



“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

Holy Ascension - CALMAR

Whitsuntide (Holy Trinity) - THORSBY

St. John the Baptist - VEGREVILLE

St. John the Baptist - HOREN

St. Onuphrius - FOAM LAKE (SK)

Dormition of Theotokos -MACNUTT (SK)

Sts. Peter & Paul - INSINGER (SK)



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Of the Great Lent and Week



This year the Great Passion Week is the last week of April, so let us try to make a reasonable accent on it, as sometimes even a slight shift could deprive us of the most important and profitable for our soul.

During that final week of the Lent we are facing the ineffable sufferings of our Lord and God Jesus Christ for us and for our salvation.

The holy fathers point out that, what is a terrible suffering for man, could be much worse for the One Who though took our corrupted nature (but without sin), but in person is the Son of God, of one essence with the Father, absolutely not subject to passions.

We cannot help being filled with awe and compassion, co-suffering our Lord and Saviour.

However, looking at those fearful events while reading Twelve Gospels, we should not let compassion prevail over the repentance, but remember that all that happened is due to our transgressions; as people of the past did – while crying they also were dressing themselves in sackcloth and anointing their heads with ashes... That is to be justified not only by the tears, but by the whole-hearted penitence.

The Great Lent is a spiritual spring for us, that we should pass with God’s help, becoming cleaner and kinder, more often visiting church, labouring for our spiritual benefit, confessing our sins, calling for the mercy of God.

So that the Good Lord would stop the disease the whole world is suffering now from, and cure every souls of the faithful, and, especially, *enable us*, as we sing, *with pure hearts to glorify His Resurrection!* Amen.

f. Yevheniy Protsenko

Great and Holy Week.

An Explanation of all the Days' commemorations and services.

In the Orthodox Church the last week of Christ's life is officially called Passion Week. In popular terminology it is called Holy Week. Each day is designated in the service books as "great and holy." There are special services every day of the week which are fulfilled in the churches. Each day of Holy Week has its own particular theme.

Great Monday



The Gospel reading for the day is about the barren fig tree, which Christ cursed and withered because it bore no fruit. The fig tree is a parable of those who have heard God's word, but who fail to bear the fruit of obedience. Originally the withering of the fig tree was a testimony against those Jews who rejected God's word and His Messiah. However, it is also a warning to all people, in all times, of the importance of not only hearing the God's word, but putting it into action.

Great Tuesday



The Parable of the Ten Virgins is read. It tells the story of the five virgins who filled their lamps in preparation for receiving the bridegroom while the other five allowed their lamps to go out, and hence were shut out of the marriage feast. This parable is a warning that we must always be prepared to receive our Lord when He comes again. The theme of the day is reinforced by the expostelation hymn we sing: "I see Thy Bridal Chamber adorned, O my Savior, but have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me."

Great Wednesday



The theme of Holy Wednesday is repentance and forgiveness. The focus is on the sinful woman who anointed our Lord in anticipation of His death. Her repentance and love of Christ is the theme of the wonderful "Hymn of Kassiane" which is chanted on this night, reminding us one more time, before "it is too late," that we too may be forgiven if we repent.

Great emphasis is made in the liturgical services to compare the woman, a sinful harlot who is saved, to Judas, a chosen apostle who is lost. The one gives her wealth to Christ and kisses his feet; the other betrays Christ for money with a kiss.

In commemoration of this precious myrrh the Holy Unction is celebrated in some Churches on Holy Wednesday evening.

* * *

On each of these three days the Gospel is read at the Hours, as well as at the Vespers when the Liturgy of the Presanctified Gifts is served. The Old Testament readings are from Exodus, Job, and the Prophets. The Gospel is also read at the Matins services which are traditionally called the "Bridegroom" services because the general theme of each of these days is the end of the world and the judgment of Christ.

Behold, the bridegroom comes in the middle of the night and blessed is the servant whom he shall find watching, and unworthy the servant whom he shall find heedless. Take care then, O my soul, and be not weighed down by sleep that you will not be given over unto death and be excluded from the Kingdom. But rise up and call out: Holy, Holy, Holy art Thou O God, by the Theotokos have mercy on us!

(Troparion of the First Three Days).

During the first three days of Holy Week, the Church prescribes that the entire Four Gospels be read at the Hours up to the point in each where the passion of Christ begins. Although this is not usually possible in parish churches, an attempt is sometimes made to read at least one complete Gospel, privately or in common, before Holy Thursday.

