



# “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**

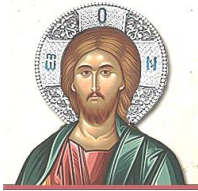
**St. Onuphrius - FOAM LAKE (SK)**

**Whitsuntide (Holy Trinity) - THORSBY**

**Dormition of Theotokos -MACNUTT (SK)**

**St. John the Baptist - VEGREVILLE**

**Sts. Peter & Paul - INSINGER (SK)**



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## June, the 7<sup>th</sup> – Holy Trinity Day

The Holy Trinity day, or the **Pentecost**, is a feast in commemoration of the event that happened on the fiftieth day after the Resurrection of Christ the Savior - the descent of the Holy Spirit on the Apostles.

This triumph is called Trinity because then, in the completion of the Divine building of our salvation, God the Holy Spirit manifested his action. God the Father for His love of man sent His Son to the earth; the Son of God, having suffered for all, died, but also resurrected; and **now the Holy Spirit descends in the form of fiery tongues and imbues**

**God's gift of salvation, becoming Comforter and Assistant, Guardian and Leader.**

Stingy and weak are the words of man to describe the action of God's love! But, of course, now the whole “plenitude of the One who fills everything in all” (Eph. 1.23) can reach the hearts of men, and man received the plenitude of communion with God the Most Holy Trinity.

Formerly, the weak, vacillating for the “fear for the sake of Judeans,” the holy Apostles were now able to incorporate firmness and steadfastness in their confession: “neither death, nor life, nor Angels, nor the Beginning, nor Strength, nor present, neither future, nor height, nor depth, nor any other creature could excommunicate them from the love of God in Christ Jesus” (Rom. 8.38-39). Enlightened by the grace of the Holy Spirit, they and their followers carried the word of faith and salvation into the whole world.

And they left us the following commandment: “Do not quench the Spirit!”, denoting by their example and teaching: “The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.” (Gal. 5: 22-23)

The Church celebrates this day solemnly and joyfully. After all, this is her birthday! - a new inhalation of life in the renewed Body of the new Adam in the person of those first glorious Apostles – the first Church. The first archpastors, the Apostles, are baptized and consecrated by this Spirit, from which the grace of the priesthood is still handed down in the Orthodox Church. By this Spirit the secrets of the Kingdom of God are realized, and the sacraments of the church gain their saving action.

We celebrate this Feast in the temples decorated with fragrant and vibrant greenery and flowers, in honor of the life-giving Spirit of God, Who may strengthen us in our labours and deeds, and preserve us with His Divine omnipotent grace! Amen.

## The conciliar prayer for healthcare workers standing against the coronavirus infection



Dear brothers and sisters!

We are now very worried about everyone who suffers from a new pestilence that has affected millions of people. We pray for the known and unknown sufferers, but we can help them little more. During terrible epidemics in the past, Christians looked after severely ill patients.

Nowadays, doctors and nurses are engaged in treating patients and caring for them. They have to stay in hospitals for days, they do not have enough time to sleep and to eat.

Despite all the precautions, they often get sick, and some die after being infected by the sick.

Many patients recover, return home, and doctors and nurses are sometimes forced to live separately from their families so as not to endanger their loved ones.

How long will this test last? How many more weeks, months, will they need to look after the sick, to be witnesses of suffering and death? They accomplish the feat of their ministry imperceptibly, their faces are hidden under masks, they do not seek either gratitude or retribution from their patients, **we cannot ease their hard work, but we can pray for them.**

Our duty is to pray not only for those who are sick, we must also pray for those who serve the sick. These are people of different faiths and nationalities, not all of them know the One whom we will ask to help them. But we know that He accepts the service of his fellow man as worship, as service to Him. Let us pray for them as servants of Love, servants of God. We will ask that God be revealed to them in response to their compassion, to their love, to their selfless sacrificial service to the suffering. This will be their highest reward! May the Lord reward all doctors and nurses, sisters of mercy, as they used to be called, a hundredfold for all that they gave to the sick: strength, time, health, life.



