothelism, or Iconoclasm* – the Holy Spirit has spoken through the Church to defend the Truth. In our century, it appears increasingly likely that such a confrontation is emerging, and that the issue of ultimate Church leadership may well become the one that defines the pains, divisions, schisms, condemnations, conflicts, and martyrdoms that lay ahead for Orthodox Christians in the Council that Is to Come, and the schisms that will inevitably follow.

– *Father Geoffrey Korz+*





BOGOMILS & ISLAM

Missionary Lessons from the Balkans

Bogomils or *Bogumils* were adherents of an eclectic radical religious movement that existed in the Middle Ages and was spread throughout the Slavonic-speaking Balkans. Its primary influences came from the Mesopotamic *Messalians* or *Euchites* and more importantly from the Armenian and Syraic *Paulicians*. Both sects spread from the Euphrates through Asia Minor into Thrace. The vibrant Bogumil sect spread further into Central, Western and Eastern Europe, where it planted the roots for the Cathars in France, Patarenes in Northern Italy and the Molokani in Russia.

There are several interpretations about the origin of the name. One is that the sect was named after one of its early founders, a heretical Bulgarian priest who went by the name Bogomil or Bogumil (*Theophilus*). Supposedly, priest Bogomil was active in the city of Plovdiv (*Phillippoupolis*) in Northern Thrace in the second half of the 10th century where he established a dedicated group of followers who spread their teachings throughout the

region, but was eventually tried, condemned and executed as a heretic and enemy of the Tsar. Other scholars consider priest Bogumil to be a mythical figure, rather, claiming that the name of the sect derives from their often-uttered prayer “*Bog pomilui*” (*God have mercy*), or that it was the Slavonic term for the Messalians (*Euchite*) heretical sect, i.e. *Those who pray*.

BOGOMILS TAKE ROOT

In the early 10th century Eastern Roman Emperor John I Tzimiskes settled Paulician Armenians and Syrians from the upper course of the Euphrates in significant numbers in the neighbourhood of Phillipoupolis (Plovdiv) in Thrace, with the intent of creating a military buffer zone against the expanding Bulgarians. Thus the Gnostic dualists have established themselves on a recently Christianized pagan soil, soon to become the domain of the young Bulgarian Empire. They believed that there is a God who made and governs the visible, material world and a God of heaven who created souls and who alone should be worshipped, since all matter is evil. They rejected the Old Testament, considering the God of the Old Testament to be the evil God of the material world. They also rejected the Incarnation, believing Christ to be an angel sent by God of heaven to emancipate humans from the body and from the world through his teachings. The true Baptism and Eucharist consisted in hearing Christ’s word, hence they did not practice these or other sacraments. They rejected the veneration of the Theotokos, the Saints, the Cross, icons and relics, as well as the Church hierarchical organization. Their scriptures consisted of the four Gospels, the fourteen Epistles of Paul, the three Epistles of John, the Epistles of James and Jude and the apocryphal Epistle to the Laodiceans. Many kept an outward, public image of (Orthodox) Christians, while secretly practicing their faith. Through time the Paulicians assimilated into Bulgarians and at some point during the Ottoman rule they converted to Roman Catholicism. In one of the later Turkish persecutions they

were forced to flee northward to Banat, where to this day live some 10-15,000 of their descendants, known as *palćene Bulgarians* in Serbia and Rumania.

HERESY PERSISTS

The ascetic Messalians were condemned by the Church as heretical already in the late 4th century, but they persisted to exist and spread from Mesopotamia through Asia Minor and Thrace, reaching Central Europe in the 12th century. They considered the Holy Mysteries to be useless, though harmless. Since Baptism could not expel the evil spirit from men, only through ceaseless prayer could one drive it out and receive the indwelling of the Holy Spirit, thus uniting oneself with God and becoming *perfect*, so that the passions would cease to trouble one. They believed that the intensity of their prayer brought them into direct communication with the Holy Trinity, and when they would reach this state of perfection they could see the Persons of the Holy Trinity transform into a single hypostases dwelling in them. The *perfecti*, those that achieved this union with God, were free from moral obligations or ecclesiastical discipline. They revered their teachers, male or female, much more than priests. Being completely preoccupied with prayer, they did not practice any particular trade, but rather wandered as beggars. They avoided persecution by publicly professing orthodoxy and by denying any heretical teachings that they may have been accused of.

Christianization of pagan Slavs and proto-Bulgarians in the 10th century was still an ongoing process, as the Church was not established in these lands well enough yet. Furthermore the expansion of the Bulgarian Empire advanced with a series of wars that devastated the region, inciting resentment toward the State and Church among the local population. With the resettlement of unwelcome and rebellious heretical sects into the north-western frontiers of the Eastern Roman empire, the circumstances were perfect for generating a radical syncretic religious and social

movement. Influenced by Paulicians' dualism and Messalian asceticism, Bogomils spread fairly rapidly through the Slavonic-speaking lands in the Balkans, establishing numerous communities not only in Bulgaria, but in Serbia, Bosnia, Croatia and Dalmatia too.

BOGUMIL BELIEF

Bogumils believed that God the Father had a human appearance, but was incorporeal. His elder son Satanael, though seated at the right hand of the Father and endowed with creative power, rebelled and thus was cast out of heaven and became an Evil Spirit. Satanael created a second, material heaven and earth and formed Adam out of earth and water. Unable to give Adam a living spirit he sought his Father to bestow life on this new creation, and hence man is the making of two creators. Eve, created in a similar manner, was seduced by Satanael, a sin for which he was punished for by losing his creative power. However, Satanael kept his authority over his own creation and sought the ruin of man. To save mankind, God the Father sent His second son, Michael or Jesus, who penetrated the right ear of Mary and took from her only the semblance of a human body, but was not material. Jesus is victorious over Satanael, depriving him of the divine name *-el*, and was thus known from then on as *Satan*. Satan's place in heaven was now occupied by his conqueror. However, the crucifixion occurred through Satan's plotting, and there was no Resurrection in Body, but rather only the resurrection of the spirit that appeared in the form of a human body. The Holy Spirit was sent forth, but dwells only in the Bogumils. Both the Holy Spirit and Jesus will eventually be absorbed by the Father, the only surviving person in God.

Therefore the Bogumils considered the God of the Old Testament to be the evil spirit, Satan, while the God of the Gospels was the good God the Father who has his subordinate son Michael appearing as the man Jesus and the Holy Spirit. Like the Paulicians they rejected the Old Testament except for the Psalms and the

Prophetical books, and accepted the four Gospels, the fourteen Epistles of Paul, the three Epistles of John, the Epistles of James and Jude and the apocryphal Epistle to the Laodiceans. In addition they also accepted and widely spread other apocryphal books in Slavonic and even created their own literature, of which only the *Secret Book*, or the *Interrogation of John*, translated into Latin, remains to this day.

For Bogumils, this world was in a constant battle between the evil material world of Satan and the good spiritual world of God. Thus their lifetime goal was to liberate the soul from the body prison. This subjugation of the bodily passions and the advancement of spiritual perfection was to be achieved through prayer, fasting and asceticism. Like the Messalians, they distinguished the *sovrshitelyi* (*perfecti*), those who achieved spiritual perfection through exceptional knowledge of the Gospels and other scriptures, intensive prayer, fasting and renouncement of property, from the *vyeruyushchiyi* (*believers*), who were not perfect yet and led a less strict ascetic lifestyle.

While they did not promote excessive work and even discouraged gathering of wealth, at the same time they did not practice begging, but rather expected that one should live of one's own labour, often being farmers and artisans, but avoided commerce, public offices and politics. They practiced non-violence, making them vegetarians and pacifists, and also encouraged literacy among themselves in order to allow everyone to be able to read the scriptures for oneself. They choose teachers and preachers among themselves and had no priests or sanctuaries, practicing collective praying and public confession either in the open or by gathering in a home. They also considered men and women as equal, allowing women to become teachers, preachers and *sovrshitelyi* since both were considered to be souls caught in earthly bodies.

REJECTING THE CHURCH

Logically, they believed also that Satan is the creator of the whole (Orthodox) Church and its sanctuaries, vestments, sacraments and clergy. Therefore Bogumils openly and completely rejected the Church: the Holy Tradition, the Ecumenical Councils, the Holy Mysteries, the veneration of the Theotokos and the Saints, the veneration of icons and holy relics, etc. Thus there was no Incarnation and the Church as the Body of Christ made no sense to them, but rather saw that as a satanic falsehood. They despised the Church clergy and hierarchy, as well as the State and its government, and they refused to pay any tributes or do any services for any ecclesiastical or secular authority, thus acquiring some communal-anarchist characteristics. This political resistance towards the, primarily, Eastern Roman ecclesiastical and state authorities made the movement that much more appealing to the Balkan Slavs, and especially to those chieftains who wanted to maintain their independence from any Greek nobleman or bishop.

As the Bulgarian and Serbian states over the next two centuries became better organized, consolidating their power and influence within their domains more effectively, and as the Church continued its missionary efforts and established sees and synods of local bishops and preached in Slavonic, the Bogumils were increasingly more suppressed by the state and Church authorities. Both in Bulgaria and Serbia rulers took upon themselves to eradicate Bogumils from their domains, both because they were condemned heretics, as well as considered to be politically subversive elements detrimental to their rule. Hence many Bogumils fled Bulgaria and Serbia looking for regions where they could settle and continue their practices. One of these regions was Bosnia.

Following the Great Schism of 1054, the dividing line between the Western Roman Church and the Eastern Orthodox Church went through Bosnia. The region was in a sense the battle ground for the two churches competing for influence, thus causing an endemic lack of sound state organization. Bosnia, at that time was in a sense "the Wild West", a backward region where weak rulers, outside the grip of the mighty Eastern and Western Churches and states, thrived, allowing the elsewhere-undesirable groups and sects

seeking a safe haven to settle in Bosnia. Dotted with Latin and Greek missionary centers, Bosnian rulers did not adhere strictly to either side. Furthermore, there was a so-called Bosnian Church that earlier scholars considered to be a Bogumil church. Later research could not prove that the Bosnian Church espoused any Bogumil teaching, but rather it appears to have been a self-ruled archaic Christian Church that has over time lost formal ties with either See and has acquired some syncretic practices, but nevertheless remained orthodox in its teachings.

