

ST PETER and ST PAUL RUSSIAN ORTHODOX CATHEDRAL in MONTREAL
PARISH NEWS



КАФЕДРАЛЬНЫЙ СОБОР СВ. АП. ПЕТРА И ПАВЛА В МОНРЕАЛЕ

ПРИХОДСКОЙ ЛИСТОКЪ

No 6 (163)

October - November

1991.



THE PRESENTATION OF THE VIRGIN MARY
IN THE TEMPLE

WHAT DIVINE SERVICE SPEAKS OF

A man comes to church. The first thing with which the service begins is silence. We are used to talking even when we are alone. But in order to hear another person or God, it is necessary to stop one's endless monologue and in the silence allow the Word of God to sound. St. Augustine said: "Do not fuss, O my soul, do not fuss. Do not deafen the ear of the heart with the noise of the bustle." We enter the church, where is no "noise of bustle", the agitation of worldly cares whose slaves we are. In the reigning silence we become free from enthrallment to things, cares and habits. And of this regal freedom the first ritual at All-Night Vigil - the censuring - reminds us.

The priest censes the icons, the temple and the people present in the temple. He censes the people because men are also icons being made in the image of God. Just think, a man who, in the world, outside the church doors, was for centuries a slave, a commoner, there in the church is affirmed in his genuine dignity - icon! The man straightens himself and shakes off the dust of earthly cares and everyday haggardness, and raises his face to Heaven. The man is no longer a peasant, a husband, an old man, a disciple or a servant; the man becomes before God, a being facing Eternity.

The first ecphrasis of the priest speaks of this Eternity: "Glory to the Holy, Consubstantial, Life-Giving and Undivided Trinity, always, now and ever and world without end!" and the choir responds "Amen" and the divine service begins, a service of God. What does it speak of? Of the most important, because prayer is meditation upon the most important.

There is Psalm 103 with which the All-Night Vigil begins: "Bless the Lord, O my soul!" And a majestic picture of the world opens up before man. The whole universe stands before him - sun, moon, hills and seas, all living creatures and all the elements - everything given in its essence as the creation of God: "in wisdom has thou made them all". Let us recall the way of life of our forefathers. A member of a small community, living an everyday life and its interests, a stay-at-home, for whom even the nearest town is something far away and unknown, but there in the church, he reflects upon the whole world of God, and includes himself into the cosmic perspective of God's creation. And the next prayer makes him think of all humanity - Ectene of Peace, in which he is called upon to pray for

all and everything - the sick and suffering the world over, for travellers on land and sea, for those in grief, for all the faithful and the clergy, for his country, for those in authority and the armed forces. When the ectene finishes the choir sings "Blessed is the man..." in which it says that all men, and he too are constantly faced with the choice of walking the righteous or ungodly path. And it the entire responsibility of the choice is understood the prayer to the Lord for mercy and help bursts out involuntarily. The Small Ectene follows.

See how wonderfully the service is compiled: it widens all the time the consciousness of man, his prospect. And only after he thanks God, marvels at the world and prays for all men does he remember and pray for himself. Only at the prayer: "O Lord, I have cried to Thee, hear me" for the first time the personal presence of man before God is stressed. Afterwards the six psalms will pour out in the most wonderful words the needs of our souls to God, in the meantime our hearts must be prepared. The service tells us about the main event and meaning of the feast day marked in the Church calendar. The stichera on "Lord, I have cried..." introduce us into the historical perspective just as the introductory psalm introduced our consciousness into the perspective of the Creation. We recall the events of the sacred history and the most important of them - the Incarnation of God, Crucifixion and Resurrection - "for us, for our salvation". After the dogmatic narrating of this comes the wonderful hymn, " Joyful Light", during which the deacon, who is standing before the Holy Doors, makes the Sign of the Cross with the censer over them and enters the sanctuary. And again the Church offers us a profound symbol - only through the Cross can one enter Paradise, symbolised by the sanctuary. As a Holy Father said: "In Paradise there are none uncrucified." Only the one who crucifies himself through love, sacrificial service, and giving himself to his neighbour, will enter into the joy of the Risen Lord.

