



“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

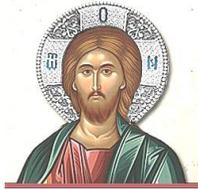
St. Onuphrius - FOAM LAKE (SK)

Whitsuntide (Holy Trinity) - THORSBY

Dormition of Theotokos -MACNUTT (SK)

St. John the Baptist - VEGREVILLE

Sts. Peter & Paul - INSINGER (SK)



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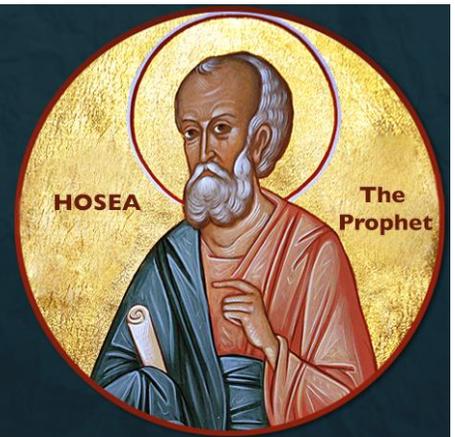
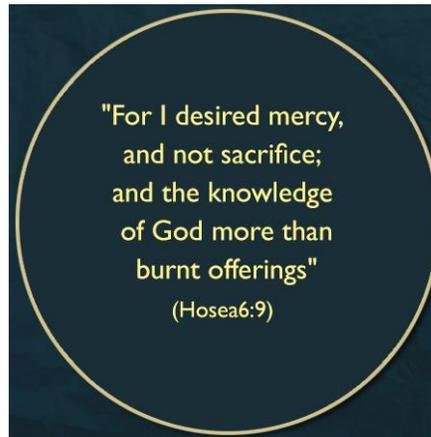


Volume 54, Issue 9

October 2023

October 17 – the commemoration day of the Holy Prophet Hosea

The Holy Prophet Hosea the first of the minor prophets, belonged to the tribe of Issachar. He lived during the ninth Century before Christ, in the kingdom of Israel. He was a contemporary of the holy Prophets Isaiah, Micah and Amos. During this time, many of his fellow Israelites had forgotten the true God, and worshipped idols. The holy Prophet Hosea attempted to turn them again to the faith of their Fathers by his wise counsels. Denouncing the iniquities of the people of Israel (i.e. the northern kingdom Israel), the prophet proclaimed to them great misfortunes from a foreign people and their removal into captivity by Assyria.



Almost a thousand years before the coming of the Savior, and through the inspiration of the Holy Spirit, the prophet foretold the end of sacrificial offerings and of the priesthood of Aaron (Hos. 3:4-5), and that the knowledge of the True God would spread through all the earth (Hos. 2:20-23). Hosea spoke also about Christ, how He would return from out of Egypt (Hos. 11:1; compare Mt. 2:15), that He would be resurrected on the third day (Hos. 6 and especially Hos.6:2; compare with 1 Cor.15:4), and that He would conquer death (Hos.13-14. Compare 1 Cor.15:54-55).

The prophesies of Saint Hosea are included in the book that bears his name. The prophetic service of Saint Hosea continued for more than sixty years. The God-inspired prophet died in deep old age, having devoted all his life to fulfilling the Will of God.

Troparion — Tone 2

We celebrate the memory / of Your prophet Hosea, O Lord; / through him we beseech You: / save our souls.

Kontakion — Tone 4

Illuminated by the Spirit, your heart was a vessel of illustrious prophecy, / seeing far-off things as though they were present. / Therefore, we venerate you, glorious prophet Hosea.

October the 22nd is the commemoration of the Holy Fathers of the Seventh Ecumenical Council



What is an Ecumenical Council of the Church?

An **Ecumenical Council** or **general council** is a meeting of the bishops of the church of the whole world who have come together, and in the Holy Spirit, to discuss the matters of Church doctrine and practice. The word is from the Greek language "Οικουμένη", which means "inhabited", and was originally another name for the territory of the Roman Empire. In later times it was used in the sense of "world-wide" or "general."

