



# “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**

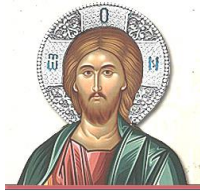
**St. Onuphrius - FOAM LAKE (SK)**

**Whitsuntide (Holy Trinity) - THORSBY**

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

**St. John the Baptist - VEGREVILLE**

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



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## October 6<sup>th</sup> – the Conception of the Glorious Prophet, Forerunner, and Baptist John

Seven times a year we celebrate the memory of the Glorious Prophet, Forerunner and Baptist John. And one of his commemoration days is in October, the 6th – with the circumstances remarkably similar to those that we have just celebrated in September, the Nativity of the Theotokos.

The same temptation of barrenness as of the righteous parents of the Mother of God, Joachim and Anna, had to be first faced by the holy parents of St John the Baptist - righteous priest Zachariah and his wife Elizabeth. Zealously observing the commandments of the Lord, the couple, however, had a misfortune: they remained childless in their old age.

Once, when Saint Zachariah took his turn as priest at the Temple of Jerusalem, he went into the Sanctuary to offer incense. Going behind the veil of the Sanctuary, he beheld an angel of God standing at the right side of the altar of incense.

Saint Zachariah was astonished and halted in fear, but the angel said to him, “Fear not, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.” But Zachariah did not believe the words of the heavenly messenger, and then the angel said to him, “I am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you the good news. Behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words....”

Meanwhile, the people were waiting for Zachariah and they were astonished that he had not come out from the Sanctuary after so long a time. And when he did come out, he was supposed to pronounce a blessing upon the people, but could not do so because he had been struck speechless. When Zachariah explained by gestures that he was unable to speak, the people then understood that he had experienced a vision. The prophecy of the Archangel was fulfilled, and Righteous Elizabeth was delivered from her barrenness, and gave birth to John, the Forerunner and Baptist of the Lord.

As well as the blessed parents of St Mary, they put all their hope in God during the long period of grief and despite the dishonour among the people did not collect anger but the godly humility in their hearts, to bear the blessed fruit of the womb, who proclaimed the humility and humbleness of God.

By their prayers may the Lord grant us these salvific Christian virtues. Amen



## October 9<sup>th</sup> - Glorification of New Hiero-confessor Tikhon (Bellavin), patriarch of Moscow and all Russia (1989).



St. Tikhon, Patriarch of Moscow, Confessor and Enlightener of North America, was born near Pskov, Russia in 1865. From 1898 to 1907 he served as Bishop of the Aleutians and Alaska (the Diocese was renamed "Aleutians and North America" in 1900). He was only 33 years of age when he arrived to take up his duties.

A formidable task lay before him: the diocese was tremendously large, encompassing the United States, Canada and Alaska; it was composed of at least ten different nationalities. While there were homogeneous pockets of particular settlers, such as Ruthenians, there were also mixed communities, for example, St. Spiridon's Church at Seattle, which included Russian, Greeks, Arabs, Slavs, Galicians, Americans and others. He traveled extensively across America, working tirelessly for the good of the Church. In his time a monastery was begun at South Canaan Pennsylvania named for St. Tikhon of Voronezh (Zadonsk).

His first visit to Canada came in the summer of 1901, and he would come again in 1904, presiding over services, staying in parishioner's homes and checking parish records, meeting with clergy and handling practical problems of parish life. He consecrated three churches in 1901. In 1903, he incorporated in the person of the Bishop the Russo-Greek Catholic Orthodox Church in the North West Territories. In 1904 he visited again to settle problems caused by non-canonical Orthodox initiatives that were on the rise in Canada, consecrating churches and strengthening his flock. He presented several gramotas (documents of commendation) to individuals and to parish organizations that are still found on the walls of rural churches in Alberta.

Elevated to the rank of Archbishop in 1905, he returned to Russia two years later, serving at Yaroslav and Vilno. During the stormy period of the Russian Revolution and the Civil War, the Patriarchate was reintroduced, which had stood vacant since the reforms of Peter the Great. On November 18, 1917, Archbishop Tikhon was chosen as the Patriarch of Moscow and All Russia. He served as steadfast defender against political abuse and terror in regard to both the Church and the Russian people, while at the same time appealing for obedience to the legitimate decrees of the Soviet state. He reposed in 1925 and was canonized in 1989.