Thus the basic spiritual and moral tones are given to the divine service, which later are repeated, enriched and disclosed fuller and fuller, pouring into the human soul its deep content. Dostoevsky spoke of the all human responsiveness of the Russian soul. Undoubtedly, this "world responsiveness" is to a great extent nurtured in the Russian soul by our divine service.

Let us pray and labour so that the words which have inspired Russian people during a thousand of years, and whose effect we of the 20th century feel in our souls, may resound in our country. Let us pray that our children too might turn with these words to the Lord and His Most Pure Mother.

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On the Mother of God

I do not know whether it will please the Lord and the Mother of God for us to meet again in this life, for life is complicated and the ways of the Lord highly mysterious.

And, therefore, I would like once again to address you and say something that has left a deep imprint on my heart regarding the Mother of God. I am always amazed at the boldness with which we turn to Her for mercy, intercession and salvation. Every prayer we say to the Mother of God testifies vividly and powerfully to our infinite trust in Her, because every one of our prayers to the Mother of God seems to say: "O Mother of God, because of my sins, unrighteous life, and estrangement from God, I am responsible for the Crucifixion of Thy Son and for the terrible hours of the agony of the Garden of Gethsemane, for all the profanities and His suffering. O Blessed Queen, if Thou wouldst forgive and become my Mediatrix, no one will condemn me, no one will reject me!"

Is it not so? For every time we draw away from God, not so much in the faith of our hearts, but by our acts we join those for whom the Incarnation of Christ was foreign, for whom God was not necessary, for whom it was necessary to have Him removed from life, in order to live according to human will.

And human will is not love; it was because His commandment of love was such that people were frightened of it that Christ was crucified. For to love as Christ did means to love another more than one can love oneself; to believe in him when he has already lost faith in himself. It means to love so that one is ready to lay one's life for the sake of another and not only of his life on earth but Eternal Life. To love as Christ does is to penetrate into the very depths of life, to enter into its slums, into its most tragic and terrible depths and meet there those whom no one will approach except God, because they have been spurned by men. In the final count, to love means to forget oneself as though we have died, as though we are no more, and only those exist whom we love with the Lord's love.

Such love is awesome, because everything in us protests against such love. We want to live, that is, to confirm ourselves, to take, receive, provide and defend; but what is the image raised by the Lord, our Heavenly God in Christ? He gives us an image of God Who loved us so that He consented to become one of us: vulnerable, defenceless, defeated,

despised, beaten, profaned, slaughtered and, finally, rejected. Is not this love such as can inspire us? Indeed, to love thus is awesome, and yet only in such love can life be found.

Thus the Mother of God learned to love Her Son; She loved Him as Mother and worshipped Him as God. She never obstructed Him on His Way of the Cross; nowhere in the Gospel will you find a place where the Mother of God stops Him as Peter did, saying: *Be it far from thee, Lord: this shall not be unto thee* (Mt. 16. 22), that is, the Cross and Death. We know what Christ said to Peter: *Get thee behind me*, thou art my antagonist and enemy, thou art thinking of human things and not of God's (Mt. 16. 23). The Mother of God, the Blessed Virgin, never stood in the way on his path. She allowed Him to traverse the whole way of the Cross, and at the foot of the Cross She did not drop a word, did not say a single prayer aloud, which would have been contrary to the will of the Father and of the Son. She stood by the Cross and did not say a word to defend Her Son, not a word to stop the profanity and scorn, not a word to the Father asking: "O Lord, send Thy help and disperse Thine enemies!" No, to the very end, sharing the will and love of Her Son, She gave Him up to Death in order that others might live. And who are the others? They are all of us. The life of mankind on earth continues because the Lord believed in us and loved us. The Crucifixion, indeed the dying of the Mother of God by the Cross of the Lord, was all for our sakes, for each one of us. And so each one of us can say before the icon of the Mother of God: "Verily, O Mother, Thou hast given up Thy Son to Death, and without knowing me Thou knewest that I could believe in God's love and be saved through the Lord's Cross."