Short Summaries of the Ecumenical Councils

There have been seven Ecumenical Councils in the true Orthodox Christian Church:

1. Nicea
2. Constantinople
3. Ephesus
4. Chalcedon
5. Second at Constantinople
6. Third at Constantinople
7. Second at Nicea

The first Ecumenical Council

NICEA

The First Ecumenical Council was convened in 325 A.D., in the city of Nicea, under the Emperor Constantine I. This Council was called because of the false doctrine of the Alexandrian priest Arius, who rejected the Divine nature and pre-eternal birth of the second person of the Holy Trinity, namely the Divine Son of God the Father, and taught that the Son of God is only the highest creation.

318 bishops participated in this Council, among whom were St. Nicholas the Wonderworker, St. James, bishop of Nisibis, St. Spiridon of Tremithus, and St. Athanasius, who was at that time a deacon.

The Council condemned and repudiated the heresy of Arius and affirmed the immutable truth, the dogma that the Son of God is true God, born of God the Father before all ages, and is eternal, as is God the Father; He was begotten, and not made, and is of one essence with God the Father. In order that all Orthodox Christians may know exactly the true teaching of the faith, it was clearly and concisely summarized in the first of seven sections of the Creed, or Symbol of Faith.

At this Council, it was resolved to celebrate Pascha on the first Sunday after the first full moon following the spring equinox, after the Jewish Passover. It also determined that priests should be married, and it established many other rules or canons.

The Second Ecumenical Council

CONSTANTINOPLE

The Second Ecumenical Council was convened in the year 381, in the city of Constantinople, under the Emperor Theodosius I. This Council was convoked against the false teaching of the Arian bishop of Constantinople, Macedonius, who rejected the deity of the third Person of the Holy Trinity, the Holy Spirit and called Him a creature, or a created power, and therefore subservient to God the Father and God the Son, like an angel.

There were 150 bishops present at the Council, among whom were Gregory the Theologian, who presided over the Council, Gregory of Nyssa, Meletius of Antioch, Amphilochius of Iconium and Cyril of Jerusalem.

At the Council, the Macedonian heresy was condemned and repudiated. The Council affirmed as a dogma the equality and the single essence of God the Holy Spirit with God the Father and God the Son.

The Council also supplemented the Nicene Creed, or "Symbol of Faith," with five Articles in which is set forth its teaching about the Holy Spirit, about the Church, about the Mysteries, about the resurrection of the dead, and the life in the world to come. Thus, they composed the Nicene-Constantinopolitan Creed, which serves as a guide to the Church for all time [and is sung at every Liturgy].

The Third Ecumenical Council

EPHESUS

The Third Ecumenical Council was convened in the year 431 A.D., in the city of Ephesus, under Emperor Theodosius II. The Council was called because of the false doctrine of Nestorius, Archbishop of Constantinople, who profanely taught that the Most-holy Virgin Mary simply gave birth to the man Christ, with whom then God united morally and dwelled in Him, as in a temple, as previously He had dwelled in Moses and other prophets. Therefore, Nestorius called the Lord Jesus Christ, God-bearing, and not God incarnate; and the Holy Virgin was called the Christ-bearer (Christotokos) and not the God-bearer (Theotokos).

The 200 bishops present at the Council condemned and repudiated the heresy of Nestorius and decreed that one should recognize that united in Jesus Christ at the time of the incarnation were two natures, divine and human, and that one should confess Jesus Christ as true God and true Man, and the Holy Virgin Mary as the God-bearer (Theotokos) [the Birth-Giver of God].

The Council also affirmed the Nicene-Constantinopolitan Creed, and strictly prohibited making any changes or additions to it.

