



“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)
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 Sts. Peter & Paul - INSINGER (SK)



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The green branches and the Cross of the Palm Sunday

Palm Sunday is the celebration of the triumphant entrance of Christ into the royal city of Jerusalem. He entered meekly, not on a horse like a conqueror, but on a young donkey. This symbolized the peaceful coming of the Messiah, who proclaimed peace to the nations. The prophet Zechariah foretold this in the Old Testament:

“Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your King comes to you; righteous and having salvation is He, humble and mounted on a donkey, on a colt, the foal of a donkey” (Zech. 9:9).

A large crowd received Him in a royal manner, waving palm branches and placing their garments on the road before Him. They welcomed Him with the words: *“Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel!”* (John 12:13).

“The grace of the Holy Spirit

today has assembled us.

Taking up Your Cross we sing:

‘Blessed is He that comes in the Name of the Lord!

Hosanna in the highest!’” – this is how the Feast is celebrated and reflected in our hymns.

The Church calls us to join in this joyful praise, the same triumphant hymn that was sung by the children carrying palm branches as they welcomed the Lord into Jerusalem. But, says the Holy Church, these hymns must be sung not only with branches in our hands—but having taken up the Cross of the Lord.

(continued on the next page)

The people and children who greeted the Savior held symbols of life, but in just a few days the Lord Himself would carry the very trunk of the heavy Tree of Life—which only can carry such branches and bring true Life to the whole world. We (and they, at that first Entry into Jerusalem) carry the joyful fruits of His victory—He carries His Cross, the source of that victory.

That we are already celebrating the Lord's Entry into Jerusalem is itself a kind of cross, for, as the Apostle says, "*all who desire to live a godly life in Christ Jesus will be persecuted*" (2 Timothy 3:12). But in the days of the Holy (Passion, or Great) Week, the Church will do exactly what Simon of Cyrene once did (Matthew 27:31–32): he lifted the heavy wooden Cross, which at first was carried by the Savior Himself, Who stumbled under its weight—and helped carry it to Golgotha.

By keeping watch with Christ in His hour of sorrow and suffering – when we read 12 Passion Gospels; and taking part in His Burial in the flesh – when we shall carry out the Holy Shroud... By confessing and getting rid of our sins that burden Him most on His way, and confessing and receiving the currently available for us fruit of his Sacrifice on the Cross—the Communion of the Holy Mysteries of Christ.

Only then will we be able to truly live through Passion Week as we should, and with joy and deep and mysterious communion with Christ celebrate His Bright and Glorious Resurrection! Amen.

100 years since the repose of Saint Tikhon (Bellavin), Patriarch of Moscow and All Russia



On April 7, 2025, on the Feast of the Annunciation, it will be 100 years since the passing of Saint Tikhon (Bellavin), Patriarch of Moscow and All Russia.

His Holiness Patriarch Tikhon, who led the Russian Church during a critical historical turning point at the beginning of the 20th century, courageously opposed the atheistic authorities, preserved church unity, and overcame discord and schisms. During the revival of church life, his image became a symbol of the Russian Orthodox Church's victory over unprecedented persecutions.

We have repeatedly published materials about the ministry of His Holiness Patriarch Tikhon in Canada and throughout North America in the bulletins. Today, we briefly recount his activities following his return from North America in 1907 until the time of his confessorship.

For seven years, Saint Tikhon led the ancient Yaroslavl diocese. Traveling by horseback, on foot, or by boat, he reached remote villages, visited monasteries and district towns, and restored spiritual unity to church life.

From 1914 to 1917, he administered the Vilnius and Lithuanian diocese. During World War I, when the Germans were at the gates of Vilnius, he transported the relics of the Vilnius martyrs and other holy objects to Moscow, returning to territories not yet occupied by the enemy to conduct services in overflowing churches, visit hospitals, and bless and guide troops heading to defend the Fatherland.

Shortly before his death, Saint John of Kronstadt, during a conversation with Saint Tikhon, said: "Now, Your Eminence, you take my place, and I will go to rest." A few years later, the elder's prophecy came true when Metropolitan Tikhon of Moscow was chosen by lot as Patriarch. It was a troubled time in Russia, and at the Council of the Russian Orthodox Church that began on August 15, 1917, the question of restoring the Patriarchate in Russia was raised. The people's opinion was expressed by peasants [this occupation's name in Slavonic – very close to 'Christians']: "We no longer have a Tsar, no father whom we loved; it is impossible to love the Synod, therefore we peasants want a Patriarch."