ISLAMICIZATION

With the advancement of Ottoman Turks in the Balkans through the 14th and 15th centuries and their consolidation of power in the 16th century, the Islamization of the population began occurring in successive waves. Expectedly the greatest rate of conversion to Islam tended to take place in areas where the Church was not well rooted, and thus many in Bosnia, the Rhodopes, and even more so Albanians accepted the new Mohammedan faith, having failed to establish a strong Christian and ecclesiastically coherent identity and culture before that. Regions that were more welcoming of Bogumils, primarily Bosnia and the Rhodopes, tended to have poorly developed parish networks and thus weaker diocesan organizations, resulting in a much lower degree of spiritual care for the local communities that would have significantly helped in preventing conversion into Islam. The anarchist Bogumils who thrived in politically and ecclesiastically poorly organized areas eventually disappeared with the Ottoman conquest that succeeded in establishing strong political control throughout the region. However there have been some reports suggesting that like crypto-Christians, there were also crypto-Bogumils among many of the publicly professing Muslims, some found to have practiced their Gnostic dualist faith secretly as late as the 19th century.

During the Middle Ages, the Cathars in France and Patarenes in Northern Italy were considered to be genuine Gnostic Christian

movements in the West directly influenced by Bogumils. Their contact was perhaps established by the Bogumils fleeing persecutions in Bulgaria and Serbia as well as by Crusaders who encountered the sect's teachings while on their way back through the Balkans. In the early Modern period the Anabaptists movement and their descendant branches (e.g. the Mennonites and Amish) appear to have been partially influenced by such religious movements, especially in their rejection of Church and state authorities, Holy Mysteries, veneration of Saints, as well as their austere lifestyle and radical pacifism. However, the Anabaptists were not Gnostics or dualists like Bogumils and Cathars.

In the East, particularly in Russia the Bogumils directly influenced the Molokani, a religious sect that sprang in the 16th century among Russian serfs who denied the Tsar's divine right to rule, rejected the Church authority, its Holy Mysteries and veneration of Saints, icons and relics, the doctrine on Holy Trinity, the practice of Fasting (but reintroduced the Old Testament practice of eating only Kosher foods). Later on other anti-Church and anti-state egalitarian spiritual movements such as the Dukhobors were formed in Russia, heavily influenced by the Molokani, and thus indirectly by the Bogumils. Many Molokani and Dukhobors eventually migrated to the United States and Canada, where to this day they maintain their communities and influenced other American Anabaptist (especially Pentecostal) movements.

LESSONS TO LEARN

Pondering about the Bogumils, Leo Tolstoy's Christian Anarchism comes to mind as perhaps the closest 19th and early 20th century political and social equivalent of the Medieval heretical movement. Inspired by Eastern spirituality and philosophies, the Dukhobors, as well as by Rousseau and primarily Schopenhauer, Tolstoy became a strong adherent of pacifism and non-resistance as well as an anarchist, using the Gospels to support his views.

According to Tolstoy a true Christian could find lasting happiness by striving for inner self-perfection through following the Great Commandment of loving one's neighbour and God rather than looking outward to the Church or state for guidance and meaning. Thus, like the Bogumils, he espoused a similar contempt for the Orthodox Church and state, have relied more on an inner struggle in achieving perfection disregarding the Holy Mysteries or clergy, and practiced an austere lifestyle, despising wealth and social status. However, unlike the Bogumils, he is not a dualist nor does he reject the material world as evil, but rather rejects the established civilization and its traditions as corrupt and evil and tends towards some materialistic utopia, some materialistic Christianity without Christ the God Incarnate.

In the past few decades there has been a plethora of various anarchistic, anti-materialistic and anti-ecclesiastical movements in the West, such as the Hippies, anti-globalists, diehard environmentalists, radical atheists and others. Also, there has been recently some popular interest for Gnostic teachings about the Christian faith and history, as espoused through the New Age movement and the quasi-Gnostic literary works such as Foucault's Pendulum, The Da Vinci Code, The Jesus Family Tomb, and others. Regardless of all that, it seems to be rather hard to find today a movement or school of thought of any consequence, at least in the West, that could still be considered a genuinely Gnostic, dualistic, spiritual and radical religious philosophy such as was Bogumilism.

Sources:

1. Paul Pavlovich: The History of the Serbian Orthodox Church, Serbian Heritage Books, Toronto 1989
2. Anton Minkov: Conversion to Islam in the Balkans, Brill Academic Publishers 2004
3. Radoslav M. Grujic: Pravoslavna Srpska Crkva [The Serbian Orthodox Church], Geca Kon, Beograd 1921

4. Pavle Evdokimov: Hristos u Ruskoj Misli [Christ in Russian Thought], Manastir Hilandar, Sveta Gora Atonska, 1996.

5. New Advent Catholic Encyclopaedia

[<http://www.newadvent.org>]

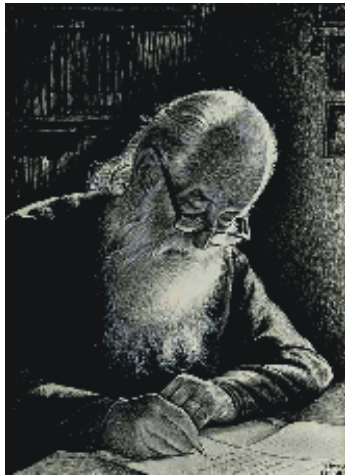
6. The Original Catholic Encyclopaedia [<http://oce.catholic.com>]

7. The Serbian language Wikipedia [<http://sr.wikipedia.org>]

8. The English language Wikipedia [<http://en.wikipedia.org>]

– Zoran Radisic is an Orthodox Christian of Serbian descent living in Toronto. He is the Assistant Editor of Orthodox Canada.





ON A SUMMONING OF A GREAT COUNCIL OF THE ORTHODOX CHURCH

*A Letter from Our Holy Father
Justin Popovic*

This letter (7 May 1977) was addressed to Bishop Jovan of Sabac and the Serbian hierarchy with a request to transmit it to the Holy Synod of the Serbian Orthodox Church. In light of recent discussions within various Orthodox jurisdictions, the letter is remarkably relevant today.

Not long ago in Chambesy, near Geneva, the First Pre-Conciliar Conference took place (21-28 November 1976). After reading and studying the acts and resolutions of this conference, published by the Secretariat for the Preparation of the Holy and Great Council of the Orthodox Church in Geneva, I feel in my conscience the urgent, evangelical necessity, as a member of the Holy and Catholic Orthodox Church, even though its humblest servant, to turn to Your Grace and,

through you, to the Holy Council of Bishops of the Serbian Church, with this exposition that must express my grievous considerations for the future council. I beg Your Grace and the Most Reverend Bishops to hear me with evangelical zeal and to listen to this cry of an Orthodox conscience, which, thanks be to God, is neither alone nor isolated in the Orthodox world whenever there is mention of that council.

WHAT IS THE HURRY?

From the minutes and resolutions of the First Pre-Conciliar Conference, which, for some unknown reason, was held in Geneva, where it is difficult to find even a few hundred Orthodox faithful, it is clear that this conference prepared and ordained a new catalogue of topics for the future Great Council of the Orthodox Church. This was not one of those Pan-Orthodox Conferences, such as were held on Rhodes and subsequently elsewhere; nor was it the Pro-Synod, which has been at work until now; this was the First Pre-Conciliar Conference, initiating the direct preparation for the celebration of an ecumenical council. Moreover, this conference did not begin its work on the foundation of the Catalogue of Topics established at the first Pan-Orthodox Conference in 1961 on Rhodes and unelaborated up until 1971, instead it compiled a revision of this catalogue and set forth its own new Catalogue of Topics for the council. Apparently, however, not even this catalogue is definitive, for it will very likely again be altered and supplemented. Lately, the Conference has also reconsidered the methodology formerly adopted in the planning and final preparation of topics for the council. It abbreviated this entire process in view of its haste and urgency to summon the council as soon as possible. For, according to the explicit declaration of Metropolitan Meliton, presiding chairman of the Conference, the Patriarchate of Constantinople and certain others are hastening to summon and celebrate the future council: the council must be of short duration and occupy itself with a limited number of topics; moreover, in the words of Metropolitan Meliton, The Council must delve into the burning questions that obstruct the normal functioning of the system linking up the local Churches, into the one, single Orthodox Church. . . (Acts, p.55) All of this obliges us to ask: what does it mean? Why all this haste in the preparation? Where is all of this going to lead us?

The questions of the preparation and celebration of a new ecumenical council of the Orthodox Church is neither new nor recent in this century of the history of the Church. The matter was already proposed during the lifetime of that hapless Patriarch of Constantinople, Meletios Metaxakis — the celebrated and presumptuous modernist, reformer, and author of schisms within Orthodoxy — at his Pan-Orthodox Congress held in Constantinople in 1923. (At this time it was recommended that the council be held in the city of Nish in 1925, but since Nish was not in the territory of the Ecumenical Patriarchate, the council was not convened, probably for that very reason. In general, as it appears, Constantinople has assumed the monopoly of Pan-Orthodoxy, of all the Congresses, Conferences, Pro-Synods and Councils.) Later on, in 1930, at the monastery of Vatopedi, the Preparatory Commission of the Orthodox Churches took place. It defined the Catalogue of Topics for the Future Orthodox Pro-Synod, which should have been the prelude to the ecumenical council.

After the Second World War came the turn of Patriarch Athenagoras of Constantinople with his Pan-Orthodox Conferences on Rhodes (again, exclusively in the territory of the Patriarchate of Constantinople). The first of them, in 1961, called for the preparation of a Pan-Orthodox Council on condition that a pro-synod be summoned, and it confirmed a catalogue of topics which had already been prepared by the Patriarchate of Constantinople: eight full chapters with nearly forty primary topics and twice again as many paragraphs and subparagraphs.

