



“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

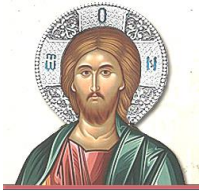
St. Onuphrius - FOAM LAKE (SK)

Whitsuntide (Holy Trinity) - THORSBY

Dormition of Theotokos -MACNUTT (SK)

St. John the Baptist - VEGREVILLE

Sts. Peter & Paul - INSINGER (SK)



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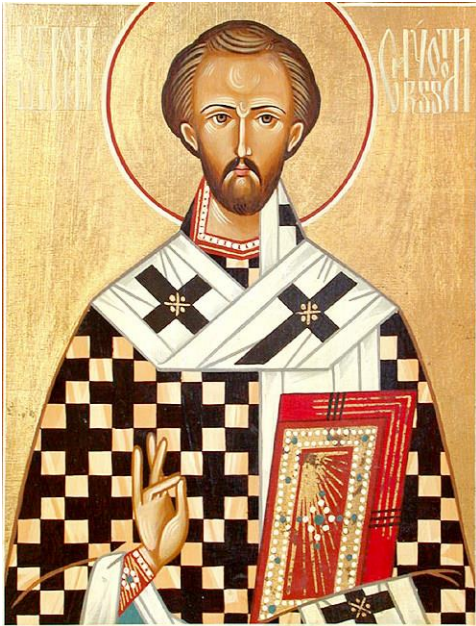
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Volume 23, Issue 2

February 2021

February, the 9th – Translation of the relics of Saint John Chrysostom



The mother of the saint, Saint Anthusa, having become a widow, did not marry again, and devoted all her strength to the upbringing of John, and dedicated her son to God.

Saint John studied with the best philosophers - but he called the Christian monastic life the true philosophy.

Deviated from the episcopal dignity, and went to a desert monastery, where he studied with the best teachers of asceticism, and later became Archbishop of Constantinople - the main see of the empire.

For two years the saint observed complete silence, being in a secluded cave, but was glorified in the Church of Christ as a "golden mouth" for his most beautiful sermons.

When the health of the future saint was damaged, rejecting the rigorism of his teachers and not taking part in their deviations from Orthodoxy, he humbly returned from the wilderness to Antioch, but when he became Patriarch he forgot about his health and sacrificed it to God.

Being one of the richest people, first in Antioch, and then in the capital of the empire, he used all this wealth for the needs of disadvantaged people and the organization of hospitals.

Taking care of the many Christians of Constantinople and the entire vast Roman Empire, he nevertheless sent missionaries not only to the very borders of the empire, but also beyond its borders, even reaching our ancestors – the Slavs.

When he became Patriarch of Constantinople, he did not become a court bishop, but fearlessly began to purify the upper society, including the Empress herself, from the old and new idolatry, and also monasticism, priesthood and the episcopate – from self-service and simony.

He bestowed glory on the metropolitan episcopal see with his gift of a preacher, and in return received persecution and torment from it.

To avoid riots and bloodshed in the capital, he voluntarily left it and went into exile, where he was finally mistreated to death. He partook of the Holy Mysteries of Christ and, with signs from Above, went to the Lord God.

Holy Hierarch John, pray to God for us!

Approaching Great Lent. Two Tax Collectors

The Sundays before Great Lent. How many of them are this year (of 2021) in February?

Let us recollect all the Sundays:

- 1] Sunday of the Tax Collector (the Publican) and Pharisee
- 2] Sunday of the Prodigal Son
- 3] Sunday of the Final Judgment
- 4] Sunday of Adam's expulsion from Paradise, or Forgiveness Sunday

The answer seems to be quite obvious and simple: only the first two from the list above: February 21 and 28. But what if we take a historic approach to this question. And if we look back into the Church history, we can see, that the quantity and the exact list of names of the Sundays preparatory, and even of the Great Lent itself, was actually different, and not only historically but also geographically...

