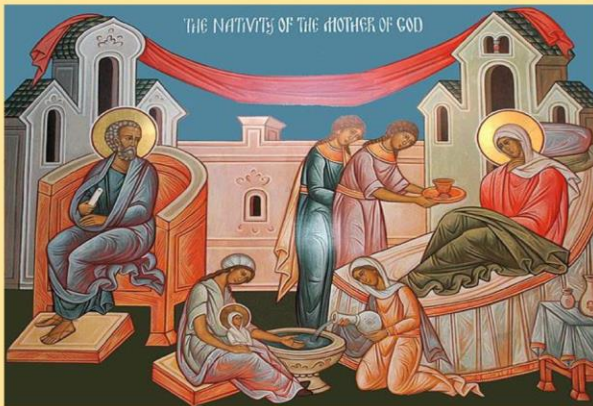




SAINT VARLAAM - ORTHODOX CHURCH
NEW BRUNSWICK
CANADA

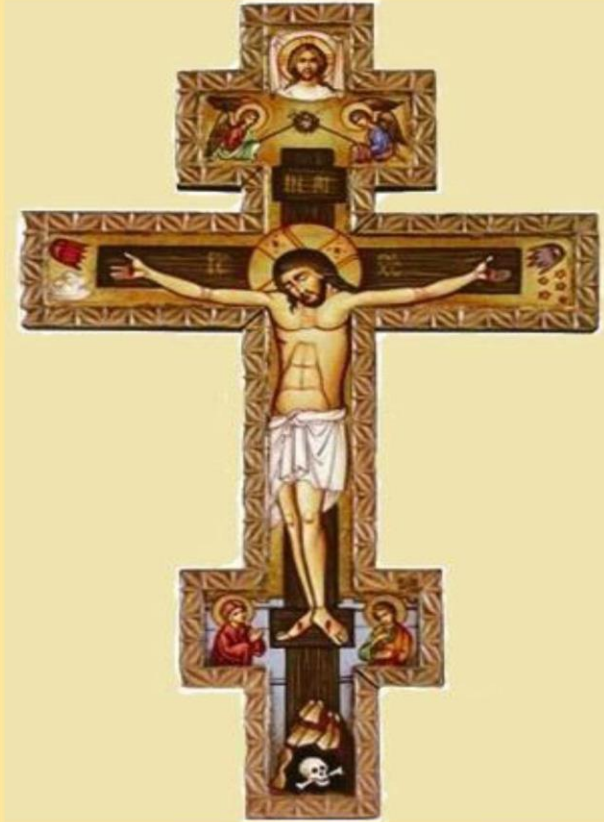
DROPS OF WISDOM

**„Începutul înțelepciunii este frica de Dumnezeu”
“The fear of the Lord is the beginning of knowledge”
(Proverbs 1:7)**



Volume 2 □ September 2020

“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”.



Our Team

Camelia Popescu - Romanian Section
Marilyn Jackett - English Section
Olga McIntosh - Russian Section
Luna Elias - Arabic Section
Rev. Fr. Cezar Pelin

**Moncton
September 2020**

The beginning of our Mission does not go too deep in the past. The thought of the need for a place of worship started to materialize in 2012, when a dialogue was initiated with the Romanian Orthodox Episcopate of America to appoint a permanent parish priest so that the Romanians in the Province of New Brunswick could gather and unite in prayer, under the protective hand of God.

With the blessing of His Eminence, Archbishop Nathaniel, the first service was held on Christmas Day 2016, and continued up until July 2020, where we would alternate officiating Holy Liturgy every Sunday in one of the main provincial parish districts— Moncton, Fredericton, and St. George.

The Holy Liturgies are addressed not only to the Romanian believers, but also to other Orthodox believers, as the liturgical language is in Romanian, English, and Russian as well.

July 25, 2020 – HISTORICAL MOMENT

On this day, the Saint Hierarch Varlaam found a house of prayer and remembrance by the signing of the offer to buy a place of worship. The location is 28 River Glade Road in River Glade, New Brunswick.

On August 6, the Service of Water Blessing and the Service of the Akathist of Saint Hierarch Varlaam were officiated in the new location.

On August 9, the Holy Liturgy was celebrated in our new parish church for the first time.

While thanking God for all the achievements thus far, we have a sacred duty to build the mysterious Church within us and among ourselves, as well as to take care of and beautify the place of worship that He has brought our way.

Let us grow our spiritual life by active participation in the Holy Liturgy, by bringing our children and youth to the Church, and by teaching them the principles of our Faith – love and forgiveness.

May the Good Lord bless our province and our community so that we live in peace, joy, and harmony, and may He deliver us from the evil.

(Contact)

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Parish Council President: Mrs. Cristina Vadureanu

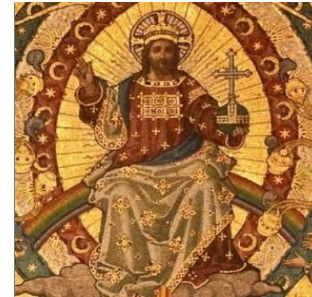
E-mail: c.vadureanu@yahoo.com

St. Varlaam Church

Address: 28 River Glade Rd., River Glade, NB
 Website: <https://www.saintvarlaam.ca>
 Facebook: <https://www.facebook.com/NewBrunswickStVarlaam>

The Beginning of the Church Year

September 1st, 2020



September 1st, as the beginning of the Church year, was borrowed from the Jews. This is what the Synaxarion in the Menaion shows us. The Jews begin the calendar with the month of Tishri, which is September. On the first day of September, the Jews would have the day off to offer burnt sacrifices to the Lord.

