



# **“ORTHODOX 9” PARISHES BULLETIN**

**RUSSIAN ORTHODOX CHURCH IN CANADA**

Monthly Newsletter for the family of Orthodox Churches including:



**St. Mary’s (the Nativity of the Holy Virgin) - NISKU**

**Sts. Peter & Paul - BONNYVILLE**

**St. John the Baptist - HOREN**

**Holy Ascension - CALMAR**

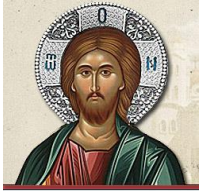
**St. Onuphrius - FOAM LAKE (SK)**

**Whitsuntide (Holy Trinity) - THORSBY**

**Dormition of Theotokos -MACNUTT (SK)**

**St. John the Baptist - VEGREVILLE**

**Sts. Peter & Paul - INSINGER (SK)**



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**Volume 23, Issue 4**

**CHRIST IS RISEN!**

**April-May, 2020**



## **THE RESURRECTION OF OUR LORD JESUS CHRIST -**

**April 19, 2020 HOLY EASTER**

In the name of the Risen Lord and Savior Jesus Christ, with the salvific and vibrant message of Holy Pascha:

Christ is Risen! Truly He is Risen!

We live in the Resurrected Christ and His Body — the Church. But we still reside in a fallen and broken creation, as it is very clearly visible these days due to the pestilence that overcame the whole world.

“But we have this treasure in earthen vessels” (2 Cor. 4:7). These words of saint apostle Paul are also very uniquely felt during these days.

But, as the Troparion goes - “trampling down death by death”. Due to this tribulation, the truth of the Gospel – that our entire life is only in the Resurrection of our Lord Jesus Christ – became much more vivid! A lot of things can be cancelled these days, but who can cancel, that could not be cancelled by death?

We cannot embrace all our neighbors, our brothers and sisters, sharing with them the Light of Christ’s Resurrection that illumines us all today, but let us remember the tomb and the Lord’s most faithful neighbors - the holy angels, who were the first to see the joyous event, and the apostles and myrrh bearing women, that saw it first and heard first the words full of light and hope – “Christ is Risen!”. Maybe it’s time to care more about our home churches, as the truth of the Resurrection is building up right here, and only then it is carried out to the whole world!

Let us in these very graceful, full of divine energy, days pray for those who reveal to us the Christ-like sacrifice - the medical workers in the whole world. Voluntary or involuntary, they are also preaching today to us the Life-giving and Bountiful Resurrection of Christ. May God save them, as they save thousands of lives today!

Let us pray the One Who rose from the tomb, so that we could withstand the “three days” of the current pestilence, and could live again as one whole and solid body of Christ – singing and glorifying together again the Lord’s Resurrection, becoming new creatures through partaking of the Christ’s Risen and Glorified Body and Blood!

***With heartfelt love in the Risen Christ our Lord, V. Rev. f. Yevheniy Protsenko and family***

# **Paschal Message of His Holiness KIRILL, Patriarch of Moscow and All Russia to the Archpastors, Pastors, Deacons, Monastics and All the Faithful Children of the Russian Orthodox Church**

## **CHRIST IS RISEN!**



By the grace of the All-Generous God, we have been vouchsafed to come to the radiant Paschal night and once again rejoice in the glorious Resurrection of Christ. From the depths of my heart I greet all of you, my beloved, with this great holiday and “feast of feasts.”

Almost two thousand years separate us from the event we recall today. And yet, every year with unchanging spiritual awe the Church celebrates the Resurrection of the Lord, tirelessly bearing witness to the exceptional nature of what occurred in the burial chamber by the walls of ancient Jerusalem.

The whole earthly path of the Son of God – from His miraculous Incarnation to His Passion and terrible death on the cross – is the fulfillment of the Maker’s promise, once given to our forefathers. God promised to send into the world the One who “bears our infirmities and carries our diseases” (Is. 53:4) and who will “save his people from their sins” (Mt. 1:21). Many times the Lord affirmed this promise through His prophets. He remained true to this vow even when the chosen people rejected the covenant and violated the Creator’s will.

