

Saint Mary's Romanian Orthodox Church



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

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Hierarch: **The Most Reverend Archbishop Nathaniel**

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March and April Bulletin 2021

Services' Schedule of Great Lent / Programul Slujbelor din Postul Mare

Sunday, March 14th - Ven. Benedict of Nursia; Hieromartyr Alexander the priest. 36th Sunday after Pentecost. Expulsion of Adam from Paradise (Farewell to Dairy). Epis. Romans 13:11-14; 14:1-4. Gos. Matthew 6:14-21. Tone 7. Mat. Gos. 7.

9:10 am — Matins/Utrenia

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

Monday, March 15th - 6:00 pm - Beginning of Great Lent - non-liturgical day.
Great Canon of St. Andrew of Crete – Part 1. Canonul Sfantului Andrei Criteanu.

Tuesday, March 16th - 7:15 pm - *Great Canon of St. Andrew of Crete – Part 2.*
Canonul Sfantului Andrei Criteanul.

Wednesday, March 17th- 7:15 pm - *Great Canon of St. Andrew of Crete – Part 3.*
Canonul Sfantului Andrei Criteanul

Thursday, March 18th - 7:15 pm - *Great Canon of St. Andrew of Crete – Part 4.*
Canonul Sfantului Andrei Criteanu.

Friday, March 19th - 6:00 pm- *Spiritual Conseling / Consiliere Spirituala/ Spovedanie - by appointment.*

Saturday, March 20th- Ven. Martyrs slain at the monastery of St. Sabbas (St Theodore Saturday – Memorial Saturday)
10:00 am - Holy Liturgy/Sfanta Liturghie
11:30 am - Memorial Service/Pomenirea Mortilor

Sunday, March 21th - Holy Hierarch James the Confessor; Ven. Serapion, 1st Sunday of Great Lent (Orthodoxy). Epis. Hebrews 11:24-26, 32-40. Gos. John 1:43-51. Tone 8. Mat. Gos. 8.

9:10 am — Matins/Utrenia
10:00 am — Holy Liturgy/ Sfanta Liturghie
11:30 am - Memorial Service/Pomenirea Mortilor

Saturday, March 27th -Martyr Matrona of Thessalonika; Martyrs Philetus and Lidia, his wife, with their 4 children (Memorial Saturday)
10:00 am - Holy Liturgy of Annunciation/Sfanta Liturghie a Bunei Vestiri
11:30 am - Memorial Service/Pomenirea Mortilor

Sunday, March 28th - Ven. Hilarion the New; Ven. Stephen the Wonderworker. 2nd Sunday of Great Lent (St. Gregory Palamas). Epis. Hebrews 1:10-14; 2:1-3; Hebrews 7:26-28; 8:1-2 (Hierarch). Gos. Mark 2:1-12 (Healing of paralytic in Capernaum); John 10:9-16 (Hierarch). Tone 1. Mat. Gos. 9.

9:10 am — Matins/Utrenia
10:00 am — Holy Liturgy/ Sfanta Liturghie
11:45 am - Memorial Service/ Pomenirea mortilor.

Friday, April 2nd - 6:00 pm- Spiritual Conseling / Consiliere Spirituala/ Spovedanie - by appointment.

Saturday, April 3rd - Ven. Nicetus the Confessor and Illyricus (Memorial Saturday)
10:00 am - Holy Liturgy /Sfanta Liturghie
11:30 am - Memorial Service/Pomenirea Mortilor

Sunday, April 4th -Ven. Joseph the Hymnographer, George of Mt. Maleon and Zosima. 3rd Sunday of Great Lent (The Cross). Epis. Hebrews 4:14- 16; 5:1-6. Gos. Mark 8:34-38; 9:1. Tone 2. Mat. Gos. 10.

9:10 am — Matins/Utrenia
10:00 am — Holy Liturgy / Sfanta Liturghie
11:45 am - Memorial Service/ Pomenirea mortilor.

Friday, April 9th - 6.00 pm- Spiritual Conseling / Consiliere Spirituala/
Spovedanie - by appointment.