According to tradition, the Saviour, Jesus Christ, began His public ministry on September 1st, when He entered the synagogue and read the words of the prophet Isaiah: “The Spirit of the

Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”(Isaiah 61:1-2 and Luke 4:18-19).

Another reason for celebrating the Church year on the first day of September is the tradition inherited from the Old Testament, when the creation of the world is said to have begun.

The beginning of the ecclesiastical New Year was instituted by the Holy Fathers at the First Synod of Nicaea (325), in remembrance of Christ’s entering the assembly of the Jews, announcing to all the acceptable year of the Lord.

On September 1st, the Church also ordered the mention of Saint Dionysius Exiguus, from Dobrogea (Romania), who devised the Christian chronology, counting the years for the first time, starting with Christ.

O Master, Lord our God, Fountain of life and immortality, the Creator of all things both visible and invisible, Who has appointed seasons and years by Your power, and did direct all things by Your most-wise and all-gracious providence: We thank You for Your compassions, which You have poured out upon us during the passing time of our life, and we entreat You, O All-compassionate Lord! Bless the crown of the coming year with Your goodness. Preserve our civil authorities; multiply the days of their life in unalterable health and grant them progress in every virtue. Grant Your good things from above to Your people: health and salvation, and good hastening in all things. Deliver Your Holy Church, this city, and every city and land from every evil circumstance, granting them peace and tranquility. And count us worthy that we may always offer thanksgiving to You, the Father Who is without beginning, together with Your Only-begotten Son, and Your All-holy and Lifegiving Spirit, God glorified in one essence, and that we may hymn Your most-holy Name. Glory to You, O God, our benefactor, unto the ages of ages. Amen. (Prayer at the Beginning of the New Year)

13th Sunday after Pentecost

(Parable of the Evil Labourers)

September 6th, 2020



Gospel Text: "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went to a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than

the first: and they did to them likewise. But last of all he sent to them his son, saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard will come, what will he do to those husbandmen? They say to him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons. Jesus said to them, did you never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore, I say to you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken but on whomsoever it shall fall, it will grind him to powder". (Matthew 21:33-44)

MAIN IDEAS:

- *God wants us to do His will freely*

This also shows the long-suffering of God, who does not punish man immediately after he has committed sin, but, by various means, wants to turn him from the path of sin to the fulfillment of His commandments.

- *Let us not become masters in the Master's house*

The behaviour of the wicked workers in the vineyard is the behaviour of the wicked people who, after being called into the vineyard of the Lord or into the work of God, quickly forget the Master and become masters themselves, considering the vineyard as their property. Therefore, the Saviour says to them, 'The kingdom of God will be taken from you and given to the nation that will bring forth its fruits.'

- *God's calling involves responsible service from men*

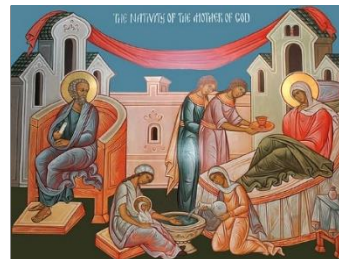
Let us not take possession of the Church, considering the 'Way of the Lord', that is, the Church of Christ, as if it were our personal property. Let us not be lazy, for we will see how we preached or listened to the gospel, performed or received the Holy Sacraments, helped others, or received their help, how we did or did not do God's will in our ministry.

The Birth of Our Lady

September 8th, 2020

Gospel Text:

"Now it came to pass, as they went, that Jesus entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she



help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it". (Luke 10:38-42 and 11:27-28)



MAIN IDEAS:

- The Mother of God is the protector of the family; she is the protector of children, mothers, but also of virgins.

- The Mother of God is joy and love for those no longer loved – for the forgotten, for the lonely, for the abandoned.

- The Mother of God is a model of humble obedience.

- The Mother of God shows us the mystery of the Church that leads to eternal life to those who believe in Christ.

Sunday Before the Elevation of the Holy Cross

September 13th, 2020



Gospel Text:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he

cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:3-17)

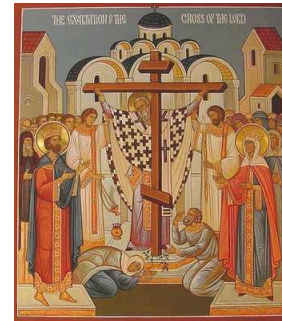
MAIN IDEAS:

- *The cross, the source of salvation and eternal life*
- *Everywhere true Christians live we make the sign of the Cross*

The cross of the Saviour, Jesus Christ, represents the love of God shown to people in a world full of hatred and violence. The humility, together with the long-suffering of Christ, shown on the Cross, makes the Holy Cross an invincible weapon and a sign of fear for the demons, who are proud and evil. On Easter night, we raise the Holy Cross in front of everyone with both hands, add the Resurrection candle to it, and say, 'Christ is risen!' The Risen One, Who even after His death bears in His body the signs of the Cross, that is, the marks of the nails in His hands and feet, as well as the mark left by the spear that pierced Him.