**Chairman of the Synodal Department for charity and head of the Moscow Commission on hospital service of the Bishop of Orekhovo-Zuevo Panteleimon**

### The text of the prayer

Oh, Gracious Lord and True Physician, give wisdom and strength to all those who work for You and serve Your suffering people!

Even now give strength to all those who labor for the healing of the sick, strengthen the hands of doctors and healthcare workers, enlighten their hearts with the light of faith and love!

Protect them, by Your mercy, for the sake of our common prayers, from illness and confusion and fear!

Lord, Having Suffered to the Blood for all of us, protect them by the power of Your Cross, teach us all Your mercy and send Your peace into our souls, and may we sing Your Holy Name: the Father and the Son, and the Holy Spirit. Amen.

### **The Church called on patients, who had coronavirus, to donate blood plasma for the sick**

Orthodox believers who have had coronavirus can help people who still have the virus not only with their prayers, but also with blood donation, said Vladimir Legoyda, chairman of the Synodal Department for Church Relations with the Society and the Media.

“Blood transfusion of the recovered for the treatment of various viruses is a standard medical protocol that has been used for decades. Plasma transfusion for the treatment of coronavirus is already widely used abroad - in the USA, Germany, China, and other countries. It is noted that patients after plasma transfusion recover faster.” A person from 18 to 55 years old who has had a coronavirus infection and who does not have chronic diseases can become a blood plasma donor. The donor must also have negative tests for HIV, hepatitis B and C.

### **Two of the most famous temples of the Christian world opened after quarantine.**

The Church of the Nativity of Christ in Bethlehem reopened for believers for the first time since March 5, when it was closed due to the situation with the coronavirus.

The temple was erected in the first half of the 4th century at the birthplace of the Savior. The church gained its present form in 529, when after its destruction by the Samaritans, it was restored by the emperor Justinian. And on Sunday, May 24, in Jerusalem, after two months of quarantine due to the coronavirus pandemic, the temple of the Holy Sepulcher (the Resurrection of Christ) was also reopened to believers.

### **Following Slovenia, Montenegro (Chernohoria) declared victory over the coronavirus**

The President of Montenegro, Milo Djukanovic, said that among the inhabitants of the country there were no more people with a confirmed virus.

According to the President, in the fight against infection, the healthcare system has shown its effectiveness, and public authorities and society as a whole have a high level of responsibility.

On May 14, the Government of Slovenia announced the cessation of the coronavirus epidemic in the country due to a decrease in infection rates.

### **The news and announcements for Orthodox IX**



On Tuesday, May 26, there was a first Church Board meeting at St. Mary's Church Hall since the quarantine, with the proper health measures in the place.

Some new trends of functioning of the church activities were discussed. Among those – the development of new online donation system, based on e-transfers, that was already announced and provided with the initiative and help of Kevin Wasiluk. (Please, address Kevin at 780-902-4082 to make the arrangements)

The distant services will have to be kept up to September. Due to that, it was decided to include (if it will be possible by the time) the official grave-yard services to the patronal (for St Mary's church) and to the thanksgiving services to the rest of the parishes, that will be announced in the upcoming new schedule of services (July-December).

For keeping the parish life, in response to those, who would have liked to do something for the churches and the parental graves, it was suggested, that the best way to help and to keep the holy inheritance would be becoming members of the parishes, thus taking the most active part in the life of our holy churches and providing the permanent active prayer for the deceased beloved ones.

# About the icon of the Ascension of Our Lord

(Continuation. Beginning – Paschal 2020 bulletin)



Thus, we know Christ's Incarnation, Passion, Death and Resurrection as inseparable from His Ascension. A hymn of Ascension proclaims: "We worship Thy Passion, We honor Thy Resurrection, We glorify Thy glorious Ascension." The icon shows that as Christ was raised from the dead in a physical body. He departs physically from this earth in His Ascension to the Father in glory. This is manifested in the icon by His throne, and once again the halo that surrounds Him. The concentric circles here are a symbol of the high heavens. He goes ahead to abide in that Kingdom which is to come, to sit at the Father's right hand. He is accompanied by angels who are the expression of His glory and greatness and also are a symbol of the Kingdom of Heaven.