That is why we pray so before Her, that is why we ask Her, "Save us!" and not merely, "Pray for us!" Because if She says: "I have forgiven, My Son and My God, I have forgiven Thy death and the fact that My heart was pierced", then the Son will say: "If Thou hast forgiven, there is no judgement over these people." O God, help us to remember always the price paid by the Mother of God to have the power to spread Her Protecting Veil over us, the power to forgive and to open the gates of the Kingdom of Heaven to us. Amen.

Metropolitan ANTONY of Surozh





CHRONICLE OF PARISH LIFE
.....

at the Cathedral of
the Holy Apostles Peter & Paul
in the city of Montreal
.....

The St. John of Kronstadt Benefit Society - Charity Found - This year, the Benefit Society's holiday on November 1st (the birthday and name's day of St. John of Kronstadt) falls a Friday. On this day Divine Liturgy and Molieben will be celebrated at 10:30 a.m. and after the Liturgy all worshippers are invited to the main hall for a light meal and a short report by Archbishop Sylvester.

The Benefit Society has a large selection of Christmas cards with Russian, Ukrainian, French and English inscriptions. Their price are 30c, 40c, 50c, 60c, 90c, 1.00, 1.50. Proceeds from the sale of these holiday cards are used by the Benefit Society to help the needy.

On Christ's Nativity the Benefit Society habitually sends "Christmas presents" to the needy; it also sends these gifts to our various organisations:

- To the Russian War Invalids (Paris)
- To the Holy Protection Convent (France)
- To the Literary Fund (New York)
- To the Children's Society (New York)
- To the Orthodox Theological Institute (Paris)
- To the St. Vladimir's Seminary (New York)
- To the Orthodox Theological Society in America
- To the Holy Land
- To the Mount Athos
- To Poland
- To Yugoslavie
- To Peru
- To Argentina
- To believers in Russia
- To the Canadian Red Cross
- To the Canadian Bible Society
- To the Amnesty International Canadian Section

To the Canadian National Institute for the Blind

To the Society Arthrite

To the Save the Children - Canada

To the Quebec Easter Seal Society

To - Le Secours aux Lépreux

Those wishing to add their contributions, however modest, to one of these organisations are asked to give their donations to Vladyko Sylvester indicating for what the money is to be used. Our heartfelt thanks to those who aid us giving help...

THE PARISH COUNCIL reminds us that everyone who makes a donation to the church (and to parish organizations) may obtain an official receipt from the parish for income tax purposes. In order to receive such a receipt, you must give G.I.Vinogradov a list of your donations for 1991. Parishioners receive the necessary form, on which the list is to be written, in the mail with their membership cards. However, non-member who make donations may obtain the forms from the attendant at the candle desk. We remind you that the 1991 form must be ready and handed in by April 1st 1992.

The usual parish receipts issued in the course of the year cannot be used for income tax purposes - they are considered invalid.

THE PARISH DINNER. The Parish Council reminds all parishioners of the AUTUMN PARISH DINNER to be held Sunday, October 20th, following the Divine Liturgy in the parish halls.

During the PARISH DINNER the drawings for our Lottery will be held. Please make an effort to sell the lottery tickets you have received. Do not forget about this!

SISTERHOOD

This year the Pre-Christmas DINNER-BAZAAR takes place on November 24th. We strongly urge all parishioners not to forget this date to come and support this event and also to invite their friends and acquaintances.

December 1st - A Panikhida for all departed sisters will be performed after the Liturgy.

December 8th - The feast day of the Sisterhood. Following the Divine Liturgy a Molieben of thanksgiving will be served...

During it's session on August 25th, the Cemetery Commottee decided to raise the price of the gravesites, beginning January 1st 1992.