It is, then, in the Resurrection of Christ that God’s love is revealed in its fullness, for death has finally been vanquished – the last boundary separating the human person from the true Fount of life. And although death continues to exist in the physical sense and takes away our human bodies, it no longer has the power to destroy our souls, that is to say, to deny us life everlasting in communion with the Maker. Death has been defeated and its sting has been removed (cf. 1 Cor. 15:55). The Lord has made “captivity itself a captive” (Eph. 4:8) and cast down Hades. “Nothing will be impossible with God” (Lk. 1:37), for truly “he is risen, as he said” (Mt. 28:6)!

In the current year the peoples of the earth have been enduring extraordinary ordeals. A baneful epidemic has spread throughout the whole world and has come to our lands too. The authorities have introduced restrictions in order to avert a further rapid spread of the epidemic. In some countries of the Moscow Patriarchate’s pastoral responsibility public worship, including the celebration of the Divine Liturgy, has been suspended. However, we Orthodox Christians are not to be despondent or to despair in these difficult circumstances; even more so we should not surrender to panic. We are called upon to preserve our inner peace and recall the words of the Saviour spoken on the eve of his redemptive Passion: “In the world you face sorrow. But take courage; I have conquered the world!” (Jn. 16:33).

Pascha has become for all of humanity the transition from enslavement to sin to the freedom of the kingdom of heaven, “the freedom of the glory of the children of God” (Rm. 8:21). It is only thanks to the Saviour’s Resurrection that we obtain the true freedom of which the all-praised Apostle Paul speaks, calling upon us to “stand fast... in the liberty wherewith Christ has made us” (Gal 5.1). How many times have we read or heard these words? And now we have to think hard on whether we live today as though Christ’s Resurrection never happened. Are we not in danger of exchanging the riches of eternity for never-ending worldly concerns in once more being held captive to the vanity of this world, in surrendering to transient fears and forgetting the incorrupt spiritual treasures and true calling of the Christian to “serve the Lord in holiness and righteousness before him” (Lk. 1:75)?

And yet, “pure religion and undefiled before God and the Father” (Jm. 1:27) is this: to treat each other with love and patience, to help and support one another in tribulations, following the example of the Good Shepherd shown to us in the Gospel. No outward restrictions should ever tear apart our unity and take away from us the true spiritual freedom which we have obtained through coming to know our Lord and Saviour Jesus Christ Who has conquered death and granted to us the chance to “be called the children of God; for that is what we are” (1 Jn. 3:1).

All the faithful children of the Church are of “one heart and one soul” (Acts 4:32), for apart we are but members, while together we are the Body of Christ and nothing in all creation “shall be able to separate us from the love of God” (Rm. 8:39). Therefore, let those who today are unable for objective reasons to come to church and pray know that they are in other people’s thoughts and prayers. Faith grants to us the strength to live and overcome with God’s help all sorts of infirmities and tribulations, including that which has become a part of our lives through the spread of the dangerous virus.

I ardently call upon all of you, my beloved, to strengthen your common prayer to the Lord so that we may, in spite of all hardships, remain partakers of the grace-filled liturgical life of the Church, so that the holy sacrament of Eucharist may be celebrated and the faithful may with boldness draw near to the Fount of Life which are the Holy Mysteries of Christ, and so that the sick may receive healing and the healthy be protected from the dangerous infection.

We believe that the Risen Saviour will never forsake us and that He will send down upon us the resolve and courage to stand steadfastly in faith and to make our salvific journey through our earthly life to life everlasting.

I wholeheartedly congratulate all of you, my beloved brothers and sisters, on the bright feast of the Holy Pascha and call upon you to always be the image of the Saviour’s true disciples in setting a good example to people around you and in proclaiming the mighty acts of the One “who has called you out of darkness into his marvellous light” (1 Pt. 2:9), so that all the days of our life we may through our deeds testify to the unsurpassed power and truth of the Paschal greeting:

**TRULY CHRIST IS RISEN!**

+KIRILL  
Patriarch of Moscow and All Russia  
Pascha 2020

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## Icons of the Resurrection and Ascension

**An icon does not simply give us accurate and historical information, it is not an illustration of a past event. If it were, it would be separating us from this event and saying to us: "too bad you were not there." But the Church brings all things together, She brings together all that is separated, even time; for in God there is neither past nor future, and the Church lives in that Day which is beyond time. In the icon the past events of our salvation are made present to us, the saints of old are made present to us; there is not "one dead in the grave," but all are alive in Christ, and we too become partakers of this heavenly reality.**

