



“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

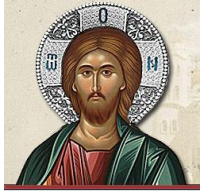
St. Onuphrius - FOAM LAKE (SK)

Whitsuntide (Holy Trinity) - THORSBY

Dormition of Theotokos -MACNUTT (SK)

St. John the Baptist - VEGREVILLE

Sts. Peter & Paul - INSINGER (SK)



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September 21th – The Nativity of the Mother of God and Ever-Virgin Mary



Heartful and sincere congratulations on the patronal feast of the St. Mary’s church in Nisku! Peace and good health for many years to you all!

Joachim and Anna were a pious Jewish couple who were among the small and faithful remnant — “the poor and the needy” — who were awaiting the promised messiah. The couple was old and childless. They prayed fervently to the Lord for a child, since among the Jews barrenness was a sign of God’s disfavor. In answer to their prayers, and as the reward of their unwavering fidelity to God, the elderly couple was blessed with the child who was destined, because of her own personal goodness and

holiness, to become the Mother of the Messiah-Christ.

It is a celebration of the very first preparation of the salvation of the world. For the “Vessel of Light,” the “Book of the Word of Life,” the “Door to the Orient,” the “Throne of Wisdom” is being prepared on earth by God Himself in the birth of the holy girl-child Mary.

Among the three mariological readings, proclaimed at the Vespers, is the Jacob’s Ladder which unites heaven and earth and the place which is named “the house of God” and the “gate of heaven” (Gen 28.10–17) are taken, to indicate the union of God with men which is realized most fully and perfectly—both spiritually and physically—in Mary the Theotokos, Bearer of God.

In anyone’s Birthday we both celebrate the God’s good will and actually everything good that the person has done in this life, so is the significance of the Nativity of the Mother of God as the collective feast of all Her feasts.

Again and again, and especially today, we appeal to the faithful and merciful heart of the new Mother of all the living, in a firm hope that there, where she use to keep everything about her Divine Son (Lk. 2, 51) is the very place for our fervent prayer to meet His good and loving will!

In this we, belonging to the temple cosecrated in honour of this Holy Event, have a special daring to Her and through Her – to God the Holy Trinity. Amen

SORROW AND JOY: A HOMILY ON THE DAY OF THE NATIVITY OF THE MOST HOLY MOTHER OF GOD

St. John of Kronstadt



We solemnly celebrate, dear brothers and sisters, the Nativity of the Most Holy Virgin Mary from her barren parents, pious Joachim and Anna. The Holy Church established this feast during the first centuries of the Christian Faith. The event that we celebrate—the birth of the God-Chosen maiden—brought joy to all the world, for the God-man, Jesus Christ, Who shone forth from Her, destroyed God’s curse which weighed heavily upon the transgressing and accursed human race, and brought God’s blessing upon it; having trampled down inherent death, He gave people eternal life. Thus, the Holy Church explains the cause of the present joy.

The parents of the Ever-Virgin sorrowed long over their barrenness; they prayed long and fervently to the Lord that He loose this barrenness, which was considered a punishment from God for sins. They gave much alms in order to incline the mercy of the All-Merciful, endured the reproach of their countrymen, and through this sorrow and ceaseless prayer and good works, they gradually purified their spirits, and burned ever greater with love and dedication to God, thus being prepared by God’s Providence to give blessed birth to the Most Blessed Daughter, chosen out of all people to be the Mother of the Incarnate Word.

The Lord leads His chosen ones to glory by a narrow and sorrowful path; for even She, the Mother of God according to the flesh, received the prophecy of Simeon that a sword shall pierce Her soul, and She will experience heavy sorrows in her soul during Her Son’s suffering life, *that the thoughts of many hearts may be revealed* (Lk. 2:34–35). The path of all God’s chosen is thus sorrowful and narrow, for the world and the prince of this world—that is, the enemy of God and people, extremely presses the people of God. The Lord Himself allows them to go by the narrow way, inasmuch as He enables them to strive for God and put all their hope in Him.

But let us turn our gaze from the sorrow to the joy. What joy does the Nativity of the Mother of God bring us? Let us explain in more detail the Church hymn which explains the meaning of this feast’s joy. Through the birth of the Ever-Virgin, through Her only-begotten Son and God, cursed and outcast mankind makes peace with God Who is immeasurably offended by man’s sins, for Christ became the mediator of this peace (cf. Rom. 5:10-11). Man is freed from the curse and eternal death, made worthy of the blessing of the Heavenly Father; he is united and co-mingled with the Divine nature; he is raised to his first inheritance by this *co-mingling*, according to the Church hymn. Mankind, once an outcast, has been made worthy of sonship to the Heavenly Father, received the promise of the glorious resurrection and eternal life in the heavens together with the angels.

