

*Feb. 25, 2018: The 1st Sunday of Great Lent
(The Sunday of Orthodoxy)*

Epistle: Hebrews 11:24-26; 32-40:



By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins,

being destitute, afflicted, tormented— of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

Gospel: John 1:43-51:

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no

deceit!” Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!” Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” And He said to him, “Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

According to the tradition of the Orthodox Church, the first Sunday of Great Lent is called the Sunday of Orthodoxy or the Triumph of Orthodoxy over the iconoclastic heresy. To better understand, we must go back in the history of the Church (the 8th century), when certain Emperors of the Byzantine empire, out of excessive zeal or just being misguided, launched a devastating persecution against the holy icons, claiming that the veneration of the icons was worshiping idols, which contravened the first two of the Ten Commandments. Although the controversy had been resolved at the 7th. Ecumenical Council in Nicaea (787), the iconoclasts continued their campaign for another half century, mainly in 843, when a local Synod was called in Constantinople, which re-affirmed the decision of the Nicaean Council: the icons are not worshipped, but venerated and the honor is not given to the material of the icon but to the person depicted in the icon, the prototype.

On March 11, 843, during the reign of Empress Theodora and her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy."

As we continue to observe this tradition as Orthodox believers, we are reminded that the icons that adorne our churches and homes are a source of inspiration in our daily effort to follow in the footsteps of the saints and become ourselves living icons to the world.

Fr. George Bazgan

Sunday Fellowship

**The following families are scheduled to look after
this Sunday's fellowship:**

**Ionescu Costel & Vasilica
Ciocan Viorel & Veronica
Lăcătușu Petrică & Gina**

Thank you all very much!

Altar boys for this Sunday:

**Alexandru Mustea
Alexander Ștefănescu**

SPECIAL SERVICES DURING GREAT LENT:

Thursday at 7:00 PM: BIBLE STUDY

Friday at 7:00 PM: AKATHIST TO THE HOLY VIRGIN.

Saturday at 6:00 PM: VESPERS.

CONFESSION WILL BE HEARD AFTER EACH OF THESE SERVICES.

ANNUAL GENERAL MEETING

**The Annual General Meeting is scheduled for
February 25, 2018, after the Divine Liturgy.**

On the Agenda:

- Financial and other committee reports.

Members in good standing will be able to vote.

All are invited to attend.

PLEASE, PLAN TO ATTEND!

**ROMANIAN ORTHODOX CHURCH OF EDMONTON
SAINTS CONSTANTINE AND ELENA**



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ANNUAL GENERAL MEETING

Sunday, February 25, 2018

AGENDA

- 1. Call the meeting to order and opening prayer.**
- 2. Confirmation of “Notice of Meeting” and quorum.**
- 3. Approval of the Agenda.**
- 4. Presentation and adoption of the Minutes of the 2017 Annual General Meeting.**
- 5. Business arising from 2017 Annual General Meeting Minutes.**
- 6. Financial Statements, Membership and Casino Reports by Mrs. Corina Sasu, Treasurer**
- 7. Church Reports by Fr. George Bazgan.**

Committee Reports:

- 8. Property and Maintenance, by Mr. Neculae Chiosa, Hall Manager.**
- 9. Social, by Mrs. Mariana Diaconu**
- 10. Communications / Public relations report by Ștefan Mocanu.**
- 11. Ladies Auxiliary, by Psa. Maria Bazgan, LA President.**
- 12. President’s report, by Mr. Ion Mieila, Board President.**
- 13. New Business.**
- 14. Motion to adopt the Statutes of the Romanian Orthodox Diocese of Canada.**
- 15. Adjournment.**

**Romanian traditional workshops
for learning the beauty, hard work and giving.**

For children (over 8) and adults, Church members.

When? Saturdays of Feb. 24, March 3, 10, 17 and 24, 2018 (between 9 - 11 AM).

Where? Church basement.

Admission: children – free; adults - \$20 for the cost of materials.

All participants must donate at least 2 decorated eggs an /or an icon (the best) for the Palm Sunday Raffle, on April 1, 2018.

The proceeds will go to the Sunday School funding.

Register at scoala-parohiala@bisericaedmonton.org by Februarie 15, 2018.

Specify the workshop you prefer and which dates.

One can register for one workshop only for the same day.

Keep in mind that in order to achieve a successful project, one has to attend at least 2 sessions in the same workshop.

1. Easter egg decorating workshop

Necessary materials you must bring: white eggs, old newspaper, soft rags.

Number of participants: maximum 15 per session.

Instructor: Veronica Ciocan.

2. Icon painting on glass

Necessary materials you must bring: 2 - 3 wooden frames (5" x 7").

Number of participants: maximum 12 per session.

Instructor: Gabriela Luca Damian.

