

# *Saint Mary's Romanian Orthodox Church*



## **Romanian Orthodox Episcopate of America (O.C.A.)**

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### ***February Bulletin 2020***

### ***Services' Schedule / Programul Slujbelor***

#### ***Sunday, February 2 - (+) Presentation of Our Lord Jesus Christ in the Temple***

9:10 am — Matins/Utrenia

10:00 am — *Holy Liturgy/ Sfanta Liturghie*

11:45 am - *Annual Meeting 2020*

#### ***Sunday, February 9 - Martyr Nichephorus (Leave-taking of Presentation of the Lord. 33rd Sunday after Pentecost (Publican and the Pharisee).***

Epis. 2 Timothy 3:10-15. Gos. Luke 18:10-14. Tone 1. Mat. Gos. 1 (Triodion begins).

9:10 am — *Matins/Utrenia*

10:00 am — *Holy Liturgy/ Sfanta Liturghie*

#### ***Sunday, February 16 - Martyrs Pamphilius & Valens; Holy Hierarch Flavian, archbishop of Constantinople; St. Nicholas of Japan. 34th Sunday after Pentecost (Prodigal Son). Epis. 1 Corinthians 6:12-20. Gos. Luke 15:11-32. Tone 2. Mat. Gos. 2***

9:10 am — *Matins/Utrenia*

10:00 am — *Holy Liturgy/ Sfanta Liturghie*

#### ***Sunday, February 23 - + Hieromartyr Polycarp, bishop of Smyrna; Ven. Gorgonia. Sunday of Last Judgment (Farewell to Meat). Epis. 1 Corinthians 8:8-13; 9:1-2. Gos. Matthew 25:31-46. Tone 3. Mat. Gos. 3***

9:10 am — *Matins/Utrenia*

10:00 am — *Holy Liturgy/ Sfanta Liturghie*

*Friday, February 28 - 5.30 pm- Spiritual Counseling / Consiliere Spirituala/ Spovedanie - by appointment.*

### ***The Sacrament of the Eucharist***

*St. Cyril affirms the traditional view of the Eucharist as the body and blood of Christ. He affirms through scripture the importance of the Eucharist citing 2 Corinthians (we become partakers of the divine nature) and 2 Peter (except ye eat My flesh and drink My blood ye have no life in you). He also points out many Old Testament situations which draw a parallel to the new rite, particularly Ecclesiastes 9:7 which says, "Come hither, eat thy bread with joy, and drink thy wine with a merry heart; and let thy head lack no ointment, and let thy garments be always white, for God now accepteth thy works". For as he says we are to be fully persuaded that "what seems bread is not bread, though bread by taste, but the Body of Christ; and that what seems wine is not wine, though the taste will have it so, but the Blood of Christ."<sup>24</sup> He finishes with a blessing and the claim to glory through the Eucharistic rite, that we may "behold as in a glass the glory of the Lord."<sup>25</sup>*

*Finally St. Cyril outlines the Eucharistic rite that should be performed. He explains in detail the function of the Eucharist in the liturgy as well as the significance of each part. This lecture is particularly important because it outlines in detail how the sacrament would be performed in the fourth century. He explains that the Celebrant is to wash his hands as symbol to be pure, and not because of any bodily defilement, and this is to be a symbol that we ought to be pure and blameless in our actions, and therefore a symbol "of immunity from sin."<sup>26</sup> From this there is performed the kiss of peace. This kiss is not to be mistaken for camaraderie, but "blends souls one with another". As such the kiss is "a sign that our souls are mingled together, and have banished all remembrance of wrongs,"<sup>27</sup> for as he says citing Matthew 5:23, should we remember that we have wronged our brother, we are to leave the altar and go reconcile with him, and only afterwards are we to return. This is followed by the lifting of our hearts, where we are to remove from our minds all worldly cares and endeavor to turn our attention to the Lord. Doing this we then we give thanks to the Lord, then having given thanks, and sanctified by the spiritual hymns, we call upon the Lord to sanctify and change the Eucharist. Afterwards, as St. Cyril explains, we commemorate and pray for the departed and finish with the Paternoster, which Cyril breaks down and explains in detail. We are to say, "Our Father, which art in heaven" for we know that God has "bestowed so great a participation of grace, as that they should even call him*

Father”<sup>28</sup>, “hallowed be thy name” for the name of God “is in its own nature holy, whether we say so or not.”<sup>29</sup> He explains that we are praying so that through us God’s name may be glorified and hallowed and not “blasphemed [as] among the Gentiles.”<sup>30</sup> Continuing we say, “Thy kingdom come”, for we are to be clean and not “let sin reign in [our] mortal body.”<sup>31</sup> Then we say, “Thy will be done as in Heaven so in Earth” as an earnest prayer for the Lord to use us as instruments of his will here on earth “as [His] will is done by the angels”<sup>32</sup> in Heaven. We are then to pray for our spiritual nourishment saying, “give us this day our super-substantial bread”. He encourages us to pray this everyday, for this day means each day, as Paul says in Hebrews 3:13 (But exhort one another daily). After this we are to ask forgiveness of our sins as we forgive our debtors, for we have many sins, offensive both in words and in thoughts. St. Cyril explains that while we have many things “worthy of condemnation” we also “enter into a covenant with God... entreating him to pardon our sins, as we also forgive our neighbors their debts.”<sup>33</sup> We are then to recognize and give thanks for our deliverance from temptation, praying, “and lead us not into temptation”. St. Cyril explains that what is meant is not the removal of all temptation, but that we should not be engulfed and fall under temptation. We are told that God “has proved us” through our resistance of temptation. He references Psalm 66 to show that even though we may seem overwhelmed by afflictions and temptations, nevertheless through this God “boughtest us out into a wealthy place.”<sup>34</sup> Finally, we are to say, “but deliver us from evil.” St. Cyril teaches us we are to pray to be delivered from the evil one, who stands ready to tempt us, and to bind us with sin.

After this we are told how to receive the Eucharist, “not with [our] wrists extended, or [our] fingers open” but to “make [our] left hand as if a throne for the right, which is on the eve of receiving the king.”<sup>35</sup> Then, having hollowed our hands and our eyes we are to partake of the Eucharist “of which is more precious than gold and precious stones.”<sup>36</sup> When taking of the cup we are again to hollow ourselves, and turning our thoughts heavenward, we are to give thanks unto God for being “accounted worthy of so great mysteries.”<sup>37</sup> He then leaves us with the admonition to keep the sacraments “unspotted” and to keep ourselves “free from offence.”

**God Bless you all!**  
**Father Lucian**