For parishoners and members of the Russian Chapter of the Royal Canadian Legion the cost will be \$ 900.00, - for all others - \$ 1100.00 (this price includes the perpetual care of the grave).

After burial the cost of franning of the grave and erection of a wooden cross will be \$ 500.00. Franning with a metal cross - \$ 750.00.

"Lampadas" that burn continuously from June 1st to October 1st have been placed at several gravesites; the cost of maintaining one of these outdoor lamps for the season will be \$ 50.00. Anyone wishing to acquire a "lampada" may do so by contacting the Cemetery Committee. The cost of an imitation silver "lampada" is \$ 85.00 and imitation gold - \$ 100.00. Those wishing to have a perpetually burning "lampada" at their own gravesite after burial, may ensure, that their wish will be respected, by remitting - \$ 700.00, to the "Charity Fund". The Benefit Society will assume responsibility for this service.

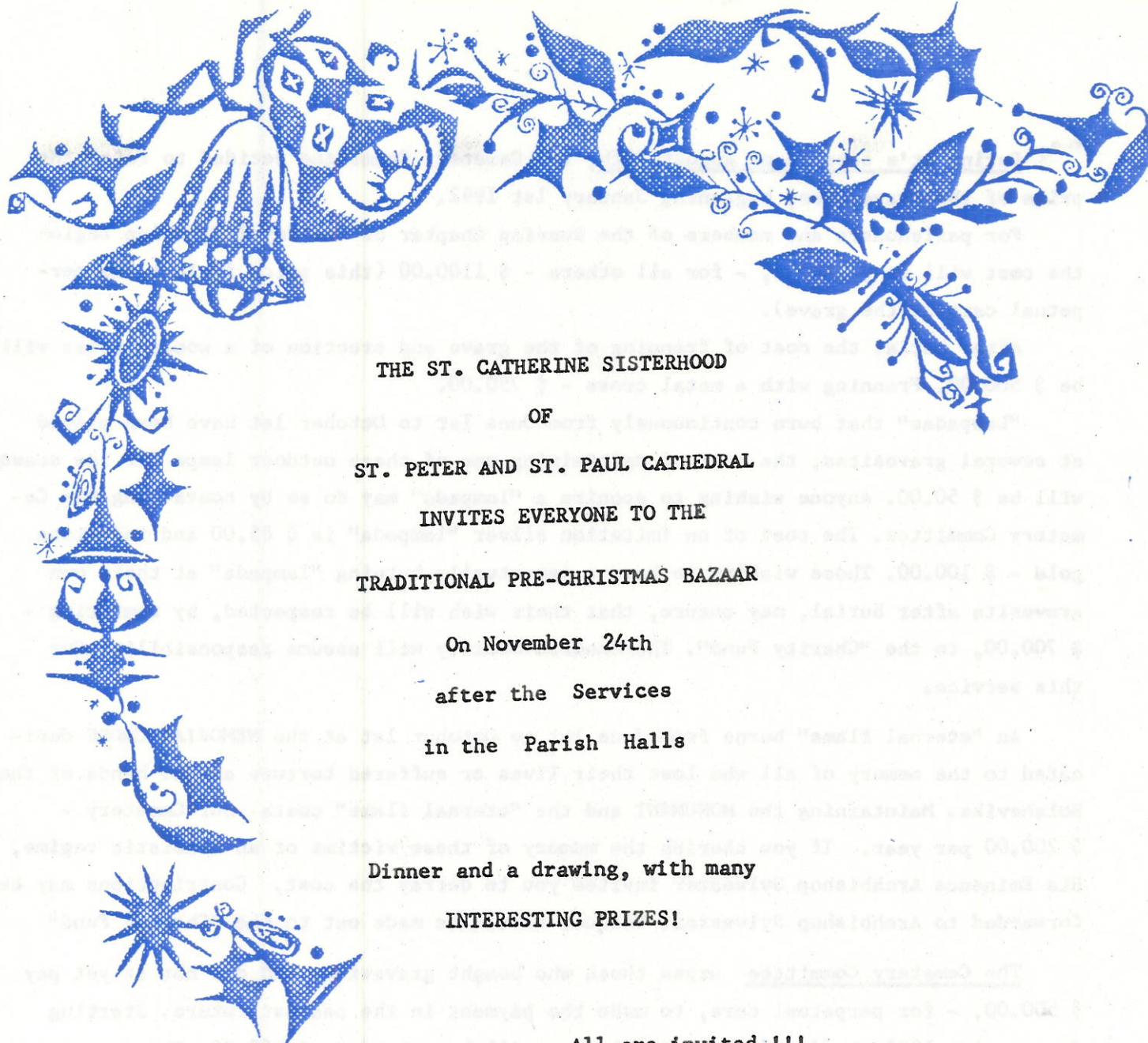
An "eternal flame" burns from June 1st to October 1st at the MEMORIAL CROSS dedicated to the memory of all who lost their lives or suffered torture at the hands of the Bolsheviks. Maintaining the MONUMENT and the "eternal flame" costs our Cemetery - \$ 200.00 per year. If you cherish the memory of these victims of an atheistic regime, His Eminence Archbishop Sylvester invites you to defray the cost. Contributions may be forwarded to Archbishop Sylvester. Cheques should be made out to the "Charity Fund"

