



“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

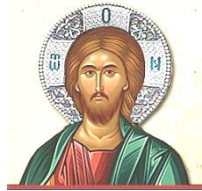
St. Onuphrius - FOAM LAKE (SK)

Whitsuntide (Holy Trinity) - THORSBY

Dormition of Theotokos -MACNUTT (SK)

St. John the Baptist - VEGREVILLE

Sts. Peter & Paul - INSINGER (SK)



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Volume 44, Issue 11

November 2022

The Commemoration of Holy Apostle Philip, and the 10th Anniversary of the Discovery of His Tomb

November 14th is the memory of St. Apostle Philip. He was a native of the city of Bethsaida in Galilee, and had a profound depth of knowledge of the Holy Scripture, and rightly discerning the meaning of the Old Testament prophecies, he awaited the coming of the Messiah. Through the call of the Savior (John 1:43), Philip followed Him. The Apostle Philip is spoken about several times in the Holy Gospel: he brought to Christ the Apostle Nathaniel (See John. 1:46). The Lord asks him where to buy bread for five thousand men (John. 6: 5-7). He brought certain of the Hellenized Jews wanting to see Jesus (John. 12:21-22); and finally, at the Last Supper he asked Christ to show them the Father (John. 14:8).

After the Ascension of the Lord, the Apostle Philip preached the Word of God in Galilee, accompanying his preaching with miracles. Thus, he restored to life a dead infant in the arms of its mother. From Galilee he went to Greece, and preached among the Jews that had settled there.

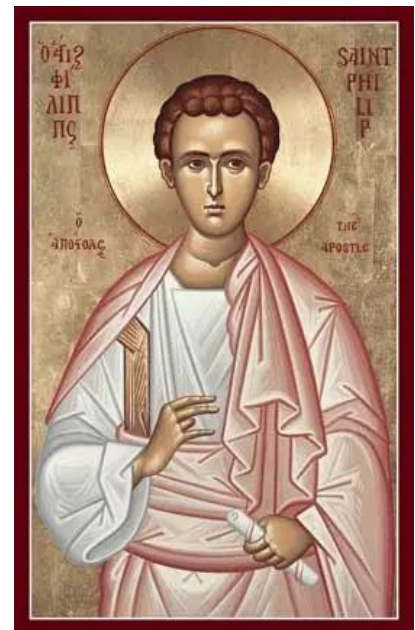
From Greece the Apostle Philip went to Parthia, and then to the city of Azotus, where he healed an eye affliction of the daughter of a local resident named Nikoklides, who had received him into his home, and then baptized his whole family.

From Azotus the Apostle Philip set out to Syrian Hieropolis (there were several cities of this name) where, stirred up by the Pharisees, the Jews burned the house of Heros, who had taken in the Apostle Philip, and they wanted to kill the apostle. After making Heros the bishop at Hieropolis, the Apostle Philip went on to Syria, Asia Minor, Lydia, Emessa, and everywhere preaching the Gospel and undergoing sufferings. Both he and his sister Mariamne (February 17) were pelted with stones, locked up in prison, and thrown out of villages.

Then the Apostle Philip arrived in the city of Phrygian Hieropolis, where there were many pagan temples. There Apostle Philip by the power of prayer killed the serpent that people were worshipping and healed many bitten by snakes.

Among those healed was the wife of the city prefect, Amphipatos. Having learned that his wife had accepted Christianity, the prefect Amphipatos gave orders to arrest St Philip, his sister, and the Apostle, and ordered the holy Apostles Philip and Bartholomew to be crucified.

Mariamne his sister buried his body and went with the Apostle Bartholomew to preach in Armenia.



THE ACCOUNT OF THE APOSTLE PHILIP'S TOMB DISCOVERY



Hierapolis: the Martyrium. Photo: Radomil Binek, Wikipedia.

In summer of 2022 the news broke that the Apostle Philip's tomb was found at Hierapolis, in Phrygia.

The discovery was made by Professor Francesco D'Andria, director of the archaeological mission. D'Andria teaches archaeology at the University of Salento-Lecce and is the director of the School of Specialization in Archaeology of that university. He has been working in Hierapolis for more than 30 years, looking for St. Philip's tomb and, since the year 2000, he has been director of this mission.

This is the story of St. Apostle, and the discovery of his burial place, told by Professor Francesco D'Andria.