The Fourth Ecumenical Council

CHALCEDON

The Fourth Ecumenical Council was convened in 451 A.D., in the city of Chalcedon, under Emperor Marcian. The Council met to challenge the false doctrine of an archimandrite of a Constantinople monastery, Eutychius, who rejected the human nature of the Lord Jesus Christ. Refuting one heresy and defending the divinity of Jesus Christ, he himself fell into an extreme, and taught that in the Lord Jesus Christ human nature was completely absorbed in the Divine, and therefore it followed that one need only recognize the Divine nature. This false doctrine is called Monophysitism, and followers of it are called Monophysites.

The Council of 650 bishops condemned and repudiated the false doctrine of Eutychius and defined the true teaching of the Church, namely that our Lord Jesus Christ is perfect God, and as God He is eternally born from God. As man, He was born of the Holy Virgin and in every way is like us, except in sin. Through the incarnation, birth from the Holy Virgin, divinity and humanity are united in Him as a single Person, infused and immutable, thus reputing Eutychius; indivisible and inseparable, reputing Nestorius.

The Fifth Ecumenical Council

SECOND AT CONSTANTINOPLE

The Fifth Ecumenical Council was convened in 553 A.D., in the city of Constantinople, under the famous Emperor, Justinian I. It was called to quell a controversy between Nestorians and Eutychians. The major points of contention were the well-known works of the Antiochian school of the Syrian church, entitled "The Three Chapters." Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa, clearly expressed the Nestorian error, although at the Fourth Ecumenical Council, nothing had been mentioned of their works.

Nestorians, in argument with Eutychians (Monophysites), referred to these works, and Eutychians found in them an excuse to reject the Fourth Ecumenical Council and to slander the universal Orthodox Church, charging that it was deviating toward Nestorianism.

The Council was attended by 165 bishops, who condemned all three works and Theodore of Mopsuestia himself, as not having repented. Concerning the other two, censure was limited only to their Nestorian works. They themselves were pardoned. They renounced their false opinions and died in peace with the Church. The Council reiterated its censure of the heresies of Nestorius and Eutychius.

The Sixth Ecumenical Council

THIRD AT CONSTANTINOPLE

The Sixth Ecumenical Council was convened in the year 680 A.D., in the city of Constantinople, under the Emperor Constantine IV, and was composed of 170 bishops.

The council was convoked against the false doctrine of heretics, Monothelites, who, although they recognized in Jesus Christ two natures, God and man, ascribed to Him only a Divine will.

After the Fifth Ecumenical Council, agitation provoked by the Monothelites continued and threatened the Greek Emperor with great danger. Emperor Heraclius, wishing reconciliation, decided to incline Orthodoxy to concession to the Monothelites, and by the power of his office, ordered recognition that in Jesus Christ is one will and two energies.

Among the defenders and advocates of the true teachings of the Church, were St. Sophronius, Patriarch of Jerusalem, and a monk from Constantinople, St. Maximus the Confessor, who for his firmness in the faith had suffered having his tongue cut out and his hand chopped off.

The Sixth Ecumenical Council condemned and repudiated the heresy of Monothelitism, and formulated the recognition that in Jesus Christ are two natures, Divine and human, and in these two natures there are two wills, but that the human will in Christ is not against, but rather is submissive to His Divine will.

It is worthy of attention that at this Council excommunication was pronounced against a number of other heretics, and also against the Roman Pope Honorius, as one who acknowledged the teaching of one will. The formulation of the Council was signed by a Roman delegation, consisting of Presbyters Theodore and Gregory, and Deacon John. This clearly shows that the highest power in Christendom belongs to the Ecumenical Council, and not to the Pope of Rome.

The Seventh Ecumenical Council

SECOND AT NICEA

The Seventh Ecumenical Council was convened in 787 A.D., in the city of Nicea, under the Empress Irene, widow of the Emperor Leo IV, and was composed of 367 fathers.

The Council was convened against the iconoclastic heresy, which had been raging for sixty years before the Council, under the Greek Emperor Leo III, who, wishing to convert the Mohammedans to Christianity, considered it necessary to do away with the veneration of icons. This heresy continued under his son, Constantine V Copronymus, and his grandson, Leo IV.