After the Rhodes Conferences II and III (1963 and 1964), the Belgrade Conference was held in 1966. At first this was called the Fourth Pan-Orthodox Conference (Glasnik of the Serbian Orthodox Church, No. 10, 1966 and documents in Greek published under this title), but later it was reduced by the Patriarchate of Constantinople to the grade of an Inter-Orthodox Commission, so that the succeeding conference, held in Constantinopolitan territory (the Orthodox Centre of the Ecumenical Patriarchate at Chambesy-Geneva) in 1968, might be acclaimed the Fourth Pan-Orthodox Conference in its place. At this conference, apparently, its impatient organizers hastened to shorten the path to the council, for from the enormous catalogue of Rhodes (their own work, however, and nobody else's) they took only the first six topics and defined a new procedure of work. At the same time there was established a new institution: the Inter-Orthodox Preparatory Commission, indispensable for the coordination of work on the topics.

Moreover, the Secretariat for the Preparation of the Council was also established; in fact, this meant a bishop of Constantinople who was assigned the task, with his seat at the above-named Geneva — at the same time proposals for including other Orthodox members in the Secretariat were rejected. This preparatory commission and the Secretariat, by wish of Constantinople held a meeting at Chambesy in June, 1971. At this meeting they examined and unanimously approved abstracts of the selected six topics, which subsequently were published in several languages and submitted, like all the previous work in preparation for the council, to the merciless criticism of Orthodox theologians. The criticisms of the Orthodox theologians (among them my Memorandum sent at that time through Your Grace and, with Your Grace's approval, to the Holy Council of Bishops, and subsequently approved by many Orthodox theologians and published in various languages in the Orthodox world) apparently explain why the decision of the Preparatory Commission of Geneva to convene in 1972 the First Pre-Conciliar Conference for the revision of the catalogue of Rhodes, was in fact not observed that year, and the conference took place only with great delay.

PLANS FOR A COUNCIL CONTINUE

This First Pre-Conciliar Conference was held only in November of 1976, again, of course, on Constantinopolitan territory at the above-named centre in Chambesy, near Geneva. As is clear from the acts and resolutions, only now just published, and which I have carefully studied, this conference re-examined the catalogue of Rhodes to such an extent that the delegations participating in the work of the various committees unanimously chose only ten topics for the council (only three of the original six were included in the list!), while about thirty topics, not unanimously chosen, were set aside for particular study in the individual Churches in the form of problematics of the Orthodox Church (a concept entirely alien to Orthodoxy). In the future these topics could become the subject of Orthodox examinations and perhaps be included in the catalogue. As already stated, this conference altered the process and methodology of elaborating the topics and the preparatory work of the council which, I repeat, according to the organizers from both Constantinople and other places, should take place as soon as possible.

From all this, it is clear to every Orthodox Christian that the First Pre-Conciliar Conference has not come up with anything substantially new, but continues rather to lead Orthodox souls as well as the consciences of many into ever new labyrinths constituted by personal ambitions. This is the reason why, it would seem, the ecumenical council has been in preparation since 1923, and why at the present time it is desired to bring it to a hasty realization.

All the contemporary problematics concerning the topics of the future council, the uncertainty and mutability of their invention, their determination, their artificial cataloguing, as well as all the new changes and revisions, demonstrate to every true Orthodox conscience one thing only: that at the present time there are no serious or pressing problems that would justify the convening and celebration of a new ecumenical council of the Orthodox Church. And if, nevertheless, a topic should exist, worthy of being the object of the convocation and celebration of an ecumenical council, it is unknown to the present initiators, organizers and editors of all the above-mentioned Conferences with their previous and present catalogues. If this were not the case, then how is it to be explained that, beginning with the meeting in Constantinople in 1923, continuing through Rhodes in 1961 and up to Geneva in 1976, the thematics and problematics of the future council have been constantly changed? The alterations extend to the number, order, contents and the very criteria employed for the Catalogue of Topics that is to constitute the work of this great and unique ecclesiastical body — the Holy Ecumenical Council of the Orthodox Church, as it has been and as it must be. In reality, all of this manifests and underscores not only the usual lack of consistency, but also an obvious incapacity and failure to understand the nature of Orthodoxy on the part of those who at the present time, in the current situation, and in such a manner would impose their Council on the Orthodox Churches — an ignorance and inability to feel or to comprehend what a true ecumenical council has meant and always means for the Orthodox Church and for the pleroma of its faithful who bear the name of Christ. For if they sensed and realized this, they would first of all know that never in the history and life of the Orthodox Church has a single council, not to mention such an exceptional, grace-filled event (like Pentecost itself) as an ecumenical council, sought and invented topics in this artificial way for its work and sessions; — never have there been summoned such conferences, congresses, pro-synods, and other artificial gatherings, unknown to the

Orthodox conciliar tradition, and in reality borrowed from Western organisations alien to the Church of Christ.

GRAVE QUESTIONS

Historical reality is perfectly clear: the holy Councils of the Holy Fathers, summoned by God, always, always had before them one, or at the most two or three questions set before them by the extreme gravity of great heresies and schisms that distorted the Orthodox Faith, tore asunder the Church and seriously placed in danger the salvation of human souls, the salvation of the Orthodox people of God, and of the entire creation of God. Therefore, the ecumenical councils always had a Christological, soteriological, ecclesiological character, which means that their sole and central topic — their Good News — was always the God-Man Jesus Christ and our salvation in Him, our deification in Him. Yes, He — the Son of God, only-begotten and consubstantial, incarnate; He — the eternal Head of the Body of the Church for the salvation and deification of man; He — wholly in the Church by the grace of the Holy Spirit, by true faith in Him, by the Orthodox Faith.

This is the truly Orthodox, apostolic and patristic theme, the immortal theme of the Church of the God-Man, for all times, past, present and future. This alone can be the subject of any future possible ecumenical council of the Orthodox Church, and not some scholastic-protestant catalogue of topics having no essential relation to the spiritual life and experience of apostolic Orthodoxy down the ages, since it is nothing more than a series of anemic, humanistic theorems. The eternal catholicity of the Orthodox Church and of all her ecumenical councils consists in the all-embracing Person of the God-Man, the Lord Christ. This is the central and universal reality, the theme of Orthodox Councils, this is the unique mystery and reality of the God-Man, upon which the Orthodox Church of Christ is built and sustained with all ecumenical councils and all her historical reality. Upon this foundation we are to build, even today, in the sight of heaven and earth, and not upon the scholastic-protestant and humanistic topics employed by the ecclesiastical delegates or delegations of Constantinople or Moscow, who at this bitter and critical moment of history present themselves as the leaders and representatives of the Orthodox Church in the world.

From the acts of the last Pre-Conciliar Conference in Geneva, as in

similar situations previously, it is clear that the ecclesiastical delegations of Constantinople and Moscow differ little from one another with respect to the problems and themes set forth as the subject of work for the future council. They have the same topics, almost the same language, the same mentality, similar ambitions. This, however, is no surprise. Whom do they in fact represent at the present moment, what Church and what people of God? The Constantinopolitan hierarchy at almost all the pan-Orthodox gatherings consists primarily of titular metropolitans and bishops, of pastors without flocks and without concrete pastoral responsibility before God and their own living flock. Whom do they represent and whom will they represent at the future council? Among the official representatives of the Ecumenical Patriarchate there are no hierarchs from the Greek islands where real Orthodox flocks are to be found; there are no Greek diocesan bishops from Europe or America, not to mention other bishops — Russian, American, Japanese, African, who have large Orthodox flocks and excellent Orthodox theologians. On the other hand, does the present delegation of the Moscow Patriarchate in fact represent the holy and martyred great Church of Russia and the millions of her martyrs and confessors known only to God? Judging from what these delegations declare and defend, wherever they travel outside the Soviet Union, they neither represent nor express the true spirit and attitude of the Russian Orthodox Church and its faithful Orthodox flock, for more often than not these delegations put the things of Caesar before the things of God. The scriptural commandment, however, is otherwise: Submit yourselves rather to God than to men (Acts 5:29).

Moreover, is it correct, is it Orthodox to have such representations of the Orthodox Churches at various pan Orthodox gatherings on Rhodes or in Geneva? The representatives of Constantinople who began this system of representation of Orthodox Churches at the councils and those who accept this principle which, according to their theory, is in accord with the system of autocephalous and autonomous local Churches — they have forgotten that such a principle in fact contradicts the conciliar tradition of Orthodoxy. Unfortunately this principle of representation was accepted quickly and by all the other Orthodox: sometimes silently, sometimes with voted protests, but forgetting that the Orthodox Church, in its nature and its dogmatically unchanging constitution is episcopal and centred in the bishops. For the bishop and the faithful gathered around him are the expression and manifestation of the Church as the

Body of Christ, especially in the Holy Liturgy: the Church is Apostolic and Catholic only by virtue of its bishops, insofar as they are the heads of true ecclesiastical units, the dioceses. At the same time, the other, historically later and variable forms of church organisation of the Orthodox Church: the metropolias, archdioceses, patriarchates, pentarchias, autocephalies, autonomies, etc., however many there may be or shall be, cannot have and do not have a determining and decisive significance in the conciliar system of the Orthodox Church. Furthermore, they may constitute an obstacle in the correct functioning of the conciliar principle if they obstruct and reject the episcopal character and structure of the Church and of the Churches. Here, undoubtedly, is to be found the primary difference between Orthodox and papal ecclesiology.

DELEGATIONS & TITULAR BISHOPS

If this is so, then how can there be represented according to the delegation principle, that is by the same number of delegates, for example, the Czech and Romanian Churches? Or to an even greater extent, the Patriarchates of Russia and Constantinople? What groups of faithful do the first bishops represent and what the second? Recently the Patriarchate of Constantinople has produced a multitude of bishops and metropolitans, almost all of them titular and fictitious. Is it possible that this is a preparatory measure to guarantee at the future Ecumenical Council by their multitude of titles the majority of votes for the neo-papal ambitions of the Patriarchate of Constantinople? On the other hand, the Churches apostolically zealous in missionary work, such as the American Metropolia (*i.e. the Orthodox Church in America - Editor*), the Russian Church Abroad, the Japanese Church and others are not allowed a single representative!

