

**Saturday, October 10**  
5pm Vigil

**Sunday, October 11**  
9:15am Hierarchical Divine Liturgy w. Vladyka Irénée

**Wednesday, October 14**  
9:30am- Divine Liturgy  
7pm - Vespers

**Saturday, October 17<sup>th</sup>**  
5pm Vigil

**Sunday, October 17**  
9:15 am Hierarchical Divine Liturgy  
Green lunch

**Wednesday, October 21**  
5pm Vespers

**Friday, October 23**  
9:30 am Divine Liturgy, James Brother of our Lord

**Saturday, October 24**  
4pm General Panikhida (Memorial Saturday)  
5pm Vigil

**Sunday, October 25**  
9:15am Hierarchical Divine Liturgy  
Pink lunch

**Wednesday, October 28**  
9:30 am Divine Liturgy (Job of Pochaiv)  
7pm Vespers

**Saturday, Octobr 31**  
5pm Vigil



**ANNUNCIATION ORTHODOX  
CATHEDRAL**  
ARCHDIOCESE OF CANADA - ORTHODOX CHURCH IN AMERICA.

HIS EMINENCE SERAPHIM, ARCHBISHOP OF OTTAWA AND CANADA

**CATHEDRAL  
NEWS**

SPECIAL EDITION

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oration of the Most Holy Virgin's protection of the monastery from the Turks in 1675. There are approximately 300 extant miracle working copies of the icon of the Pochaiv Mother of God.

**MONTHLY SCHEDULE OF SERVICES**

**Wednesday, September 30**

**10 am** Pochaiv Mother of God Icon is brought to the Cathedral

**12 noon** - Moleben

**5pm** - Service of Proclamation

**6pm** - Vigil

**8pm** - Reception, Cathedral Hall

**Thursday, October 1**

**8:30 am** Rite of Confession followed by Divine Liturgy, Consecration and Luncheon

**6:30 pm** - Akathist to the Pochaiv Mother of God Icon

**7:30 pm** - Public Lecture of His Beatitude, Metropolitan Jonah in Cathedral

**Saturday, October 3**

**5pm** Vigil

**Sunday, October 4**

**9:15am** Hierarchical Divine Liturgy

Yellow lunch

Grand Opening of Bookstore

**Wednesday, October 7**

**7pm** Vespers

**Friday, October 9**

**9:30 am** Divine Liturgy

St Tikhon of Moscow

Continued overleaf

siege to the monastery. In response, the monks, together with the people who sought shelter in the monastery, began to sing the Akathistos Hymn before the Pochaiv icon, supplicating the assistance and protection of the Mother of God.

To the astonishment of the Turks, a vision appeared above Pochaiv, in which they beheld the Most Holy Virgin, in brilliant and shining radiance, accompanied by Saint Job. The radiant Virgin was holding her protective veil over the monastery and was surrounded by a host of angels dressed for battle, with drawn swords. The invaders tried to repel the angelic host by shooting thousands of arrows into the air, but the arrows fell back, killing the men who had shot them. The Turks lifted the siege and fled in terror.

For almost 100 years in the 18th century and early 19th centuries [1721-1831], the Pochaiv Monastery was in the hands of the Greek Catholic Church. During that time, the majestic three-altar Cathedral of the Dormition was built [1771-1783] by count Nicholas Potocki, and the icon was transferred there in 1791. In 1831, the Pochaiv Monastery was once again returned to the Orthodox Church. Two years later, the Holy Synod of the Russian Orthodox Church elevated the monastery to the rank of a "Lavra," equating it in religious stature with the Kievan Caves Lavra in Kiev, the Holy Trinity-Saint Sergius Lavra near Moscow, and notably, the Saint Alexander Nevsky Lavra in St. Petersburg, whose particular singing and reading traditions were adopted in Pochaiv. In 1869, the icon was covered with a metallic gilded "riza" studded with precious stones and encased in a star-shaped frame, the rays of which are inlaid with pearls and diamonds .

The flow of miracles from the icon continues to our own day. To accommodate the many thousands of pilgrims who arrive in Pochaiv to pray to the Mother of God before her miracle-working image, the Pochaiv icon is carried in festive processions for the feasts of the Dormition and the Nativity of the Mother of God, as well as in commem-

## ARCHIMANDRITE IRÉNÉE ROCHON

QUEBEC CITY, QC [OCA Communications] -- On Thursday, October 1, 2009, His Beatitude, Metropolitan Jonah and the members of the Holy Synod of Bishops of the Orthodox Church in America will consecrate Archimandrite Irénée (Rochon) Bishop of Quebec City and Auxiliary to His Eminence, Archbishop Seraphim of Ottawa and Canada.

