



“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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April 7 - the Annunciation of the Birth-Giver of God and Ever-Virgin Mary



St. Mary found favour with God and conceived in her womb a Son Jesus (“God-saves”), the Son of the Most High, of Whose kingdom there will be no end. (Lk. 1). And our life, the true and eternal life, was regenerated at the moment when the Most Pure said: "Here am I, the servant of the Lord; let it be with me according to your word."

However, the Annunciation is usually not far from the Holy, Passion, Week.

This is the Beginning of our salvation. But the events occurred, and the words spoken were wrapped into the very wide context of the whole Holy History, ages and ages of communication of God with people, the adored revelations that were given through and by the saint patriarchs and prophets.

The Annunciation is the joy and the light. But “the light shines in the darkness”.

This darkness, that may escape our attention at the light of Annunciation, is however the true historic and spiritual context of the event that we celebrate today.

This is what She, St. Mary, was reading from Isaiah the Prophet’s book long before the Annunciation, and what we read during the Holy Week:

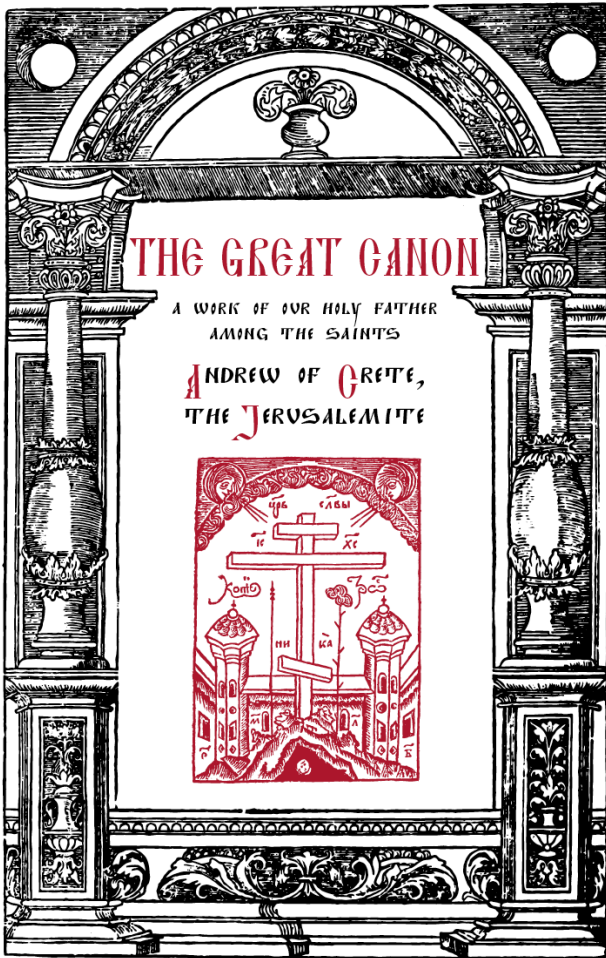
The One conceived, the Messiah will be a suffering servant; he will be despised and rejected, a man of sorrows, betrayed by a close friend, falsely accused, taunted by his enemies, sold for 30 pieces of silver, led like a lamb to the slaughter, give his back and cheeks to those who beat him; that his tongue will stick parched to the roof of his mouth, his hands and feet pierced, his clothes divided for a game of dice, ultimately wounded for our transgressions, crushed for our sins. So that we might be healed by his stripes.

Now let’s think about the Annunciation in this context, also remembering, that the “second annunciation” – the words of St. Simeon the God-bearer “and a sword will pierce through your own soul also” (Lk. 2:34-35) – did not cause any hesitation in Her. Amen.



What we might not know about the Great Repentance Canon of St. Andrew of Crete

The end is drawing near, my soul, is drawing near! But thou dost neither care nor prepare. The time is growing short. Rise! The Judge is near at the very doors. Like a dream, like a flower, the time of this life passes. Why do we bustle about in vain? (from the Great Canon of Repentance)



We have already read the Canon during the first week of the Great Lent, each of the four parts – from Monday to Thursday. But later on, and closer to the end of the Lent, on the fifth week of it, we are going to read it again, but now – the whole Canon in just one reading.

However, it might not be quite possible to understand the spirit and even perceive it wholly without knowing the history of its creation.

The whole new dimension is uncovered if we turn to the Canon creator's personal repentance story.

The original version (of a slightly modified by now canon) was written by Andrew of Crete under the influence of personal experiences and searches, his deep repentant contrition.

St. Andrew was a bishop, that is, a hierarchy; so, may the forms of addressing him as “venerable” (that is mostly applied to simple monastics) not confuse us in this respect.

And, as a bishop, he was responsible, before God and his flock, for the purity of faith, so that it is truly Orthodox and thus salvific. But very often in Church History bishops had to be martyrs and confessors because the adherents of non-Orthodox faith often had civil power, especially if those were emperors.