Where in all this is the Catholic principle of Orthodoxy? What sort of ecumenical council of the Orthodox Church of Christ will this be? Already at the Geneva Conference, Ignatios, Metropolitan of Laodicea and representative of the Patriarchate of Antioch, sadly affirmed: I sense uneasiness, for harm is being done to the conciliar experience, which is the foundation of the Orthodox Church.

Nevertheless, Constantinople and some others cannot wait to summon the council. It is primarily in accordance with their wishes and insistence

that the First Pre-Conciliar Conference in Geneva decided that the council should be summoned as soon as possible, that this council must be of short duration, and that it should take for consideration a small number of topics. And the ten chosen topics are cited. The first four topics are: the diaspora; the question of ecclesiastical autocephaly and the conditions for its proclamation; autonomy and its proclamation; the diptychs — that is, the order of precedence among the Orthodox Churches.

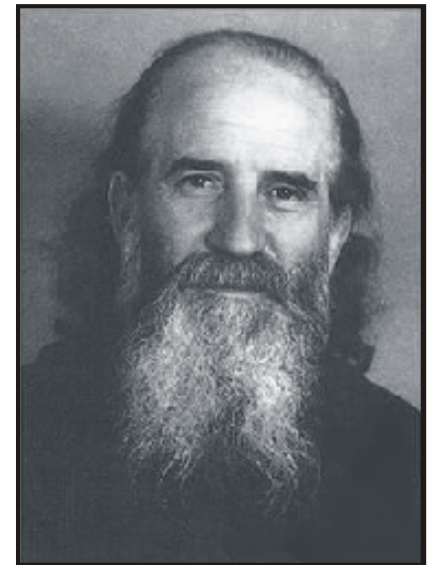
Evangelical objectivity obliges one to note that the conduct of the presiding chairman at the Pre-Conciliar Conference, Metropolitan Meliton, was despotic and unbecoming a council. This is clear from every page of the published acts of the conference. There it is clearly and plainly stated that, This Holy and Great Council of the Orthodox Church which is being prepared must not be regarded as unique, excluding the further summoning of other Holy and Great Councils (Acts, pp. 18, 20, 50, 55, 60).

In view of all this, an evangelically sensitive conscience cannot help but ask the burning question: what is the real end of a council summoned in such haste and in such a highhanded manner?

Most Reverend Bishops, I cannot free myself from the impression and conviction that all this points to the secret desire of certain known persons of the Patriarchate of Constantinople: that the first in honour of Orthodox Patriarchates force its ideas and procedures on all the Autocephalous Orthodox Churches, and in general upon the Orthodox world and the Orthodox diaspora, and sanction such a neo-papist intention by an ecumenical council. For this reason, among the ten topics selected for the council there have been inserted, indeed are the first, just those topics that reveal the intention of Constantinople to submit to herself the entire Orthodox diaspora — and that means the entire world! and to guarantee for herself the exclusive right to grant autocephaly and autonomy in general to all the Orthodox Churches in the world, both present and future, and at the same time to determine their order and rank at her own discretion (this is exactly what the question of the diptychs implies, for they concern not only the order of liturgical commemoration but the order of precedence at councils, etc.).

I bow in reverence before the age-old achievements of the Great Church of Constantinople, and before her present cross which is neither small nor easy, which, according to the nature of things, is the cross of the entire Church — for, as the Apostle says, When one member suffers,

the whole body suffers. Moreover, I acknowledge the canonical rank and first place in honour of Constantinople among the local Orthodox Churches, which are equal in honour and rights. But it would not be in keeping with the Gospel if Constantinople, on account of the difficulties in which she now finds herself, were allowed to bring the whole of Orthodoxy to the brink of the abyss, as once occurred at the pseudo-council of Florence, or to canonize and dogmatize particular historical forms which, at a given moment, might transform themselves from wings into heavy chains, binding the Church and her transfiguring presence in the world. Let us be frank: the conduct of the representatives of Constantinople in the last decades has been characterized by the same unhealthy restlessness, by the same spiritually ill condition as that which brought the Church to the betrayal and disgrace of Florence in the 15th Century. (Nor was the conduct of the same Church under the Turkish yoke an example for all times. Both the Florentine and the Turkish yokes were dangerous for Orthodoxy.) With the difference that today the situation is even more ominous: formerly, Constantinople was a living organism with millions of faithful — she was able to overcome without delay a crisis externally brought about, as well as the temptation to sacrifice the faith and the Kingdom of God for the goods of this world. Today, however, she has only metropolitans without faithful, bishops who have no one to lead (i.e. without dioceses), who nonetheless wish to control the destinies of the entire Church. Today there must not, there cannot be a new Florence! Nor can the present situation be compared with the difficulties of the Turkish yoke. The same reasoning applies to the Moscow Patriarchate. Are its difficulties or the difficulties of other local Churches under godless communism to be allowed to determine the future of Orthodoxy?



THE POWER OF GOD

By the power of God the Church has branched into a multitude of local Churches of God. Thus, the fate of the Church neither is nor can be any longer in the hands of the Byzantine emperor or any other sovereign. It is not the control of a patriarch or any of the mighty of this world, not even in that of the Pentarchy or of the autocephalies (understood in the narrow sense). By the power of God the Church has grown up into a multitude of local Churches with millions of faithful, many of whom in our days have sealed their apostolic succession and faithfulness to the Lamb with their blood. And new local Churches appear to be rising on the horizon, such as the Japanese, the African and the American, and their freedom in the Lord must not be removed by any super-Church of the papal type (cf. Canon 8, Third Ecumenical Council), for this would signify an attack on the very essence of the Church. Without their concurrence the solution of any ecclesiastical question of ecumenical significance is inconceivable, not to mention the solutions to questions that immediately concern them, i.e. the problem of the diaspora. The age-old struggle of Orthodoxy against Roman absolutism was a struggle for just such freedom of the local Church as catholic and conciliar, complete and whole in itself. Are we today to travel the road of the first and fallen Rome, or of some second or third similar to it? Are we to believe that Constantinople, which in the persons of its holy and great hierarchs, its clergy and its people, so boldly opposed for centuries past the Roman protectionism and absolutism, is today preparing to ignore the conciliar traditions of Orthodoxy and to exchange them for the neo-papal surrogate of a second, third or other sort of Rome?

Most Venerable Fathers! All the Orthodox behold and realise how important, how significant today is the question of the Orthodox diaspora both for the Orthodox Church in general and for all the Orthodox Churches individually. Can this question be decided, as Constantinople or Moscow desires, without referring to, without the participation of the Orthodox faithful, pastors and theologians of the diaspora itself, which is increasing every day? The problem of the diaspora, without doubt, is a church question of exceptional importance; it is a question that has risen to the surface for the first time in history with such force and significance. For its solution there would be cause indeed to convoke a truly ecumenical council in which all the Orthodox

bishops of all the Orthodox Churches would truly participate. Another question that, in our view, could and should be considered at an authentic ecumenical council of the Orthodox Church is the question of ecumenism. This, properly speaking, is an ecclesiological question concerning the Church as theandric unity and organism, a unity and organism that are placed in doubt by contemporary ecumenical syncretism. It is also related to the question of man, for whom the nihilism of contemporary, and especially atheistic, ideologies has dug a grave without hope of resurrection. Both questions can be resolved correctly and in an Orthodox manner only by proceeding from the theandric foundations of the ancient and true ecumenical councils. For the present, however, I leave these problems aside so as not to overburden this appeal with new discussions and expand it unduly.

THE CURRENT SITUATION

The question of the diaspora is, then, both grievous and extremely important in contemporary Orthodoxy. However, do the conditions at present exist that would guarantee its solution in council as correct, Orthodox, and according to the teaching of the Holy Fathers? Is it possible, indeed, for there to be a free and real representation of all the Orthodox Churches at an ecumenical council without outside influence disturbing them? Are the representatives of many, especially of the Churches under militantly atheistic regimes, really able to express and defend Orthodox principles? Can a Church that denies her own martyrs be an authentic confessor of the Cross of Golgotha, or a bearer of the spirit and conciliar consciousness of the Church of Christ? Before a council takes place, let us ask ourselves whether it will be possible for the consciences of millions of new martyrs, made white by the blood of the Lamb, to speak out in it. The experience of history teaches that whenever the Church is crucified, each of her members is called upon to suffer for her Truth, and not to debate artificial problems or to look for false answers to real questions — fishing in muddied waters in order to satisfy personal ambitions. Shall we not remember that so long as the persecutions of the Church endured, no ecumenical councils were convened — which does not mean that the Church of God in those times did not live or function in a conciliar fashion. Quite the contrary, the age of the persecutions was its period of richest fruits. And when afterwards

the First Ecumenical Council gathered, there gathered also the confessors with their wounds and scars, the bishops tried in the fire of suffering, who then could freely testify concerning Christ as God and Lord. Will their spirit be present also at this time? In other words, will the bishops of our own age who are similar to the martyrs be present at the council that is now preparing, so that this council might think in accordance with the Holy Spirit and speak and decide according to God, and that those who are not free from the influence of the powers of this world? Let us consider, for example, the group of bishops of the Russian Church Outside of Russia who, for all their human weakness, bear upon themselves the bonds of the Lord and of the Russian Church that has fled into the wilderness from the persecutions in no way inferior to those of Diocletian: these bishops have been excluded in advance by Moscow and Constantinople from participation in the council, and in this way condemned to silence. Let us think of those bishops of Russia and of other openly atheistic countries who will be unable to participate freely in the council or to speak and make decisions freely; some of them will not even be allowed to attend the council. Not to mention the impossibility of them or their Churches preparing in a worthy manner for so great and significant an occasion. Is this not more than sufficient proof that at the council the conscience of the martyred Church and the conscience of the ecclesiastical *pleroma* (*fullness*) will both be silent, that their representatives will not be allowed even to enter — such as occurred with one of the most illustrious witnesses of the persecuted Church at the assembly in Nairobi (I refer specifically to Solzhenitsyn)?