(From his interview to zenit.org)

“The historical news on Saint Philip is scarce. From the Gospels we know that he was a native of Bethsaida, on Lake Gennesaret; hence, he belonged to a family of fishermen. John is the only evangelist who mentions him several times. In the first chapter of his Gospel, he recounts that Philip entered the group of the apostles from the beginning of Jesus' public life, called directly by the Master. In the order of calling, he is the fifth after James, John, Andrew and Peter. In the sixth chapter, when he recounts the miracle of the multiplication of loaves, John says that, before doing this miracle, Jesus turned to Philip and asked him how all those people could be fed, and Philip answered that 200 denarii worth of bread would not be sufficient even to give a piece to each one. And in Chapter 12, John says that after Jesus' triumphal entrance in Jerusalem, some Greeks wished to speak with the Master and went to Philip. And during the Last Supper, when Jesus spoke of the Father (“If you had known me, you would have known my Father also”), Philip said: “Lord, show us the Father, and we shall be satisfied.” From the Acts of the Apostles we know that Philip was present with the others at the moment of Jesus' Ascension and on the day of Pentecost, when the descent of the Holy Spirit took place. Written information ceases on that day.



All the rest comes from Tradition. After Jesus' death, the Apostles dispersed through the world to spread the Gospel message. And, according to Tradition and ancient documents written by the Holy Fathers, we know that Philip carried out his mission in Scizia, in Lydia, and in the last days of his life, in Hierapolis, in Phrygia. In a letter written to Pope Victor I, Polycrates, who toward the end of the second century was bishop of Ephesus, recalls the important personalities of his Church, among them the Apostles Philip and John. Of Philip, he said: “He was one of the twelve Apostles and died in Hierapolis, as did two of his daughters who grew old in virginity ... Another daughter of his ... was buried in Ephesus.”

All scholars agree in considering that Polycrates' information is absolutely reliable. The Letter, which dates back to about 190 after Christ, 100 years after Philip's death, is a fundamental document.

It refers to the dispute about the date of the celebration of Easter. And in that letter, Polycrates, who was patriarch of the Greek Church, claims the nobility of the origins of the Church in Asia, stating that just as the trophies (mortal remains) of Peter and Paul are in Rome, the tombs of the Apostles Philip and John are in Asia. Moreover, from that letter we know that Philip spent the last years of his life in Hierapolis, with two of his three daughters, who undoubtedly helped him in his work of evangelization. In his Ecclesiastical History, Eusebius of Caesarea says that Papias, who was bishop of Hierapolis at the beginning of the third century, knew Philip's daughters and from them learned important details of the Apostle's life, among them also the account of a tremendous miracle: the resurrection of a dead man.

Most of the ancient documents state that Philip died in Hierapolis, in the year 80 after Christ, when he was about 85. He died a martyr for his faith, crucified upside down like St. Peter. He was buried in Hierapolis. In the ancient necropolis of that city an inscription was found that alludes to a church dedicated to St. Philip.

On an unspecified date, Philip's body was taken to Constantinople to remove it from the danger of profanation by barbarians. And in the sixth century, under Pope Pelagius I, it was taken to Rome and buried, next to the Apostle James, in a church built specifically for them. The Byzantine-style church, which was called "of Sts. James and Philip," was transformed in 1500 into a magnificent Renaissance church, which is the present one called "Of the Holy Apostles."

In 1957, thanks to professor Paolo Verzone, who taught engineering at Turin's Polytechnic and was very passionate about archaeological research, an agreement was stipulated between the Italian and Turkish Republics, which enabled our team of archaeologists to carry out searches in Hierapolis. Professor Verzone was the first director of that mission. He began immediately, of course, to look for the Apostle Philip's tomb. He concentrated the excavations on a monument that was already visible in part and known as the church of St. Philip, and he discovered an extraordinary octagonal church, a genuine masterpiece of Byzantine architecture of the fifth century, with wonderful arches in travertine [white limestone -YP] stone.

All this complex of constructions made with so much care and detail made one think that it was a great church of pilgrimage, a very important shrine, and Professor Verzone identified it as the Martyrion, namely the martyrial church of St. Philip. And therefore, he thought that it was built on the saint's tomb. Hence, he had several excavations carried out in the area of the main altar, but he never found anything that made one think of a tomb.

I myself thought the tomb was in the area of the church, but in 2000, when I became director of the Italian archaeological mission of Hierapolis, by concession of the Ministry of Culture of Turkey, I changed my opinion.