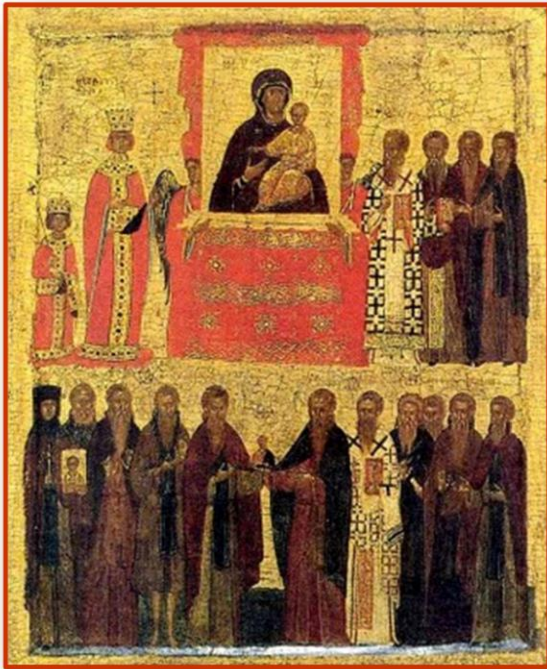
Virtual Library

As of this week, those who like to read can access our Virtual Library by [clicking here](#). Any suggestions for books to be added to our virtual library should be sent to:

webmaster@bisericaedmonton.org.

As always, we welcome your suggestions, opinions and commentaries.

HAPPY READING!



**The Edmonton Orthodox Clergy
Brotherhood
invites you & your family to celebrate...**

THE TRIUMPH OF ORTHODOXY

**Sunday, 25 February 2018 at 6:00 p.m.
at Ss. Constantine & Elena
Romanian Orthodox Church
(9005 - 132 Avenue)**

We encourage all Orthodox faithful of Edmonton & surrounding communities to participate in the annual pan-Orthodox Vespers celebrating the restoration of the veneration of icons in the Holy Church of Christ!

Come & worship with our hierarchs, clergy & faithful of the Orthodox Christian communities of Edmonton!

PARTICIPATE IN THE PAN-ORTHODOX CHOIR!
(Speak to your Priest or Music Director for details)

YOUTH & CHILDREN! Bring your favourite icon & participate in the triumphal procession of icons during Vespers!

(Speak to your Youth / Church School Director or priest for details)

Following Vespers, stay & enjoy **Christian hospitality & fellowship!**
Begin the fast in the joyous company of our clergy & brethren-in-the-Faith!

Bring a friend - share this evening of declaration of the truths of the Orthodox Christian Faith with those who are searching for them!

For further details about the evening or for directions, speak with your priest OR
Telephone: 780.475.1422 OR E-mail: info@bisericaedmonton.org OR
Visit the **Edmonton Orthodox Clergy Brotherhood Facebook Page**

The Teachings of the Orthodox Church

The Orthodox Church throughout the ages has maintained a continuity of faith and love with the apostolic community founded by Christ and sustained by the Holy Spirit. Orthodoxy believes that, from the time of the Apostles, she has preserved and taught the historic Christian Faith free from error and distortion. She also believes that there is nothing in the body of her teachings which is contrary to the truth or which inhibits the real union with God. The air of antiquity and timelessness that often characterizes Eastern Christianity is an expression of her desire to remain loyal to the authentic Christian Faith.

Orthodoxy believes that the Christian Faith and the Church are inseparable. It is impossible to know Christ, to share in the life of the Holy Trinity, or to be considered a Christian apart from the Church. It is in the Church that the Christian Faith is proclaimed and maintained. It is through the Church that an individual is nurtured in the Faith.

THE REVELATION

According to the Orthodox Church, God is the source of faith. Orthodoxy believes that God has revealed Himself to us, most especially in the revelation of Jesus Christ, whom we know as the Son of God. This Revelation of God, His love, and His purpose, are constantly made manifest and contemporary in the life of the Church by the power of the Holy Spirit.

The Orthodox Faith does not begin with man's religious speculations, or with the so-called "proofs" for the existence of God, or with a human quest for the Divine. The origin of the Orthodox Christian Faith is the Self-revelation of God. Each day the Church's Morning Prayer affirms and reminds us of this by declaring: *"God is the Lord and He has revealed Himself to us."* While the inner Being of God always remains unknown and unapproachable, God has manifested Himself to us; and the Church has experienced Him as Father, Son, and Holy Spirit. The Doctrine of the Holy Trinity, which is central to the Orthodox Faith, is not the result of pious speculation, but the overwhelming experience of God. This doctrine affirms that there is only One God in whom there are three distinct Persons. In other words, when we encounter either the Father, or the Son, or the Holy Spirit, we are truly experiencing contact with God. While the Holy Trinity is a mystery that cannot be fully comprehended, Orthodoxy believes that we can truly participate in the Trinity through the life of the Church, especially through our celebration of the Eucharist and the other Sacraments, as well as the non-sacramental services.

The dates for this year's ROYA Mission trip: July 2nd - 28th. More details to come soon! Buy your plane tickets early!

ROYA Mission 2018

Save the date!

July 2nd - 28th:

3rd - 8th: Putna Monastery

9th - 18th: Valea Plopului

18th - 28th: Oasa Monastery