AN INAPPROPRIATE TIME

We may leave aside the question of how moral or even normal it may be that at a time in which the Lord Jesus Christ and faith in Him are crucified in more terrible fashion than ever before, His followers should be deciding who will be first among them. At a time in which Satan is seeking not only the body but the very soul of man and the world, when mankind is threatened with self-destruction, is it moral and normal that the disciples of Christ should be occupied with the same questions (and in the same way) as the contemporary anti-Christian ideologies — ideologies that sell the Bread of Life for a mess of pottage?

Keeping all this in mind and painfully aware of the situation of the

contemporary Orthodox Church and of the world in general — which has not substantially changed since my last appeal to the Holy Council of Bishops (May, 1971) my conscience once more obliges me to turn with insistence and beseeching to the Holy Council of Bishops of the martyred Serbian Church: let our Serbian Church abstain from participating in the preparations for the ecumenical council, indeed from participating in the council itself. For should this council, God forbid, actually come to pass, only one kind of result can be expected from it: schisms, heresies and the loss of many souls. Considering the question from the point of view of the apostolic and patristic and historical experience of the Church, such a council, instead of healing, will but open up new wounds in the body of the Church and inflict upon her new problems and new misfortunes.

I recommend myself to the holy and apostolic prayers of the Fathers of the Holy Council of Bishops of the Serbian Orthodox Church.

The unworthy Archimandrite Justin+





FROM THE HEART: *An Anglican-Orthodox Pilgrim's 40-year Missionary Recollections*

For the last four decades, Dr. Edward Harley and his family have provided a hub for Orthodox outreach from their home in Surrey, British Columbia. In this interview, Dr. Ed takes readers back to the pioneer days of Orthodox life in Greater Vancouver and environs, sharing his love for the Orthodox Church, his love for people, and his irrepressible optimism in sharing the Gospel.

Orthodox Canada (OC): Welcome, Dr. Ed. We're glad to have the chance to interview you for our journal.

Dr. Ed Hartley (EH): What's on your mind (as we used to say, rather boldly but jokingly when we were younger), what's on your mind, *besides water*?

OC: *(Laughter)*

EH: ... But I think we need a bit more humour in Orthodoxy these days. We're getting a little bit triumphant.

OC: Yes. Maybe that's a good place to start, in terms of mission in British Columbia, and (Western Canada), because when you came to Orthodoxy, it was a very different feel – it hadn't had a chance to go into triumphalism yet, had it?

EH: No. And of course there was an anti-English thing, because many were immigrant who risked their lives to get here, or had been persecuted in Russia, but they longed for the old Church. Although one Russian guy who just died recently, said that as he and his family as they were escaping the Communists, the Russian Communists were shooting at them from the shore, in the boat. Of course he hates Russia, and you could see his point, and yet pure communism has a certain amount of good. Saint Peter had a type of commune going in Jerusalem at first – they shared everything. You must remember the couple who sold their property, and didn't tell him how much they got for it, they didn't tell him the truth (Acts 5). I thought that was a rather strict reprimand. *(Laughter)*

OC: With your own history... were you raised in British Columbia?

EH: No, I was raised in Nova Scotia. I'm a Bluenoser by birth, but more or less a Newfie by heart. I lived there for two years. The Newfies are among the most hospitable people in Canada. Prairie people can be very warm, too. There's good and bad everywhere, of course. And we hope that if there is some prosperity arising in Newfoundland, which there may be with the oil, that it doesn't ruin them. It could take quite a while – the Newfies are very down-to-earth people, and mostly devout Anglicans or Roman Catholics, and the Salvation Army was quite strong there. But not many Pentecostals, probably no Presbyterians, and very, very few other Protestant groups.

The Salvation Army lost the sacraments – baptism – through the snootiness of the English Church. Who was the founder...?

OC: Booth?

EH: Yes. He wanted to preach within the (Anglican) Church, and of course in those days you had to pay for your pew to actually attend church. It's a bit like that in a few (Orthodox) churches. And the poor people had no Gospel preached to them, because they couldn't afford to go to church, so he (Booth, the founder of the Salvation Army) just sort of preached in the fields. As you know, he eventually separated.

OC: It's a warning to our times.

EH: Yes. When my wife attended the funeral of a woman who was a Salvation Army Brigadier in her latter years, a retired Brigadier, we went down to her funeral in Calgary about four days later, and I didn't notice, but my wife noticed when she kissed her hand, that it was warm.

OC: This is a Salvation Army officer.

EH: Yes, a Salvation Army Brigadier, a lady who never married. When she was in her eighties, she would deliver the Salvation Army paper to all the people in the rest homes, many of whom were younger than her! (*Laughing*) Nothing to do with Orthodoxy directly, but I think we have to remember that the Lord came for the salvation of all men.

OC: So you were raised on the east coast?

EH: Yes, raised on the east coast, brought up Anglican, and of course baptized when I was very small, just a wee baby, and confirmed as Anglicans do around ten or twelve. Had some lovely (Anglican) priests at that time. Attended the Anglican church out here (in British Columbia) for a while. We actually went to St. Peter's mostly, in Vancouver, with Father Jim Penrice. We learned, probably, I would say eighty percent of our basic theology (which was very sound) from him. He never officially joined the Anglo-Catholics, but in his retirement, he is going more toward the

Anglo-Catholic Church, but he never left the regular (Anglican) one.

Anyhow, we could see some changes coming in the Anglican Church, which we were not completely enamoured with, not so much a Protestantism, but a lack of solid belief – you know, doubting the Resurrection...

OC: This was when?

EH: This would have been back in the late sixties.

We happened to read Timothy Ware (i.e. *The Orthodox Church* by Bishop Kallistos Ware) – I think the Lord probably arranged it – and got interested in the Orthodox Church. Never went to one, until one day I saw in my office a little old lady – I thought she was a patient. She turned out to be a patient of Vladimir Dombosky, the dear old GP in the same building, and as we passed the old Ukrainian church (I thought she was either Russian or Ukrainian), I said, “Oh, do you go to that church?”, and she answered, “Oh no, I go to Russian – ROSS-EE-AN – Orthodox Church in Vancouver...

The priest was very nice to us (which shows how important it is to always be nice to visitors), and invited us to a Liturgy, and we started to go, and about a year later we were received by Bishop Ioasaph of blessed memory. He died in 1978.

OC: He was which jurisdiction?

EH: OCA. He was actually Ukrainian more than Russian. When they saw Communism taking over, he and his wife and his daughter Olga (a very sweet, innocent, lovely lady)... his wife of course died when he was a priest. She was an opera singer. They fled to China. They had a vision – the whole family: the Mother of God appeared to them and told them to go to America. He ended up in Connecticut, and was later made bishop. Quite a little miracle

right there.

OC: So you converted in Vancouver.

EH: Yes, in 1971. We're the proto-converts...

OC: ...of British Columbia.

EH: Of British Columbia... as far as we know! (*Laughs*)
Fortunately for us, the Lord loves the nuts, so He chose us.

OC: So on your icons without a halo, you can have "the proto-converts of the west coast"?!

EH: That's right! Yes, *sans halo*, as the English would say.

OC: What did you do once you were there, in an environment surrounded by people who were of an entirely different cultural background?

EH: Well, Vivian is an expert in Ancient Greek, and she learned... first of all, we got English copies of the Liturgy, which delighted Teresa Clark, a dear old Russian gal, whose husband... we gave him a copy. Vivian was singing in the choir – she has a good voice, and could actually learn the *Svyati Bozhe* (Holy God), the *Otche Nazh* (Our Father), and the *Gospodi Pomilui* (Lord, have mercy). And we stayed there. Most of the Russians – about eighty percent – were very, very loving, hospitable, but there was a bit of an anti-English sentiment, which we understand now, and we knew that the children were losing interest, so somehow or other - probably the Lord gave us a little kick in the pants - we realized there had to be English Orthodoxy. It was there in theory, but not in practice.

And Nick the Greek, he got the idea of building a church in the backyard (he got the idea from Gleb Jensen in Victoria), and the next thing we knew he came over with the plans.

OC: That's a very Greek solution.

EH: Yes. And we build the main part for about seven thousand dollars. It would probably be about seventy now – I couldn't even dream of it. And it's very solid: cement block, reinforced rebar, the laminated beams on the top.

OC: By whom was it dedicated?

EH: It was blessed by Bishop Ioasaph, and Father Cyril Bolosevich, but it's never been consecrated of course, because it's a private chapel.

OC: To whom was it dedicated?

EH: To Saint Herman, of course!

Bishop Ioasaph was very pleased with us, and never deserted us, but Archbishop Sylvester was over him, back east, and I think he could not conceive of non-Russian Orthodoxy. A very nice man, very kind... (but) he wouldn't give us permission to start a parish. So Father (Stephen) Slipko came along: he was actually with the canonical Ukrainian Church.

OC: In the Ukrainian Church in America.

EH: That's right.

OC: The parallel of the UOCC (Ukrainian Orthodox Church of Canada).

EH: Yes. Bishop Andrej – he received us. But when he dies, they were about half a year without a bishop, and that was probably around... the (backyard mission) church was built in 1976. We started the mission here in 1978. Early in the eighties, Metropolitan Andrej died, and they were without a bishop for a while, and that's

when Bishop (now Archbishop) Seraphim was made bishop in Canada. He offered to take us into the OCA (the Orthodox Church in America).

OC: You have a special connection with him

EH: We knew him before he became Orthodox.

OC: Maybe you can tell us about that.

EH: We knew him as an Anglican priest... (and by 1978, as a bishop) he was very open and encouraging. And we knew him personally. So with permission from the new Metropolitan, Vsevolod – we wrote him a very nice letter and asked him. Now we were without a priest at the time, and he (Bishop Seraphim) offered us a priest, who turned out to be Father (Lawrence) Farley, and he (Metropolitan Vsevolod) very graciously said he wouldn't mind if we went over (to the OCA).