The Council condemned and repudiated the iconoclastic heresy and determined to provide and to put in the holy churches, together with the likeness of the honored and Life-giving Cross of the Lord, holy icons, to honor and render homage to them, elevating the soul and heart to the Lord God, the Mother of God and the Saints, who are represented in these icons. After the Seventh Ecumenical Council, persecution of the holy icons arose anew under the Emperors Leo V, of Armenian origin, Michael II, and Theophilus, and for twenty-five years disturbed the Church.

Veneration of the holy icons was finally restored and affirmed by the local synod of Constantinople in 843 A.D., under the Empress Theodora.

At this council, in thanksgiving to the Lord God for having given the Church victory over the iconoclasts and all heretics, the celebration of the Triumph of Orthodoxy was established on the first Sunday of Great Lent, which is celebrated by the Orthodox Church throughout the world.

Note: The Roman Catholic Church, in addition to these seven Councils, recognizes more than 20 "ecumenical" councils. Incorrectly included in this number were councils in the Western Church, held after the separation of the Western Church. Protestants [at least the majority of them], in spite of the example of the Apostles and acknowledgment of the entire Christian Church, do not recognize a single one of the Ecumenical Councils.



Dear friends, I would like to thank you for the wonderful 5 years of my life and service with you – all the parishioners and friends of Orthodox IX Parishes!

For your very warm welcoming me unworthy and my family in 2018 as your parishes priest. And for all the Divine Liturgies and all the molebens and services, and all the things necessary for them, for your presence and prayers, the care for the temples and all the inheritance!

For the gift of communication with you at and after the services, the feasts and the prominent dates; for the attendance to what God granted me to tell you and render in any other way; for the warmth and safety of my dwelling and transport, for the advice and reminders, for all good and inspiring words, for the understanding, that is – for your love!

May Good God always keep you all, granting your peace and good health, and even more – His Divine Grace and Salvation!

**f. Yevheniy Protsenko and the Family
October 2018 – October 2023**



Sermon on the Feast of Exaltation of the Holy Cross

October 4 – the Apodosis (end of the festive period) of the Exaltation of the Cross



Every Liturgy we celebrate the victory over the sin, over the evil and death, and we certainly commemorate the price, but this day is a special, a more vivid reminder.

We take a pause listening to the teachings and any kind of edifications, that might impress our mind or the mind of this world, that the world likes to name Christianity, and it often sounds in it just like some kind of a moral teaching or cultural achievements.

So, the Church (not just some Christianity) grabs us and puts today “before the Cross”! By means of this Holy Event of the Elevation, and the Gospel reading!

And we look at it.

The ancient Patriarch, who, together with Konstantine and Helen found it, only when they ruined the idols’ temple, is elevating It for us. And it reveals again the power of God on that day, by healing and raising people from the dead!

And we look at it, read about it and here we are before the Cross,

and we bow before the Cross.

Because it shows us the degree of our separation from God: that only Cross can fulfill, the terrible separation, broader than the whole universe!

But what we also see in the Cross is the degree of God’s love for us!

And we bow before the Cross!

And we have no comfort for our mind today, we have to leave it all and seek foolishness before the world, and do not evade all the stumbling blocks of this life, but even be thankful for them, before the Cross!