Next year in 2021, God grants, we are going to celebrate the 120th Anniversary of consecration of the first Orthodox church in Canada and the first visit of the Orthodox Bishop, St. Tikhon. We will publish in this bulletin the depiction of St. Tikhon's visits then, and today let us remember the holy founder of the Orthodoxy in Canada by attending to an interesting story (*please, see it on the next page*) of his missionary travelling around our country of Canada.



## **“Russian hotel”, or how bishop Tikhon travelled around the parishes of Alberta in 1904**

When in 1904 Bishop Tikhon (Bellavin), who headed the North American Diocese in 1898-1907, arrived in Edmonton, he was greeted by Rusyns from the vicinity of Shandro, who came there on horses, since there was no further railway, and no one heard about the cars at that time.

The distance to Shandro was 82 miles, and there was no paved road. They had to move through swamps and pits. The travelers often had to get off the cart and help the horses overcome difficult sections of the path.



During the first day, they went half of the distance and in the evening those accompanying Bishop Tikhon said: "Here, Vladiko, not far off the river is a Russian hotel, and we will spend the night there, giving some rest to the horses!" Bukovina Rusyns reached the river (North-Saskatchewan), stopped, unharnessed their horses, lit a fire and were warming up dinner on it.

And Vlydyka Tikhon, having examined the surroundings, asks them: "Where is that Russian hotel? The one in which we should spend the night." "But right here it is, Vladiko," the companions answer, "this is our Russian hotel: with the willows around, and with a river in the middle. Here we always spend the night on our way to Edmonton, for it is halfway through and the horses can recover their strength, and we are going to have a good sleep".

This is how the bishop had to spend the night near the river under the willows on a cart with hay, covered with "ryadno" (which is like a thick canvas) with a made in Bukovinian Hutsul-style warm "kozhu" (casing).

And they dined with what they had and could quickly cook themselves, of course, without any service. Early in the morning they went further, as there was still a whole day ahead of them to reach the final destination of their journey.

This is how our first Russian bishops and priests worked in Canada, who, sparing no effort, traveled through the Bukovinian and Galician colonies and farms in the cold, rain, along the roads covered with snow, just to catch on time the 'service of God' in a distant church, to confess the sick, to sing a service to the deceased.

What they have sown is growing to this day.



# 120<sup>th</sup> Anniversary of the first permanent priest assignment to Canada

Father Jacob Korchinsky was the first of many permanent priests in Canada. In 2020 we mark the 120 years anniversary of his assignment to serve in and around Edmonton. From this issue of our bulletin and on we begin publishing the outline of the life and the activity of father Jacob.

## The life of the archpriest Jacob Kosminovich Korchinsky

*"The first Orthodox Church in Edmonton was actually a chapel dedicated to St. Barbara. It appeared in 1902 thanks to the sincere missionary efforts of Father Jacob Korchinsky and by the blessing of St. Tikhon, the future Patriarch of Moscow. It was located in Father Korchinsky's home. On July 19, 1941, Father Korchinsky, who was eighty years old, was shot to death in Odessa by the atheists for being a priest of the Russian Orthodox Church. It is my hope that he will be glorified as a priest martyr."*

From the Archpastoral Epistle on the Occasion of the 50th Anniversary of the Consecration of St. Barbara's Russian Orthodox Cathedral in Edmonton, Bishop Job of Kashira, 2010

### Early life

On 30 April/13 May, 1861, Jacob Kosminovich (Kuzmich) Korchinsky was born into a faithful Orthodox Christian family near the city Smela (Smila), in the Dnieper Upland, in what is now the Cherkasy County of the (at that time) Kiev Province in the Russian Empire.

He was baptised with the name of the Apostle James (Jacob), son of Zebedee, because he was born on that Feast-day.

It was in the Cherkasy County that he would have received his primary and secondary education.

### Higher education

His 4-year post-secondary schooling in Elizavetgrad seems to have been in the Aleksandryjsky district, where he acquired the qualifications to teach. It is that school board which assigned him, after graduation, to teach in the village of Gurovka (Horlivka) in the Yekaterinoslav Governorate, now the Donetsk Province. He taught in the diocesan schools there from 1881 to 1887.