Elevation of the Holy Cross

September 14th, 2020

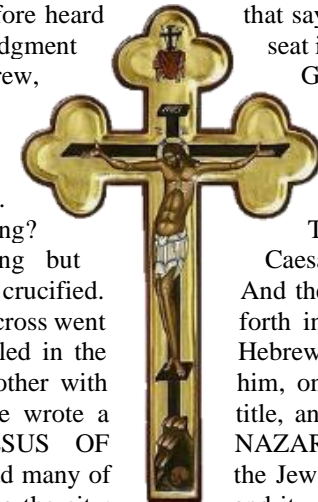


Gospel Text:

"When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou

not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, away with him, crucify him.

And Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led forth into a place called the Hebrew Golgotha: Where him, on either side one, and two other with Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might



be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." (John 19:6-11, 13-20, 25-28, 31-35)

Save, O Lord, Your people and bless Your inheritance; grant victory to the faithful over their adversaries. And protect Your commonwealth, by the power of Your Cross. (Troparion of the Holy Cross)

We venerate Your cross, O Christ, and we praise and glorify Your holy resurrection.



MAIN IDEAS:

- *The sign of the Holy Cross is the sign of Christian identity*

Talking about the cross, about the crucifixion of Christ, like a thief on the cross, was madness to the heathen, to those who did not believe in Christ; it was hard to accept that an Almighty God humbles Himself so much that He dies on the cross as an evil doer. But, says the Holy Apostle Paul, "for us who are saved, the cross is the power of God."

- *The origin of the feast of the Exaltation of the Holy Cross*

In 335, a church was built on the site of the tomb of the Saviour, Jesus Christ, a place of worship called the Church of the Resurrection. It was consecrated in 335, on September 13, and on September 14, Bishop Macarius of Jerusalem, in the new church, on a pulpit, raised the Cross and since then began to celebrate the Exaltation of the Holy Cross (ie raising it up for all to see), as a feast, every year, at Jerusalem. Then the holiday spread to other parts of the Christian world.

Sunday after the Elevation of the Holy Cross

September 20th, 2020



Gospel Text:

"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole

world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power". (Mark 8:34-38, 9:1)



MAIN IDEAS:

- *God respects man's freedom*

God gives eternal and happy life only to those who seek or receive it freely

- *Why do we have to follow Christ?*

When we follow Christ, we do not go after a mortal man, but after the eternal God Who became Man so that He may lead earthly and mortal men to resurrection and to eternal life, imperishable and unlimited.

- *Self-denial - liberation from selfishness to loving selflessly*

This means changing the way we are and live, to stop living selfishly, just thinking about ourselves, but first thinking about God, the Source of our lives, and those around us- parents, brothers, neighbours, poor, sick, helpless people, and so on; from selfish or passionate self-love to the holy love of God and our fellow man.

18th Sunday after Pentecost

(Miraculous Catch of Fish)

September 27th, 2020



Gospel Text:

"And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the

deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him". (Luke 5:1-11)

MAIN IDEAS:

- *The ship at sea foreshadows the Church of Christ in the world*

The Church is the ship of salvation that passes us from this world, where our life is mixed with sin and death, to the other realm of existence, in eternal life, where 'there is no pain, no sorrow, no sighing', but rest in the Kingdom of God, who is 'righteousness, peace, and joy in the Holy Spirit' (Rom. 14:17).

- *Humility means listening without asking for explanations*

The sign of his humility is obedience to Christ without asking any questions, without asking for any explanation, and without understanding for the time to come. He didn't know what was going to happen. St. Peter listened to Jesus only because he loved Him and acknowledged that He was His Teacher.

- *God's help is obtained through humble pride, hard work, and patience.*

Some people, because they did not achieve the success they wanted, interpreted this as a failure, an abandonment of them by God. Later, however, they found that if they humbled themselves and strengthened themselves in the Faith, although God did not respond to their request when they wanted to, he still prepared for them a future victory or a richer blessing.

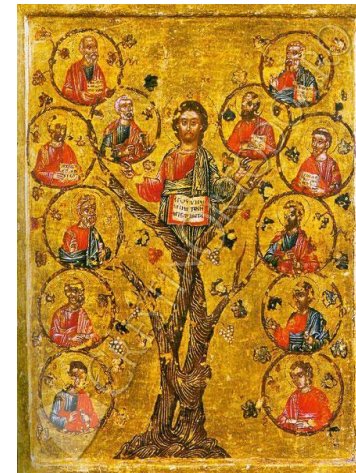
EDITORIAL

"...and, lo, I am with you always, even unto the end of the world ..."
(Matthew 28.20)

Holy Sacraments in the Christian's Life

Public worship (liturgical field of a religion) is the defining element of a denomination. The life of a religion is not first rendered by its teaching or doctrine, but by the initial impression of its public worship. So, the heart of a religion is first working through the impression of public worship, and then through its doctrine. The Holy Fathers say that the Eucharist is in accordance with the doctrine, and the doctrine can be seen in the Eucharist. In other words, public divine worship is the transposition into hymn, poetry and liturgical movement of the dogma, taught by Christ the Saviour and transmitted to us by His mystical Body - the Church - in which "each of us is a member."