This has all been and is being wrought by the Son of God incarnate from the Most Pure Virgin from the Holy Spirit, and by the intercession of His Most Pure Mother. How honored and magnified is mankind through the Holy Virgin Mother of God, for it has been made worthy of renewal and sonship by God; She Herself was made worthy by Her immeasurable humility and exceedingly great purity and holiness to be the Mother of the God-man! She is ever the most powerful Intercessor for the Christian race before Her Son and God! She is our Hope unashamed; She turns away from us the dark cloud of God’s righteous wrath, opens to us the ancient paradise by Her powerful intercessions; She upholds the thrones of kings, and preserves them unshakeable to the ages. She has saved Russia thousands of times and continues to save her; She has made her strong, glorified her, established her, and continues to do so; She is the Surety of Sinners for salvation. To Her do Christians direct their numberless prayers, requests, and praises, doxologies and thanksgiving; She has worked and continues to work miracles without number in the Church, to the ends of the world.

Let us brightly celebrate the feast of the Nativity of the Most Pure Virgin Mary, adorning ourselves with all the Christian virtues.

Translated by Pravoslavie.ru/OrthoChristian.com



The 100th Anniversary of the Holy Trinity – Whitsuntide – church at Thorsby.

Below you can find a brief history of the church.

The history of the church dates back to the years 1917 – 1918, when the residents of the area gathered at homes to worship in the Orthodox Faith of their forefathers. As the area settled, a church was built with the efforts of the people of the area, both Orthodox and other faiths. The building was shared for the purpose of worship.

Serving the Orthodox group in those early days were Right Reverend Amphily and Right Reverend Archmandrite Arseny.

In 1920, the small group purchased a two-acre site from the C.P.R. for the purpose of a church and graveyard. The first executives were Nick Harrish, Andrew Pohlko, and Peter Shymansky. In the summer of 1920, the land was cleared, and construction began on the church that still stands today. The building was built of materials and labour donated by all members.

The church has been renovated on several occasions. In the 1940s, the original siding was removed and replaced by new stucco shingles and foundation. In the 1950s, a new Iconostasis was built by the skilful hands of Mr. Daruda. Materials were supplied by the other members of the church. In the 1960s, the interior took on a new look with new wall panelling and a new ceiling. Power was installed, as well as propane heating. Alongside the church is a hall built from the siding removed from the church. This hall is used during the summer for annual picnics.

The cemetery was upgraded, and all unidentified graves marked with pillow markers.

In 1987 the church was repainted on the outside; the Iconostasis and interior were also redecorated. Now, after a century, the “Little Church on the Hill”, as it is often referred to by the local people, still stands fulfilling the needs of 15 to 20 families who worship the Orthodox faith that their forefathers loved.

The celebration will take place on September, the 22nd, with a festive meal for about 75-80 people, for which the donations are welcomed by the Parish Council. The parish is awaiting for the visit of His Grace Bishop Matthew of Sourozh to head the celebration. For the availability of the tickets and the information on the feast, please phone the President of the parish - Philip Pawlyk – 780-974-5876.

What is Whitsuntide?

Whitsun (also Whitsunday or Whit Sunday) is the name used especially in Britain and Ireland, and throughout the world for the Christian feast of Pentecost.

Whitsuntide, the week following Whitsunday, was one of three vacation weeks for the medieval peasants; on most manors they were free from service on the lord's demesne this week, which marked a pause in the agricultural year. Whit Monday, the day after Whitsun, remained a holiday in Britain until 1971.

"The Holy Ghost, whom thou didst send on Whit-sunday" say the Old English homilies.

The name is a contraction of "White Sunday". According to one interpretation, the name derives from the white garments worn by catechumens, those expecting to be baptised on that Sunday.

According to the other interpretation - the root of the word was "wit" (formerly spelt "wyt" or "wytte") and Pentecost was called so - to signify the outpouring of the wisdom of the Holy Ghost on Christ's disciples.

Thus, both interpretations in a marvelous way render the double sense of the word enlightenment – as the light and the wisdom from above.



September 2019

SUN	MON	TUE	WED	THU	FRI	SAT
<u>1</u> 10:00 a.m. – Divine Liturgy, St. Barbara Cathedral	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>
<u>8</u> 10:00 a.m. – Divine Liturgy, St. Barbara Cathedral	<u>9</u>	<u>10</u>	<u>11</u> Beheading of John the Baptist 	<u>12</u>	<u>13</u>	<u>14</u> 6:00 p.m. Vespers & Matins, Nisku
<u>15</u> <i>Tone 4</i> 10:00 a.m. Divine Liturgy & Blessing of Water, Nisku Patronal Feast	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>	<u>20</u>	<u>21</u> The Nativity of the Mother of God 10:00 a.m. – Divine Liturgy, Nisku. 
<u>22</u> 100 Years Celebration – Thorsby 10:00 a.m. – Divine Liturgy and Festive Dinner	<u>23</u>	<u>24</u>	<u>25</u>	<u>26</u>	<u>27</u> Elevation of the Holy Cross 	<u>28</u> 9:00 a.m. – Divine Liturgy – Mac Nutt – Thanksgiving Service
<u>29</u> 9:00 a.m. – Divine Liturgy – Foam Lake – Thanksgiving Service	<u>30</u>					