So, some claim that initially the canon was written by St. Andrew only for himself.

The Byzantine Emperor Philippicus Vardan (711-713) was a convinced heretic (Monothelite) and in 712 he forced some bishops, including St. Andrew, to sign the condemnation of the VI Ecumenical Orthodox Council.

Soon the wicked emperor was overthrown, Orthodoxy was restored, but St. Andrew could not help having a profound remorse for his cowardice, and eventually he expressed his repentance in the text of the Great Canon.

The Canon is called Great not only for the vastness of the content (213 penitential troparia!), but also for the poetic perfection, the depth and sublimity of the material presented, the sincerity of the feelings displayed.

St. Andrew penitently applied to himself all wicked and ungodly that he, as bishop, new perfectly from the Holy History:

Having rivaled the first-created Adam by my transgression, I realize that I am stripped naked of God and of the everlasting kingdom and bliss through my sins...

Adam was rightly exiled from Eden for not keeping Thy one commandment, O Savior. But what shall I suffer who am always rejecting Thy living words?

Moreover, he claimed himself void of any virtue that can be found in the Scripture:

Elisha received double grace from the Lord when he took up Elijah's sheepskin. But thou, my soul, hast not shared this grace owing to incontinence.



This is how the immortal and graceful creation came to life. Just like the psalms of the “penitent David”, it is a genuine example of repentance, not from some theoretical knowledge or literacy, not just for science.

And the Lord willed this experience to be our inheritance, and one of the facets of the Great Lent!

The heartfelt prayer, unfeigned, sincere repentance, firm, unshakable hope in God, the desire to ascend from a state of spiritual darkness to a state of holiness; from neglect of God's grace to trust, love and complete obedience to the Holy Trinity.

There were some other people to have done the similar in the Church History in a written form, but every Christian is called to have in his/her heart a similar and very personal penitential creation, as *the only* foundation for the spiritual consolation and joy.

How many times we signed a “treaty” with a sin in our life, betraying God and neighbour... So...

Where shall I begin to lament the deeds of my wretched life? What first-fruit shall I offer, O Christ, for my present lamentation? But in Thy compassion grant me release from my falls. (First Troparion of the Canon)

This is the right question to put at the very beginning of this path.

And if we like to attend to what holy fathers tell us, there is *the only* way to write this salvific book on our hearts' pages: **“Painstaking fulfillment of Christ’s commandments teaches man about his infirmity”** (Saint Symeon the New Theologian).

Holy father Andrew, pray God for us!

Compiled by f. Yevheniy Protsenko

In 2022 St. John the Baptist Russian Orthodox Church of Horen (near Tomahawk) is celebrating its 70th Anniversary (1952-2022).

Every church is, first of all, people, there lives, there labour, spiritual and physical, there history that has been interwoven into the Holy History, and became a part of the Body of Christ.

Today we *continue* our publications dedicated to the people St. John's the Baptist, the accounts of there life, their memories about the events surrounding the holy temple and the community.

The account of the life of Archpriest Vasily Hochachka – the founding priest of the Temple of Saint John the Baptist at Horen
(continuation, the beginning – March Bulletin of 2022)

Archpriest Vasily and Matushka Paraskevia Hochachka



Father Vasily Hochachka (1954 newspaper) (during a visit of Archbishop Adam (Philipovsky))

Holy Trinity Orthodox Church, 1955

In 1955, the Priest Vasily Hochachka left Saint Barbara's Church because of certain disagreements, and he formed Holy Trinity Church on 96th Street in Edmonton. This community remained within the Russian Orthodox Greek Catholic Church of North America ("Metropolia"), whereas Saint Barbara's Church had decided to move to the Russian Exarchate of North America. This had been before autocephaly was given by the Moscow Patriarchate to the "Metropolia".



Holy Trinity Orthodox Church, Edmonton

In 1959, Archbishop Panteleimon (Rudyk) invited the parish and Father Vasily to join with him in the Russian Exarchate under the Patriarchate of Moscow. Father Vasily was favourable to the proposal, but he could not persuade the parish council to make the change, despite his reminders about how difficult it had been to find pastoral help when he had been ill. He pointed out that now, there was a bishop in this very same city, whereas the "Metropolia" bishop was in Eastern Canada. The council would not agree.

In April, 1960, Father Vasily raised the matter again, and asked for a "better decision" regarding a local bishop. Instead, the parish preferred to move to the Russian Orthodox Church Outside Russia (ROCOR), which they later did.

Injury, 1961

In May, 1963, there was a severe automobile accident in which Mr. Steve Pooke was killed and Father Vasily Hochachka was severely injured. The parish council of Holy Trinity parish gave Father Vasily financial support for 6 months.

[According to the testimony of his grandchildren, father Vasily never fully recovered from this.]