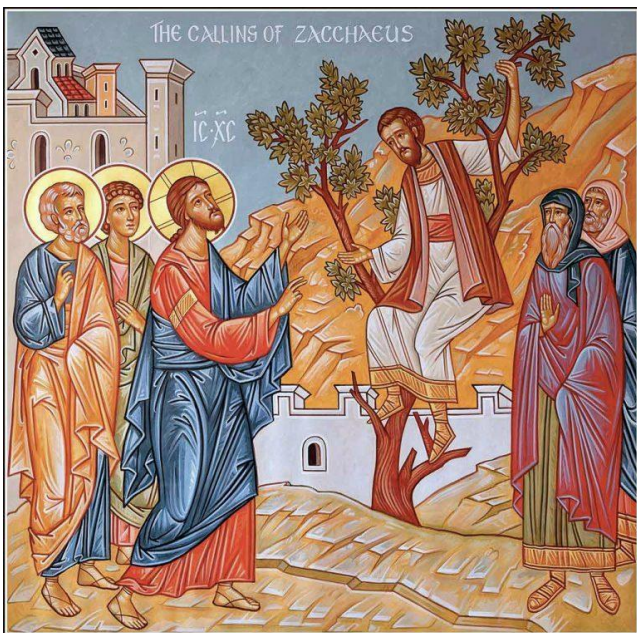
For example, the Ancient Triodia of the Orthodox Church had the following themes for the Sundays of Great Lent:

- 1] Sunday of the Holy Prophets
- 2] Sunday of the Prodigal Son
- 3] Publican and Pharisee
- 4] Good Samaritan
- 5] Rich man and Lazarus
- 6] Palm Sunday

In addition to that, we have a stable tradition to read the Gospel about Zacchaeus, the publican, right before the first contemporary preparatory Sunday.

So, let us contemplate this one as another preparatory for the Lent. Could it be able to somehow replenish the overall meaning of these Sundays?

The Sunday about Zacchaeus – the first tax collector



We shall hear on February the 14th how on the way to Jerusalem the Lord Jesus Christ passed through Jericho, where He was met by crowds of people, and someone named Zacchaeus, the chief of the tax collectors and a rich man, sought to see Him. Zacchaeus knew that his wealth was acquired in a sinful way, that he was not worthy to speak with Christ, and only wanted to see Him, but could not follow the people, because he was small in stature. Then he, running ahead, climbed onto the fig tree to see Him, because Christ had to pass by it. Zacchaeus was one of the last in this crowd in his life, but those who put themselves in last place often become the first. And so it happened. Jesus, when he came to this place, looked, saw him and said to him: Zacchaeus! Come down quickly, for today I ought to be at your house. And he hurriedly went down and received Him with joy. And then those who thought that they were the first, and became the last, seeing that, began to

murmur, and said that He had come to a sinful person. And Zacchaeus, standing, said to the Lord: Lord! I will give half of my property to the poor, and if I have offended anyone in any way, I will repay four times. This man has already died - and again came to life, disappeared - and was found. Seeing this, Jesus said to him: now salvation has come to this house, because he also is the son of Abraham, for the Son of man came to seek and save the lost.

Sunday of the Tax Collector and Pharisee (from the Parable) – the second tax collector



And so, the other tax collector, and a Pharisee (yes, with a capital letter), came to the temple and stand there and pray. One remembers his merits, the other, realizing who he is, not daring to look at the sky, hits his chest and says: God, be merciful to me, a sinner. And the Lord accepts prayer regardless of our merits and sins, but not just any prayer. This tax collector, who understood who he was, was heard. And the one, as it were righteous, was rejected by Him, because he forgot about the most important thing. While listing his virtues, he forgot that we are all children of the fallen Adam, who himself fell away from God and in his falling away gave birth to us like himself. That all of our righteousness, no matter how good it is by human standards, is only fragments of the image of God according to which man was created. That there is still sinfulness, which separates us from God, and it consists in everything in which we parted with the will of God. He forgot that the ways and thoughts of God are as much higher than our own as heaven is higher than the earth,

and in order to return back to God, one must first understand where we are, how far we are from Him. How ridiculous against this background look the words of the Pharisee about how righteous he is, that he fasts twice a week and gives tithes on everything he has!

So here we can see two sides of the faith – the prayer and the action (the deeds, or works), with the first tax-collector, Zacchaeus, being an example of the latter, and the second, so humble to remain anonymous, is an example of the first. The two indispensable sides to be followed by, according to the individual talents we have been given.

And the third preparatory Sunday of February is about the Parable of the Prodigal Son.