Saturday, April 10th - Martyrs Terence, Pompeios, Africanus, Maximus and
Zeno (Memorial Saturday)

10:00 am - Holy Liturgy /Sfanta Liturghie
11:30 am - Memorial Service/Pomenirea Mortilor

Sunday, April 11th - +) Holy Hierarch Callinicus of Cernica, bishop of Ramnic;
Hieromartyr Antipas, bishop of Pergamum. 4th Sunday of Great Lent (St. John of
the Ladder). Epis. Hebrews 6:13-20; Ephesians 5:8-19 (Ven. John). Gos. Mark
9:17-32 (Healing of the epileptic son); Matthew 4:25; 5:1-12
(Ven. John) (Sermon on the Mount – Beatitudes). Tone 3. Mat. Gos. 11.

9:10 am — Matins/Utrenie
10:00 am — Holy Liturgy/Sfanta Liturghie.
11:45 am - Memorial Service/ Pomenirea mortilor.

Friday, April 16th - 6.00 pm- Spiritual Conseling / Consiliere Spirituala/
Spovedanie - by appointment.

Saturday, April 17th - Hieromartyr Simeon, bishop in Persia (Memorial
Saturday)

10:00 am - Holy Liturgy /Sfanta Liturghie
11:30 am - Memorial Service/Pomenirea Mortilor

Sunday, April 18th - Ven. John, disciple of St. Gregory of Decapolis. 5th Sunday
of Great Lent (St. Mary of Egypt). Epis. Hebrews 9:11-14; Galatians 3:23-29 (of
the Saint). Gos. Mark 10:32- 45; Luke 7:36-50 (of the Saint). Tone 4. Mat. Gos. 1.

9:10 am — Matins/Utrenia
10:00 am — Holy Liturgy/Sfanta Liturghie.
11:45 am - Memorial Service/ Pomenirea mortilor.

Friday, April 23rd - +) **Great Martyr George the Trophy-bearer;**

6:00 pm- Spiritual Conseling / Consiliere Spirituala/ Spovedanie - by
appointment.

Saturday, April 17th -+) Holy Confessors: Elias (Iorest), Simion Stephan & Sava (Brancovich); Holy Hierarch Joseph the Confessor of Maramures; Martyrs Pasikrates and Valentine; Ven. Elizabeth (Lazarus Saturday – Memorial Saturday)
10:00 am - Holy Liturgy /Sfanta Liturghie
11:30 am - Memorial Service/Pomenirea Mortilor

Sunday, April 18th - (+) **Entrance of the Lord into Jerusalem**; Holy Apostle & Evangelist Mark; +) Ven. Vasile (Romania) (Bridegroom Matins.6th Sunday of Great Lent (Palm Sunday). Epis. Philippians 4:4-9. Gos. John 12:1-18.
9:10 am — Matins/Utrenia
10:00 am — Holy Liturgy/Sfanta Liturghie.
No Memorial Service/Nu se mai savarseste pomenirea Mortilor.

The Consumerist Society and its Impact on Our Christian Life

We have all heard the expression consumerist society. All modern and developed societies have been labeled as consumerist societies. It means that in our present world there is an excessive preoccupation with material satisfaction and a constant pursuit of the things that can satisfy us here and now. There is an increased desire for objects and activities that can offer instant and immediate gratification. Sports competitions, shows, movies and all the things that are being delivered by the entertainment industry are shaping our life, orientations and perspectives in a certain way. They create lifestyles which are mostly oriented towards the material aspect of our existence. The modern man is inclined to dedicate all his time and energy to worldly achievements and social success. There is little or no interest in otherworldly realities or spiritual values.