It was a time when anxiety about the future gripped everyone and everything, hostility was revived and spreading, and deadly hunger stared the working people in the face. Fear of robbery and violence penetrated homes and churches. Russia was enveloped by foreboding of imminent chaos and the reign of the Antichrist. Amid the roar of cannons and machine-gun fire, by God's hand, Patriarch Tikhon was placed upon the Patriarchal throne, destined to ascend his

Golgotha and become a holy martyr Patriarch. He burned hourly in spiritual agony, constantly troubled by questions: "How long can one yield to atheistic authorities?" Where was the line when the Church's well-being must supersede the people's welfare and human life—not his own life, but that of his faithful Orthodox flock? He no longer thought of his life or future. Daily, he was prepared to perish. "Let my name vanish from history if only the Church benefits," he said, following his Divine Teacher to the very end.

How tearfully the new Patriarch prayed to the Lord for his people and God's Church: "Lord, the sons of Russia have abandoned Your covenant, destroyed Your altars, fired upon church and Kremlin shrines, and beaten Your priests..." He urged the Russian people to cleanse their hearts through repentance and prayer, to resurrect "during the hour of God's Great visitation the bright, unforgettable deeds of their pious ancestors in the current struggle of the Russian Orthodox people." To uplift religious sentiments among the people, grand processions were organized with his blessing, invariably joined by His Holiness himself. He fearlessly served in the churches of Moscow, Petrograd, Yaroslavl, and other cities, strengthening his spiritual flock. When, under the pretext of helping famine victims, an attempt was made to destroy the Church, Patriarch Tikhon, having blessed the donation of church valuables, opposed encroachments upon sacred and national heritage. Consequently, he was arrested and imprisoned from May 16, 1922, to June 1923. The authorities failed to break his spirit and were forced to release him but continued to closely monitor him. Assassination attempts occurred on June 12, 1919, and December 9, 1923; during the second attempt, his cell attendant Yakov Polozov was martyred. Despite persecution, Patriarch Tikhon continued receiving people in Donskoy Monastery, where he lived in seclusion. People came incessantly, often traveling from afar or covering thousands of miles by foot. Throughout the last painful year of his life, persecuted and ill, he consistently served on Sundays and feast days. On March 23, 1925, he celebrated his last Divine Liturgy at the Church of the Great Ascension and passed away on the Feast of the Annunciation with prayer.

АМЕРИКАНСКІИ ПРАВОСЛАВНЫЙ ВѢСТНИКЪ
 AMERICAN ORTHODOX MESSENGER
 15 East 97th Street, New York, N. Y.
 VOL. XXV. JULY — DECEMBER — 1924 — ПОЛЬ — ДЕКАБРЬ. № 7-12.



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БЕЗМѢРНАЯ ПОТЕРЯ
 для всей Русской Православной
 Церкви.
 ЕГО СВЯТЫЙШЕСТВО,
 Патриархъ Всероссийскій и Московскій
ТИХОНЪ
 ВОЛЕЮ БОЖІЕЮ
 скончался 26-го марта, (8-го Апрѣля) въ Москвѣ.
 Патриархъ всея Россіи ТИХОНЪ, —
 какъ сообщено въ газетѣ изъ Москвы въ
 «Ассошіейтѣдъ Прессъ», — скончался рано
 утромъ 26-го Марта въ Москвѣ.
 Если это извѣстіе справедливо, Рус-
 ская Православная Церковь несетъ без-
 мѣрную потерю.
 Его Высокопреосвященство, Владыка
 Митрополитъ Платонъ, при полученіи этой
 вѣсти, истово перекрестился и сказалъ:
 «Это величайшая для Церкви потеря. Это
 несправимый, потрясающій все тѣло Цер-
 кви ударъ!.. Если это правда, — то да бу-
 детъ воля Божія! Но... это — безмѣрная
 потеря, величайшая утрата!»...
 Да не до конца прогнѣваешься, Го-
 споди!
 Отверни ярость Твою отъ насъ и да
 не прострши гнѣвъ Твой отъ рода въ
 родъ!..

The glorification of Saint Tikhon, Patriarch of Moscow and All Russia, occurred at the Bishops' Council of the Russian Orthodox Church on October 9, 1989, the day of the repose of Apostle John the Theologian. Many see this as Divine Providence. "Children, love one another!" Apostle John says in his last sermon. "This is the commandment of the Lord; if you follow it, that is enough."