The Ukrainian Church in Canada, which now is canonical (in 1978 the UOCC/UOA was not in Communion with any other Orthodox Church - *Editor*), at that time actually forbade English services. A dear Ukrainian lady used to help us out with the housework, and the dear priest from the local Ukrainian parish used to come over and bless our home over Epiphany. We sang the Troparion Hymn in English – he didn't mind at all – and Bishop Ioasaph used to bless the house around Epiphany. We always wondered what would happen if they both arrived at the same time! (*Laughter*) Our house was doubly blessed!

Now of course, the Ukrainians are in Communion with us, and the local Ukrainian churches, I think, used quite a large amount of English. Fortunately, the Lord overrides human nonsense.

OC: Thank God!

EH: Yes... otherwise, we'd all be up the creek without a paddle, as they used to say! I'm sure Our Lord had a tremendous sense of humour. I base that on two premises. First of all, because he chose as a race to be born of, and as His first Chosen People, He chose the Jews. You'd think in human terms He would have chosen the Ancient Greeks, who were noted for their philosophy and valour, and so forth. (The second reason was) He called James and John the Sons of Thunder. I'm no theologian, but I believe He called them that with a bit of humour, because they were going to go into one town, remember, which rejected Him, and James and John said they would call down thunder (and lightning) and destroy the town. And Our Lord said, I didn't come to destroy, but to save. I think it was after that He called them the Sons of Thunder.

OC: As an irony.

EH: An irony, yeah! A gentle sort of irony. Did you ever think of that? The ones who wanted to call down thunder and lightning.

OC: So, your small mission began to attract people early on, or how did it grow?

EH: Yes. Well, we invited people of all backgrounds, which I think is needed a bit more. We were opened of course more to friends, but the Greeks were very interested – the people more than the clergy – and various people came, and friends came, so by the time Father Lawrence came, it was getting a bit crowded in the chapel. He had a fairly good group to start with, to continue to build up.

And we gently preached. Of course, you cannot combine religion and medicine, in some ways, but a lot of people knew that I was building a chapel, and an amazing number of people came by. We got very few converts, but they were very interested, and it was good for them to get a glimpse of Orthodoxy over the years.

OC: As a physician, has that presented its challenges over the

years?

EH: No, not really. Many of my patients knew I had the chapel. I had an icon or two in my waiting room, which very few people asked about, but a few did. So I never let it interfere with my medical practice.

OC: And there weren't so many ethical dilemmas that presented themselves then, were there?

EH: No. I was working and doing locum work since 1991 because I sold my practice then because of angina, and I thought I might be called any day – up above, hopefully – but the Lord in His mercy finally let me get enough brains to see a cardiologist, a Jewish guy (they are always very smart docs). He did a roto-rooter job on my main artery, and here I am still hiking up hill. That was in 1992 that was done, so here it is, seventeen years later. So the wonders of modern medicine come in handy!

That's why I sold my practice at that time. I still worked until four years ago, a lot of locum work.

OC: Who have you seen come to Orthodoxy, in your circle in British Columbia?

EH: As I mentioned, names aren't coming to me anymore, but the...

OC: What kind of people?

EH: Mostly just ordinary people, in the ordinary sense of being not too highly educated, people who like the beauty of the services. We didn't try to steal sheep from anybody. I don't think we had any Roman Catholic converts – maybe a few – and we always had good relations with the local Ukrainian Catholics. I painted some icons for the local Ukrainian Catholic priest, and I think they may

still be in the church, I'm not sure. And we kept good relations with our Anglican friends. We didn't tell them they were all lost because they weren't Orthodox!

OC: Someone suggested that in Canada, it's hard for Anglicans to convert to Orthodoxy.

EH: I think it would be easier now because of the turmoil in the Anglican church. We must not get too triumphant, because Orthodoxy is having enough problems of its own. The Anglican church is in something of a dilemma, and I feel very sorry for the Anglicans, because it's difficult for them. The devil is always working hard to destroy the Church – the gates of Hell will not prevail, of course – but the Anglican church has watered down some of its ancient, very firm teachings. The English Church I think remained (very) orthodox long after 1054.

OC: But that's gone now.

EH: Yes, I think it's gone to a great degree. I wouldn't say it's all gone, and I don't think it's a matter of High versus Low Anglicanism. There seem to be very devout Anglicans in all parts of the church. If we were still Anglican – even though B.C. has that (Anglican) bishop who “married” two men, who can't be married, or two women together, that would be absurd, but within his own parish, how a priest handles people like that (on a personal level), that's between him and God and the bishop.

In this case, (the Anglicans in) B.C. has the bishop who is promoting same-sex “marriage”. It's just absurd. But I think there are so many devout people still under the local Anglican bishop, and I've met very good, faithful Christian people – though only God knows who is truly good or bad in one sense – but very nice, devout Anglicans. I think Metropolitan Jonah mentioned in his inaugural speech that the Anglican church needs a lot of *help*, and I presume he has some ideas about how to approach Anglicans. I

think he was an Anglican before. Interestingly enough, he is of Teutonic background, German background.

OC: In the time since you built your house chapel, how has life changed for the Church in British Columbia?

EH: I think it's grown, and in a sense, it has grown from the seeds that started at St. Herman's church in the back yard¹. I think it's rather nice that we had to get a Greek (to build the chapel). After Jerusalem, the Greek Church is the Mother Church. When the Greek Church heard about Jesus, and came to Jerusalem and wanted to see Him, they asked Phillip, who was probably a Greek Jew, and he must have been shy because he asked Andrew. And Our Lord said, "Now is the time for the Son of Man to be glorified," because He knew that the Church would spread first through the Greek language. The whole Middle East spoke Greek. They spoke Greek and Hebrew.

OC: The English of it's day.

EH: Yes. And even the Roman Church for a hundred years or more used Greek in the western liturgy (sic). And of course they kept the Kyrie Eleison as a reminder of that. And as you ask about ninety percent of Roman Catholics – maybe not that high, but certainly quite a few – what language they think it is, they'll say Latin, of course, because it's in the Mass. (*Laughter*)

¹Editor's Note: St. Herman's parish grew from the house chapel in Surrey, B.C., into the vibrant parish of St. Herman's in Langely, B.C. It has since spawned two mission communities in Vancouver, one in Victoria, and in the British Columbia Interior, as well as producing numerous deacons and priests.

OC: Right, yes!

EH: ... and then you point out it's Greek!

OC: It becomes such an integral part of a Latin environment, that they assume that it's Latin.

EH: Yes. It's rather interesting.

OC: Maybe you could outline where the missionary roots on the West Coast have borne fruit.

EH: We planted a few seeds in Victoria, because there was a Deacon Gleb Jensen (I think he actually left the OCA later and went to England), he got the idea of having a small home church, and he turned his garage into a church. And their old Father John Keriatev, a priest of Russian background, we used to take him over once a month for a liturgy there. I think that was before we built the chapel, if I remember correctly. He was a delightful fellow – a wonderful sense of humour. His English wasn't very good, so he said to (my wife) Vivian once, "We go to university: I learn English, you learn Russian,".

One time we were going over (to Victoria) on the ferry, and it was pouring cats and dogs, then he said, "Doctor, who closed door on Noah's Ark?" I must admit, I didn't know at the time. So I looked up (and he said), of course God closed it, and I confirmed it in the Scriptures, God closed it, probably in case Noah felt sorry for some of those people whom God had eliminated, Noah couldn't...

OC: Change his mind?

EH: Change his mind. We were driving by the University of Victoria, and he said, "Doctor, what that place?", and I said, the University of Victoria. And he said, "What like?", what's it like, and I said, kind of *small*. And he thought for a minute and said,

“Doctor... *Socrates small.*” (*Laughter*)

See the wisdom? A wonderful, wonderful man. He was in his later eighties or nineties, he had no parish of his own.

One time when we were still going to Holy Resurrection (in Vancouver), on Good Friday I think it was, probably ninety-five percent, if not all Slavonic at that service – which was reasonable for it – on the way out, he smiled at us in the porchway and said, “Too bad God no speak English,” (*Laughter*)

OC: What do you think are today the greatest challenges to Orthodox Christianity, especially on the west coast?

EH: Mostly to get out and quietly talk to people, and invite them to services. The OCA now is very strongly, of course, promoting English, but we have to be careful in parishes, especially with new immigrants, from Russia and surrounding countries, not to make parishes with a lot of new arrivals entirely English. It would be as unkind and confusing to them, as it was for them not to bring in a bit of English slowly over time.

I think new parishes will be primarily English, and I think when we have visitors, especially over Pascha, to say “*Christos Anesti*” or “*Christos Voskrese*”, and such things. I don’t know if you have any Arabs, who say “*Al Messiach Kam*”.

OC: We do.

EH: Wonderful! You probably even know it in Chinese!

OC: After thirty-five or forty years of missionary experience, what advice would you give to others who are faced with these challenges?

EH: Mostly, encourage people to come and see. Like the Apostle

Nathanael said.

OC: Do you think we’re at a risk of losing some of the (living memory of Holy Tradition and practices) in modern Church life?

EH: I think we are. And I think we have to thank ROCOR (The Russian Orthodox Church Outside Russia). Each church has a strong point, and ROCOR could be a little condescending (I think even ROCOR would admit that), not all ROCOR priests – there are many wonderful priests – but toward the non-ROCOR clergy over a period of time, but one of the great gifts of ROCOR was to preserve all of these traditions, and also to keep very excellent calendars of saints, like the Saint Herman Calendar, although they are no longer under ROCOR.

I was going for a short drive with the local Greek priest, a very lovely man, and I asked him if he knew about the (Chinese) martyrs of the Boxer Rebellion.

OC: That must have shocked him.