A certain man had two sons. And the youngest of them, of all that he could love, chose himself. He loved himself so much as we are commanded to love God. And so, he comes to his father and says: Father! Give me my share of the estate. This is how we say to God: "Lord, my will be done, not yours! You are merciful, You are good, You have done justice, You give others to do their will, let me also do what I want, and not You!" And the father, - says the Gospel, - divided the estate to them...

And then we get to know how in the far country he came to his senses, that is, how he realized his true lamentable condition, and what prompted him to do so...

But the main subject seems to be the warm parental love of the Father. The father's love was unbroken and firm for his prodigal son! His love was shown more at the return of his son than in the beginning, even though his son squandered his properties...

And there is a side subject - of his brother's attitude to all of this, which is a warning against being judgemental and unmerciful...

Let us attend during the graceful preparatory Sundays. Amen

archpriest Yevheniy Protsenko

120th Anniversary of the first permanent priest assignment to Canada

Father Jacob Korchinsky was the first of many permanent priests in Canada. In 2020 we marked the 120 years anniversary of his assignment to serve in and around Edmonton. Today we finish publishing the outline of the life and the activity of father Jacob.

The end of life and martyrdom of father Jacob Kosminovich Korchinsky

Mission in Australia, 1916

Father Jacob Korchinsky arrived in Melbourne, Australia, in March, 1916. In the months that followed, he visited 750 families and 500 isolated persons. He also baptised 16 children.



However, in part because of the climate, and the fact that he was suffering from fatigue, he found that he had contracted malaria.

By July, he found it necessary to return to Russia. He wrote the following to his bishop, Archbishop Evdokim (Meschersky) :

We have elected a committee to oversee Church life, but my illness brought on by the excessive heat, has caused me to take to my bed and has deprived me of being of any further use. [...] I most respectfully plead that Your Grace not forsake the Russian Orthodox in Australia and especially their next generation of youngsters. I beg that Your Grace may raise the question of the Church in Australia at the forthcoming All-Russian General Council and if it be appropriate to appoint me as the permanent priest for Australia.

The result was that the Most Holy Synod placed Australia under the omophorion of the Bishop of Tokyo, Japan. Father Korchinsky, however, was in need of money. He had spent all his own funds on his missionary work. In addition, his wife and 3-year-old daughter had remained in America, and he wished to be reunited with them. He

was given the blessing, and money, but then World War I intervened.

Father Jacob sailed to Vladivostok through the Philippine Islands and Japan, and he visited Orthodox parishes in these countries on the way. Six months later, he finally reached Petrograd (the newer, "less German-sounding" name for Saint Petersburg).

Return to Odessa, 1917

Father Korchinsky was assigned to be a chaplain for the 50th Engineering Battalion at the 109th military hospital in Odessa, and he served there from December, 1916, to August, 1917.

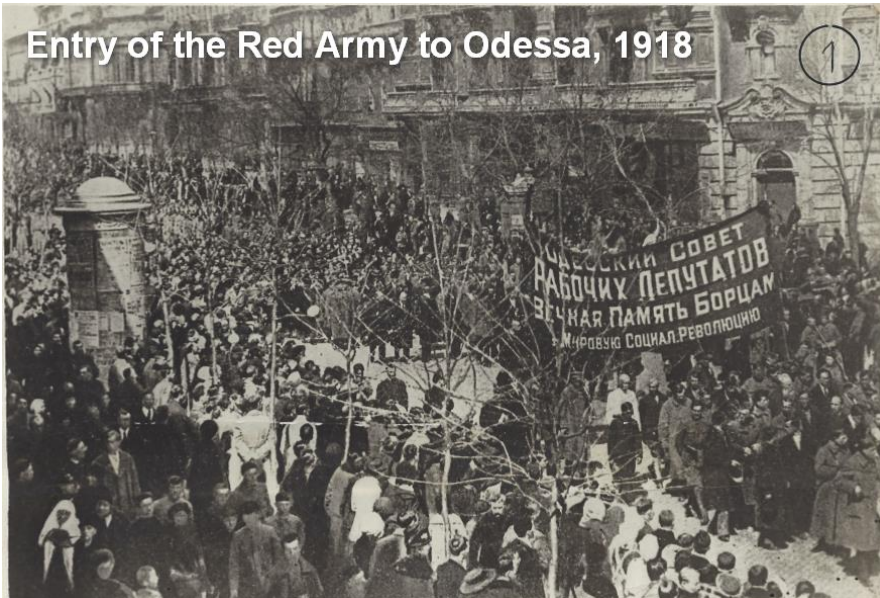
Father Protopopov wrote :