**Let’s turn to two of the main icons of the Paschal season, the icon of the "Descent into Hades" and the icon of the Ascension and try to gain some insights into the meaning of these icons.**

## The Descent into Hades



The Feast of the Resurrection is our Feast of feasts and the basis of our faith. St. Paul says that if Christ is not raised from the dead then our faith is in vain. (1 Cor. 15:14). There are two representations of this feast day: the icon of "the Myrrhbearing Women at the Sepulchre", and the "Descent into Hades" which is the icon we are discussing. The first is from the Gospel account and has historical basis, the second is a symbolic representation. The Descent into Hades is not an event that was seen, it is a "painting of theology," as Father Alexander Schmemmann says, which corresponds to the meaning of the event.

The icon of the Descent is very simply an image of Christ, the Victor". . . Trampling down death by death, and upon those in the tombs bestowing life." It is an icon rich in meaning. It takes place in Hades, also called Sheol. The term Hades should not be confused with the word hell, as generally understood as opposite of heaven. Hades is a term used in the Old Testament to describe the place where all the dead go; whether righteous or evil. The icon shows us the very depths of the earth, a gaping black abyss, the place referred to in the Old Testament precisely as Hades.

Upon His death, Christ descended into the regions of Hades. A verse on Ps. 119 sung during the Matins of Holy Saturday says, "Wishing to save Adam Thou didst come down to the earth; not finding him on earth, O Master, Thou didst descend to Hades seeking him." The hymns of Holy Saturday commemorate His presence in Hades and the chanting of Ps. 119 and its verses marvel at His condescension. The fact that Christ appears in Hades is a wonder, "O life, how canst Thou die?" (Verse on Ps 119.) It is also a confrontation between He who is Life, and death itself, the last enemy (1Cor 15: 26).

The theme of Christ's death is always interwoven with His Resurrection, and this message pervades all our Church services, especially, those of Holy Friday and Saturday. So the icon of Christ's death is that of victory. Acts 2:24 says that it was impossible for Him to be held by Hades power. He appears not as a captive but as the Victor. In the icon He appears in luminous golden robes in the middle of a halo, the symbol of glory, with rays of light issuing from Him.

"Now all is filled with light: Heaven and earth and the lower regions." (Paschal Kanon, Ode 3) "When Thou didst descend into death, Thou didst slay hell with the splendor of Thy Godhead." He tramples underfoot the gates of Hades which He has pulled down. (Troparion) "Thou didst break the everlasting bars which had held death's captives." (Paschal Kanon, Ode 6)

The icon shows "that Hell was embittered" when it met Christ. Often this is symbolized by two angels binding Satan. The verses on "Lord I Call" for Holy Saturday all speak vividly of this: "Today hell cries out groaning" and "hell shuddered when it beheld Thee." He holds in his left hand either a scroll, the message of the resurrection or the cross, now the symbol of Victory. With His right hand He raises Adam from the grave and with him Eve and all those who await His coming,: King David, Solomon, John the Forerunner, Moses and the prophets. "Hell has been captured and Adam recalled, the curse has been annulled and Eve set free." (Theotokion-Vigil for the Ressurrection) Christ's descent into Hades is the final abasement in His self-emptying. He takes on all of our human nature so that it can be saved, and not only saved but glorified as well. By descending into Hades He has opened to Adam, and to us, the "path to the Ressurrection. We sing in Ode 1 of the Paschal Kanon," . . . for from death to life and from earth to heaven has Christ our God led us." We exalt the "begining of another life" But the Resurrection is not the end of His saving work, for in His Ascension, He took our nature with Him into Heaven.

*(to be continued)*



Norwegian – Kristus er oppstanden! Han er sannelig oppstanden!

Icelandic – Kristur er upprisinn! Hann er sannarlega upprisinn!

Latin – Christus resurrexit! Resurrexit vere!

Romanian and Moldavian – Hristos a înviat! Adevărat a înviat!

French – Le Christ est ressuscité! En vérité il est ressuscité! or Le Christ est ressuscité! Vraiment il est ressuscité!

Italian – Cristo è risorto! È veramente risorto!

Spanish – ¡Cristo ha resucitado! ¡En verdad ha resucitado!

Portuguese – Cristo ressuscitou! Em verdade ressuscitou!