### Marriage, 1886



In 1886, Jacob married Barbara (Varvara) Yakovleva. Details about her life are at present minimal and scarce. It is known that she seems to have suffered from quite fragile health, at least for a time.

Whilst he was working there, Archbishop Nikanor (Brovkovich) of Kherson and Odessa recognised that he was an excellent teacher.

### Diaconal ordination, 1887

In response to a resolution of Archbishop Nikanor (Brovkovich), Bishop Memnon (Vishnevsky) of Elizavetgrad ordained Jacob Korchinsky to the Holy Diaconate on 8 November, 1887.

## **Diaconal service**

In November, 1887, Bishop Memnon (Vishnevsky) assigned Deacon Jacob to serve at Saint Michael's Church in Elisavetgrad.

In 1893 and 1894, he was given awards for his teaching ability.

Whilst he was a deacon and still teaching, Deacon Jacob Korchinsky enrolled at the Odessa Theological Seminary, from which he graduated in 1895.

## **Missionary in Alaska, 1895**

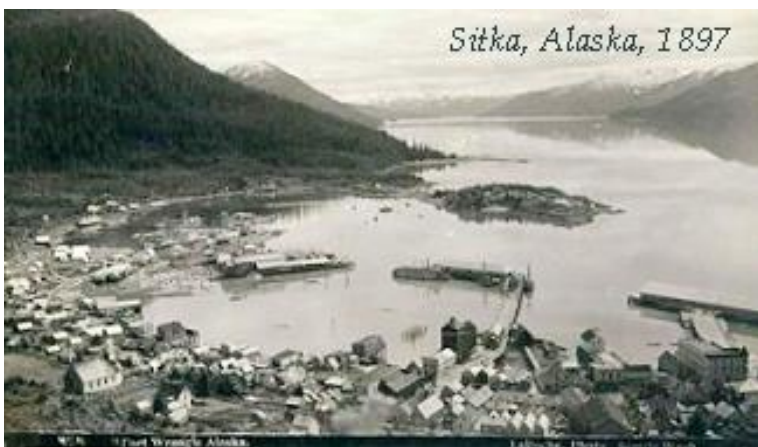
In 1895, Deacon Jacob Korchinsky was invited to teach in the missions in Alaska in the northwest part of North America by Bishop Nikolai (Ziorov) of the Aleutian Islands and Alaska. Having taken the blessing, the young deacon and his wife set off for North America. They arrived in New York City, and in September, the deacon was given the assignment to serve in Alaska. First, however, he was examined by a committee (including Bishop Nicholas) in various theological areas in accord with courses taught in the theological seminaries.

## **Presbyteral ordination, 1896**

On 25 March, 1896, Deacon Jacob Korchinsky was ordained to the Holy Priesthood by Bishop Nicholas (Ziorov) in Sitka, Alaska, and he began his missionary work in Alaska. At first, he was assigned to Holy Protection Church at Saint Michael's Redoubt (that is, Sitka).

## **Pastoral service**

On 2 May, 1897, Bishop Nikolai (Ziorov) assigned him to be the Dean of the Khvikhpakh Mission (Kwikpak, Qwikpak) in the Yukon River Delta, near the Bering Sea. He and his matushka served this region from the Temple of the Exaltation of the Holy Cross in the village of Ikogmut (now known as "Russian Mission"). In fact, the Khvikhpakh region extended north to the Arctic at that time. The territory would have included places as distant as Nome and Fairbanks, which since then have established Orthodox Christian communities. The founder of this mission, based from this village, Ikogmut, was the holy Archpriest Jacob Netsvetov.



On 30 October, 1898, Father Jacob was awarded the gold pectoral cross for bringing more than 250 indigenous Alaskans into the Orthodox Christian Church. By this time, under the influence of the government of the USA, there were already Protestant missionaries at work, proselytising in all the regions where the Orthodox Christian missions had been active since 1794.