Upon being demobilised from military service, Father Korchinsky was again faced with the problem of having nothing to live on. On 29 August 1917, he again wrote to the Holy Synod asking that he be assigned a pension, as he was so poor that he needed to live in a rural village

where the folk fed him out of compassion. A second resolution was made by the Holy Synod for a pension to be granted to Father Korchinsky, but no documentary evidence is available to confirm a pension ever having been paid. Nor is it known if he returned to his family in Pennsylvania.

Somehow, Father Korchinsky's family did, in fact, make it back to Russia. His granddaughter attests that between 1916 and 1917, Father Korchinsky returned to his home in Odessa, and that his adopted daughter was then about 3 or 4 years old.

In Odessa, Father Jacob Korchinsky remained throughout the Bolshevik Revolution and the terror that followed. It is not thus far well documented what he may have endured during the following 2 decades, although it is quite



certain that he must have had some painful times. However, according to the research of Bishop Job (Smakouz), after the Revolution and until 1935, Father Jacob (as indicated in the documents of the interrogation) served in various parishes of the Odessa and Nikolaev dioceses. He was given various ecclesiastical awards, including the right to wear the mitre. After that, he became an "unassigned priest", meaning he was in retirement.

The Mitred Archpriest Jacob Korchinsky was arrested on 23 June, 1941, the second day of the Great Patriotic War (World War II).

Arrest and interrogation, 1941

Following are the details as found in the research of Bishop Job (Smakouz) in documents which became available only in 2006 [shortened]:

The 80-year-old elderly archpriest perfectly understood what end awaited him. The answers of the interrogated priest are concise and honest. In his testimony, he categorically denied his participation in the "anti-state conspiracy" as part of the "anti-Soviet group".

As can be seen from the interrogation materials, Fr. Jacob came to the apartment of his faith brothers for prayer together, as at that time almost all the churches in pre-war Odessa were closed. But the investigator Sergeant Kozhuhar, after numerous nightly interrogations, falsely summarized the same accusation, passing from protocol to protocol: 'The anti-Soviet group, which included Korchinsky, gathered in the apartment of Petrishchev and Kovalchuk, using religious prejudices, carried out counter-revolutionary activities, propagandizing the restoration of the bourgeois system...

Repose, 1941

On 19 July, 1941, not long after his arrest, just as very many of his fellow priests, the Mitred Archpriest Jacob Korchinsky was executed in the Odessa region. He was 80 years old. This particular detail is derived from the letter of Father Jacob's granddaughter.

It is not known at the present time just where and when Matushka Barbara reposed, nor under what circumstances. Suffice it to be understood that she seems to have been a strong woman interiorly, despite the fragility of her health at one time.

Sanctity

After the fall of Communism, on August 18, 1993, the Archpriest Jacob Korchinsky was rehabilitated posthumously.

It seems that the usual investigations are proceeding regarding his possible glorification. The Church, in order to do so, tries to make certain that he did, in fact, suffer the execution and tortures because he was an Orthodox Christian and a priest of the Orthodox Church. Little seems to be written about the details of the life of Matushka Barbara, but it is most likely that she, as well, suffered in some fashion at the hands of communists because of her faith in Christ.

However, in the database of the Saint Tikhon Humanitarian Orthodox University for the New-Martyrs and Confessors of Russia (it contains more than 30,000 names), the Priest Jacob (Iakov) Korchinsky is not listed for some reason.



Bishop Job (Smakouz) reminds us that at one time, the future Patriarch Tikhon (Belavin) had written about Father Jacob :

He did much to convert the Gentiles to the Christian Faith and joined many Uniates to the Orthodox Church, laid the foundation for parish life in many places, built temples and helped the sick with his medical knowledge.

Feast-day

Although the Archpriest Jacob Korchinsky has not been officially glorified, many regard his martyrdom for the sake of Christ to be qualification in itself (not neglecting his life of self-denying missionary service along with his wife).