EH: And he didn’t. So suspecting that he might not know about them, I happened to have with me a little booklet published in Athens, half in Greek and half in English, with a beautiful colour picture of Saint Mitrophan. So I gave it to him, and said you might be surprised to find the tropar (hymn) in there (in Greek). I actually put the Greek in the infamous “Surrey Menaion”². It originally started as a ROCOR menaion. It was originally sent to me by James Reid (in New Zealand). That would be about thirty years ago. He’s a delightful character. He’s a very devout Orthodox, who is really putting the pressure on to have Arseny of Winnipeg

²The *Surrey Menaion* is a decades-old compilation of hymns for various saints. Dr. Ed began to compile the menaion long before such collections were widely available in English. It stands as a pioneering classic of English Canadian hymnody.

glorified. Obviously a saint. We've already written a troparion, and he's in the Surrey Menaion.

OC: You've got to have it.

EH: Orthodoxy has to be careful, which I think your magazine does. The local Anglo Catholic priest, I think they are trying to be too traditional, and they sing these ancient office hymns which a lot of ordinary people (we educated people think we're smarter, but we're usually dumber), none of them can really join in on these hymns. So I, as a gentle hint, dug out an old Baptist hymnbook, and the old Anglican hymnbook, and made up about seventy or eighty of my favourite hymns. I still think if I ever were a priest (which I'll never be) up north somewhere in a small town, in a small mission, maybe make use of some of these hymns in certain ways.

This is a sign we need to reach out more, remember that Christianity would circulate first primarily among the Greeks (through the Greek language), the Lord also said, "Go out into all the world (and preach the gospel)".

The Church has to adapt, and I think basically it's doing pretty well.



Maple Syrup for the Soul.

**To send a gift subscription to Orthodox
Canada, see inside the front cover.**

**For subscription questions, call us at (905) 318-6436
(Monday to Friday, 9am to 5pm EST)**



INESCAPABLE: *Anglicanism, Elitism, and the Loss of Understanding of the Human Person*

Which Canadian religious group is most dominated by a single cultural group? If you guessed Islam, or Orthodox Christianity, you are wrong.

The answer is Anglicanism.

Back in 2003, I asked author and sociologist of religion Reginald Bibby about the challenges facing the Orthodox Church in Canada when it comes to escaping the idea of churches as ethnic clubs, in order to become more “mainstream” in Canadian society. Bibby laughed, pointing out that the practice of ethnic churches *was* in fact the Canadian mainstream, that multiculturalism has never been the historical reality of Canadian churches, and that Canada’s unofficial “state church” – the Anglican Church of Canada – was the most extreme example of an “ethnic” religious club.

I must admit I was a bit surprised by the answer, but the numbers bore it out: well over ninety-five percent of Anglicans claim British heritage,

in the same way Presbyterians claim Scottish roots, Lutherans a German background, and Roman Catholics a mixture of ancestry dominated by Mediterranean nations.

The story reminded me of an American priest who came to our city years ago, and observed that we had two religious “neighbourhoods”: one street housed all the “immigrant” churches (the Orthodox, the Byzantine Catholic, and all the Roman Catholic “ethnic” parishes), while another street, perpendicular to it, house all the northern European “white” establishment churches, as he called them. As far as our community was concerned, the religious divide was not merely cultural, it was geographic, much like neighbourhoods in the old American South, only without the walls.

Despite its waning numbers (there are now four times more Canadian youth who identify themselves as Muslim than Anglican), the Anglican Church of Canada maintains not only its cultural homogeneity, but also its clear sense of being a religious body drawn from Canada’s elite. Anglicans have for centuries been accustomed to setting the standard for religious acceptability in Canada, which is the reason Ukrainian women now wear hats to church, Greeks install pews, and so many others Anglicize their surnames. Anglicans have also been accustomed to setting the standards for Canada’s religious thinking, from the establishment of intellectually-oriented seminaries, to debates over Jesus Christ’s place in history, to innovations including the ordination of women. Even the tone of Canadian civil religion – from Remembrance Day ceremonies to school assemblies – was ordered based on Anglican practice. What Anglicans began, others emulated.

Yet as the numerical influence of Anglicanism has dwindled, the impact and relevance of their place in the Canadian fabric had faded along with it. No more the leaders among the social elites, Canadian Anglican leadership has been reduced to playing “catch up” with the secular cultural elites who define the speed of liberalization in Canadian culture.

Nowhere is this more apparent than the current storm within Anglicanism in North America over the question of ministry for those beset with the passion of homosexuality. The dominance of Anglican elites in Canada – especially in British Columbia and Ontario – by the most liberal members of that religious body has seen doctrinaire homosexual activism adopted not merely as the rule, but as the law. Those Anglicans (tens of thousands, if the truth be told) for whom the

Scriptural and traditional injunctions against homosexuality are obvious, now find themselves in a church which does not reflect their own faith. In the words of the Anglican bishop from Nigeria, the Anglican Church of Canada has in fact departed from Christianity, and formed another religion altogether. In North America at least, Anglicanism has become an occupied theological zone.

Unlike other occupied territories in history, however, Canadian Anglicanism is not surrounded with barbed wire. Liberal Anglicans would be happy to see unconverted traditionalists make themselves scarce, leaving the historic cathedrals and country churches under the control of the new management. Yet while the Anglican Church of Canada lacks the exterior barriers of the Soviet Union or Communist Albania, the interior barrier – the spiritual barriers of the heart – are strong and high.

It is not merely a cultural question either, since most conservative Protestant groups have essentially assimilated into the Anglo-Canadian culture, and almost invariably function in the English language. Orthodox Christianity may be culturally exotic for the average Anglican, but this has not stopped some from moving to the historic Church. Conservative Anglicans are not without options. The essential barrier is *elitism*.

One must consider the roots of Anglicanism, which can be traced to Queen Elizabeth I, who endeavoured to hold within her state religion a range of Puritans, Reformers, and Catholics. To be part of such an elite, one had to shelve spiritual conviction, or at least de-emphasize theological essentials. Her majesty may not have inquired into the hearts and minds of men, but her state church was not about to allow the hearts, minds, or consciences of men to become involved in matters of church and state. It has been said that Elizabeth I was the inventor of the modern concept of *privacy*, in which private business means not only being left alone, but leaving others alone as well – especially in the weighty areas of spiritual truth.

For Canadian Anglicanism, relativism has become a means of survival. What does this require? For starters, it requires a de-emphasis of the “serious business” of Christianity, especially the Person of Christ, and the task of ascetical Christian living. It requires a de-emphasis on the Fall of Mankind, so that everything that one encounters in society is somehow “normal” and “natural”, however perverse it may be. It requires a shift from personal repentance to social justice, from

addressing a personal lack of holiness to identifying the faults of others in society at large. It requires a shift in the understanding of marriage from the Patristic understanding of the purpose of marriage as a means of delivering us from passions, to a new concept of sex as a means of reaching a higher level of “being”.

Whenever conservative-minded Anglicans still find themselves part of the neo-heresies of modern Anglicanism, they are faced with the moral conundrum of either staying and accepting (or ignoring) relativism, or of losing their perceived place in the Canadian cultural elite. It is no surprise that most disaffected Anglican conservatives in Canada are voting with their feet. As one Anglican minister put it when asked about whether he was concerned about conservatives joining the Orthodox or Roman Catholics in the face of the normalization of homosexuality among Anglicans, he replied, “No, not really – they’ll just stay home.”

And stay home they have. As the second-fastest shrinking religion in Canada, Anglicanism has managed to create for itself a conundrum, which rewards silence, with a membership in an ever-more irrelevant Club. Setting aside the Christian understanding of the human person – what makes us spiritually sick, and the ascetical path to our redemption – most disaffected conservative Anglicans will simply never leave – even if they know that they should. The cost of sacrificing a place in the history of Canada’s elite is simply too high.

Most Orthodox Christians came to Canada as immigrants, eager to find a place in the same cultural elite Anglicans have built over two centuries. To be part of it, Orthodox Christians are also called upon to set aside everything that matters most, and to join the ranks of the relativists.

I remember fondly a sign my middle school woodshop teacher (a serious Scotsman) hung over the bandsaw that stood threateningly in the midst of our classroom. It read: *Learn from the mistakes of others – you cannot live long enough to make them all yourself*. In a move of grizzly humour, he even splattered some red paint on the sign, just to make his point.

Metaphorically speaking, Anglicanism in Canada took down such signs decades ago. The question for the rest of us is whether we will learn from their mistakes.

– *Father Geoffrey Korz+*



AROUND THE CHURCH IN TWENTY WORDS

*Romanian Regulations
for Religious Raconteurs*

While Orthodox parishes in Canada are blessed to enjoy Communion with each other, the effects of the Tower of Babel – the division of the languages – continue to keep us apart. Such separation requires a special effort – a truly Christian effort – to overcome, one which shows enough mutual love between the faithful to learn a small sampling of phrases to communicate within the Church. Special thanks go out to Charles Berlitz, the language guru, and his book “Around the World in Eighty Words,” for inspiring this column, and to Eleonora Buta, our contributing linguist.

Vecernie – Vespers, the main evening service of the Orthodox Church.

Utrenie – Matins, the main morning service of the Orthodox Church. In Hellenic parishes, this is served prior to the Divine Liturgy on Sunday’s and Feasts.

Sfinta Liturghie– Divine Liturgy.

Parastas – Memorial Service for the Departed.

Coliva – Boiled wheat in and of itself, however, the whole bowl with the sugars, raisons, nut, etc. will often be referred to as Kolyva.

Hristos s-a Nascut! (Christ is Born!); Craciun Fericit! - Good Christmas! Greetings that Romanians will use on Christmas, the Lord’s Nativity.

Hristos a Inviat - Christ is Risen! Adevarat a Inviat! - Indeed He is Risen! – Paschal greeting with which pious Romanians greet each other from Pascha to the Ascension.

La Multi Ani! – Many Years! Greeting that Romanians will use on most Feastdays, birthdays, anniversaries, to wish the one greeted a long and healthy life on the occasion of the Feast.

Doamne Miluieste - Lord, have mercy.

Dumnezeu sa-l ierte – May God forgive. May be used at Funeral and Memorial Services.

Dumnezeu sa-l odihneasca– May God rest him. Another wish Romanians will convey at Funeral and Memorial Services.

Buna Dimineata - Good morning.

Buna Ziua - Good afternoon.

