



“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

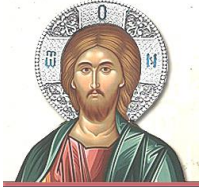
St. Onuphrius - FOAM LAKE (SK)

Whitsuntide (Holy Trinity) - THORSBY

Dormition of Theotokos -MACNUTT (SK)

St. John the Baptist - VEGREVILLE

Sts. Peter & Paul - INSINGER (SK)



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

Your Nativity, O Virgin, Has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God, Has shone from You, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal Life. (Troparion of the Feast. Tone 4)



The Nativity of the Mother of God becomes the first stage in the fulfillment of the Divine plan for the salvation of the human race: “the seed of the wife will crush the head of the serpent” (Gen. 3:15).

The pious spouses Joachim and Anna lived in love and harmony for more than fifty years. The strength and sanctity of their family life were based not only on mutual love for each other, which in itself can be fragile and limited, but on the living faith in the One True God, warmed by love for the Creator and His creations – people.

Loving God, they could not help but take care of God's temple – the house of the Living God, so they always gave a third of their income to the temple to support the service. The other third was distributed to the needy. And only a third of their income was left for their family. This

testified the vitality of the faith of the pious spouses. That is why it was these spouses that the Lord was preparing for the Great Service!

The Nativity of the Virgin was a great consolation for childless spouses. But, by the mercy of God, and due to their true faith and love – not only for them, and not only for their people, but truly – for the whole world, to all the peoples and times, and even beyond the time.

The Nativity of the Mother of God opens a new church year – the whole history of the New Testament begins with the birth of a little Girl Who will be called the Throne of God, Who will become the Door through which the Savior of the world Christ will appear.

With the Patronal feast, dear brothers and sisters, the parishioners and friends of St. Mary’s Church at Nisku! Let us all celebrate the proclamation of “joy to the whole universe”, let us accept this joy for the never-ending blessing of our families, let us be thankful to God, Who has given us so great an Intercessor!

Several questions and answers on the Nativity of the Mother of God

When did the Nativity of the Most Holy Theotokos begin to be celebrated?



According to written sources, the Christian Church began celebrating the Nativity of the Most Holy Theotokos in the V century. The first mentioning of the holiday is found in the Patriarch of Constantinople Proclus and Pope Gelasius, both lived in the fifth century.

St. John Chrysostom, Blessed Augustine and St. Epiphanius write about the Nativity of the Most Holy Theotokos.

And the first church in honor of the Nativity of the Virgin was built in Jerusalem by order of the Equal-to-the-Apostles Helen back in the IV century.

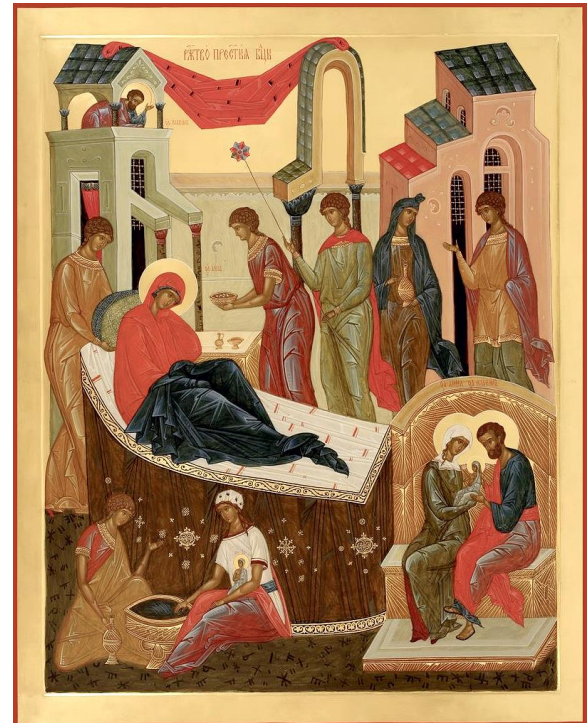
How is the Nativity of the Mother of God depicted on the icons?

The icons dedicated to this event usually depict the mother of the Most Holy Theotokos, Saint Anna, in the very center. She is lying on a high bed. She is surrounded by midwives, maids, women with gifts, and a little to the side, maids wash the newborn Mary.

Over time, the plot became more complicated and supplemented with new details. Icons began to depict a table with gifts, birds, a pond, and other small details.