In harmony echo the final words of Patriarch Tikhon: "My children! All Orthodox Russian people! All Christians! Only on the stone of healing evil with good can the indestructible glory and greatness of our Holy Orthodox Church be built. Her holy name, the purity of the deeds of her children and servants, will be beyond even her enemies' reach. Follow Christ! Do not betray Him. Resist temptation; do not destroy your souls through bloody vengeance. Do not be overcome by evil. Overcome evil with good!"

Additionally, we publish an excerpt from the article "The Last Months of the Suffering Life, Death, and Burial of His Holiness Patriarch Tikhon," describing one of the assassination attempts. The photo shows the cover of the Russian American Orthodox Messenger, digitalized by Google in 2023 (apparently, the news of Patriarch Tikhon's death was added later, as an important notice, after the journal had already been typeset, hence it is dated 1924). On the cover: **"An immeasurable loss for the entire Russian Orthodox Church.**

His Holiness Patriarch Tikhon of All Russia and Moscow passed away by the will of God on March 26 (April 8) in Moscow. Patriarch Tikhon of All Russia, as reported in a newspaper from Moscow to the Associated Press, died early in the morning of March 26 in Moscow. If this news is true, the Russian Orthodox Church suffers an immeasurable loss. His Eminence, Metropolitan Platon, upon receiving this news, fervently crossed himself and said: 'This is the greatest loss for the Church. This is an incomparable, staggering blow to the entire body of the Church!... If this is true, then may God's will be done! But... this is an immeasurable loss, the greatest tragedy!'... May You not be angered to the end, O Lord! Turn Your wrath away from us and do not extend Your anger from generation to generation!"

Assassination Attempt on the Patriarch's Life

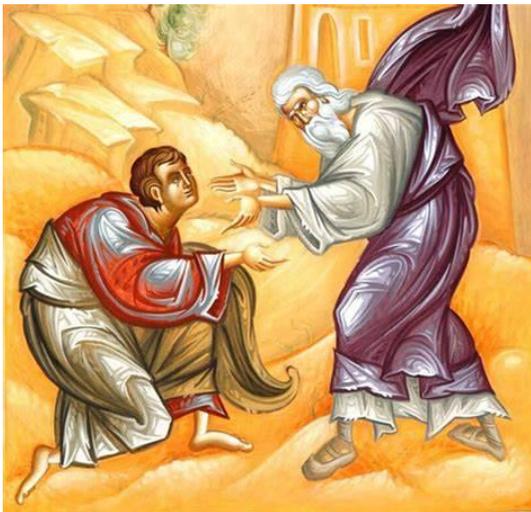
On October 21 [1924], His Holiness the Patriarch was conducting a divine service in one of Moscow's churches. The church was overcrowded with worshippers. Among the crowd pressing toward the ambo, two tall men stood out due to their semi-monastic attire and large wooden staffs. One of these strangers, pushing forward, tripped over the patriarchal cathedra (which was already empty) with his foot and fell, dropping his staff on the floor. The time had come for the bringing forth of the Holy Gifts after the communion verse, and the archdeacon proclaimed: "In the fear of God and with faith, draw near!" One of these two scoundrels raised his staff against Metropolitan Peter of Krutitsy, who was standing behind the archdeacon, and with the words, "Tikhon, we will kill you," brought it down on His Eminence, evidently mistaking him for the Patriarch. Fortunately, the blow struck only Metropolitan Peter's shoulder. The subdeacons holding candles immediately lunged at the blasphemers, while the archdeacon quickly realized the situation, entered the altar, placed the holy chalice on the altar table, and closed the royal doors. The crowd attacked the villains. They would have been torn apart, but they were managed to be escorted out of the church and handed over to the militia.

Meanwhile, in the altar, leaning on the holy altar table, His Holiness wept bitterly.

This unprecedented event in the history of the Russian Orthodox Church so deeply affected the Patriarch's already shaken health that he could not recover from the nervous shock for a long time, which worsened his suffocation attacks.

There was an assassination another attempt on the Patriarch's life, which ended with the death of his cell attendant Polozov. Providence had spared the Patriarch's life at that time, as it seems the assassins, standing at the entrance to the patriarchal chambers, mistook the cell attendant who came out to meet them for the Patriarch himself. Another attempt occurred a week after the solemn funeral of the cell attendant Polozov, when His Holiness came to visit his grave...

And I think to ...ask... myself the following questions:



For the rest of the Great Lent contemplation and heart-deep spiritual reasoning, we publish the short version of what even in the original was annotated as "by no means a complete treatise on the Holy Mystery of Repentance and Confession", but "a humble guide to help you examine your life and to make a good and complete confession before God and your priest-confessor", by questioning yourself:

Do I entrust myself always — and especially in difficult times — to the providence of God; or do I become discouraged and show lack of faith?