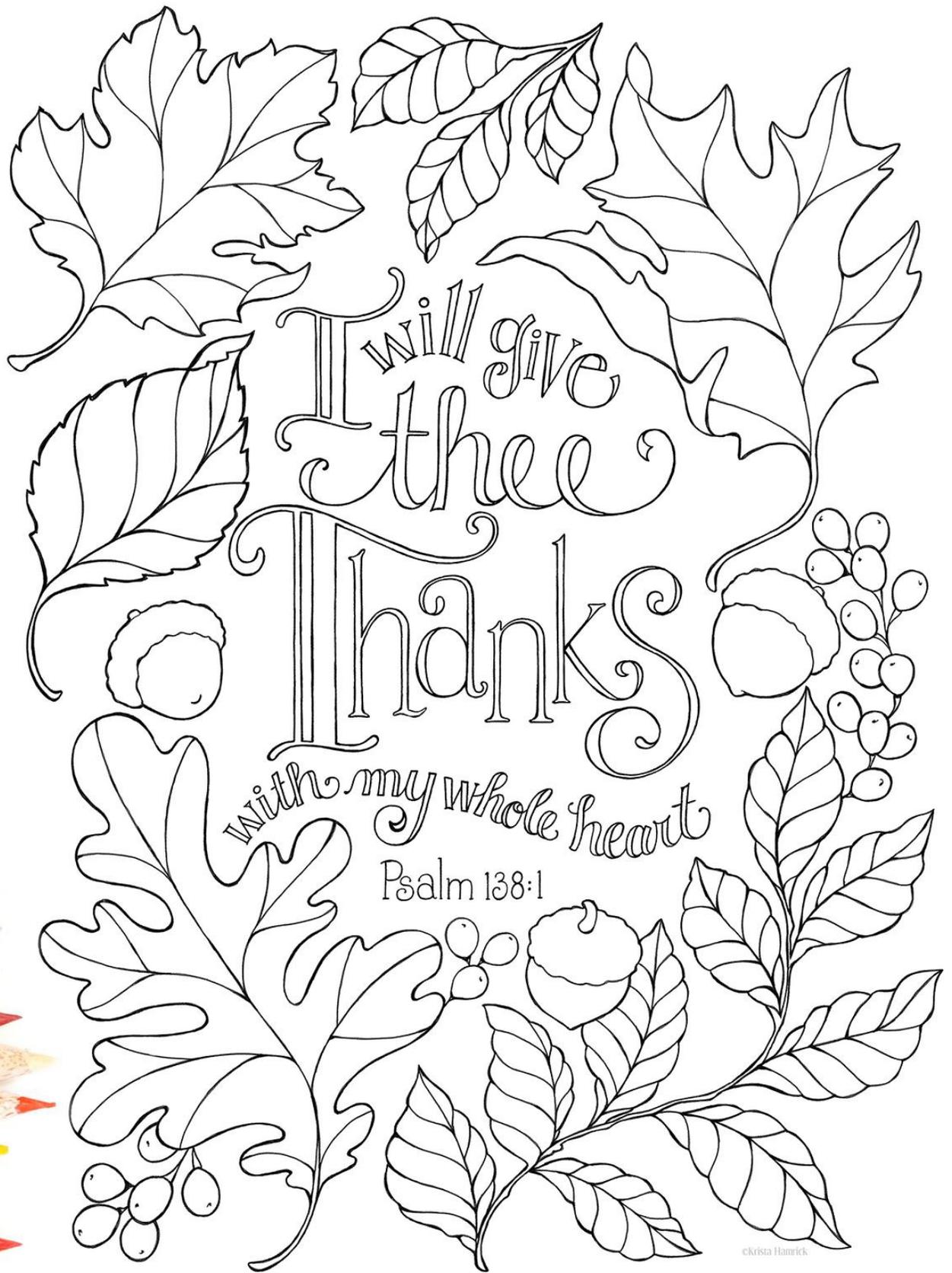
Nothing to boast, as Apostle Paul says, but the Cross of the Lord, Jesus Christ, through which the world must be crucified to us, and we to the world.

The Feast of the Exaltation is our gratitude to God for the sorrows and difficulties experienced, and, bowing to the Cross, we promise to carry them further if necessary.