Sometimes the icon of the Nativity of the Most Holy Theotokos is supplemented with stories from the history of the Feast – Joachim in the desert, the appearance of an angel, and so on.

The oldest surviving images of the Nativity of the Most Holy Theotokos belong to the X-XI centuries. These are mainly frescoes of old churches: St. Sophia Cathedral in Kiev, the Georgian Church of the Assumption of the Virgin in Ateni, the Transfiguration Cathedral of the Mirozh Monastery...



What is the source of the events for the Nativity of the Most Holy Theotokos

Having been foretold in Genesis, the exact events of the Nativity of the Most Holy Theotokos is not told in any of the four canonical Gospels. The information about it is kept by several written sources that are a part of the Church's Holy Tradition.

In the apocryphal (was not accepted by the Church into the Gospel) "Gospel of James" of the II century, it is said that the Virgin Mary was born into a family of pious, older spouses Joachim and Anna. Joachim was a rich man from the family of King David. One day the priest did not allow him to bring sacrifices in the temple, blaming him that he had no children. Childlessness in Old Testament Israel was considered a curse.

Joachim was very upset and decided not to return to his wife. Instead, he went to the desert, where he fasted for forty days and forty nights, and prayed. And at this time his wife Anna fervently prayed to God and asked to give her a child. An angel appeared to both spouses and announced that they would have a child who would be blessed all over the world. Nine months later, Anna gave birth to a daughter, Maria. At the age of three, the girl was sent to the Jerusalem temple for upbringing.

A short account of the 2022 St. Tikhon's Orthodox Children Bible summer camp at "Bar-V-Nok" campground, Pigeon Lake

Only three years after the last camp of 2019, by the Lord's grace and mercy, we managed to organize and hold the so much awaited event – our Children's Camp at the shores of the Pigeon Lake.

The main theme of the camp of 2022 has become "125 Years Anniversary of Orthodoxy in Canada".



The camp is located on the picturesque shores of Pigeon Lake, and, most importantly, there is a small, beautiful church in the "Barvinok" camp, where the children can pray (and learn to pray) in the morning and evening, as well as participate in the Liturgy.

Our kitchen, as always, has become the hottest and most difficult place to work, as almost everything, including even bread, was cooked there, to be homemade and natural, as well as original and very tasty. Therefore, with gratitude we remember those who worked there. First of all, of

course, this is grandma Alexandra, and Natalia Ilina, and Natalia Dmitruk, and Evgenia Yermiia, and Olena Kushnir, and Alla Kolyadova, as well as matushka Faina, and Mila Folina, and Tatiana Popovskaya, and our mentors (counselors), and our older children campers, and even some younger children, and our priests.

Many parents of our children came for as many days or hours as they could, and helped, some in the organization, some in the kitchen, and also on cleaning our good shelter, the camp.

There were very important and interesting lessons on the history of the Orthodox Church in Canada, from the very beginning – the arrival of the first immigrants, to the present day. First, Connie Hargreaves told the children about the first settlers, and how the move to a very distant country took place in general, and the very beginning of life here in Canada, about the first churches, bishops and clergy.

Then the priests – Father Igor, Father Andrey and Father Eugene, each talked about their churches and the cathedral, about their history, geography, traditions, modern life.



While looking into the history, we remembered with gratitude all the parishioners of the Patriarchal Parishes who gave this camp to children, and also thanked those who continue to donate every year to the establishment and holding of an Orthodox Children's Camp. These are the Parish Councils of: the Cathedral of the Great Martyr Barbara (President – Roman Lopushinsky; Rector – Archpriest Igor Kisil), and the parishes of "Orthodox IX"

(President – David Boris; Rector – Archpriest Yevheny Protsenko), and “Orthodox V” (President – Joachim Lopushinsky; Rector – Priest Alexiy Suraev).



It is symbolic that the land on which the “Barvinok” camp is located today once belonged to the grandfather of one of the Presidents of our parishes, who is also now the chancellor of this district, Philip Pavlik. Thanks God, this year he again pleased the children (and all the staff as well) with a boat ride on the lake! Special thanks to him for this!

There were also additional lectures – the story of Father Deacon Andrew about St. John Maximovich, of Shanghai and San Francisco, whom he remembers personally, and practical

classes of Father Igor, where children learned how to properly organize their Christian life and prayer.

Again, we have tried to sing our most basic and important prayers (as well as the Symbol of Faith, the Creed) all together.