The emphasis in the Gospel narratives of this event, as well as in the liturgical texts and in the icons itself, is, as we see, not on the figure of Christ, but on those that stand below Him. This group represents the Church, which He visibly leaves on earth.

As Leovid Ouspensky says, the icons speaks of the establishment of the Body of Christ and the relationship to Her

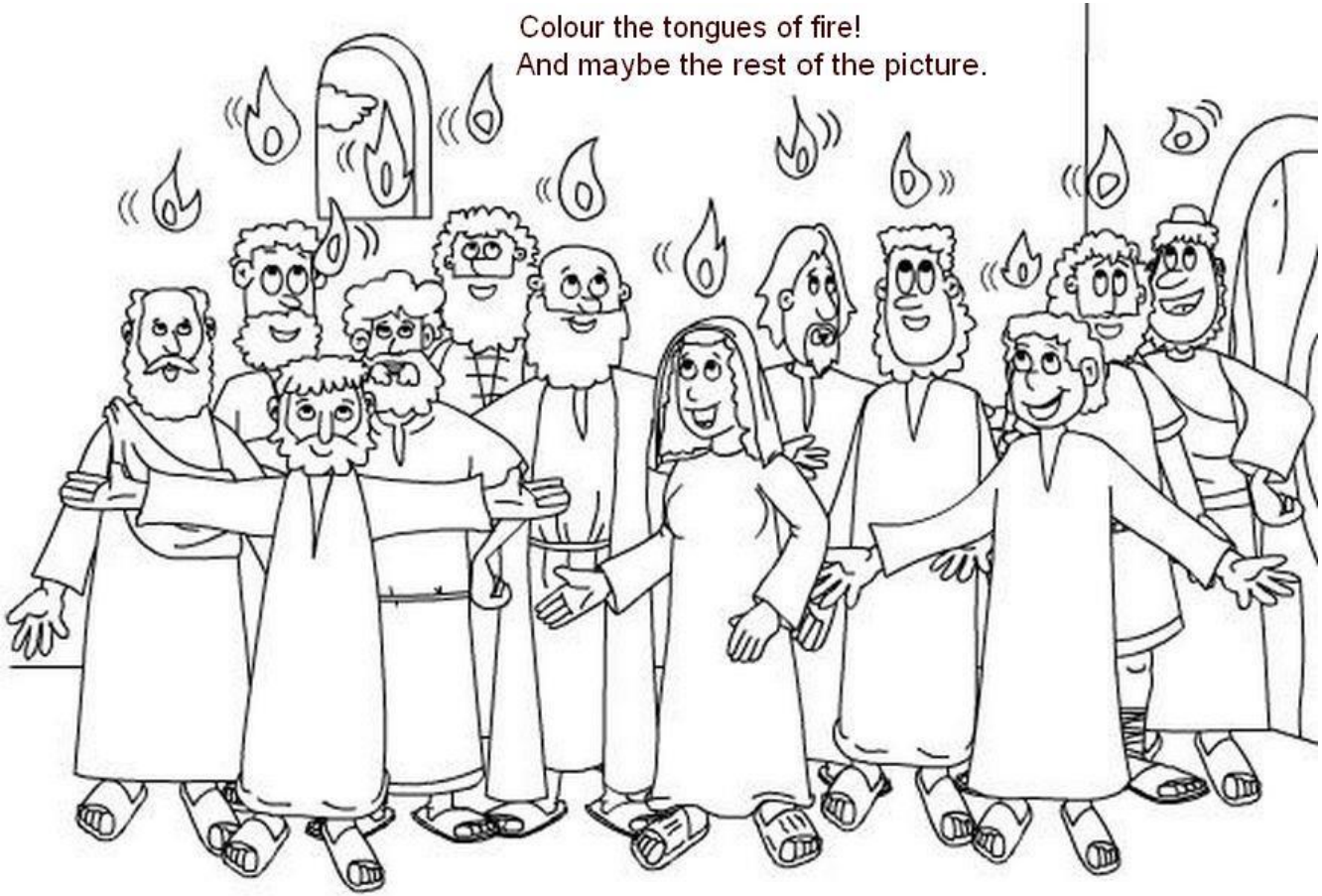
head, which is Christ. The group consists of the twelve apostles, but also the Theotokos and St. Paul, two that are not in the Gospel narrative. The inclusion of them is a good example of how the icon transcends time. It cannot be read as an actual illustration or "newspaper photo". Rather, it reveals to us what is more important for our understanding of the Ascension of our Lord and the establishment of the Church. The Theotokos stands as the central axis of the group which is her place in the Church. The Apostles' gesture and turn their heads upward towards the source of Life of the Church. "Come let us rise and turn our eyes and thoughts on high.. ." (Ascension Canon). With His right hand He blesses them. Christ had told them, "If I do not go away, The Counselor will not come to you" (Jn 16:17), and even as He leaves He says, "Lo, I am with your always" (Mt. 28:20). The Kontakion describes the icon very well: "When Thou didst fulfill the dispensation for our sake, and unite earth to heaven, Thou didst ascend in glory O Christ our God not being parted from those who love Thee, but remaining with them and crying : I am with you and no one will be against you." All this is to say that the icon, as well I as the feast itself, looks to and is fulfilled in the Pentecost; He goes that He might send the Holy Spirit.