Great Thursday



The vigil on the eve of Holy Thursday is dedicated exclusively to the Passover Supper which Christ celebrated with his twelve apostles. Thursday morning begins with a Vespers Divine Liturgy commemorating this Mystical Supper. Everyone who is able should make an effort to receive Holy Communion at this service as it was at the Mystical Supper that our Lord instituted the Holy Eucharist.

At this Liturgy a second Host is consecrated and kept in the Tabernacle. It is from this Host that Holy Communion is distributed to the shut-ins and the sick throughout the coming year.

When Thy glorious disciples were enlightened at the washing of their feet before the supper, then the impious Judas was darkened by the disease of avarice, and to the lawless judges he betrayed Thee, the Righteous Judge. Behold, O lover of money, this man because of avarice hanged himself. Flee from the insatiable desire which dared such things against the Master! O Lord who deals righteously with all, glory to Thee

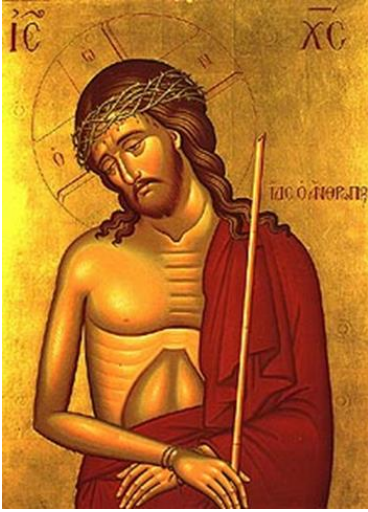
(Troparion of Holy Thursday)

Judas' betrayal and Christ's washing of His disciples' feet is also central to the liturgical commemoration of the day.

In cathedral churches it is the custom for the bishop to re-enact the foot washing in a special ceremony following the Divine Liturgy.

Great Friday

Thursday evening actually begins the services of Great and Holy Friday. The service of the Twelve Passion Gospels commemorates the solemn time of our Lord's Crucifixion. After the reading of the fifth Gospel, the holy cross is carried around the church in procession, and Christ's body is nailed to the cross in the center of the church.



Holy Friday is a day of strict fast. As little as possible should be eaten on this day. It is the only day in the entire year that no Divine Liturgy of any kind can be celebrated. In the morning we celebrate the Royal Hours. These solemn hours are observed as we read the various accounts and hymns concerning the crucifixion. In the afternoon we celebrate the Vesper service of the taking down of Christ's body from the cross. During the Gospel reading, our Lord's body is taken off the cross and wrapped in a new, white linen sheet. This act commemorates the removal of Christ's body from the cross by Joseph of Arimathea (John 19:38-42).



Later in the service, the Holy Shroud, or winding-sheet, with Christ's body on it is carried in procession and placed in the recently decorated tomb. In the evening the Lamentations of the Most-Holy Theotokos service is sung. This service begins in a solemn manner, but by the end of the service we are already anticipating the Resurrection of our Lord!

The Holy Friday evening is actually the first service of Holy Saturday, the day in which we commemorate our Lord's body resting in the tomb while His all-pure soul descends into Hades to free the faithful of the Old Covenant.

Great Saturday



The first service belonging to Holy Saturday—called in the Church the Blessed Sabbath—is the Vespers of Good Friday. It is usually celebrated in the mid-afternoon to commemorate the burial of Jesus.

Before the service begins, a “tomb” is erected in the middle of the church building and is decorated with flowers. Also a special icon which is painted on cloth (in Greek, *epitaphios*; in Slavonic, *plachanitsa*) – the Holy Shroud, depicting the dead Saviour, is placed on the altar table.

They divided my garments among them and for my raiment they cast lots (Psalm 22.18)

But:

*The noble Joseph, when he had taken down Thy most pure body from the Tree, wrapped It in **fine linen** [the Holy Shroud] and anointed It with spices, and placed It in a new tomb (Troparion of Holy Saturday).*

Holy Saturday is a day of hope and waiting. In the morning we celebrate a Vespertal Divine Liturgy which commemorates Christ's victory over death. Bright vestments are worn as we anticipate Christ's Resurrection.

The choir chants "Arise O God and Judge the earth, for to Thee belong all the nations." The Old Testament story of Jonah in the belly of the whale is read at this service because Jonah is seen in the Church as a Type of Christ. As Jonah was three days in the belly of the great fish, and was then safely deposited back onto land, so our Lord was three days in the tomb before His glorious Resurrection. The Vespertal Divine Liturgy of Holy Saturday concludes the services of Holy Week, and brings us to the eve of Great and Holy Pascha.

