



THE TROPHY-BEARER

The Bulletin of St. George Orthodox Cathedral

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The Need for Conversion

Many Orthodox react adversely to the word “conversion.” “That’s emotionalism,” they respond. It is true that the word “conversion” can carry with it the negative baggage of manipulative media evangelism. Unfortunately, this baggage hides the necessity of a personal response to a personal God.

We should be careful. As many Christians have experienced it, conversion is long on emotion and short on doctrine. “Accepting Jesus” can become a shortcut past solid teaching and careful nurturing. At its worst, conversion can play with someone’s emotions at a time when those emotions really need careful rebuilding.

After we have recognized the dangers, however, the fact remains that we must be converted in our relationship with God; something must change within us for spiritual growth to occur. When Jesus encountered the adulterous woman, He did not send her off with a cheery suggestion to have a nice day. He said, “Go and sin no more” (John 8:11). That meant she had to change the way she was living. Then the Lord said to those around Him, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life” (John 8:12). Like the adulterous woman, we must stop walking in darkness—leading lives of sin—and start walking in the light! This is conversion.

St. Paul describes the process this way: “Put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and ... put on the new man which was created according to God, in true righteousness and holiness” (Ephesians 4:22–24). If we follow Christ, we must become different people, taking off our old conduct and putting on the new.

In other words, if you are doing something wrong, stop it! Unless you do, you cannot enter the Kingdom of God. You must be converted. “Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven” (Matthew 18:3).

As Paul points out, there is something more involved than just cleaning up your act, as important as that is. Your mind must be renewed. Your entire vision of life must change. Action, thought, and feeling are all involved in being converted. Only then can you become whole, and becoming whole is what conversion is all about. Being converted and renewed means turning away from living for yourself and turning toward living for God. The Greek word *metanoia*, which we usually translate as “conversion” or “repentance,” means to turn around or change direction. Those on the journey toward God’s Kingdom must be willing to ask for directions if we are ever to find the way. Without a willingness to change, starting a life of prayer will be fruitless.

Excerpt from: A BEGINNER’S GUIDE TO PRAYER:
The Orthodox Way to Draw Closer to God by Father Michael Keiser

Saint Paraskeve (October 14th)

Our venerable Mother Paraskeve the New lived as a monastic in the 11th century. She is honoured in Romania as Parascheva, traditionally as Sfânta Vineri (lit. Saint Friday) and in Serbia and Macedonia as Petka. She is also distinguished from other saints of the same name with the descriptions "the New" or "the Young." Her feast day is celebrated on October 14. She is the patron saint of the Romanian region of Moldova and Romanians generally have great esteem towards her.

Born in Epivat (Thrace; Byzantium, near Constantinople) in 11th century, Paraskeve was of noble origin. Her pious parents taught her as a child the words of the Gospel which say that everyone who wants to follow the Lord Jesus must give up everything. When her parents died, she gave up the world for the "desert" while still young in years. First she dedicated her life entirely to God through prayer and fasting, and then undertook ascetic struggles in the desert of Jordan.

She is especially beloved by the Orthodox peoples of Serbia, Bulgaria, Romania, and Moldavia where her holy relics are kept in the Metropolitan Cathedral Church, Iași, Romania.

Troparion

You chose a silent and solitary life;
You followed Christ your Bridegroom.
You took his easy yoke in your youth,
Arming yourself with the sign of the Cross.
You contended against spiritual enemies
Through fasting, tears and labors,
O glorious Paraskeva.



METROPOLITAN CATHEDRAL (IASI,ROMANIA)

CHURCH FINANCES FOR 2022

Fundraiser on September 18, raised \$1800.00 for the drape project.