What is the relevance of the words of Christ, words recorded by the Evangelist Matthew, in the last verse of chapter 28, "And behold, I am with you always, even to the end of the age" (Matthew 28:20)? Christ the Lord is only in the image of our present among us, not fellow man, as he says the Sunday of the he entrusts us that if any of our fellow given to him, as he is Eucharist, His Body greatest Mystery, during the Holy prayer and invocation the gifts of bread and longer ordinary bread the Body and Blood



The mysteries are services through which, especially through prayers and liturgical gestures, the grace of God is made accessible to man; it is made accessible to the man who believes. The first great mystery, and the foundation on which the others are built and through which God descended to man, is His Incarnation from the ever-Virgin Mother.

When He created Adam, God planted in him an immortal soul, which was meant to be a dough that would leaven the whole turmoil of the world and of the cosmos, so after the forefathers' fall from heaven, by the incarnation and by assuming the whole of human nature in His Person, Christ, the Word of God, will become the dough that leavens the whole turmoil of man and, through Him, restores

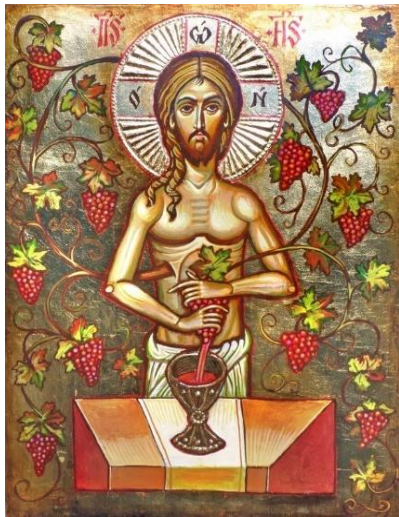
all creation. On this Sacrament of the Incarnation of the Saviour Christ, all the other Sacraments of our Church are based and founded.

As through a tree came death in the world - the tree of the knowledge of good and evil in the garden of Heaven - so through a tree - the Holy Cross - came redemption. A song from the funeral service says: "It was beautiful to look at and good to eat, the fruit that killed me. Christ is the tree of life, from which, eating, I do not die, but cry out like the thief: Remember me, Lord, in Your kingdom!"

Christ God accomplished the work of man's salvation and completed the restorative work of the fallen Adam, but if this work fails to be constitutive to each of us, then we cannot enjoy its fruits. Through the Incarnation, Passion, and Resurrection, Christ reopened the doors of Heaven, breaking the record of long ago. By destroying the seals of the Virgin, Christ crushed the seals of hell, freeing Adam from the bonds of death.

The mysteries facilitate man's access to his own salvation. We know that in his spiritual ascent to perfection, in addition to faith and good works, man still needs grace. This grace comes in the Church - the Body of Christ - through the sacraments. Through the Holy Sacraments we unite with the Person of Christ, the true God and the true Man. In the Person of Christ, human nature finds its abode where it can grow and develop; it finds its purpose - "destiny" for eternity.

Here is what an archbishop of 15th century says. union with Christ, Sacraments: "First able to unite with through all that He endure and to suffer endured, and to be resurrected with anointed with the become partakers royal anointing of therefore we eat the Communion and Chalice, that we Body and Blood taken upon Himself".



Nicholas Cabasilas, Thessalonica from the XIV, regarding the through the Holy of all, in order to be Christ, we must go has gone through, to as much as He has baptized and Him, so we are Holy Anointing to with Him through the the deity, and finally, most holy food of the drink of the divine may partake of the which Christ has

Our Church counts seven Mysteries, through which man works with the Grace of God for salvation; seven, according to the number of the gifts of the Holy Spirit. These are: Baptism, Chrismation, Confession, Eucharist, Marriage, Ordination and Anointing.

The sacrament of Baptism opens the door to others, because the Holy Sacraments are administered only to those who are part of the Church, and the sacrament through which a new member of the Church is born is Baptism. Therefore, on the basis of the restored water, brought to the first state of creation, when the Holy Spirit was carried over the waters, the other sacraments are built.

From the new water, from the new amniotic fluid of Baptism, a new man is born, a man over whom death can no longer prevail.

The first three Sacraments - Baptism, Chrismation, and the Eucharist - are called the Sacraments of initiation, of incorporation into the Church. Only with these three can man be saved. Baptism is the gateway to the Kingdom of God, for "unless one is born of water and the Spirit, he cannot enter the Kingdom of God" (John 3:5). The Chrismation represents the sealing, the confirmation of the new life into which the baptized was born; it represents the visible sign through which those baptized are offered the gifts of the Holy Spirit, talents, which must be cultivated and developed ... and not buried. Finally, if we are born and grow in Christ, we must truly unite with Him, for if we do not eat the body of the Son of Man and drink His blood, we will not have life in us. (John 6:53)



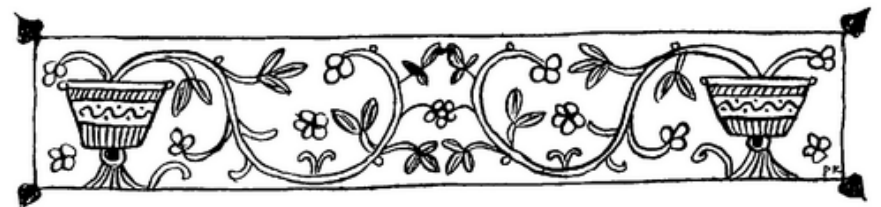
If we go on this route, we can also remember the mysteries of restoring bodily and mental health - Confession and Anointing - but also the special mysteries - the Priesthood and Marriage.