*Lament not for Me, Mother, beholding Me in the grave,
the son whom you have born in seedless conception,
for I will arise and be glorified, and will exalt with glory,
unceasingly as God, all those who with faith and love glorify you!*

(Ninth Ode of the Canon)

The 120th Anniversary of consecration of the first Orthodox church in Canada and the first visit of the Orthodox Bishop, St. Tikhon

In this year of 2021, we mark the 120th anniversary of the first historic visit to Canada of Bishop Tikhon (Belavin), the future Patriarch and New Hiero-Confessor of the Russian Orthodox Church.

This is a *continuation* (the beginning – March bulletin) of the summary of Bishop Tikhon's visit compiled by Bishop Job (Smakouz), bases on writings of Father Jacob Korchinsky, the first permanent priest in Canada, whose life was also depicted in the bulletins of 2020.



On 25 August (7 September), on the recommendation of Father Jacob, an exam was arranged for the psalmist I. Soroka, who was also appointed to Canada at the same time as the teacher of the parish school. The examinee successfully passed the bishop's test and received a blessing for pedagogical work.

On the same day, at 7 p.m., with the blessing of Bishop Tikhon, Father Jacob began the All-Night Vigil on Sunday and the Feast of the Presentation of the Vladimir Icon of the Blessed Virgin Mary in memory of the salvation of Moscow from the invasion of Tamerlane in 1395. The next day, the throne and the church, built just eight months after the arrival of Father Jacob with the psalmist, were consecrated by the Bishop.

'In the annals of the Canadian Orthodox Mission, it will be inscribed with indelible letters that *on 26 August (8 September) 1901, His Grace, Tikhon, Bishop of the Aleutians and North America, consecrated the first Orthodox church in Canada*' (Ibid., No. 19, p. 404), - Father Jacob wrote

in his note about the Vladyka's trip to Canada in the diocesan 'American Orthodox Messenger'.

In the consecrated church, Vladyka served the first Divine Liturgy, assisted by the first and only then-Orthodox missionary in Canada, Priest Jacob Korchinsky. At the invitation, evening and morning services were attended by a local Anglican priest who was closely following the first-ever Orthodox continuous service.

At 3 p.m., Bishop Tikhon opened a meeting of the local St. Tikhon Orthodox Brotherhood, which was founded on the initiative of Father Jacob on 12 (25) August, two weeks before the solemn sanctification of the church in honour of Heavenly Patron of Bishop Tikhon, Saint Tikhon of Zadonsk, the Recluse. The brothers set themselves religious educational goals: helping the church, school, reading room, each other in misfortunes, fraternal unity in the spirit of the Orthodox Faith and piety. By this time, the group consisted of 17 people. Upon entry, it was necessary to make a contribution in the amount of \$1.00 and then pay 25 cents monthly. Fellowship members who donated \$25.00 each became an honourable member. They also had their own emblem - an icon in the form of an asterisk with an eight-pointed cross in the middle - since **'the place on which the temple was laid was formerly called 'Star' and only then it was renamed to the 'Wostok' (east).**

The next day, 27 August (9 September), Bishop Tikhon consecrated the church in the name of St. Nicholas of Mira, Lycia, the Miracle Worker, in the farming village of Bukovina, six miles to the east, in the prayer service of Father Jacob.

On the same day, at 19 o'clock in the evening, Father Jacob accompanied Saint Tikhon on his return trip from the east to Edmonton. The road was not easy, the trip was accompanied by many trials. To all the

inconveniences of the path was added heavy rain, from which no umbrellas could protect the travellers travelling in the open carriage. The wagon nearly capsized several times.

Late at night, the travellers arrived at the Edna-Star farming colony, then called the Nebyliv colony (named after the Galician-Carpathian village, from which one of the very first Rusyns, Ivan Pylypiv, (28 September, 1859-10 October, 1936), arrived in Canada with his family, and spent the night in a hotel).

The next day, Father Jacob Korchinsky, accompanying the Saint, had to drive another 24 miles in the pouring rain to the nearest hotel in Fort Saskatchewan.