	August	YTD
INCOME	9,973	109,210
EXPENSES	12,063	113,103
NET INCOME (LOSS)	(2,090)	(3,893)

DATES TO REMEMBER

Wednesday October 12th-Parish Council Meeting

Friday October 14th- Saint Parscheva

Sunday October 16th-Fundraising Dinner

Monday October 17th-Charity Meeting

Wednesday October 26th-Great Martyr Demetrios the myrh-streaming

Thursday October 27th-Ven Dimitrie the New

ANCIENT FAITH KIDS

On October 16 we will be having a walk a thon to raise money for Ancient Faith Kids. If you wish to participate or sponsor a child please contact the office.



SUNDAY READINGS

Sunday October 2nd-19th Sunday after Pentecost.

Epis. 2 Corinthians 11:31-33; 12:1-9.

Gos. Luke 6:31-36 (Sermon on the Plain – Love your enemies).

Sunday October 9th-20th Sunday after Pentecost.

Epis. Galatians 1:11-19.

Gos. Luke 7:11-16 (Resurrection of the son of the widow of Nain).

Sunday October 16th-21st Sunday after Pentecost (Holy Fathers of the 7th Ecumenical Council).

Epis. Galatians 2:16-20; Titus 3:8-15 (Fathers).

Gos Luke 8:5-15 (Parable of the Sower); John 17:1-13 (Fathers). Tone 1. Mat. Gos. 7.

Sunday October 23rd-23rd Sunday after Pentecost.

Epis. Ephesians 2:4-10.

Gos Luke 8:26-39 (Cure of the demoniac of Gadara). Tone 2. Mat. Gos. 8.

Sunday October 30th-22nd Sunday after Pentecost.

Epis. Galatians 6:11-18.

Gos. Luke 16:19-31 (Rich man and Lazarus). Tone 3. Mat. Gos. 9.



Saint Demetrius

(October 26th)

Demetrius came from a noble family of the Roman province of Macedonia. Through this noble ancestry and through his own ability and virtue he rose to a high military position under Galerius Maximian, Caesar of the Eastern part of the Roman Empire (with Diocletian as the Augustus, or senior emperor). Despite this position in the still-pagan empire, he remained fervent in faith and works for Christ, encouraging many Christians to endure persecution and even bringing many pagans to the faith.

When Maximian returned from one of his campaigns to Thessaloniki, which he had made his capital, he had pagan games and sacrifices celebrated for his triumph. Demetrius was denounced by pagans who were envious of his success, and he was thrown into prison. While in prison he was visited by a young Christian named Nestor, who asked him for a blessing to engage in single combat with the giant Lyaïos (or Lyaeus), who was posing as the champion of paganism. Demetrius gave his blessing and Nestor, against all odds, slew his opponent in the arena, as David had once defeated Goliath.

The enraged emperor, learning that this had occurred with Demetrius's aid, first had Nestor beheaded outside the city and then had Demetrius impaled in prison. Later Demetrius's servant Lupus was beheaded after using his master's blood-stained tunic and signet ring to work many miracles. The Christians buried Demetrius and Nestor next together in the bath where Demetrius had been imprisoned. During the seventh centu-

ry a miraculous flow of fragrant myrrh was found emanating from his tomb, giving rise to the appellation *Mirovlitis*, the *Myrrh Gusher* to his name. His tomb containing his relics is now in the crypt of the Church of St. Demetrius in Thessaloniki.

Troparion — Tone 3

The entire world has found you to be a great champion in times of peril; / for you put the heathen to flight, O victorious one./ As you brought to naught the boasts of Lyaeus, and gave courage to Nestor in the stadium, / in the same way, O Holy Great Martyr Dēmétrios, / entreat Christ God, that He grant us great mercy

CMHA

We will be going back to weekly collection of food for CMHA, in addition to our fruit and cookie collection they have asked to also collect non-perishable food items. Please support this initiative.

With winter approaching CMHA is looking for gently used and clean men's and women's adult winter coats. If you have something you want to donate please bring it to church.

For our Nativity Fast project, we will once again be collecting socks for CMHA. This year we will also be collecting new men's and women's gloves, mitts, toques and scarfs.

A collection box will be available at the back of the church during the Fast period.

Thank you for all your generous support.