



# THE TROPHY-BEARER

## **The Bulletin of St. George Orthodox Cathedral**

2005 Edgar St., Regina, SK S4N 3K5, Phone: 306-352-0112

Parish Priest: Fr. Cristian Frunzulica - Cell Phone - 306-552-6038

emails: - Fr. Cristian Frunzulica - [saintgeorgeregina@yahoo.com](mailto:saintgeorgeregina@yahoo.com)

Church Office - [stgeorgeoffice@accesscomm.ca](mailto:stgeorgeoffice@accesscomm.ca)

[stgeorgeoffice@myaccess.ca](mailto:stgeorgeoffice@myaccess.ca)

[website:stgeorgeregina.org](http://website:stgeorgeregina.org)

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### THE BODY OF CHRIST

The Nativity Fast starts this month. We have been directed to take time to pray, fast, and give alms as we contemplate the Incarnation of God the Father's only begotten Son.

When I think of the Incarnation -- the Nativity of our Lord -- three things come to mind regarding His body. The first is that His body was a real, human body, identical to ours, without sin. Secondly, we believe and confess that we eat his body in the Eucharist. Thirdly, all believers are referred to as the Body of Christ.

Philippians 2:5-8 states, "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself..."

He took a servant's form, a human body from zygote to eternity. God's incarnate Son's humanity, His human body started as a fertilized egg. He went through all the developmental processes that you and I and our children experienced in utero.

Mary was told that the Holy child would be the Son of God. Joseph was told the baby Mary was carrying was a product of the Holy Spirit and would be named Jesus and that He would save his people from their sins. (Luke 1:35; Matthew 1:20, 21)

The early church taught, "That which is not assumed cannot be healed." Jesus Christ,

God's only begotten son took the form of a human being from conception to resurrection and beyond. Therefore He is able to offer us forgiveness, healing and restoration from the consequences of sin.

Jesus was every inch and ounce a human being, a man. At the same time he was all God. He was one person with two natures. He is God and he is man. I cannot tell you how this is or was. We know this only by revelation and accept it by faith as one of the mysteries of our faith.

Secondly, the Gospel writers tell us that on the night that Jesus Christ was betrayed he took some of the bread, they were eating at the Paschal supper, broke it and blessed it, then said, "Take, and eat. This is my body which is broken for you." After supper he passed a cup of wine around stating that the contents was His blood.

In the Communion Service the priest leads the faithful in prayer asking the Holy Spirit to come and change this bloodless sacrifice into the Body and Blood of our Lord Jesus Christ. How is this possible? I don't know! Over the years believers and non-believers have tried to figure it out. Some call it Transubstantiation, others call it Consubstantiation, and then there is the reformed view which says the wine and bread were only memorials of what happened so long ago.

On the other hand the Orthodox Church has never tried to explain what happens at the prayer of consecration. Since our Lord said in

the beginning this is my Body and my Blood, we still accept this and believe that we are eating His body and drinking His blood. This is another one of the Mysteries of our faith.

The third thing to notice about the Body of Christ is that Believers, Christians, Congregants, the Faithful, whatever term is applied, are called by the Apostle Paul, the Body of Christ. He uses the body as one of many metaphors to illustrate our relationship with Christ our risen Lord.

Jesus is the Head of His Body and we, the faithful, are individual members of His body. Our bodies are remarkable pieces of design and engineering. Every body part has a specific function and is interdependent on all the other parts of the body. Some of our body's members as Paul calls them are very prominent and get a lot of attention. Other members of our bodies are less noticeable and private and are treated with greater respect and protection. However, each of our body parts serves a unique purpose. For whatever it is worth and for illustration purposes, each member of St. George's Cathedral congregation and every other Christian is like an individual cell in the body of our Lord. Together we all make up his body here on earth. As such we grow up in Him. We witness to the community in which we live about Him while waiting for His return.

This month as we approach the Nativity Fast and the celebration of Christ's Incarnation, as we eat the Eucharistic meal in Liturgy, remind yourself that you are, we are, the earthly body of our Lord God and Savior Jesus Christ.