The Rite of Consecration will take place at a Hierarchical Divine Liturgy at Annunciation Cathedral, Ottawa, ON, beginning at 8:30 AM.

On Wednesday evening, September 30, the Rite of Nomination, Proclamation, and Acceptance by Archimandrite Irénée will take place at the cathedral at 5:00 PM, immediately before Vigil.



Archimandrite Irénée was born into a large French Canadian Roman Catholic family on December 25, 1948, in Montréal, QC.

In 1961 he had his first contact with the Orthodox Church in Rawdon, QC, at the summer church of Saint Seraphim of Sarov, under the Cathedral of Saints Peter and Paul, Montréal.

On January 20, 1967, he was received into the Orthodox Church by His Eminence, Archbishop Vitaly of the Russian Orthodox Church Outside of Russia, and until 1971, he participated in the parish life at Saint Nicholas Cathedral [ROCOR] in Montréal. During this time, he also took part in the activities of the McGill University Orthodox

For He will command His angels regarding you to guard you Christian Fellowship.

In 1971, he completed his B.A. in Slavic Studies at the University of Ottawa, and then joined Holy Trinity Monastery in Jordanville, NY.

In March 1974, after three years of study at Holy Trinity Russian Orthodox Seminary, he was tonsured a rassophore monk. A year later, in March 1975, he was tonsured a stavrophore monk, and received the name of the Hieromartyr Irénée of Lyons.

In February 1978, he was blessed by Bishop Laurus, then Abbot of Holy Trinity Monastery, to serve in France, in the French-speaking parishes there. He was ordained Hierodeacon on May 19, 1978, in Brussels, Belgium and Hieromonk on August 20 of the same year in Geneva, Switzerland by His Eminence, Archbishop Antony of Geneva.

After serving for four years in Lyons, Father Irénée returned to Montréal to serve the French Mission there.

After the election in 1986, of Bishop Seraphim as Auxiliary Bishop for the Archdiocese of Canada, Hieromonk Irénée, Hierodeacon Marc (Pierre), and members of the French Mission in Montreal petitioned to be received into the OCA's Archdiocese of Canada.

Father Irénée was elevated to the rank of Igumen in 1992, to care for the French speaking monastics in Québec. In 1993, he was assigned priest-in-charge of the Saint Benoît French-speaking parish in Montréal. He served also as supply priest in many parishes in Montréal, Ottawa, Toronto, and Québec City.

hospitality in her castle in Orel, not far from Pochaev. In gratitude for her generosity, as a blessing to Anna, Metropolitan Neophyte left with her the icon that he had brought from Constantinople.

Anna first placed the icon in her private chapel, where it remained for thirty-odd years. Over those years, however, the servants began to notice that at times the icon shone with a mysterious light and had started to manifest miracles. Anna herself was prone to disbelieve the stories of her servants until she saw the icon emanating a bright radiant light. Among those who received healing from the icon was Anna's own brother, Philip, who had been blind from birth. After praying before the icon on the advice of his sister, he miraculously recovered his sight.

In 1597, Anna Goiskaya gave the miraculous icon as a gift to the Pochaiv Monastery, now headed by the venerable Saint Job as Abbot, and richly endowed the monastery with lands and substantial material support. To house the holy icon, under Saint Job's guidance a stone church in honor of the Dormition of the Theotokos was specially erected, which Goiskaya herself lavishly furnished with all necessary materials and appointments. After the death of Anna Goiskaya, her heir, a nephew who in the Reformation had converted to Lutheranism, plundered in honor of the Dormition of the Theotokos was specially erected, which Goiskaya herself lavishly furnished with all necessary materials and appointments. After the death of Anna Goiskaya, her heir, a nephew who in the Reformation had converted to Lutheranism, plundered the Pochaiv Monastery and took the icon home. Expressing his disdain for the holy image, he engaged in travesties of Orthodox services, during which he dressed his wife in priestly vestments while she shrieked insults at the icon. For this she was severely chastised by demonic torment. The poor woman's sufferings stopped only when she finally returned the sacred image to its rightful place in the monastery.

In 1675, Moslem Turks invaded the area and laid

With local historical tradition however, the beautiful sub-Carpathian wilderness where the monastery is situated was first settled by several disciples of Saint Methodius, Enlightener of the Slavs [+855 AD], towards the end of the ninth century. Several centuries later, during the Mongol invasion of Russia, two monks from the Kiev Caves Monastery settled in the area monks, it is said, named their new abode after the river Pochaina, which flowed near the Kiev Caves.