While the younger group, was in class, the older one was busy with creative art in a specially designated place for this in our dining-living room.

The original tasks, in the spirit of our Orthodox camp and our main theme, were prepared for them by Svetlana Sachyk and Evgenia Shybko, as well as Oksana Meheriuk, Elisaveta Shapoval, and those who helped them in this. You can see some of the children’s work in the photo.



Special thanks to Evgenia Shybko for organizing a library for children, with the most interesting books of English classics that we love.

In the morning, of course, the morning exercises! And the outdoor sports games in the evenings for our always energetic camp residents!

Each of our eight groups bore the name of the saints of this region, or the patron saints of our temples, or the saints whose memory was on these sunny summer days.



The task of the campers was to get acquainted with their lives, and creatively present what they learned to the entire Orthodox camp during the final concert.

Father Igor prepared the icons of the saints so that the children themselves could complete their creation by decorating them in beautiful frames, to become the main illustrations for our theatrical narrations.

The mentors had to prepare a performance with the children, to convey the main meaning the saint’s life, and taking into account the age of the participants.

Then girls' groups showed us original theatrical performances, even with costumes (for example, an angel with big white wings), which they very skillfully made with counselors.



The boys recited the adapted transcription of the lives of the saints; in turn, they told the lives in simple language, solemnly passing icons of their saints from the hands to the hands, and the mentors opened the performances with introductory words, and summed up at the end.

All groups learned and presented the singing of the troparia of their saints in the appropriate tone, with the help of the mentors of the groups, the clergy and those (such as Sofia and Christina) who already acquired this important church skill.

The additional number was a beautiful hymn about the Orthodox Faith – by Christina and Sofia Obeziuk, whose father, a clergyman, is now in Ukraine, may the Lord remember him!

This year, during seven (almost eight) days, we were vouchsafed to serve the Liturgy twice in the St. Michael's Church – on the Feast of the Transfiguration of the Lord – on August 19, and on Sunday of August 21, with a children's choir, with many communicants, not only children, but also adults – workers and guests of the camp, with festive dinners after the services.



To be honest, when we found out the start date of the camp provided to us, we assumed that about half of the days could be rainy, and not very warm... But the Lord has given us very favorable weather. In many ways, it resembled the climate of those parts from where we once arrived.

Especially pleasant that was for those who have just arrived; for, there were about 10 children among the campers, as well as their parents, who were forced to leave Ukraine due to the war, in fact, as refugees. Our Orthodox Children's Camp provided them with a free admission; we tried to support them by providing everything they needed. We thank their parents for finding the strength to save their children from the war, for bringing them to our camp and for the help they provided to our common endeavour. May God grant you arrange your life safely in hospitable Canada. And give peace to Ukraine and keep the people safe!

And may God grant us to participate in this joyous and beneficial lifetime in the future, in every coming summer of His Goodness! Glory be to Him! Amen.

f. Yevheniy Protsenko; photos by f. Yevheniy and Alla Kolyadova

For a more detailed account of the 2022 Camp – please visit our website: <http://www.orthodox-canada.com/russkij-patriarshie-prihody-proveli-svyato-tihonovskij-pravoslavnyj-detskij-lager-2022/>

With the Feast of the Nativity of the Mother of God, dear children and their parents and grand-parents! Please, read the story of the event that we celebrate these days, (print this page out,) then take two markers or crayons – green and red, and mark every true statement below with a green tick, and the wrong (false) statement with red!

The story of the Nativity of the Theotokos for children



Long ago, in the land of Israel, there lived a righteous couple named Joachim and Anna. They were descended from the great Jewish kings, David and Solomon. But there was one thing that made Joachim and Anna very sad – they were very old and had not been able to have any children.

Among the Jewish people, a family was worthless if there were no children. Remember the stories in the Old Testament of Abraham and Sarah and of Hannah and her son Samuel. So, Joachim and Anna were very sad. But they loved God very much and went every day to the Temple to give gifts. Finally, one day, the Temple