In the Love of our Risen Lord Jesus Christ,  
Art Zaporozan

## Sunday Readings

### ***Sunday, November 4<sup>th</sup>–22<sup>nd</sup> Sunday after Pentecost –***

8:30 am – Matins: Tone 6; Gospel 1  
9:30 am – Holy Liturgy: Epistle : Galatians 6:11-18; Gospel: Luke 16:19-31, (Rich man and Lazarus)

### ***Sunday, November 11<sup>th</sup> -25<sup>th</sup> Sunday after Pentecost***

8:30 am – Matins – Tone7; Gospel 2  
9:30 am – Holy Liturgy: Epistle: Ephesians 4:1-7, Gospel: Luke 10:25-37 (Good Samaritan)

### ***Sunday, November 18<sup>th</sup> –26<sup>th</sup> Sunday after Pentecost***

8:30 am – Matins: Tone 8, Gospel 3  
9:30 am– Holy Liturgy – Epistle: Ephesians 5:8-19; Gospel: Luke 12:16-21; (Parable of the rich man who hoarded possessions)

### ***Sunday, November 25<sup>th</sup>–30<sup>th</sup> Sunday after Pentecost***

8:30 am – Matins Tone 1, Gospel 4  
9:30 am – Holy Liturgy: Epistle: Colossians 3:12-16; Gospel: Luke 18:18-27 (The rich aristocrat)

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## **DATES TO REMEMBER**

Saturday, November 03 – 4:00 pm Vespers & Confessions

Thursday, November 08 – Archangels Michael and Gabriel – 6:00 pm Akathist and Confessions

Saturday, November 10 – 4:00 pm Religious Movie

Sunday, November 11- Remembrance Day  
***Thursday, November 15 – NATIVITY FAST BEGINS***

Saturday, November 17 – 4:00 pm Vespers and Confessions

***Wednesday, November 21 – Entrance of the Theotokos into the Temple – 6:00 pm Akathist and Confessions***

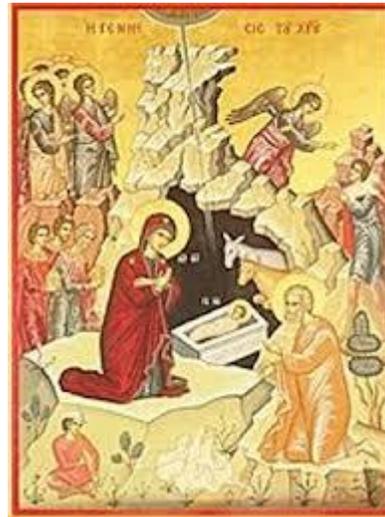
**DATES TO REMEMBER ...continued**

Saturday, November 24 – 4:00 pm Vespers and Confessions

Friday, November 30 – St. Apostle Andrew – 6:00 pm Akathist and Confessions

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Please keep Dianne Brown in your prayers. Her father John passed away on Sunday, October 14<sup>th</sup>



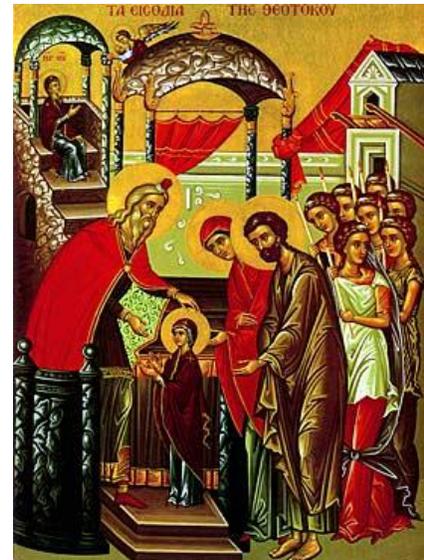
***NATIVITY FEAST***

**November  
15  
to  
December  
24**



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Caron and Jeremy Lee on the passing away of Caron's husband Dave on Sunday, October 21<sup>st</sup>. Also keep Eugenia Oancea in your prayers as Dave was her son-in-law



Entrance of the Theotokos into the Temple  
November 21

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The Fall Supper was another success.  
Thank You to all who helped.

# *You are* **Appreciated**

A heartfelt thank you to all that have contributed in one way or another to the running of the church in October. This includes the people that serve and prepare the meals for the Canadian Mental Health and agape groups. Kudos well done! served for the fall supper; to those that set the tables, cleaned the tables, sold tickets and greeted people for this very successful event. Thank you to Tasha Gieni for organizing the volunteer appreciation dinner; Dennis Costron and Don Punga for keeping our furnaces running, looking after our sewage problems and upkeep of the church; Gord Gieni for installing the new kitchen sink and moving the freezers and to Ryan Gieni for everything that he does. Apologies if we missed your name but October was a busy month. Thank you to all and May God Bless You.

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## **REMEMBERANCE DAY** **NOVEMBER 11**



### **USEFUL WEBSITES**

<http://www.stgeorgeregina.org>

<http://www.roea.org>

<http://www.o.ca.org>

<http://ancientfaith.com>