Were he to be officially glorified, he would be commemorated on the date of his death, 19 July, or on another appropriate date as determined by the Holy Synod of the Russian Orthodox Church.

Reflections

It is clear from the life of the Hieromartyr Jacob Korchinsky that he was a diligent sower of seeds of the Gospel of Christ (see Matthew 13:1-23). In every place he served, there grew good fruit, often despite adverse circumstances.

Bishop Job (Smakouz) rightly considered that the outstanding characteristic of Father Jacob is the fact that wherever he went during his lifetime, he was concerned with preaching the Gospel of Christ and with serving Christ. He was always a missionary for Christ. He further commented that the geography of his service covered very remote territories in Alaska and Canada, besides more populated areas of the USA and Hawaii, Australia and places within the Russian Empire and its successor the Soviet Union. Bishop Job considered him to be like the apostles.

Everywhere, he used many of his own personal resources, sometimes to their complete depletion, in order to nurture Orthodox Christian communities:

He transformed his personal home into the first Temple in Edmonton; and when a typical wooden Temple was built later, he bought all the icons painted in Russia for the iconostas at his own expense. To provide the necessary medical care, he studied medicine, received a medical education. This was especially necessary in distant places of his service, such as Alaska, Ruthenian farming communities in Alberta, Mexico and Australia, travelling by land and sea. Together with his matushka, he adopted a Mexican orphan girl.

Vladyka Job likened Father Jacob to Bishop Tikhon (Belavin): *young, full of energy, talented and zealous, not afraid of difficulties, simple and accessible, open for communication with the flock, not sparing his own time and health for the flock.*

There are two Temples in Alberta which keep alive the memory of the Mitred Archpriest Jacob and Matushka Barbara Korchinsky. The first is the Cathedral Church of Saint Barbara in Edmonton, Alberta, established in 1900. The second is the Temple of Saint Jakob near Mundare, Alberta, established in 1901. This couple was involved in the establishment of both Temples and their communities.

Bishop Job (Smakouz) acknowledges that there are some parishioners who miraculously resolved difficulties with documents and visas, ...after they entered the name of Father Jacob in their personal memorial books, and took part in a panikhida for him...

It is not simply we who determine who is especially holy. The Lord reveals to us who is holy. It is He who gives indications about a person to whom He has given the blessing to intercede for us and for the world. In fact, there are very many persons throughout the world who are locally recognised as being holy persons, but whose names have not been added to more official calendars. There are also persons who are recognised by the Faithful as being holy, but whose names have not in any way official been recognised. Fundamentally, it may be said that everyone who is admitted by the Lord into the Kingdom of Heaven by definition becomes holy, by being fully in the Presence of the Lord, "before His Face", as members of the Body of Christ, and in harmony with the Lord's direction: "Be holy, for I am holy" (3 Moses 11:44,45; 19:2; 1 Peter 1:16). We in this life are given to know those particular persons whose intercession has been blessed by the Lord to be effective for our health and salvation.

[http://orthodoxcanada.ca/
Mitred_Archpriest_Jacob_and_
Matushka_Barbara_Korchinsky](http://orthodoxcanada.ca/Mitred_Archpriest_Jacob_and_Matushka_Barbara_Korchinsky)

In 2021 we celebrate the 120th Anniversary of consecration of the first Orthodox church in Canada and the first visit of the Orthodox Bishop, St. Tikhon

God grants, in the next (March) issue we shall start publishing the materials on the historical visit with the article written by Father Jacob Korchinsky that was published in the "Journal of the Moscow Patriarchate", No. 07, July 2002.

For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do (Ephesians 2, 10)

Add Colours To Good Works Pictures And Try To Do Likewise!



In Memoriam

The parishioners of Orthodox IX extend our deepest condolences to Horen St. John the Baptist and Thorsby Holy Trinity parishes, and to the relatives of the newly departed. May God comfort you with His compassion, and may God settle them, where the light of His countenance shall visit.

Memory Eternal! The mercy of God, the Kingdom of Heaven!



Peter Kochansky

February 22, 1936 – January 13, 2021



It is with sorrow that we announce the peaceful passing of Peter Kochansky on the evening of Wednesday, January 13, 2021 at Breton Long Term Care, where he resided for the past six years.

Pete's big smile and happy disposition will always be remembered.