Even if they have a public character, being performed in the Church - and we can mention here the fact that, in antiquity, the Sacraments were officiated during and following the Holy Liturgy, so they had a communal character - the sacraments have an individual destination. At the same time, they are addressed only to living people.

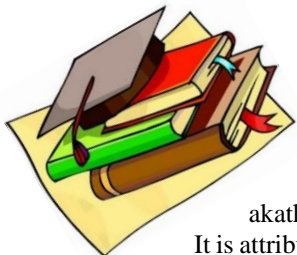
Saint Nicholas Cabasilas said in a work entitled *The Interpretation of the Divine Liturgy* - About life in Christ: "Through the Holy Sacraments people become God and Sons of God, and our human nature, which is otherwise dust and ashes, He has made worthy; it rises to such an extent that it becomes partaker of the very honor and nature of God".

The sacraments are, therefore, ways of access, through which God descends to man, and man ascends to his prototype and drinks from the ever-flowing spring, from which he who drinks will never thirst.

Rev. Fr. Dr. Cezar Pelin



DICTIONARY



AKATHIST, (e) (ὁ ἀκάτιστος - not sitting down, non-seated, ὁ ὕμνος ἀκάτιστος - the Akathist hymn), ie the hymn that is sung while standing.

1. The Akathist is a hymn of praise to the Saviour, the Mother of God, and the saints, asking for their help, protection, and intercession. The oldest akathist is that of the Mother of God or of the Annunciation.

It is attributed to Roman Melodist, from the 6th century according to language and technique. According to some, it was composed by George Amartolos, after the siege of the Arabs in 677, after others by the patriarch Sergius of Constantinople, after the siege of the Avars and Persians in 626, under Emperor Heraclius. Others attribute it to Patriarch German I of Constantinople, and others to Deacon George Pisidis of Hagia Sophia. It was composed to bring praise and thanks to the Mother of God because, according to tradition, it intervened and saved the city of Constantinople during a siege by barbarians, following the solemn prayer of the faithful in the Church of Hagia Sophia.

The Akathist hymn consists of 24 stanzas, ie 12 Ikos and 12 Kontakions. Ikos is a church song where the deeds and virtues of a saint are praised. It is called Ikos (οἶκος - house) because it represents the temple or house of the glory and virtues of the saint. Kontakion is a song of the same kind, but shorter. Belonging to the lyrical genre, the Kontakion and the Ikos are the expression of the poet's feeling of piety towards the Mother of God, the Saviour, and the saints. They end with the expression "Rejoice, everlasting Virgin" or "Rejoice, Holy One (N)", whence the hymn is called in Greek χαιρετισμοί (greetings). The Kontakion ends with the refrain "Alleluia".



Following the model of the Akathist of the Annunciation, akathists were formed for almost all saints with celebration throughout Orthodoxy. Akathists are read in private prayer by believers. When we use them in the public divine worship, then we sing them recitatively, and the answers for "Rejoice" and "Alleluia" are performed recitatively or melodically.

2. Lists with the names of living believers and their wishes or requests to be mentioned by priests at various services: Liturgy, Akathists, Litany or the like. Akathists must not contain curses or demands for the death, evil, and disease of a neighbour. Also, to be mentioned by the Priest, lists of those who have fallen asleep can be made. To distinguish them, those who are asleep are marked by the sign of the cross.

HISTORY TODAY

„... the zeal of your house has eaten me up...”. (Psalm 69:9)

July 25th, 2020 - HISTORICAL MOMENT

July 25th will remain deeply embedded in the hearts of Romanians in this Province blessed by God, because on this day, a decades-long dream has come true. We have a place of worship, which we will leave as a legacy to the children and our grandchildren. At the same time, this day is a holy one because all the Orthodox



Christians in the Moncton area can be found in the same sacred place, to bring a prayer of thanksgiving and praise to the Good God.

We are still in the beginning and still have a lot to do, but we can. All together and with God we will succeed; from now on we will adorn and beautify the House of the Lord.



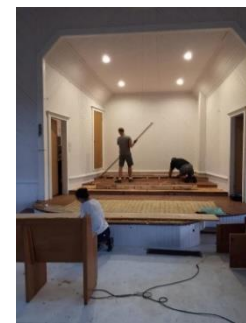
For a week and a half, we worked from morning until night, to modify the Altar area, to sand and paint the floors with varnish, to paint, and to modify and fix the benches to the floor. These were hard days, but as we were outweighs



the

*Worthy servant of
Christ and wise defender of
true faith,
great*

*venerator of the Holy Pious Parascheva and
faithful enlightener of the Romanian nation, Saint
Hierarch Varlaam, ask Christ-God to protect and
save our souls. (Troparion of St. Hierarch
Varlaam)*



We let the photos speak about our joy and zeal for the House of God. They can express much more than words can, but they also remain powerless in the face of reality.