The Cemetery Committee urges those who bought gravesites and did not as yet pay \$ 500.00, - for perpetual care, to make the payment in the nearest future. Starting January 1st 1992 the fee for perpetual care will be raised to \$ 600.00. The payment can be made by installments of \$ 25.00 - or \$ 50.00 - a month. Cheques should be made out to the "Charity Fund".

An in previous years, the first number of "Parish News" (the Christmas number) will contain a "Season's Greetings" section. The cost of greeting is \$ 5.00, half a page coast - \$ 10.00, - a whole page - coasts \$ 20.00.

Christmas greetings must be sent to the editor of the "Parish News" no later than the 15th of December.

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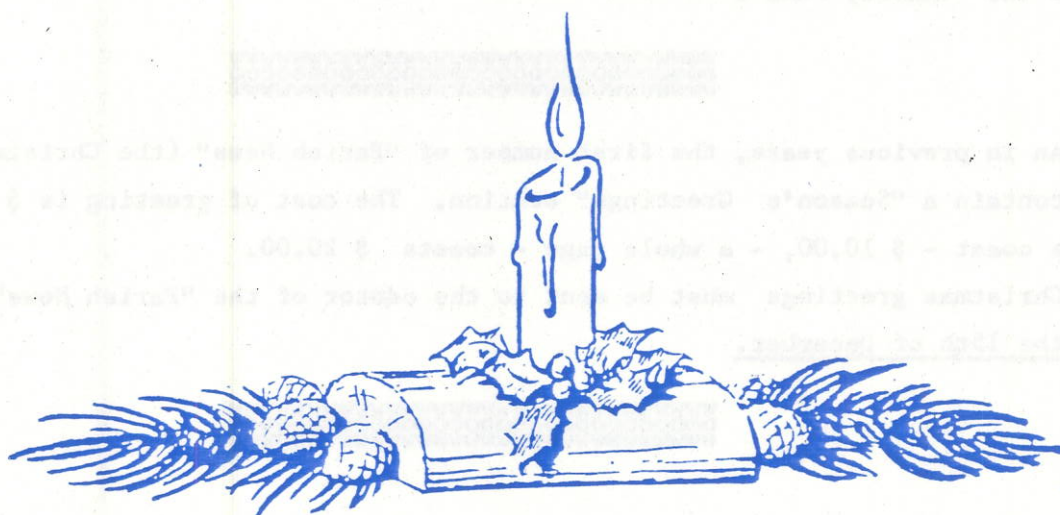
THE ST. CATHERINE SISTERHOOD
OF
ST. PETER AND ST. PAUL CATHEDRAL
INVITES EVERYONE TO THE
TRADITIONAL PRE-CHRISTMAS BAZAAR

On November 24th
after the Services
in the Parish Halls

Dinner and a drawing, with many
INTERESTING PRIZES!