Father Jacob Korchinsky narrates interesting details: 'It is hard to imagine what kind of trip it was [...] For almost six hours the rain poured without ceasing, and, as if angry, it whipped in the face thanks to the nasty wind. All the clothing and linen were soaked through, and we froze from the cold and damp. Having arrived at the hotel, they thought they could dry, but they only managed to change clothes and wash away the dirt that had stuck to them on the way [...]. They galloped further, although through the mud, but, fortunately, without rain, and finally reached Edmonton by 8 o'clock in the evening and stopped at the hotel.

On 29 August (11 September), the Canadians led their spiritually brave Archpastor to the station, whence he departed by train to Seattle. Having arrived there two days later, Vladyka, as the article in the 'Russian American Orthodox Messenger' reported, with difficulty reached the carriage, due to numerous bruises and injuries. But the bishop with his 'usual complacency endured the suffering' and with a smile recalled the 'delights of the Canadian roads' ('Long-suffering Journey' in the "Russian American Orthodox Messenger", 1901, No. 18, p. 388).

The outcome of the twelve-day trip of His Grace Bishop Tikhon to Canada and the work of Priest Jacob Korchinsky was the consecration of two churches in the Vostok and Bukovina farms and one chapel in Beaver Creek for Orthodox Ruthenians, as well as the decision to build a church near the Leduc railway station in Rabbit Hill for Galicians - immigrants from the Yaroslav district in Austria-Hungary.

'The joy of the parishioners there brought to them by the arrival of the Archpastor is clear: now they — the poor, abandoned in cold Canada — have their parish life right, and the whole price of this greatest comfort can be fully understood by someone who has been torn from his native land and has not had a source of spiritual comfort, my church', as the Priest V. Alexandrov summed up this trip ('The Journey of His Grace, Tikhon, Bishop of the Aleutians and North America, by the diocese) in the "Russian American Orthodox Messenger", 1901, No. 20, p. 422).

In addition, the arrival of Vladyka rallied all the Orthodox Christians living here - Bukovinians and Galicians who returned from the Latin Union to the fold of their native Orthodox Church. He inspired the talented priest Jacob Korchinsky and his matushka Varvara to continue working, while patiently carrying the priestly cross. The priest and his parishioners saw in Bishop Tikhon their good Shepherd, always ready to come to their aid in any good deed, not only with a wise word, but also with personal, active participation.

After the first visit, Vladyka (Saint) Tikhon ordered icons, relics and other necessities for several Temples across the Canadian prairies, and one of these relics was of the Great Virgin-Martyr Barbara.

As Bishop Job (Smakouz) commented, "He also kept a liturgical diary, in which he noted the important events of his ministry. Part of the diary dedicated to the first year of his service in Canada has been preserved in the archives of The Orthodox Church in America".


[https://orthodoxcanada.ca/Saint_Tikhon_\(Belavin\)](https://orthodoxcanada.ca/Saint_Tikhon_(Belavin))

*Do not neglect to do good and to share what you have,
for such sacrifices are pleasing to God. (Hebrews 13:16)*

Add Colours To This Good Works Picture And Try To Do Likewise!



April 2021

SUN	MON	TUE	WED	THU	FRI	SAT
				<u>1</u>	<u>2</u> Liturgy of Presanctif. Gifts, St. Barbara's Cathedral, 9 am	<u>3</u>
<u>4</u> 10:00 a.m. - Divine Liturgy. Cross Veneration Sunday.	<u>5</u>	<u>6</u>	<u>7</u> 10:00 a.m. - Divine Liturgy. Annunciation of the Mother of God 	<u>8</u>	<u>9</u> Liturgy of Presanctif. Gifts, St. Barbara's Cathedral, 9 am	<u>10</u>
<u>11</u> 10:00 a.m. - Divine Liturgy. Commemoration of St. John of the Ladder (Climacus).	<u>12</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u> Liturgy of Presanctif. Gifts, St. Barbara's Cathedral, 9 am	<u>17</u>
<u>18</u> 10:00 a.m. - Divine Liturgy. Commemoration of St. Mary of Egypt.	<u>19</u>	<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u> Friday - 6:00 pm - Liturgy of the Presanctified Gifts	<u>24</u> 10:00 am – Liturgy. Lazarus Saturday. <i>Blessing of Willow Branches.</i>
<u>25</u> 10:00 a.m. - Divine Liturgy. The Entry of the Lord into Jerusalem — Palm Sunday. 	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u> Great Thursday - 6:00 pm - Twelve Passion Gospels – NISKU	<u>30</u> Great Friday - 5:00 pm - The Holy Shroud Service - NISKU	