DESERT FATHERS

✝ Someone asked Abba Anthony, ‘What must one do in order to please God?’ The old man replied, ‘Pay attention to what I tell you: whoever you may be, always have God before your eyes; whatever you do, do it according to the testimony of the holy Scriptures; in whatever place you live, do not easily leave it. Keep these three precepts and you will be saved’.

✝ Abba Anthony said to Abba Poemen, ‘This is the great work of a man: always to take the blame for his own sins before God and to expect temptation to his last breath’.

✝ He also said, ‘Whoever has not experienced temptation cannot enter into the Kingdom of Heaven.’ He even added, ‘Without temptations no-one can be saved’.

✝ Abba Pambo asked Abba Anthony, ‘What ought I to do?’ and the old man said to him, ‘Do not trust in your own righteousness, do not worry about the past, but control your tongue and your stomach’.

✝ Abba Anthony said, ‘I saw the snares that the enemy spreads out over the world and I said groaning, “What can get through from such snares?” Then I heard a voice saying to me, “Humility”.

✝ He also said, ‘Some have afflicted their bodies by asceticism, but they lack discernment, and so they are far from God’.

✝ He also said, ‘Our life and our death is with our neighbour. If we gain our brother, we have gained God, but if we scandalise our brother, we have sinned against Christ’.

✝ A brother said to Abba Anthony, ‘Pray for me’. The old man said to him, ‘I will have no mercy upon you, nor will God have any, if you yourself do not make an effort and if you do not pray to God’.

✝ One day Abba Anthony received a letter from the Emperor Constantius, asking him to come to Constantinople and he wondered whether he ought to go. So, he said to Abba Paul, his disciple, ‘Ought I to go?’ He replied, ‘If you go, you will be called Anthony; but if you stay here, you will be called Abba Anthony’.

✝ Abba Anthony said, ‘I no longer fear God, but I love Him. For love casts out fear’. (I John 4.18)

'Let the little children come to Me'

On August 1, 2020, our Parish organized a hike, which was attended by our young people and others alike.

Together, we enjoyed going out in nature and remembering childhood games; laughter and goodwill were not lacking. We enjoyed the sun, the water, the beach, and the few drops of rain.



OUR FAITH

Holy Trinity

Question:

You have mentioned Christ, the Holy Spirit and God the Father. Can you say something more about the Trinity?

Answer:

According to the Orthodox teaching, God is always and forever unknowable and incomprehensible to creatures. Even in the eternal life of the Kingdom of God - heaven, as we say - men will never know the essence of God, that is, what God really is in Himself.

But we believe and confess that God the “ineffable, inconceivable, incomprehensible, ever-existing God,” to use the words of the Orthodox liturgy, has made Himself known to creatures. He has revealed Himself in the creation of man and the world, in the Old Testament Law and the Prophets, and fully and perfectly in Christ through the Holy Spirit in the New Testament Church.

In every way that God reveals Himself, He does so through His Son (or Word-Logos) and through the Holy Spirit. It is the same Son and Spirit through whom God made the world, through whom God revealed Himself in the Old Testament, through

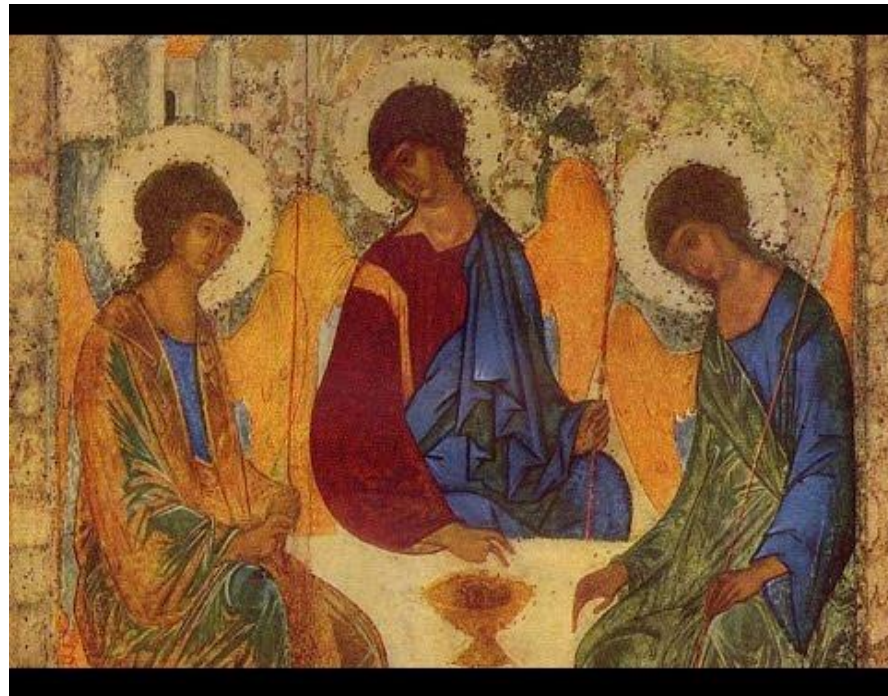
whom God enlightens and makes alive every man in the world... that come to us personally in the New Testament Church. The Son comes as a man in the person of Jesus Christ - we have discussed this already. The Spirit comes to those who believe in Christ in order to make them sons of God in Him.