All the excavations carried out over so many years had no result. I also carried out research through geo-physical explorations, that is, special explorations of the subsoil, and not obtaining anything, I was convinced we had to look elsewhere, still in the same area but in another direction.

My collaborators and I studied a series of satellite photos of the area carefully, and the observations of a group of brave topographers of the CNR-IBAM, directed by Giuseppe Scardozzi, and we understood that the Martyrion, the octagonal church was the center of a large and well-developed devotional complex. We identified a great processional street that took the pilgrims of the city to the octagonal church, the Martyrion at the top of the hill, the remains of a bridge that enabled pilgrims to go across a valley through which a torrent flowed; we say that at the foot of the hill there were stairs in travertine stone, with wide ascending steps that led to the summit.

At the bottom of the stairs we identified another octagonal building that could not be seen from the surface but only on satellite photos. We excavated around that building and realized it was a thermal complex.

This was an enlightening discovery that made us understand that the whole hill was part of a course of pilgrimage with several stages. Continuing our excavations, we found another flight of steps that led directly to the Martyrion, and on the Square, next to the Martyrion, there was a fountain where pilgrims did their ablutions with water, and near there a small plain, in front of the Martyrion, where there were vestiges of buildings. Professor Verzone had not dared to carry out an excavation in that area because it was an immense heap of stones. In 2010, we began to do some cleaning and elements of extreme importance came to light.

A marble architrave of a ciborium with a monogram on which the name Theodosius could be read. I thought it was the name of the emperor and so that architrave made it possible to date the martyrial church between the fourth and fifth centuries. Then, little by little we found vestiges of an apse.

Excavating and cleaning the floor, a great church came to light. Whereas the floor of the Martyrion was octagonal, this floor was that of a basilica, with three naves. A stupendous church with marble capitals refined decorations, crosses, friezes, plant branches, stylized palms in the niches and a central pavement with marble tesserae with colored geometrical motifs: all referable to the fifth century, namely, the age of the other church, the Martyrion. However, at the center of this wonderful construction what enthused and moved us was something disconcerting that left us breathless...

(to be continued in the next bulletin)
orthochristian.com

The traditional Fall Social Puschenia Event on November, the 20th



St. Mary's Parish Fall Social – Pushenia - will be held on Sunday November 20, 2022 at St. Mary's Parish Hall in Nisku after the Liturgy.

We are excited to announce that we will once again be holding our traditional Fall Social / Puschenia after a long break.

Dinner will be provided by the church with donations greatly appreciated. Anyone joining is welcome to bring a salad, side dish or dessert but it is not necessary.

During the event we encourage you to join in on bidding on the silent auction items available.

All proceeds from the silent auction and dinner donations will be going towards future improvements of the church. Including painting the bell tower, new windows and more.

If you are so inclined, please feel free to donate an item to the silent auction. You can do so by messaging the Facebook page to get in contact with the organizer or approaching any board member.

Please share this event with friends and family.

We look forward to seeing you there.

The main works on the securing our St. Mary's Church have been accomplished in the first part of October 2022

The Church Board of St. Mary's Church at Nisku has shared the good news of the continuing efforts in securing St. Mary's Church and Grave Yard.

Motion lights have been installed on the church's exterior walls and new yard lights on the bell tower and the entrance driveway.

The new fence has been installed by 'Fence U In' company (by Darren & Carolyn Hickey, that reside in Leduc County), inspected and meets the necessary requirements.



If anyone needs to stop and open the gates, or to stop while someone is opening them, there are several parking places (for temporary parking) in front of the gates, behind the shoulder of the highway. The main gate will also be open to access the graveyard.