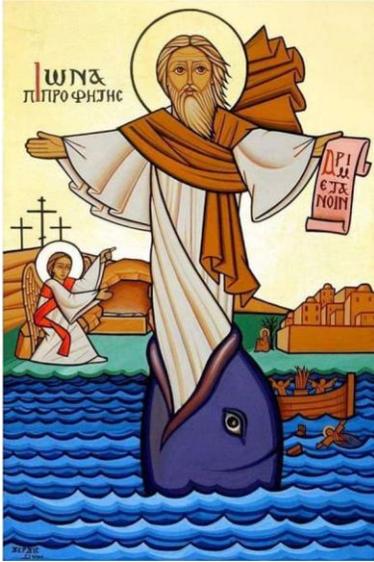
These tribulations do their best, first to see, and then to ruin all our pagan temples and to again and again help us find there, under their ruins the Lifegiving Cross! Through taking involuntary and voluntary afflictions, as fathers remind us – that is to bear our own crosses.

And especially, and if we want to give thanks to the Lord, let us remember, that by persisting in our sin, we increase the burden of the Cross of Christ. But it also means that by overcoming sin, we lighten the Cross of Christ, or at least we justify what was the hardest for the Lord to do, that has been already done for our sake, for us and for our salvation!

We all have an image of the Cross of Christ on our chest, so let us accept our cross and carry it, as this is the only way after Christ, and to where He is! Amen.



©Krista Hamrick



On October the 5th we celebrate the memory of Prophet Jonah. This is what happened to him once.

God told Johah to go to the country called Ninevah to help Him save its people. But Jonah was scared of those people, that they would not listen to him and do something bad to him. That is why he was running away from Ninevah in a ship. But there was a storm, the ship was broken and Jonah was swallowed by a big fish. When he understood that he was not right and repented the fish spit him out and Jonah was given a second chance - to save the people of Ninevah and to become Great Prophet of God!

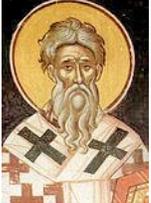
Sometimes, when we are going to do something bad or dangerous, and do not understand how bad it is, God may put us in something that we think is a great trouble, but then we will see that it is not really so great and even is not bad at all, because it saved us from something really bad, and we even thank God for that!



Now the Lord sent a huge fish to swallow Jonah. And Jonah was in the belly of the fish for three days and three nights. (Book of Jonah 1, 17)

For as Jonah was in the belly of the great fish for three days and three nights, so will the Son of Man [the Lord Jesus Christ] be in the heart of the earth for three days and three nights. (Mat. 12, 40)

October 2023

SUN	MON	TUE	WED	THU	FRI	SAT
<u>1</u> 10:00 a.m. – Divine Liturgy – NISKU	<u>2</u>	<u>3</u> St. Oleg, prince of Bryansk 	<u>4</u>	<u>5</u> Hieromartyr Phocas, bishop of Sinope (117) 	<u>6</u>	<u>7</u> St. Stephen the First- Crowned 
<u>8</u> 10:00 a.m. – Divine Liturgy – CALMAR (Thanksgiving Service)	<u>9</u> Repose of the Holy Apostle John the Theologian 	<u>10</u>	<u>11</u> Holy New Martyr Grand Duchess Elizabeth 	<u>12</u>	<u>13</u>	<u>14</u> Protecting Veil of the Mother of God 
<u>15</u> 10:00 a.m. – Divine Liturgy VEGREVILLE (Thanksgiving Service)	<u>16</u> Hieromartyr Dionysius the Areopagite (96) 	<u>17</u>	<u>18</u> Martyr Charitina of Amisus (304) 	<u>19</u>	<u>20</u> Martyrs Sergius and Bacchus, in Syria (290-303) 	<u>21</u>
<u>22</u> 10:00 a.m. – Divine Liturgy – NISKU (Thanksgiving Service)	<u>23</u>	<u>24</u> Holy Apostle Philip of the Seventy 	<u>25</u>	<u>26</u> New Martyr Zlata of Bulgaria (1795) 	<u>27</u>	<u>28</u> Hiero- confessor Athanasius 
<u>29</u> 10:00 a.m. – Divine Liturgy – St Barbara Cathedral	<u>30</u>	<u>31</u> The Venerable Joseph of Volotsk 