Catalan – Crist ha ressuscitat! Veritablement ha ressuscitat!

Latvian – Kristus (ir) augšāmcēlies! Patiesi viņš ir augšāmcēlies!

Lithuanian – Kristus prisikėlė! Tikrai prisikėlė!

Irish – Tá Críost éirithe! Go deimhin, tá sé éirithe!

Scottish Gaelic – Tha Crìosd air èiridh! Gu dearbh, tha e air èiridh!

Welsh – Atgyfododd Crist! Yn wir atgyfododd!

Persian – مسیح برخاسته است! به راستی برخاسته است!  
(Masih barkhaste ast! Be rasti barkhaste ast!)

Hindi – येशु मसीह ज़िन्दा हो गया है! हाँ यक़ीनन, वोह ज़िन्दा हो गया है!  
(Yesu Masih zinda ho gaya hai! Haan yaqeenan, woh zinda ho gaya hai!)

Urdu – یسوع مسیح زندہ ہو گیا ہے! ہاں یقیناً، وہ زندہ ہو گیا ہے!  
(Yesu Masih zinda ho gaya hai! Haan yaqeenan, woh zinda ho gaya hai!)

Marathi – Yeshu Khrist uthla ahe! Kharokhar uthla ahe!

Sanskrit – Krista uttitaha! Satvam uttitaha!

Arabic (standard) – المسيح قام! حقا قام!  
Haqqan qām!) or المسيح قام! بالحقيقة قام!  
Bi-l-ḥaqqati qām!)

Syriac – !ܡܫܝܚܐ ܩܡܐ! ܡܫܝܚܐ ܩܡܐ (Mshiḥa qām!  
Sharirāith qām! or Mshiḥo Qom! Shariroith Qom!)

Hebrew (modern) – !באמת קם! המשיח קם!  
(HaMashiach qam! Be'emet qam!)

Coptic – Πιχρίστος ἀφῶνῆ! ἡ ἘΝ ΟΥΜΕΘΜΗΙ ἀφῶνῆ!  
(Pikhristos Aftonf! Khen oumethmi aftonf!)

Aleut - Kristusaq Aglagikuk! Angangulakan Aglagikuk!

Filipino (Tagalog) – Si Kristo ay nabuhay! Totoo! Siya nga ay nabuhay!

Indonesian – Kristus telah bangkit! Dia benar-benar telah bangkit!

Hawaiian – Ua ala hou ‘o Kristo! Ua ala ‘i‘o nō ‘o la!

Fijian – Na Karisito tucake tale! Io sa tucake tale!

Swahili – Kristo Amefufuka! Kweli Amefufuka!

Turkish – Hristós diril–Dí! Hakíkatén diril–Dí!

Azeri – Məsih dirildi! Həqiqətən dirildi!

Chuvash – Христос чӑрӑлнӑ! Чӑн чӑрӑлнӑ! (Khristós chərəlṅə! Chæn chərəlṅə!)

Uyghur – ئەيسا تىرىلدى! ھەقىقەتەنلا تىرىلدى!  
(Əysa tirildi! Həqikətīnla tirildi!)

Estonian – Kristus on üles tõusnud! Tõesti, Ta on üles tõusnud!

Finnish – Kristus nousi kuolleista! Totisesti nousi!

Hungarian – Krisztus feltámadt! Valóban feltámadt!

Basque – Cristo Berbistua! Benatan Berbistua!

Japanese – ハリストス復活！実に復活！  
(Harisutosu fukkatsu! Jitsu ni fukkatsu!)

Korean – 그리스도께서 부활하셨습니다! 참으로 부활하셨습니다!  
(Kristo Gesso Buhwal ha sho sumnida! Chamuro Buhwal ha sho sumnida!)

Mandarin Chinese – 基督复活了 他确实复活了 (Jīdū fùhuó le! Tā quèshí fùhuó le!)

Esperanto – Kristo leviĝis! Vere Li leviĝis!

[https://en.wikipedia.org/wiki/List\\_of\\_translations\\_of\\_the\\_Pascal\\_greeting](https://en.wikipedia.org/wiki/List_of_translations_of_the_Pascal_greeting)

## Announcements

### Christ is risen! Христос воскрес!

The initial meaning of the word Easter/Pascha is the transition, and I wish all of us a blessed transition to the best! Christ is in our midst!