Thus, we have always and everywhere God the Father, the Son of God who comes as Jesus, and the Holy Spirit. In the Orthodox Church we confess that these three are not three competitive gods, divided, and separated from each other. On the contrary we believe that the Father, who is the Source of all that exists, always has His Son and His Spirit who are not creatures, Who were not made like everything and everyone else, but Who exist eternally with Him; from, in and by His very own divine being.

Thus, what God the Father is, the Son and the Holy Spirit also are, namely: eternal, perfect, good, wise, holy, timeless, spaceless... divine and worthy of the title GOD.

We believe as well that each of the three divine persons is divine in his own unique way, yet always living and acting in the perfectly absolute unity of the divine truth and love. Thus, the Three are one not only because what they are is one and the same, but because their divine union allows for no separation or duality or division whatsoever.

We must hasten to point out here that the Orthodox teaching about the Holy Trinity is not an “abstract dogma” thought up by some clever minds. It is the expression on the level of words—which are always and of necessity inadequate to reality - of the loving experience of God in the Church. The doctrine of the Trinity is the product of man’s living communion with the Father through the Son in the Holy Spirit. (Text taken from the Website *Orthodox Church of America*)



King of the ages and Lord before all eternity, Creator of all things visible and invisible, God glorified in the Holy Trinity, Whose whole knee bows; of the heavenly, of the earthly, and of the underworld. For this reason we, as those who are enlightened with the Holy Sacrament of Baptism in Your holy name, though unworthy, dare to bring You this song of praise; and You as our Maker, Caretaker and Judge, heed the voice of the prayer of Your servants, and do not turn away Your mercy from us, that from the depths of your soul we may always cry out to You: Holy, Holy, Holy are You Lord our God, have mercy on us, Your fallen creation, for Your holy name.

(The Akathist of the Holy Trinity - Kontakion I)



GENESIS

AUTHOR: Moses

NAME: Genesis

The name is taken from the Septuagint, a Greek translation of the Old Testament, made in Alexandria between 285 and 247 BC and at the command of Ptolemy Philadelphus. Josephus states that the translation was made by 72 priests (hence the name) in 72 days. Each of the 12 tribes was represented by six priests. Christ and Paul quoted from the Septuagint, the oldest Hebrew text preserved to this day.

Genesis is the book of origins and families - the origin of creation, man, woman, Sabbath, marriage, family, work, sin, murder, sacrifice, race, language, culture, civilization, and salvation.

The term "genesis" means "origin", "source", "birth". The closest meaning to the original is "genesis". It derives from the Greek verb *genao*, which means "to give birth". Genesis is the book of beginnings, but especially of births and genealogies, a fact often overlooked.

Simply put, the Book of Genesis is a record of the genealogical tree of the Jewish family. It is the book of the origin of heaven, earth, and man. Even rebirth is suggested in Genesis 3:15, where the first mention of a Saviour is found.

ABSTRACT (according to genealogies):

Gen. 1- 2:6 The book of the origin of heaven and earth - a divine poem of creation; the creative work of God;

Gen. 2:7- 6:8 The Book of Adam's Descendants (man, anthropoid). Adam was created, but his sons were born;

Gen. 6:9- 9:29 The descendants of Noah;

Gen. 10:1- 11:9 The descendants of the sons of Noah;

Gen. 11:10- 26 The descendants of the sons of Shem;

Gen. 11:27- 25:11 The descendants of Terah;

Gen. 25:12-18 Ishmael's descendants;

Gen. 25:19- 35:29 The descendants of Isaac

Gen. 36:1- 37:1 The descendants of Esau;



Gender. 37:2- 50:26 The descendants of Jacob (the rejected word is presented first, then the chosen one; according to I Cor. 15:46, which contains the principle of presenting genealogies);

KEY: Descendants

PURPOSE: To introduce our families - Genesis 12:3; 22:18; 28:13,14; Acts of the Apostles. 3:25; Gal. 3:6, 9, 16. The first 11 chapters cover at least 2000 years. From chapter 12 to chapter 50, the period is 350 years. This division should catch our attention: 11 chapters cover over 2000 years, 39 chapters cover only 350 years.

The slow pace of the presentation of the facts in chapter 12 is evident. The first 11 chapters therefore constitute a preface to the rest of the book and the Bible.