In early 1900, Bishop Tikhon (Belavin) spent 3 months with the Korchinsky family in the missionary areas round about Ikogmut and other places. Afterwards, the Priest Jacob Korchinsky wrote an article "The Journey of Bishop Tikhon, Bishop of the Aleutians and North America, to the Far North of America in 1900", which was published in the "Russian American Orthodox Messenger" (sometimes shortened to "American Orthodox Messenger"). It was reprinted in the "Moscow Journal", Nos. 7 and 8, 2002.

[http://orthodoxcanada.ca/Mitred\\_Archpriest\\_Jacob\\_and\\_Matushka\\_Barbara\\_Korchinsky](http://orthodoxcanada.ca/Mitred_Archpriest_Jacob_and_Matushka_Barbara_Korchinsky)

*(about f. Jacob's missionary in Canada read in the next issue of the bulletin)*

**October, the 9<sup>th</sup> we celebrate the Repose of the Holy Apostle and Evangelist John the Theologian**

The four holy **Evangelists** are close disciples of Lord Jesus Christ. They have written the most important part of the **Bible**, and even of the **New Testament** – the four Gospels, that depict the same events - the one **Gospel**.

The word «*gospel*» or in Greek, *Evangelion*, means «good news». It is the good news about the arrival in the world of the Saviour of the world, our Lord Jesus Christ, promised by God. The Gospels relate the account of His life on earth, death on the Cross, resurrection from the dead, and ascension into heaven. They also set forth His Divine teachings and miracles.

The books of the Gospel are the *Gospel of Matthew*; the *Gospel of Mark*; the *Gospel of Luke*; the *Gospel of John*.

Although all four gospels tell us about the same events, every evangelist did it in his own manner and style.

To reveal the feature of each Gospel - Each Evangelist is symbolized (on the icons) by a winged creature:

**Matthew**: angel, or a person – because the main idea of his gospel is that God became man; **Mark**: lion – because the main idea of his gospel that He is the tzar of all creation (like lion is a tzar of animals); **Luke**: ox – because He mad Himself a sacrifice for the humanity; **John**: eagle – because the Gospel of John reveals us the secret and truth from the very high spiritual skies (where eagles fly).

Now let us write the name of the Evangelist under his Gospels' symbols and colour them:



ST MARCUS   ST MATHEW   ST LUCAS   ST JOHN

# THE GOSPELS - MAZE

Name: .....

Help each Evangelist find the way to his symbol.



**Saint Matthew**



**Saint Mark**



**Saint Luke**



**Saint John the Theologian**



**Eagle**



**Ox**

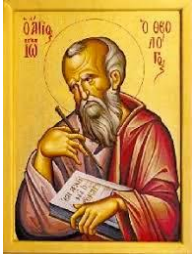


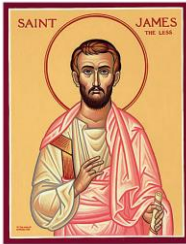



**Angel**



**Lion**

# October 2019

SUN	MON	TUE	WED	THU	FRI	SAT
<p><u>4</u> 10:00 a.m. – Divine Liturgy</p>	<p><u>5</u></p>	<p><u>6</u></p>	<p><u>7</u></p>	<p><u>8</u></p>	<p><u>9</u> Holy Apostle and Evangelist John</p> 	<p><u>10</u></p>
<p><u>11</u> 10:00 a.m. – Divine Liturgy</p>	<p><u>12</u></p>	<p><u>13</u></p>	<p><u>14</u> <b>Protecting Veil of the Mother of God</b></p> 	<p><u>15</u></p>	<p><u>16</u></p>	<p><u>17</u></p>
<p><u>18</u> 10:00 a.m. – Divine Liturgy</p>	<p><u>19</u> Holy Apostle Thomas</p> 	<p><u>20</u></p>	<p><u>21</u></p>	<p><u>22</u> Holy Apostle James, son of Alphaeus</p> 	<p><u>23</u></p>	<p><u>24</u></p>
<p><u>25</u> 10:00 a.m. – Divine Liturgy</p>	<p><u>26</u> Iveron Icon of the Most Holy Theotokos</p> 	<p><u>27</u></p>	<p><u>28</u></p>	<p><u>29</u></p>	<p><u>30</u></p>	<p><u>31</u> Holy Apostle and Evangelist Luke</p> 