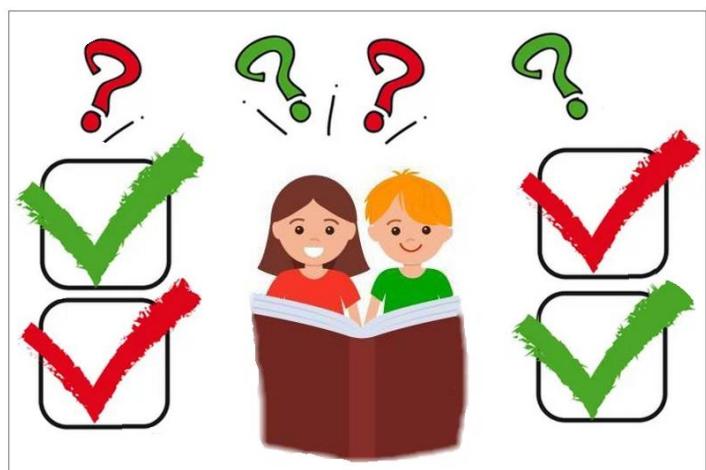
servants refused to accept their gifts and told Joachim and Anna that they were cursed since they could have no children.

Anna cried and went home. And Joachim was so sad that he went out to a mountain. There he fasted and prayed for forty days. At the end of the forty days, God sent an angel to Joachim and Anna. The angel had wonderful news: even though they were so old, they would have a baby girl. And this little girl would be the one spoken of by the prophets many years before – the one chosen by God to be the mother of His own Son. The angel told them to dedicate the daughter to the service of God.

And so, Joachim and Anna had a baby girl and named her Mary. And Mary is known to this day as the Theotokos – the Mother of God. We remember Joachim and Anna every liturgy when the priest names them for us at the very end. Listen for their names next week in the church.

True or False?

- On the Nativity of the Theotokos, we celebrate the birth of Mary.
- Mary's parents were Joachim and Anna.
- Mary's mother was named Elizabeth.
- Joachim and Anna had many children.
- God sent an angel to speak to Joachim.
- Theotokos means "friend of God".
- Mary is the Theotokos.
- God spoke to Joachim in a bolt of lightning.
- Joachim and Anna named their baby Naomi.
- Nativity means birth.



Now, if you will, you can try to draw an icon of the Nativity of the Theotokos, by giving it colors!



September 2022

SUN	MON	TUE	WED	THU	FRI	SAT
<u>4</u> 10:00 a.m. – Divine Liturgy at St. Mary’s Church, Nisku	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u> 	<u>9</u>	<u>10</u>
<u>11</u> 10:00 am – Liturgy – Thorsby Thanksgiving Service	<u>12</u>	<u>13</u> St. Cyprian 	<u>14</u>	<u>15</u>	<u>16</u> St. Phoebe 	<u>17</u> 6:00 p.m. Vespers & Matins at St. Mary’s
<u>18</u> 10:00 a.m. Divine Liturgy & Blessing of Water Patronal Feast St. Mary’s Church, Nisku	<u>19</u>	<u>20</u>	<u>21</u> The Nativity of the Mother of God 	<u>22</u>	<u>23</u>	<u>24</u> 10:00 a.m. – Divine Liturgy – Mac Nutt – Thanksgiving Service
<u>25</u> 9:00 a.m. – Divine Liturgy – Foam Lake – Thanksgiving Service	<u>26</u>	<u>27</u> Elevation of the Holy Cross 	<u>28</u>	<u>29</u> Great martyr Euphemia 	<u>30</u>	

Of the misfortunes and gratitude. St. Mary’s Church, Nisku, 2022

As you might know, the people of the parish of St. Mary’s Church at Nisku have had a chain of sad events recently: the church was broken into, and the act of vandalism, the ruining of some grave crosses, occurred. Thanks God, nothing happened to our church, despite some things missing. As for the cemetery, the old crosses having been broken is truly painful for us, especially, one of them, that was, in a way, constituting the “face” of the graveyard – the white granite cross of the hieromonk Methodius, that is very badly damaged due to the nature of granite stone...

That is why the Parish Council of St. Mary’s Church decided to substantially improve the security system of the Church and the Cemetery, as well as the whole grounds.

A lot of painstaking effort has been made by this time, with the job approached by two major directions: the security grant – with all the proper investigation and paperwork; and the preparation for the maintenance of the alarm and gates-and-fences system.

Let us give thanks to Darcy Doblanko and Kevin Wasiluk, and the whole Parish Council, who are tackling this very seriously and doing this with much dedication!

Congratulations also to Natasha Borys, our Facebook page editor, on the occasion of our Facebook followers having become more than a thousand! To the new followers: you are very much welcome!

May God bless you and give you good health and furtherance in all things! Amen.