In addition, another division developed when the other priest and his followers formed the new community of All Saints in northeast Edmonton. This group did not wish to transfer to the ROCOR, nor did they wish to enter the Russian Exarchate of North America, so they established a distinct community that remained with the "Metropolia".

Retirement, transfer to the Russian Exarchate, 1963

Father Vasily could not continue in active service, and he retired. In the same year, he finally made the transfer to the Russian Exarchate, along with Matushka Paraskevia.

In 1964, Father Vasily was transferred by Archbishop John Wendland (of New York and the Aleutians) to the USA, where he served in West Brownsville, Pennsylvania for 3 years.

In 1967, Father Vasily again retired. His retirement coincided with the recalling of Archbishop John to the Soviet Union. Father Vasily and Matushka Paraskeva returned to Edmonton, where they led a quiet life in retirement. There, Father Vasily served at Saint Barbara's Cathedral as a retired priest (when his health permitted).

Some years later, their son Fred (Feodor, Theodore) Hochachka returned to Saint Barbara's Cathedral. There, he succeeded William Holden (a grandson of Theodore and Anna Fuhr) who had served as the choir director at Saint Barbara's Cathedral for many years. Fred likewise served as a long-term director of the choir of Saint Barbara's Cathedral.

Their son Peter Hochachka eventually received a Ph.D. in Science, and he taught Zoology at the University of British Columbia in Vancouver, British Columbia.

Repose of Father Vasily, 1981

On 28 July, 1981, the Archpriest Vasily Hochachka fell asleep in the Lord, following a brief illness.

On 4 August, 1981, the Funeral Services for the Burial of a Priest were held at Saint Barbara's Cathedral in Edmonton. Metropolitan Vladimir (Nagosky) travelled from Winnipeg's Holy Trinity Cathedral to lead the services on behalf of Archbishop Sylvester (Haruns) of Montréal and Canada.

The funeral services were led by Metropolitan Vladimir, and assisted by the Archpriest John Margitich, the Priest J Stephen Keaschuk, and by other clergy from Edmonton and the nearby region.

On 4 August, 1981, the body of the Archpriest Vasily Hochachka was interred at Saint Michael's Cemetery in Edmonton.

Repose of Matushka Paraskevia, 1997

Matushka Paraskevia Hochachka fell asleep in the Lord some time later, on 24 December, 1997.

The Funeral Services for the Burial of a Lay-person were offered for her likewise at Saint Barbara's Cathedral. The Archpriest John Margitich, the Priest Stephen J Keaschuk, and other clergy participated in the services.

After the funeral services, her body was interred in Saint Michael's Cemetery.

Reflections

At the meal after the funeral of Father Vasily, Father Stephen Keaschuk accurately outlined 3 outstanding characteristics of Father Vasily:

his seemingly endless ability to narrate a short story, real or fictional, to make a philosophical or moral point; his great love of both church and secular singing; and the intensity with which he always did and felt things — his reactions were either hot or cold, never merely lukewarm

Because of their love for the Church, Father Vasily and Matushka Paraskevia directed in their will that a portion of their estate be given to the Archdiocese of Canada of The Orthodox Church in America, to which they had initially belonged.

Once responded to the Lord's call, father Vasily received the blessing of Abraham, as he had a lot of children, who gave birth to many grandchildren and great grandchildren: "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore..." (Gen. 22, 17).

We wish peace from above and good health to all of them, and especially – to keep up what was of the most importance for Father Vasily Hochachka, and only can save our souls, the true Orthodox Christian Faith!

At the end of this, unfortunately, incomplete and fragmented, story of father Vasiliy and mother Paraskeva's life, we would like to include a passage from the book "A Century of Faith" (about St. Barbara Cathedral) that contains some recollections of the only child of father Vasiliy and matushka Paraskevia, who is with us today – Nadia Hochachka, may God keep her!

From the book "A Century of Faith"



Saint Barbara's Cathedral, Edmonton

Reverend Wasily Hochachka served at St. Barbara's Church from 1949 to 1955. During this time, he carried on a vigorous campaign to increase the membership of the church and to raise funds for a new church. He visited parishioners, encouraging their participation and their contributions. Similarly, among the many young couples for whom he performed the marriage or baptism ceremony, he urged a continued connection with the church. His membership drive was fruitful, and his fund-raising efforts provided a substantial base for the continuation of the building initiative in the following years.

Father Wasily introduced some English into his services, especially in marriages and baptisms. He wanted very much for young people to understand the services, because he knew that this would help them to become interested in the church and see its value to them. He passionately believed that participation in the church would be very beneficial to them and their families, as well as to the church.

In addition to encouraging young couples to participate in the life of the church, Father Wasily took a serious interest in the children of the parish. The Sunday School at St. Barbara's flourished during this time, under the able direction of Mrs. Anna Nowick and with Father Wasily's support.