Thank you for warm feedback for the services! I am so happy we have such an opportunity to serve at the chapel! This is also due to the monastic and the bishop, parishioners and parish councils and the priests, all the Church, that founded this island of light in the darkness. Let us remember among the first father archimandrite Dimitriy Schur, the one who obtained and kept the building for a long time. Memory eternal to all the departed founders and supporters!

**The Paschal service will be steamed with God's help on Great Saturday at 11.30 pm.**

Then I think I will go on with the streaming, and... I think we could postpone the services on the graves till May, besides there was a lot of snow, and it is still there... I will consult you and let you know when it's a better time to do that.

I guess it is hardly possible to have our so gladly awaited tent and bake sale (Bazar) at Nisku St Mary Church at the time of the graveyard service that was planned for May the 3<sup>rd</sup>. Unless God wills. We might need to somehow atone with our losses due to the narrow circumstances we have today, so if anyone want to help our parishes, this aid will be, I believe, much more blessed, as given to the Christ's Body suffering!

Unfortunately, the same fate is actually with the cleaning up the cemetery before the Graveyard service, which I guess will be laid down on the shoulders of our faithful individuals.

And let's hope that the St Tikhon's Bible children camp will still take place, which is also, unfortunately, questionable as for right now, until the social distancing is lifted...

### On the blessing of Easter cakes and food at home



In the context of the spread of coronavirus infection, given that many parishioners will not have the opportunity to personally visit churches on Easter Day, with the blessing of His Holiness Patriarch of Moscow and All Russia Kirill, believers who remain at home can bless the Easter cakes, Easter, eggs and other Easter meals on their own, the following way:

Before the Easter meal, you should sing the troparion of Easter "Christ is risen from the dead, / trampling down death to death, / and upon those in the tombs bestowing life!" - three times.

Then sprinkle the food with holy water (if any) with the words: "In the name of the Father and the Son and the Holy Spirit. Amen".

**Church Coordination Working  
Group for Coronavirus Infection**

patriarchia.ru

## *In Memoriam*

***The parishioners of Orthodox 9 extend our deepest and sincere condolences to the relatives of our newly departed parishioners, those whom we will greatly miss! The faithful servants of Orthodox IX parishes, people, that brought a lot of inspiration to this life, may God settle them, where the light of His countenance shall visit, and reunite them with their dear ones departed before, and make mystically short the time of our separation with them!***

## **HAROLD WALTER DOBLANKO**

**NOVEMBER 13, 1937 - APRIL 6, 2020**



It is with profound sadness that we announce the passing of Harold Walter Doblanko on April 6, 2020. Harold was born in Leduc, AB on November 13, 1937. He was the youngest son of Tatiana and Andrew Doblanko. Harold lived all his life in the Calmar-Leduc area where he operated a mixed farm and later, a vacuum truck business in the oilfields.

In 2012 he and his wife Victoria retired from farming and moved to Leduc and began their retirement. Harold was a very social person and could be found in coffee shops, cafes and restaurants telling stories about his life, places he had visited and sharing the pride he had in his family.

Harold was predeceased by his wife of 51 years, Victoria, in 2014. He is survived by 3 sons Darcy (Tanni), Stan and Kevin (Carmen); 4 grandchildren Korbyn (Kiersten), Dalton (Raylene), Darby (Sean) and Isabella, and one great-granddaughter Kierra.

## **METRO KILIK**

**NOVEMBER 7, 1931 - MARCH 10, 2020**

With heavy hearts, we announce the death of Metro Kilik (Leduc, Alberta), who passed away on March 10, 2020 at the age of 88.

Metro (Dmitro) was predeceased by three brothers: John, Nick and Anton.

He was loved and cherished by many people including: his wife Melva; and his sisters, Elizabeth Hlus, Helen Luneng, Irene Bacsik and Joyce Wyllie. He was also cherished by numerous nieces, nephews, relatives and friends.



The small church on a hill will miss your caring working hands. Memory eternal!