According to tradition, around the year 1340 AD, one of the monks ascended the summit of Mount Pochaev to pray, when suddenly he beheld a pillar of fire burning in the wilderness. Calling out to the other monk to join him, he stood in prayer. The fire was seen also by some shepherds who were tending flocks in the area, among them Ivan Bosoi ["the barefoot"], who joined the monks in prayer. They beheld, surrounded by the flames and standing on a rock, the Most Holy Theotokos, the Mother of God. When the apparition finally disappeared, they saw that the place where the Theotokos had been standing had melted, leaving the imprint of her right foot embedded in the rock. Welling up over the footprint was a spring of clear water.

First written traces of monastic life on Mount Pochaev are found in unofficial 16th century documents of Polish kings Sigismund I and Sigismund II Augustus, which refer to "a monastery of the Greek Rite at the Pochaev mount," already "very old and famous." From the so-called "Fundushnaia Gramota" ["Writ of Endowment"] given to the monastery in 1597 AD by the Orthodox noblewoman Anna Goiskaya, the widow of a local public justice, Basil Goisky, as well as from the vita of the venerable Saint Job of Pochaev [born 1571?], Abbot of the Pochaev Monastery from 1596 until 1651, we learn other important details. In 1559, when on the behest of the Patriarch the Greek Metropolitan Neophyte came to Russia in search of financial support for the Church of Constantinople, he brought with him an ancient Byzantine icon of the Mother of God. On his way home from Moscow, Metropolitan Neophyte traveled to Volhyn, where he accepted the invitation of Anna Goiskaya to enjoy her

In 1996, Father Irénée was assigned as Administrator of the Russian Cemetery and Saint Seraphim parish, Rawdon, QC, an obedience which he fulfilled until 2007.

In addition to his pastoral duties in parishes of the Orthodox Church in America, he worked full-time in a local Montréal hospital until December 2008.

On April 2, 2009, the Holy Synod of Bishops of the Orthodox Church in America, elevated Igumen Irénée to the rank of Archimandrite, and elected him Auxiliary Bishop for His Eminence, Archbishop Seraphim of Ottawa and Canada, with the title of Bishop of Québec City.

The Archdiocese of Canada has announced that, in conjunction with the consecration of Archimandrite Irénée, the wonder-working Pochaev Mother of God icon will be visiting Ottawa as part of a Canada-wide tour.

The Pochaiv Mother of God icon will be available for veneration at Annunciation Cathedral from 12:00 noon September 30, until midnight. On the evening of October 1, the Akathist to the Pochaiv Mother of God will be served at 6:30 PM at Annunciation Cathedral, followed at 7:30 PM by a public talk by Metropolitan Jonah.

**Wednesday, Sept.30** 10:00 am Greeting of Pochaev Icon of the Mother of God

Noon: Moleben

5 pm Rite of Nomination, Proclamation, and Acceptance by Archimandrite Irénée

6 pm Vigil

**Thursday, October 1<sup>s</sup>** 8:30 am Right of Confession of Faith

9:30 am Divine Liturgy

6:00 pm Akathist to the Pochaev Icon of the Mother of God

7pm Metropolitan Jonah's public speech.

When the Apostles appointed “overseers” (episkopoi) for the newly created Christian communities, they wittingly or unwittingly laid the foundations for the office of Bishop.

Orthodox bishops are equal to one another; when one receives a mark of distinction like Archbishop, Metropolitan or Patriarch, it means neither a higher order nor a greater measure of grace but a different degree of administrative duties. A consecrated bishop has received the grace to perform the Sacred Mysteries and to bestow the grace of Holy Ordination on others.

In Acts, Titus is told to “appoint elders in every town...” elsewhere in the apostolic writings there are two stages in the selection of a bishop. First comes the election and secondly the prayerful laying on of hands. “Election” is used in the biblical sense of divinely chosen not as the result of electoral gymnastics. To illustrate - St. Nicholas was elected Archbishop of Myra because it was revealed to the Holy Synod of Bishops that the first person to enter the Cathedral would be God’s choice .

Bishops are nominated from among (priest)monks willing , or better not willing to be elected to the episcopate. The ordination of a bishop is accomplished by prayer and carried out in the context of the Divine Liturgy.

Though the Synod of Bishops proposes the candidate and he is confirmed by the Assembly (Sobor), he is not Bishop-Elect until he formally accepts his nomination on the eve of his consecration.