Along with Father Wasily, Matushka Paraskevia Hochachka took an active part in the church. As she recalled years later, "In those years, I carried over many roasters of cabbage rolls or dumplings for various church events!" Matushka also recalled how the walls of the old church seemed to sway a little when a strong wind was blowing outside. It made her very pleased to know that Father's hard work would help the congregation to build a new church in the near future.

Father and Matushka Hochachka's three sons and four daughters have also been part of the congregation, serving on the church board, assisting with special events such as the fall tea and bazaar, or singing in the choir. Fred Hochachka has been the choir director for a number of years.

based on: orthodoxcanada.ca/Archpriest_Vasily_and_Matushka_Paraskevia_Hochachka

In Memoriam



The parishioners of Orthodox IX extend our deepest condolences and sympathies to the relatives and friends of the newly departed.

May God comfort you with His compassion, and may God settle Henry and Ruby, where the light of His countenance shall visit!

The mercy of God, the Kingdom of Heaven!

Nychkalo, Henry (Hank) William

March 2, 1949 - March 8, 2022



Henry (Hank) William Nychkalo, beloved husband, father and grandfather, passed away on Tuesday, March 8, 2022, at the age of 73 years. He is survived by his wife Freda, his daughter Tara (Glen) Kayler, and his grandchildren Halle and Lachlan. Hank also leaves behind his sister Gloria (Ed) Alexandrowich, brother Stanley Wilczek, sister Theresa (Brian) Cheyne, numerous nieces, nephews, extended family, and friends. He was predeceased by his parents John Nychkalo, Jozef and Anna Wilczek; son Trevor Nychkalo; and brother Mike Nychkalo. A memorial for friends and family will be held at a later date. Condolences, memories, and photos may be shared and viewed at www.McInnisandHolloway.com. Hank was very proud of his heritage and heartbroken to watch Russia's invasion of Ukraine unfold.

The burial service will be administered during the Paschal (Easter) commemoration services at the Tomahawk municipal cemetery.

Ursuliak, Ruby Jane

October 22, 1939 - February 17, 2022



Ruby Jane Ursuliak passed peacefully February 17, 2022 in Edmonton, Alberta at the age of 82 years.

Ruby is survived by seven of her nineteen siblings: Beth, Vicky, Pat, Martin, Connie, Joyce, Diana, along with many family members and friends.

Many years of her life Ruby dedicated to the service at the Coronary Care Unit at the University Hospital.

Ruby was very intelligent and had a wonderful sense of humour and will always be remembered and missed.

A celebration of her life and a burial will be held at a later date.

Prayer for the departed


O God of spirits and of all flesh, Who hast trampled down death and overthrown the Devil, and given life to Thy world, do Thou, the same Lord, give rest to the souls of Thy departed servants [name/s] in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. Pardon every transgression which they have committed, whether by word or deed or thought. For Thou art a good God and lovest mankind; because there is no man who lives yet does not sin, for Thou only art without sin, Thy righteousness is to all eternity, and Thy word is truth. Amen.

"Don't forget to do good and to share what you have because God is pleased with these kinds of sacrifices." (Hebrews 13:16)

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



April 2022

SUN	MON	TUE	WED	THU	FRI	SAT
					<u>1</u>	<u>2</u>
<u>3</u> Commemoration of St. John of the Ladder 10:00 a.m. - Divine Liturgy (online, from the chapel)	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u> Annunciation of the Mother of God 	<u>8</u> Liturgy of Presanctified Gifts - 6:00 pm - St. Mary's Church, Nisku	<u>9</u>
<u>10</u> Commemoration of St. Mary of Egypt 10:00 a.m. - Divine Liturgy (Confession) - Thorsby	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>16</u> Lazarus Saturday 10:00 am - Liturgy (Confession) - HOREN <i>Blessing of Willow Branches</i>
<u>17</u> 10:00 a.m. - Divine Liturgy at Nisku. Palm Sunday <i>Blessing of Willow Branches</i> 	<u>18</u> Great & Holy Monday	<u>19</u> Great & Holy Tuesday	<u>20</u> Great & Holy Wednesday	<u>21</u> Great Thursday 6.00 – Twelve Passion Gospels - Nisku	<u>22</u> Great Friday Plaschaniza – the Holy Shroud: 2.00 pm – Nisku 4.00 pm - Thorsby	<u>23</u> Great Saturday Paschal Matins and Blessing of Pascha: 10.00 am – Horen 8.00 pm – Vegreville 11.30 pm – <i>Paschal Matins, Liturgy & Blessing of Pascha - Nisku</i>
<u>24</u> Easter Sunday <i>Paschal Matins and Blessing of Pascha:</i> 8.00 am – Thorsby 10.00 am - Calmar	<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>	<u>30</u>