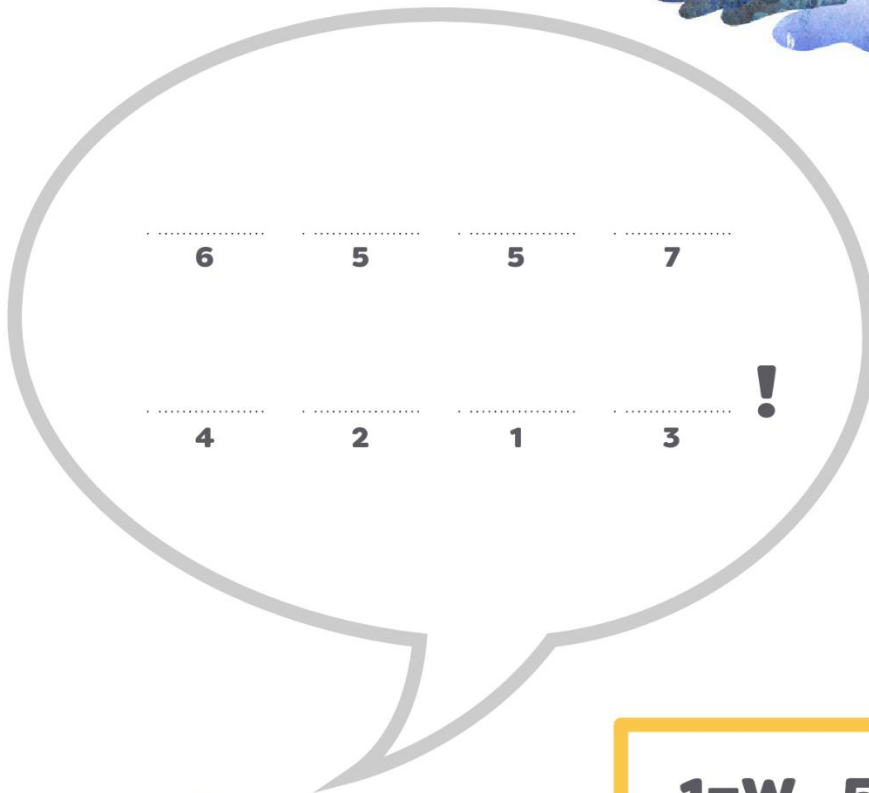
Thank you everyone, who contributed to this good labour!

Now, may God bless this Holy Place to be populous when it should be and to be safe and quiet for the rest of the time!

At every Liturgy, one of the most solemn moments is the reading of Gospel, or Evangelion. The priest or a deacon announce the reading with the words “The reading is from the Holy Gospel according to St...” and then says the name of one of the four Evangelists: Matthew, Mark, Luke or John. They are called Evangelists because they have written Evangelia (gospels) – everyone of them has compiled Evangelion (one gospel). November 29th is a commemoration day of Saint Evangelist Matthew.







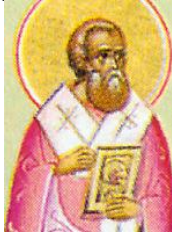


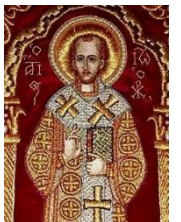

The word gospel comes from the Old English word godspel, which means “God-story.” But what is the meaning of the Greek word εὐαγγέλιον, **Evangelion**?

Let us use the code below to find out!



1=W	5=O
2=E	6=G
3=S	7=D
4=N	

November 2022

SUN	MON	TUE	WED	THU	FRI	SAT
<p><u>6</u> 10:00 a.m. – Divine Liturgy with Thanksgiving – (Online, for Calmar)</p> <p><i>Daylight Saving Time Ends: 2:00 am clocks - turned backward 1 hour</i></p>	<p><u>7</u> St. Tabitha, the widow resurrected by Apostle Peter (1st c.)</p> 	<p><u>8</u></p>	<p><u>9</u> St. Demetrius of Basarabov (1685)</p> 	<p><u>10</u></p>	<p><u>11</u></p> 	<p><u>12</u> Martyr Zenobia (285)</p> 
<p><u>13</u> 10:00 a.m. – Divine Liturgy – NISKU</p>	<p><u>14</u> St. Theodota (3rd c.)</p> 	<p><u>15</u></p>	<p><u>16</u> Hieromartyr priest Joseph, of Persia (376)</p> 	<p><u>17</u></p>	<p><u>18</u> St. Gregory, patriarch of Alexandria (9th c.)</p> 	<p><u>19</u></p>
<p><u>20</u> 10:00 a.m. – Divine Liturgy – NISKU</p> <p>Fall Social / Puschenia after the Service in the Parish Hall</p>	<p><u>21</u> Archangel Michael Feast Day</p> 	<p><u>22</u></p>	<p><u>23</u></p>	<p><u>24</u> Martyrs Victor, at Damascus (160)</p> 	<p><u>25</u></p>	<p><u>26</u> St. John Chrysostom, archbishop of Constantinopl e (407)</p> 
<p><u>27</u> 10:00 a.m. – Divine Liturgy – St. Barbara Cathedral</p>	<p><u>28</u> Beginning of the Nativity Fasting</p> 	<p><u>29</u></p>	<p><u>30</u> St. Gregory the Wonderworker, of Neo-Caesarea (266)</p> 