The following day during the Rite of Confession, he will make three formal and public Professions of Faith. He will be led to a large eagle rug<sup>1</sup> in front of the cathedra and the consecrating hierarchs..Standing on the tail of the

<sup>1</sup>An Eagle rug, is a small rug, usually round, on which Eastern Orthodox bishops stand during divine services. It is woven or embroidered and depicts an eagle soaring over a city that is surrounded by walls and towers. The latter represent the bishop's Episcopal authority over his Diocese, and defence of the faithful in it. Around the eagle's head is a halo, in imi-

## THE POCHAEV ICON OF THE MOTHER OF GOD HISTORICAL NOTES

*By the Very Rev. Alexander Golubov Academic Dean,  
Saint Tikhon Orthodox Theological Seminary*



The Pochaev icon of the Mother of God is one of the most venerated by Orthodox Christians, especially in Ukraine, Belarus, Russia, and the Balkans. Permanently housed in the Pochaev Monastery of the Dormition of the Theotokos in southwest Ukraine, the icon is widely renowned for healings of the sick and other miracles. The image, written in tempera in the Byzantine style and measuring approximately 13 inches by 10.5 inches, depicts the Mother of God tenderly inclining her head toward her Son, Whom she holds on her right hand. In her left hand, she holds a napkin, with which she covers the feet of the divine infant. Jesus is depicted imparting a blessing to those for whom He is "the Way, the Truth, and the Life." On both sides and on the lower part of the icon are miniature images of seven saints. On the right, the Prophet Elias and, below him, the Martyr Menas, are depicted, while the Protomartyr Stephen and the Venerable Avraamius are featured on the left. Across the bottom of the icon one finds images of the Great Martyr Catherine and the martyrs Parasceve and Irene.

There are no written records of the establishment and early history of the Pochaev Monastery. In accordance

holder of an office in the Church. Laity and bishop are united and neither can be thought of apart from the other – without the one there is no other. At his consecration a bishop receives a special gift or charisma from the Holy Spirit which allows him to act as teacher of the faith, this is particularly true at the Eucharist when he preaches the sermon. When other clergy of the Church deliver homilies, they serve as the bishop's delegates.

Perhaps it should be remembered that there is no such a thing as personal infallibility for in spite of this special gift bestowed on a bishop at the consecration, he remains man capable of making mistakes. In the very early days of the Church the celebrant at the Divine Liturgy was the bishop and to this day any priest celebrating is serving as the bishop's representative. The antimimension<sup>3</sup> on the altar is there to remind us that a priest celebrates only with the blessing of and in communion with the bishop.

<sup>3</sup> **antimimension'** The *antimimension* is made of silk or linen and has the relic(s) of a saint(s) sewn into it. The entombment of Christ is depicted on it. The *antimimension* is a sign that the Divine Liturgy is only celebrated in communion with the Bishop and under his authority. The *antimimension* is a very real symbol of a bishop's authority as arch pastor of the whole church (eparchy). The priest is appointed and delegated by the bishop to serve the people of the parish and to celebrate the Divine Liturgy. The antimimension is left folded in the center of the Holy Table under the Gospel Book. During the Divine Liturgy, while the Cherubic Hymn is being sung, the antimimension is unfolded to prepare the Holy Altar Table for the arrival of the gifts of bread and wine. The holy gifts are placed on the antimimension and are consecrated on it.

tation of the eagle used to depict St. John the Divine, and symbolizing theological attainments and the grace of the Holy Spirit.

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eagle he recites the Creed. Next he will step into the centre of the rug to elaborate on the Trinitarian theology, Christology and Sacred Traditions. Finally he stands on the eagles' head and expounds on the sacred canons of the church.

After the Trisagion (Thrice Holy Hymn) at the beginning of the Divine Liturgy, the candidate will be led to the altar, kneel before it and the open Book of Gospels<sup>2</sup> is laid on his head. The consecrating bishops place their hands on the Gospel Book and say the Prayer of Consecration invoking the Holy Spirit to descend on the new bishop and impart the grace of the episcopate upon him. The new bishop is then clothed in the vestments of a bishop and presented to the people.

A consecration requires the consent of all God's people; and at a given point in the service, when the Omophorion is placed on the new bishop's shoulders, the assembled congregation acclaims the ordination by shouting and singing "Axios!" (He is worthy).

The Rite of Confession and the Consecration take place at the beginning of the Divine Liturgy making it possible for the newly consecrated bishop to participate as a hierarch in the Divine Liturgy that follows.

The authority of the bishop is fundamentally the authority of the Church, as every bishop is called to be a living icon of Christ. He is not someone set up over the Church but the

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<sup>2</sup>**omophorion'** is the symbol of a bishop's spiritual and ecclesiastical authority. Originally of wool, it is a band of brocade decorated with crosses and is worn around the neck and shoulders. It symbolizes the lost sheep that Christ the Shepherd carries on His shoulders. Interestingly, the original meaning of the word is "shoulder covering" and refers to a piece of sheepskin worn over the shoulders for warmth by the elderly.