*“I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die.” (John 11:25)*

*“What no eye has seen, what no ear has heard, and what no human mind has conceived” - the things God has prepared for those who love him.” (1 Corinthians 2:9)*







## Pysanka (Dyed Egg) is Ukraine's most famous Paschal tradition


Pysanka (which comes from the Ukrainian word for "to write") are not painted; instead, designs are traced out in beeswax and the egg is then dipped into dye. The dye colors the egg where it is bare but leaves it white where the wax protects it. The process is then repeated as many times as desired (working from the lightest dye to the darkest) to create an intricate, many-layered beautiful patterns.

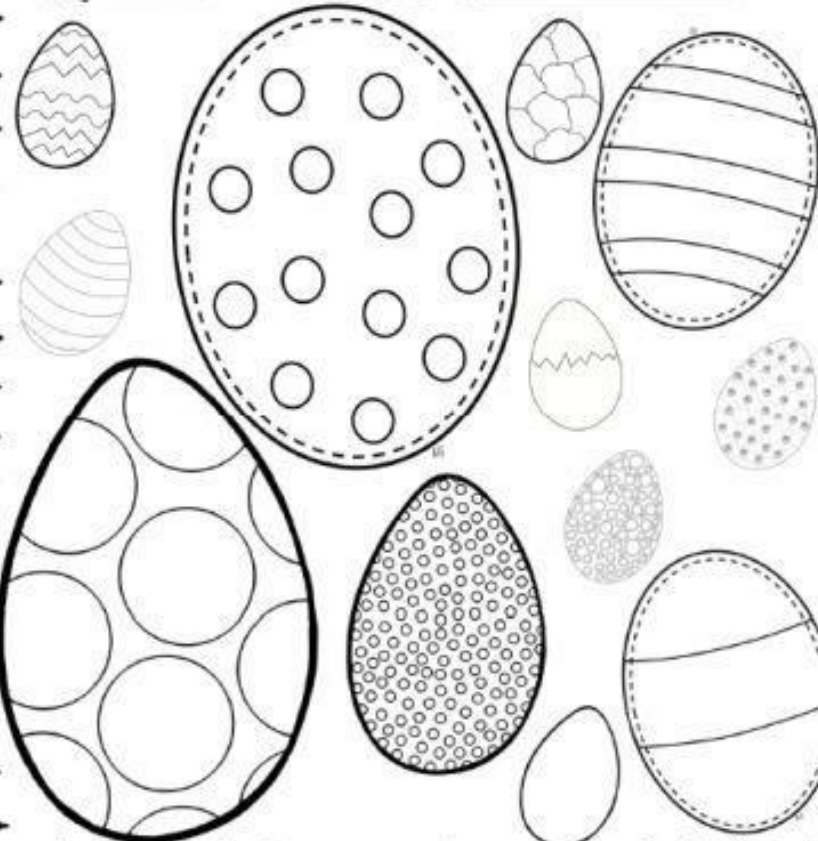
Question. Where can we find the biggest pysanka in Canada, and maybe in the whole world?

## Read and Color

 **Color** the small eggs red and blue.

 **Color** the medium-sized eggs yellow and orange.

 **Color** the big eggs green and pink



In what languages are the Paschal Greetings above?



Christ is risen!

April-May 2019

Christ has risen!

April 19 11:30 pm - Paschal Matins, Liturgy

	<u>April 20</u> <u>Bright Monday</u>  No Fast all Week	<u>April 21</u> <u>Bright Tuesday</u>	<u>April 22</u> <u>Bright Wednesday</u>	<u>April 23</u> <u>Bright Thursday</u>	<u>April 24</u> <u>Bright Friday</u>	<u>April 25</u> <u>Bright Saturday</u>
<u>April 26</u> 10:00 a.m. - Divine Liturgy. <u>2nd Sunday of Pascha. Thomas Sunday, Anti-Pascha.</u>	<u>April 27</u>	<u>April 28</u>	<u>April 29</u>	<u>April 30</u>	<u>1 of May</u>	<u>2</u>
<u>3</u> 10:00 a.m. - Divine Liturgy <u>3rd Sunday of Pascha. Sunday of the Myrrh-bearing Women</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
<u>10</u> 10:00 a.m. - Divine Liturgy	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u>
<u>17</u> 10:00 a.m. - Divine Liturgy	<u>18</u>	<u>19</u>	<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>
<u>24</u> 10:00 a.m. - Divine Liturgy	<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u> <u>The Ascension of our Lord</u>	<u>29</u>	<u>30</u>
<u>31</u> 10:00 a.m. - Divine Liturgy						