I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Genesis 3:15)



Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Genesis 12:1-3)

SEPTEMBER

1 T + Ven. Dionysius Exiguus (the Humble); Ven. Simeon the Stylite; 40 Martyrs of Adrianopolis (*Beginning of Church Year*) (*Service of Thanksgiving*)

2 W Martyr Mamas; Holy Hierarch John the Faster, patriarch of Constantinople

3 T Hieromartyr Anthimos, bishop of Nicomedia; Ven. Theoctistos; + Ven. Neophytos and Meletios

4 F Hieromartyr Babylas, bishop of Antioch; Prophet Moses; Martyr Petronius

5 S + Prophet Zachariah and Righteous Elizabeth, parents of St. John the Baptizer

13th Sunday after Pentecost. Ep. 1 Corinthians 16:13-24; Gos. Matthew 21:33-44 (*Parable of the evil labourers*). Tone 4. Mat. Gos. 2.

6 S + Commemoration of the miracle of Archangel Michael at Colossae; Martyr Eudoxius

7 M Martyr Sozon; + Ven. Simeon and Amphilochius of Pangaratz (*Forefeast of Nativity of Mother of God*)

8 T (+) Nativity of the Birthgiver of God

9 W Holy & Righteous Ancestors of God, Joachim and Anna; + Ven. Chiriack of Tazlau; + Ven. Onuphrius of Vorona; Holy Fathers of the 3rd Ecumenical Council

10 T Martyrs Menodora, Metrodora and Nymphodora

11 F Ven. Theodora of Alexandria; St. Euphrosynus the cook

12 S Hieromartyr Autonomus, Macedonius & Theodulus (*Leave-taking of Nativity of Birthgiver of God*)

Sunday before the Exaltation of the Cross. Epis. Galatians 6:11-18. Gos. John 3:13-17 (*Jesus' conversation with Nicodemus*). Tone 5. Mat. Gos. 3.

13 S + Consecration of the Church of the Resurrection in Jerusalem; Hieromartyr Cornelius the Centurion and Cyprian, bishop of Carthage; + Ven. John of Prilop; Martyrs of Dobrogea: Macrobius, Gordian, Elias, Zoticus, Lucian and Valerian (*Forefeast of Exaltation of the Holy Cross*)

14 M (+) Exaltation of the Holy Cross (*Strict Fast*)

15 T +) Holy Hierarch Joseph the New of Partos, metropolitan of Banat; + Great-martyr Nicetas; + Holy Hierarch Vissarion, archbishop of Larisa

16 W Greatmartyr Euphemia; Martyrs Melitina and Ludmilla

17 T Martyr Sophia & her daughters: Faith, Hope and Charity; Holy Hierarch Dionysius of Moldova

18 F Holy Hierarch Eumenios, bishop of Gortyna; Martyr Ariadne

19 S Martyrs Trophimos, Sabbatius & Dorymedon

Sunday after the Exaltation of the Holy Cross. Epis. Galatians 2:16-20. Gos. Mark 8:34-38; 9:1 (*Take up the cross and follow Christ*). Tone 6. Mat. Gos. 4.

20 S Great-martyr Eustathius, his wife Theopiste & their children Agapius & Theopistus

21 M Apostle Quadratus; Prophet Jonah (*Leave-taking of Exaltation of the Holy Cross*)

22 T +) Hieromartyr Theodosius of Brazi monastery, metropolitan of Moldova; Hieromartyr Phocas, bishop of Synope

23 W Conception of the Prophet, Forerunner & Baptizer John; Ven. Xanthippe and Polyxene

24 T Protomartyr & Equal-to-the-Apostles Thekla; + Martyrs Peter the Aleut & Hieromonk Juvenaly of Alaska; Ven. Silouan the Athonite

25 F Ven. Euphrosyne; Ven. Paphnutius of Egypt; Ven. Sergius of Radonezh

26 S +) Repose of the Holy Apostle and Evangelist John; +) Ruler Neogoe Basarab; Righteous Gideon

18th Sunday after Pentecost. Epis. 2 Corinthians 9:6-11. Gos. Luke 5:1-11 (*Miraculous catch of fish*). Tone 7. Mat. Gos. 5.

27 S +) Hieromartyr Anthimus, metropolitan of Romanian Lands; Martyrs Callistratus & Epicharis

28 M + Ven. Chariton the Confessor; Prophet Baruch

29 T Ven. Cyriacus the hermit; Martyr Petronia

30 W Martyr Gregory the Illuminator, archbishop of Armenia; Martyr Rhipsime and Gaiana



Most Holy Trinity, Mastery of a being, cause of all good; what will we reward thee for all that thou hast given us, sinners and unworthy, which thou hast ordained before us in the world, and for all that thou givest to each one of us every day and for all that did you cook for us all in the next century?

So it was fitting for so many benefactions and mercies, to thank You not only with words, but especially with deeds, keeping and fulfilling Your commandments; and we, with our passions and bad habits, have thrown ourselves into innumerable sins and iniquities.

For this reason, as we are defiled, not only do we not dare to appear before the most holy face of Thy shining one, but also not to call upon Your most holy name, lest You Thou wilt be pleased with our consolation to announce us; that you love the righteous and the pure, and you save sinners who repent and receive them with mercy.

So seek, a Divine Trinity, from the exaltation of Your holy glory upon us, many sinners; and our goodwill, instead of good works, receives it, and gives us the spirit of true repentance; that, hating all sin, in piety and justice until the end of our lives, we may spend, doing Your holy will, and glorifying with pure thought and good works the sweetest and most acceptable Thy name. Amen. (Prayer to the Most Holy Trinity)