Do I lose my faith and courage, and/or do I grumble against God, at times of affliction, illness, and trials in my life?

Do I believe in card-readers, palm-readers, astrologers, and/or horoscopes? Have I advised others to believe in these false and demonic practices? Do I believe in "luck" or in "fate"?

Do I faithfully recite my prayers in the morning, at mealtimes, in the evening, and before going to bed? Am I embarrassed to make the Sign of the Cross in public, or in front of other people (such as in a restaurant or whenever passing in front of an Orthodox church)?

Do I attend Church on Sundays and on major feast days? Do I receive Holy Communion often? Although no one is worthy to receive Holy Communion, do I prepare myself to receive the Body and Blood of our Savior Jesus Christ?

Do I have hatred, or a strong dislike, toward someone, even if they may have treated me badly or insulted me?

Am I untouched and/or unmoved when I see or hear about the misfortune(s) or serious need(s) of another person?

Do I speak sarcastically or make fun of others? Do I belittle or make fun of those who are pious and devout? Do I put down or make fun of those who are handicapped by physical, emotional, or spiritual weakness?

Do I judge the behavior, deeds, mistakes, shortcomings, or weaknesses of others? Do I do so even if such attributes appear to be true?

Do I curse those whom I dislike, or who have done wrong to me, or who have hurt me? Have I cursed myself in difficult times or circumstances in my life? Have I regretted the day I was born?

Am I ungrateful and thankless to God, and to those people who are good to me?

Have I been attached to material things and/or to worldly items?

Have I been conceited, or "puffed up" with pride? Do I like to show off my clothes, my wealth, my success, my — or my child's — grades or accomplishments? Do I brag about myself or my family?

Do I get upset when someone points out my mistakes and errors; or when I am corrected or reprimanded by my seniors and/or supervisors?

Do I engage in useless and/or idle pastimes that have no purpose or good? Do I play cards to "kill time"? Do I gamble?

Do I dress indecently? Do I wear clothing appropriate to the opposite sex? Do I dress provocatively, or cause scandal by my appearance? Have I entered a Church dressed in these ways?

Do I practice humility; do I have a spirit of self-denial?

Do I practice obedience; do I quietly accept the directions of others who are my seniors, my guides, my leaders, or my supervisors?

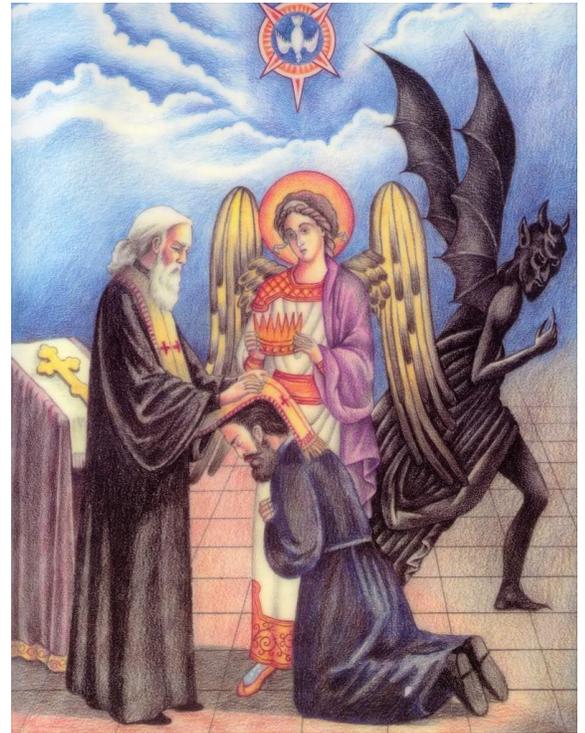
Am I loyal and faithful to my spouse?

Have I offended or saddened my spouse publicly or in the presence of others?

Am I sensitive to the personal struggles that each of us may have outside the house and inside the home, so that we can support each other in the daily struggle by providing emotional, psychological, physical, and spiritual comfort for each other?

Am I overly demanding of my spouse?

Do I inhibit or prevent my spouse from going to Church or from attending spiritual gatherings, sermons, or instruction?