He was given to this world to teach people of love and care, those salvific virtues.

Peter is survived by his sister, Elsie Mielnichuk; brother, Walter Kochansky; sister-in-law, Olga Kochansky and numerous nieces and nephews.

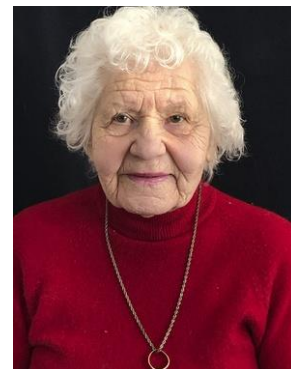
Peter was predeceased by his parents, Andrew and Barbara Kochansky; brothers, Eric and William Kochansky; brother-in-law, Harry Mielnichuk; sister-in-law, Mary Kochansky and nephew, Andy Mielnichuk.

Peter will rest in the Horen Cemetery, alongside his parents.

Helen Harish

January 1, 1930 - January 15, 2021



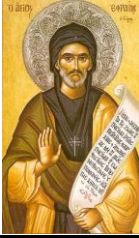





Helen (Karabonik) Harish passed away on January 15, 2021 at University Hospital Edmonton at the age of 91. She was born on January 1, 1930 to Nicholas and Mary Karabonik on the family farm south of Calmar, one of 15 children. Her Ukrainian grandparents came to this country 130 years ago with their young children with a dream of a better life in an emerging country. They travelled by land across Europe, and by ship to land in Nova Scotia. Then they took the train across Canada to homestead southwest of Edmonton.



She attended Humble School. Helen married Joseph Leo Harish of Thorsby in 1950 and they later moved to Bluffton in 1956. The Harrish family, Joe & Helen, and children Dennis, Kathryn and Michael, resided 46 years at their farm two miles southwest of Bluffton. Helen worked hard on the family farm to develop the 320 acres from mainly wooded land onto a farming success. In later years, she worked in Parkland Manor and the Rimbey Hotel before she and Joe retired to the Clairview district in Edmonton.

She leaves behind a son Dennis (Anne) of Atlanta GA. Predeceased by husband Joe, daughter Kathy (Bernie) Bartko and son Michael (Rose). She will be sadly missed by 10 grandchildren and 12 great-grandchildren. Of her siblings from the Karabonik family, Mary Manchak of Calmar, Richard (Ann) Karabonik of Toronto, and Nadia Schneider of Nanaimo mourn her passing. And many surviving brothers and sisters-in-law, nieces and nephews of the extended Harrish and Karabonik families will miss her. She is part of a majestic family tree.

February 2021

SUN	MON	TUE	WED	THU	FRI	SAT
	<u>1</u> St. Mark of Ephesus (1444) 	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u> Hieromartyr Clement of Ancyra 	<u>6</u>
<u>7</u> 10:00 a.m. – Divine Liturgy	<u>8</u>	<u>9</u>	<u>10</u> St. Ephraim the Syrian 	<u>11</u>	<u>12</u>	<u>13</u> Unmercenaries Cyrus and John 
<u>14</u> 10:00 a.m. – Divine Liturgy	<u>15</u> The Meeting of the Lord 	<u>16</u>	<u>17</u>	<u>18</u> St. Theodosius of Chernigov 	<u>19</u>	<u>20</u>
<u>21</u> 10:00 a.m. – Divine Liturgy	<u>22</u>	<u>23</u>	<u>24</u>	<u>25</u> St. Alexis, metropolitan of Moscow 	<u>26</u>	<u>27</u> St. Cyril, Equal-to-the-Apostles 
<u>28</u> 10:00 a.m. – Divine Liturgy	Provided the social gatherings are allowed, or/and in the legal boundaries of the members present, here are the dates and time of the upcoming church meetings: <ul style="list-style-type: none"> ○ February 27. Saturday – 10:00 am – Divine Liturgy; 11:30am – The Annual Diocese meeting will be held at St. Mary’s Church, Nisku. ○ March 6. Saturday – 10:00 am – The Annual “Orthodox IX” Parishes meeting will be held at St. Mary Parish Hall, Nisku. ○ March 13. Saturday – 1:00 pm – The Annual St. Mary’s Parish meeting will be held at Parish Hall, Nisku. 					