Recent scientific studies on the human brain prove that constant interest and engagement in intense sensorial experiences gravely diminishes our desire and interest in spiritual activities like religious contemplation, self-reflection, prayer, meditation, worship, Scripture reading - activities that are truly meaningful but require an effort of sustained, concentrated attention. This is how we gradually lose the capacity and desire to reflect on the profound questions of human existence like: Who are we? Where did we come from and where are we going? What is the true meaning of life? Consequently, our engagement in activities like prayer, worship, fasting, and scripture meditation become extremely low or non-existent. There can be no relationship with God where there is no spiritual life. The way we live our life is crucial to the way we respond to the demands of an authentic

Christian life. “Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also (Matthew 6:19-21).

The more we focus on the worldly affairs and the more time we spend looking for ways to entertain ourselves, the further away we get from spiritual values and ultimately, from God. We must make sure that worldly comfort doesn't become our sole reason for living.

How can we educate ourselves and our children to remain active Christians and to have a consistent and constant spiritual life in a consumerist society? There are no magical words or rituals that can turn us into devoted Christians overnight. But there are certain steps that we can take which can help us have a better understanding of how Christian life should be lived and also help us understand the right approach to Orthodox spirituality and worship.

One big reason many modern Orthodox Christians misunderstand the Gospel and the Church's liturgical life, ending up completely ignoring them, is that they project their worldly and secular views on the Christian life.

They expect the Gospel and the Tradition of the Church to align with their worldly and secular principles. The problem with this approach is that we cannot understand the word of the Gospel or its message and purpose by relating to secular and worldly values, but only by constantly participating and engaging in the liturgical and sacramental life of the Church.

Christianity cannot be lived according to our personal desires because its principles were established by Christ. Developing faith in Him and His teachings is the only way to communion with God.

Because consumerism dominates and dictates the life of our modern society, we find it difficult to disconnect from the consumerist rhythm and logic and that is what raises a tremendous spiritual challenge, especially to the younger generations. Teenagers usually expect the Church to offer the same kind of pleasure, satisfaction or excitement that they experience during their daily hobbies or through the modern means of entertainment. Because neither liturgical life nor Gospel readings can meet their desires and expectations, they immediately abandon the Church and end up ignoring it completely. How can we overcome all these obstacles? By constantly reminding ourselves of our fragility, mortality and, most importantly, our dependence on God; by setting spiritual goals too, not only worldly and social goals; by establishing a rule of prayer in our homes and in our private life; by continually reminding ourselves that life is more than food, sex and entertainment; by educating ourselves and our children that being socially successful is neither the most important nor the only fulfilment of earthly life; by making a constant effort

to reflect on our spiritual life at least as much as we reflect on our social and material success. For an active and fruitful spiritual life we have to reconfigure our daily life, to reassess our purpose and priorities in this world and in this way we will get closer to living a life that is spiritually oriented. Finally, we must always remember that staying close to God, by having an active spiritual and liturgical life, is the only way to find out who we really are and what we are meant to become. It is the only path to our true selves and to God - the source of eternal life.
Father Christian

Announcements:

1. Due to the restrictions imposed by the government regarding the number of participants to the Holy Liturgy, we have decided to offer the possibility to come to the liturgy on Saturdays as well. Please choose only one of the two days to attend. To ensure that others are able to attend The Holy Liturgy as well, please only register when you are sure of your attendance. We count on your patience and understanding during this challenging time. Thank you and we look forward to sharing the Eucharist together with you.

Also, please contact John Igna at: john_igna@yahoo.ca if you want to attend on Saturdays or on Sundays. He will be in charge of making the lists for each service. Registration is required! Thank you for understanding and for your cooperation!

2. The schedule/program in the bulletin may change depending on the government's decisions.

3. Safety Protocol:

Here are a few pointers to keep in mind when considering coming to mass:

-If you are feeling unwell (cough, fever, sore throat, runny nose) please do not come.

-If you have traveled outside the country in the last 14 days you will not be admitted.

-You are required to maintain physical distancing of 2 meters (6 ft) at all times except with the people in your household.

-You are required to sanitize your hands upon entering and exiting the church.

-You are required to wear a mask in order to attend.

-In accordance with public health safety measures, service attendance will be restricted to ensure proper Social Distancing.

God Bless you all!

Father Lucian

