



THE TROPHY-BEARER

The Bulletin of St. George Orthodox Cathedral

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Agape Meals And Their Role In The Church Assembly

Our feast shows its motive by its name. It is called by the Greek word for love (agape). Whatever is reckoned the cost, money spent in the name of piety is gain, since with that refreshment we benefit the needy ... We do not recline at the table before prayer to God is first tasted. We eat the amount that satisfies the hungry; we drink as much as is beneficial to the modest. We satisfy ourselves as those who remember that even during the night we must worship God; we converse as those who know that the Lord listens. After the washing of hands and lighting of lamps, each one who is able is called into the center to chant praise to God either from the holy scriptures or from his own talents. This is proof of how much is drunk. Prayer in like manner concludes the meal (Apol. 39.16–18). Tertulian, circa 200AD.

We all like to have family meals. Eating and drinking are essential for our nourishment. Before they learn how to walk and talk infants eat and drink. But food can also create the opportunity for fellowship, communion and love. When we share a meal with our family or with our friends we also share stories, memories, and things that we have in common. People feel and know that there is more to sharing a meal than just filling our bellies. Sharing meals is a way of strengthening the bonds and a way of making new friends and acquaintances.

We learn from the Gospel that the kingdom of God is portrayed by our Lord as a great Supper. After they receive the divine law from God, Moses and the elders ratify their covenant with God by eating a meal in God's presence: *Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank. (Exodus 24:9-12).*

Common meals had also a central place in the religious experience and liturgical life of the apostolic communities. In the first centuries after Christ's Resurrection, the Holy Eucharist was performed in the context of an Agape meal. After they partook in the Sacrament the apostolic communities would share a meal together. Christians have also practiced closed communion from

the same cup. In the Sacrament of the Holy Eucharist we all partake with Christ and with each other in the most intimate way. Both the Eucharist and the Agape meals are meant to give Christians a sense of identity and belonging. We all belong to the same Church and we all have the same head Jesus Christ.

In the New Testament we read about Jesus eating and drinking with his disciples after his resurrection from the dead: *Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish. This was now the third time Jesus appeared to his disciples after he was raised from the dead (John 21).* All these elements - the Holy Eucharist, common prayer and common meals - are visible signs of our communion with Christ and with each other. They are also an anticipation of the banquet of the kingdom, a foretaste of the heavenly realities that we will all experience together in the Kingdom of God. The Agape meals were never about the quality or the quantity of the food. Saint Clement of Alexandria says: *The meal occurs because of love, not love because of the meal*".

Let us always remember that the agape meals are one of the essential elements of our communion in the Christian faith. *Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people (Acts 2:46-47).*

With love in Christ
Fr. Cristian



Fourth-century fresco of a banquet at a tomb in the Catacomb of Saints Marcellinus and Peter

CHURCH FINANCES FOR 2022

MONTH	DECEMBER	YEAR TO DATE
INCOME	15846.80	173,685
EXPENSES	19007.28	171,990
NET GAIN (LOSS)	(3160.48)	1,694

The January Fund Raising Dinner raised \$995. Thank you for your generosity.

DATES TO REMEMBER

Thursday February 2nd-Meeting of our Lord in the Temple(see calendar)

Sunday February 5th-General Assembly

Wednesday February 8th-Parish Council Meeting

Sunday February 19- Fundraising Dinner

Sunday February 20th-Charity Meeting

Monday February 27th-Beginning of the Great Lent

"Do you fast? Then feed the hungry, give drink to the thirsty, visit the sick, do not forget the imprisoned, have pity on the tortured, comfort those who grieve and who weep, be merciful, humble, kind, calm, patient, sympathetic, forgiving, reverent, truthful and pious, so that God might accept your fasting and might plentifully grant you the fruits of repentance."

~ SAINT JOHN CHRYSOSTOM

SUNDAY READINGS

Sunday February 5th-33rd Sunday after Pentecost (Publican and the Pharisee).

Epis. 2 Timothy 3:10-15.

Gos. Luke 18:10-14. (Triodion begins).

Sunday February 12-34th Sunday after Pentecost (Prodigal Son).

Epis. 1 Corin- thians 6:12-20.

Gos. Luke 15:11-32.

Sunday February 19th-Sunday of Last Judgment (Farewell to Meat).

Epis. 1 Corinthians 8:8-13; 9:1-2.

Gos. Matthew 25:31-46.

Sunday February 26th-Sunday of Expulsion of Adam from Paradise (Farewell to Dairy).

Epis. Romans 13:11-14; 14:1-4.

Gos. Matthew 6:14-21.

Lenten Vespers Schedule

Saturday March 4th-Spiritual Retreat at Saint George Orthodox Cathedral(detail will be provided at a later date)

Sunday March 5th-Lenten Vespers at St Paul Greek Orthodox Church
-Speaker-Fr. Cristian

Sunday March 12th- Lenten Vespers at Saint Nicholas Orthodox Church
-Speaker-Fr Rodion Luciuk

Sunday March 19th- Lenten Vespers at Saint Mark's Yorkton
-Speaker-Fr Andrew

Sunday March 26th- Lenten Vespers at Saint George Orthodox Cathedral
- Speaker- Fr Gherasim

ANNUAL MEETING

The Annual Meeting will be held on Sunday February 5, 2023 at 1:00 PM in the church basement.

Below is a paragraph from the constitution regarding voting membership criterion.

Membership In the Body of the Church (from the constitution and By-Laws of the ROEA)

Article IX /Sections 13 and 14 (page 32)

Section 13

By virtue of his or her baptism and chrismation, an individual is a member of the Holy Orthodox Church which is the Body of Christ, and as such is called to live in accordance with her teachings, traditions and religious services (rituals), and to regularly support the Church through the local Parish.

Section 14

To become/be a voting member of a Parish, a baptized and /or chrismated Orthodox Christian man or woman must:

- 1.be at least eighteen years of age;
- 2.partake of the sacraments of confession and communion, at least once a year, ordinarily in one's home Parish;
- 3.have belonged to/attend the Parish for six months;
- 4.gave accepted and adhere to the Constitution and By-Laws of the Romanian Orthodox Episcopate of America;
- 5.fulfil such financial obligations as the Episcopate Congress and Parish establish.

Eligibility for the Parish Council

(from the Constitution and By-Laws of the ROEA)

Article IX Section 32 (pages 47-48)

To be eligible for nomination and election to the Parish Council, a person must satisfy the requirements of Section 14 (ii) of this article above and have been an enrolled member of the Parish for at least 6 months at the time of his or her election.

In addition to the above technical qualifications, the Nominating Committee should nominate, and the Parish Assembly should elect to the Parish Council, only those members who regularly receive the Holy Mysteries, actively work for the Parish's spiritual and material advancement, exhibiting a strong desire to work for the building up of God's Holy Orthodox Church.

Nomination and election to the Parish Council should not be accorded to any member who fulfills merely the minimum requirements for receiving the Sacraments, who is not regularly in attendance at the Parish's services, who promotes division and disunity within the Parish, or who is absent from the elections for Council without honorable cause.

<https://www.roea.org/files/Official-Documents/Const-By-Laws-ENGLISH.pdf>

The bee is more honored than other animals, not because she labors, but because she labors for others.

Saint John Chrysostom