Buna Seara - Good evening

Noapte Buna - Good night.

Doamne – Sir or Mister; this is also the same word used for the Lord.

Doamna – Madam or Miss.

Dumnezeu – God.

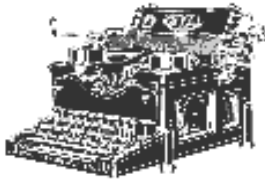
Hristos – Christ.

Maica Domnului – The Mother of God.

Preot/Parinte – Priest/Father.

- Eleonora Buta





POETRY

Lines Written on the Occasion of a Double Baptism (Lazarus Saturday 2007)

Three times the waters close above thy head,
 For Father, Son, and Holy Spirit. Thrice
 Thy soul is cleansed from every dark device
 Of cunning Satan. Christ, the three days-dead
 And risen Lord, His sacred blood hath shed
 And hath unbarred the gates of Paradise,
 That unto thee the Pearl of Greatest Price--
 His Kingdom--He might give, as He hath said.
 The wounds of fallen man are blotted out!
 Thy name is graven in a pure white stone
 By Him who giveth immortality,
 And men and angels, fields and forests, shout
 With songs of praise and glory round His throne,
 Because the Light of Truth doth shine in Thee.

- Sara Hillis



THE CHURCH KITCHEN

BREAD PUDDING *A Canadian Lenten Version*

Spiced Bread Pudding (Non Fasting)
 2 cups of day old bread or rolls or what ever you have that you
 want to throw in (enough to fill a 13 x 9 baking dish)
 1/2 tsp ground cloves
 1/2 tsp nutmeg
 1 tsp cinnamon
 1 tsp of allspice (I mix all the spices together first)
 1 cup approx of sour milk or cream
 1 cup of sultanas or nuts (if you like these)
 Mix all dry stuff together and moisten with milk.
 Place in a pre-greased pan.
 Bake for 30 to 45 minutes @350F.

Note:

This pudding is quite firm when done.
 You can make some custard or whipped cream as a topping but it
 is also good on its own.
 The fasting version is use coffee rich instead of the milk products.
 I like it really spicy so I tend to double the spice.

Golden Corn Bread (Fasting)

1 cup of yellow cornmeal

1 cup white flour

1/3 cup sugar

3 tsp of baking powder

1 cup of water

1/4 cup of oil (vegetable)

Combine all ingredients and mix until smooth.

Pour into a greased 9 x 9 pan or muffin cups that are sprayed with cooking oil (Pam or something similar).

Bake at 425 F for 20-30 minutes.

The bread will be brown and firm to the touch when done.

(The toothpick trick works good also).

- Laurie Woods



NORTHERN NOMENCLATURE

GRAND DUCHESS OLGA ALEXANDROVNA

(Proper Noun)

One of the most famous Orthodox Canadians, Grand Duchess Olga Alexandrovna was the daughter of Alexander III of Russia, and youngest sister of Tsar Nicholas II, the last tsar.

Following the Russian Revolution, she fled to Denmark, but when the Bolsheviks threatened the Romanovs who had sought refuge there, she moved her family across the ocean to settle on a farm near Cooksville, Ontario (now Mississauga). She died on November 24, 1960, at the age of 78, and rests in York Cemetery, Toronto.

At the funeral of the Grand Duchess, the Imperial Russian Cadets stood a vigil and honour guard for the entire two-day lying in state in the small Russian Church in Toronto. Imperial guardsmen from the 12th Hussars Ahtyrsky Regiment were the pallbearers; the Grand Duchess' friend, the saintly Bishop John (Maximovitch) of San Francisco, sprinkled Russian earth on her grave.





Q&A

Questions from Readers

Fasting Queries

How long must I fast before Holy Communion at a Presanctified Liturgy? Should I fast before Holy Unction, or before any of the other Holy Mysteries?

- Anonymous, Ontario

Traditionally, one would fast from all food and drink, exclusive of medications, from the previous night, prior to receiving Holy Communion. This applies in the cases of both regular Liturgies and Presanctified Liturgies. For the sake of human weakness, a provision is sometimes made to take water or some modest, plain food in the morning in cases where a Presanctified is not being served until later in the day. The Antiochian jurisdiction in North America is an exception to these practices, allowing communicants to eat up until six hours before Holy Communion; this practice is by far the exception to the traditional rule and practice.

Typically, one does not fast specifically before Holy Unction, although the fact that it is often served during the Lenten fast would suggest that normal fasting would be observed in any case.

Normally, one observes normal fasting from meat, eggs, and dairy, for three days prior to baptism. In some more rare cases, this is also observed by godparents, clergy, and brides and grooms, for one day, if not three.

- FrG+

Should Orthodox consider home schooling?

I often wonder how about home-schooling I'm interested to hear (thoughts on this), because I am strongly considering this option in the future.

- A.C., London, Ontario

Some people are drawn to homeschooling for religious and moral reasons. In other cases, the main motivation is academic, since public (and even most private) schools are sorely lacking in offering anything that resembles a traditional academic program, or a study of classical subjects.

Ironically, the strongest reasons for homeschooling are now social ones. Most people will raise concerns that homeschooled kids aren't socialized enough, while at the same time despairing that their own kids are subject to overwhelming peer influences that they cannot control. It is noteworthy that most "religious" kids - including those from conservative Catholic, evangelical/fundamentalist Protestant, and traditional Orthodox Christian backgrounds - continue to hold virtually the same attitudes, opinions, worldviews, and behaviours as secular kids. I believe the major reason is the influence of the media, reinforced by the "common" schools, which pull together masses of same-aged kids, removing them from the essential loving examples of elders, parents, and neighbours.

Academically, most homeschooled children excel

their public school peers by about two grades, which is nice, but not essential. In terms of religious knowledge and practice, there are many advantages. What is perhaps the greatest benefit is the presence of attitudes in homeschooled children that are a sharp contrast to the popular culture - attitudes which were the norm even twenty years ago, which most parents today say they long to restore.

If I had two tips for raising a child they would be as follows:

Firstly, keep your child near you and near other solid, mature, faithful adults, to learn from their example, and not to simply be reinforced by other TV and video game-obsessed peers. Homeschooling is critical in this respect.

Secondly, invest \$2.00 in a brick (clay is preferable) or the same amount in a pair of scissors. Either use the scissors to cut your TV cable, or the brick to throw through your TV screens. This will eliminate about 50% of the problems that arise in raising a kid today (Hieromonk Kosmas of the Russian Orthodox monastery in Australia says its more like 90% of problems). This does not mean isolating your child: it simply means keeping the gutter out of your livingroom, and out of your child's mind and heart.

To close, a funny story. An acquaintance of a homeschooler raised serious concerns about the practice of homeschooling cutting off a child from different cultures (the acquaintance worked in public schools for decades).

The mother responded by asking if the woman's grandchildren were enrolled in heritage language school, ethnic folkdancing, ancient cultural or language studies (such as Latin), or attended a church or club with people born in other countries (not just Canadian born folks from different cultures). The woman just stared back, blankly.

Homes can become a crossroads of friends from all sorts of cultures, who share the same values, and often the same faith. This is real multiculturalism, the diversity we often hear about in Canada. Pop culture programs and attitudes in a multi-racial classroom are not diversity: they are the worst kind of uniformity, especially when it undermines the values and beliefs of the home.

- FrG+

Orthodox Evangelism?

How do you view Orthodox evangelism? How should we approach this?

- D.O., Detroit, MI

Much has been said and written about the need for and methods for undertaking Orthodox evangelism.

Generally speaking, these approaches fall into three categories: firstly, an approach that emulates modern advertising; secondly, an approach that emulates contemporary evangelical Protestants; and thirdly, an approach that emulates the saints of the Church.

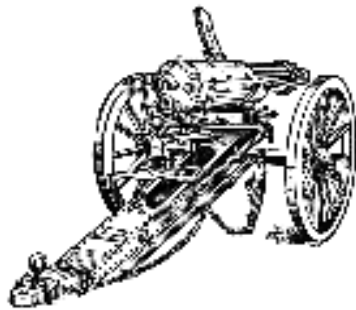
Experience teaches us that even at its most successful, advertising can only create "brand loyalty" to a religion. This kind of loyalty has little staying power, and even less power to save souls and transform lives. At its best, advertising is only minimally useful, mostly for promoting parish events and speakers, and even then, only to a targeted, interested audience.

Protestant evangelism is basically a combination of modern advertising with contemporary teaching methods, which form the Protestant approach to "worship" and to Bible study, respectively. This approach can offer some intellectual answers to legitimate questions, and is perhaps useful for teaching those who are already attached to the Church (i.e. catechumens). This approach is particularly unhelpful (even destructive) when it comes to cultivating the spiritual life of Orthodox people, since it stirs up an emotional response that is quite foreign to the stillness of heart (hesychia) taught by the saints and Church fathers. This must be avoided at all costs.

Authentic Orthodox evangelism lives out the words of Saint Seraphim of Sarov, that we should each concentrate on acquiring the spirit of inner stillness, thereby allow souls around us to be saved. This approach takes the power out of human hands, and allows the Holy Spirit to work. It forces us to concentrate on acquiring real personal holiness. It does not allow us to "make it happen" as far as missionary work is concerned, nor does it produce fast, measurable results as most "mission plans" would have us do. Instead, it follows in the footsteps of the saints - a far more promising and lasting model for Orthodox Christians. I would highly recommend the talk by Hieromonk Ambrose (Father Aleksey Young) entitled Orthodox Mission: What it Is and What it Is Not, available through our parish bookstore, or by emailing me at korzq@hotmail.com.

- FrG+

**Got thoughts on our articles?
Constructive criticism?
A voice that needs hearing?**



**Why not fire off a
Letter to the Editor?**

**Orthodox Canada c/o 10 Princip Street,
Hamilton Ontario Canada L8W 2M3
Or email the Editor at korzg@hotmail.com**



*Icon - The Pillars of Orthodoxy
Saints Gregory Palamas, Photios, and Mark of Ephesus
Defenders against heresies
(Holy Transfiguration Monastery - Brookline MA)*