Within these two icons we see the mystery of Christ's saving work. He has filled all things with Himself and by so doing unites earth we are made partakers with Him of the divine life. In our baptism we partake in His death, and it is He alone who pulls us up out of the depths of Hades. "Today Thou dost ascend in glory from the Mount of Olives. Thou hast shared our human nature. Today Thou hast raised it up to the Father's throne on high . . ." (Aposticha of Ascension.)

<http://dce.oca.org/>

Christ had promised His disciples that, after ascending into heaven, He would ask the Father to send down the Holy Spirit (Parakletos, or Comforter) to guide the disciples into "all truth" (John 16:13). This descent of the Holy Spirit happened on the day of Pentecost. The Holy Spirit appeared in the form of tongues of fire over the heads of the apostles.

Colour the tongues of fire!  
And maybe the rest of the picture.



## HOLY SPIRIT PRAYER

**Heavenly King,  
Comforter,  
the Spirit of Truth,  
everywhere present  
and filling all things,  
Treasury of blessings  
and Giver of life:  
come and abide in us,  
cleanse us from every impurity  
and save our souls,  
O Good One.**



## HOLY SPIRIT PRAYER SCRAMBLE

Cut, mix up and put back into correct order!



Cut the rectangles and mix them up, then put them back into the correct order.

Heavenly King,	and Giver of life:
Comforter,	come and abide in us,
the Spirit of Truth,	cleanse us
everywhere present	from every impurity
and filling all things,	and save our souls,
Treasury of blessings	O Good One.



# June 2020

SUN	MON	TUE	WED	THU	FRI	SAT
<u>7</u> 10:00 a.m. – Divine Liturgy – <b>Holy Trinity            Day</b> 	<u>8</u>	<u>9</u>	<u>10</u>	<u>11</u> New Hiero- confessor Luke, archbishop of Simferopol (1961) 	<u>12</u>	<u>13</u>
<u>14</u> 10:00 a.m. - Divine Liturgy	<u>15</u> <b>Apostle            fast            begins</b>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u> St. Barlaam of Khutyn 	<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. Onuphrius the Great (4th c.) 	<u>26</u>	<u>27</u> Prophet Elisha (9th c. b.c.) 
<u>28</u> 10:00 a.m. - Divine Liturgy	<u>29</u>	<u>30</u> Martyrs Manuel, Sabel, and Ismael, of Persia, (362) 				