If I am the husband, have I assumed my ordained role as a Christ-like head of the family by sacrificing myself in every way to love, cherish, and care for my wife and my children? Do I make the "tough decisions" fairly and with total self-denial for the good and welfare of my wife and children? Do I come home at an early and reasonable hour from work? Do I spend unnecessary or excessive time away from my family with friends or associates in business, athletic, or social activities? Do I put my wife and my children first, or do other pursuits, occupations, or my career come before them? I must remember that I will learn humility by being a Christian husband and father; and the gates of heaven will open unto me.

If I am the wife, have I given over my natural inclination and desire to be the head of the family to my husband? Do I accept his decisions regarding the family with patience, or do I seek to argue and criticize him? Do I encourage him with patience and kindness to assume his proper role in the family?

Do I teach my children that the Lord God is Lord alone, and that they must love Him with all their heart, all their soul, and all their might?

Do I take an interest in the whole education of my children, personal, emotional, intellectual, and spiritual; or do I ignore certain of these?

Do I take my children to Church, to Holy Confession, to Holy Communion, to the Church (Sunday) School?

Do I teach my children by word and example; or does my example contradict my words?

Do I teach my children to pray each morning and each night? Do I teach them to pray at mealtimes?

Do I know what my children are reading? Do I encourage them to read books that will profit them and help them develop intellectually and spiritually?

Do I take my children to sinful movies, shows or other such entertainment? Do I carefully monitor what they are watching on the television, and listening to on the radio?

Do I let my children engage in useless pastimes? Do I allow them to watch television indiscriminately, or to waste their time in idle pursuits?

Do I teach my children humility and obedience — above all, by my example?

Do I curse my children when I am angry with them? Have I physically struck my children inappropriately? Have I hurt my children emotionally?

Do I see how many things there are to consider? Do I see how much I will discover about myself if I will retreat to a quiet place and carefully examine my life? I must use this opportunity to search deep within myself; I must seek to be rid of all that is unworthy and undignified in my life. Instead, I must ask God to fill my life, and I must live my life in such a way that I will love, honor and serve Him all the days of my life. I must not neglect to approach the Mystery of Holy Confession; this is the greatest gift that I can — and should — offer myself and others. May the All-Good God enlighten me and strengthen me on this uphill yet wonderful path which passes through Holy Confession and Holy Communion into the Kingdom of Heaven.

**From Preparation for the Holy Mystery
of Repentance and Confession
(Serbian Guide to Confession)**

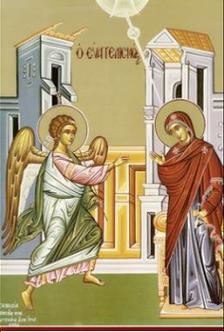
www.saintnicholasgj.org

And let us not grow weary of doing good, for in due season we will reap, if we do not give up. (Galatians 6:9)

Add Colours to This Good Works Picture and Try to Do Likewise!



April 2025

SUN	MON	TUE	WED	THU	FRI	SAT
		<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u> <i>1:00 pm - The Annual St. Mary's Parish meeting will be held at Parish Hall, Nisku</i>
<p><u>6</u></p> <p>Sunday of St. Mary of Egypt 10:00 a.m. - Divine Liturgy (Confession) - Calmar</p> 	<p><u>7</u></p> <p>Annunciation of the Mother of God 10:00 a.m. - Divine Liturgy at St Barbara</p> 	<u>8</u>	<u>9</u>	<u>10</u>	<u>11</u>	<p><u>12</u></p> <p>Lazarus Saturday 10:00 am - Liturgy at St. Barbara</p> 
<p><u>13</u></p> <p>10:00 a.m. - Divine Liturgy at Nisku. Palm Sunday <i>Blessing of Willow Branches</i></p> 	<p><u>14</u></p> <p>Great & Holy Monday</p>	<p><u>15</u></p> <p>Great & Holy Tuesday</p>	<p><u>16</u></p> <p>Great & Holy Wednesday</p>	<p><u>17</u></p> <p>Great Thursday 6.00 – Twelve Passion Gospels – St. Mary's Church at Nisku</p>	<p><u>18</u></p> <p>Great Friday Plaschaniza – 2.00 pm – the Holy Shroud - St. Mary's Church at Nisku</p>	<p><u>19</u></p> <p>Great Saturday Paschal Matins and Blessing of Pascha: 8.00 pm – Vegreville 11.30 pm – Paschal Matins, Liturgy & Blessing of Pascha - St. Mary's Church at Nisku</p>
<p><u>20</u></p> <p>Easter Sunday Paschal Matins and Blessing of Pascha: 8 am – Calmar 10 am – Thorsby</p>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>	<u>25</u>	<u>26...</u>