All are invited !!!

- THE SISTERHOOD -



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1175 RUE CHAMPLAIN
MONTREAL, QUE.
H2L 2R7

Nom/Name

\$

ENVELOPES TO HELP REGULARLY THE CHURCH. In order to help parishioners support the parish regularly, again we will make available weekly offering envelopes. These serve as weekly reminders that the church is in need of our support regularly - on Sundays when we must be away from church, during the summer months when we go on vacation - and we hope that ALL parishioners will respond to this appeal for regular financial support!

Vladyko Sylvester in one of his sermons said: "Remember, that those who come to church buy candles, donate to the collection, very often donate to the Building Fund, to the Benefit Society and to others purposes. But you at the same time are at home busy with other things and you are not thinking about all this... to those these envelopes are a help not to forget their church... if you have to stay for different reasons at home on Sundays and Feast days, try to pray to God, read the Holy Gospel and put in these envelopes your donation to your parish..."

The box will contain 52 dates envelopes for each of the Sundays, and also special envelopes for Holy Days and extra needs. When you are in church put your envelope on the plate "for the church", when you are unable to attend the service give your envelope to some one who will be in church, so this person will put your envelope for you on the plate or do it the next time when you come yourself to church.

Please think about ALL of this... Do you now give to the Church as much as you really want to give? Are you aware that the expenses incurred through operating a parish - salaries, taxes, bills for electricity, gas, unsurance etc. - continue the year-round, even if you are away from the church?

If you do decide that you want to support the parish more regularly and want a set of envelopes, please ask the Most Reverend Archbishop Sylvester or sign your name at the candle desk.

"REMEMBER, O LORD, THOSE WHO BRING
OFFERING AND DO GOOD WORKS IN THY
HOLY CHURCH...AND THOSE WHO REMEM-
BER THE POOR...AND UPON ALL OF US
SEND FORTH THY MERCY."

Divine Liturgy Prayer.

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**1175 RUE CHAMPLAIN
MONTREAL, QUE.**

H2L 2R7

Nom/Name

\$.....

[illegible]

AID TO THE FAITHFUL IN RUSSIA

CHARITY FUND
1175-A, rue de Champlain
Montréal Québec
H2L 2R7 CANADA

Bringing up Believers

Atheism may be strengthening some believers' faith, even as it weakens the faith of others. Tatyana Poresh looks at some of the problems facing Christian families who want to hang on to their beliefs.

The Orthodox Church today is asking women to take more responsibility for the family – the collapse of the family unit, the refusal to bring children up have led to an almost complete absence of spirituality in today's society.

Of course, that's not the only reason for the absence of spiritual understanding – but it is one of the most important. Women are being asked to combine the roles of Mary and Martha.

A never-ending cycle of worries falls on the shoulders of Soviet women. Huge queues, shortages of food and other goods make them forget about anything spiritual, leaving them time only to think about where the next loaf of bread will come from. Women's individuality is suppressed and worry about the family becomes all-pervasive.

Moreover, political instability and economic chaos have brought mistrust and ragged nerves to everyday encounters.

But even today, women must remember that spiritual values come first – the basic instinct to preserve the family unit and bring up children must include not only feeding and clothing them, but also teaching them faith in God, how to pray, hope and love whatever the circumstances in

today's complicated life.

Today Sunday schools are being set up in churches throughout the country. Many schools offer history of religion and basic religious beliefs on their curriculum. Television programmes on morality and the tenets of the Christian faith abound. But over and above all these, the influence of the mother on the family is beyond price.

Early in a child's life, mother and child undergo difficulties together. This period is one of the most important and formative of a person's religious experiences.

Charlie Chaplin said in his memoirs that his strongest religious and human experience was when his mother read the Bible with him and they both wept as they read about the sufferings of Christ. Perhaps this type of experience makes us what we are,

defining our moral outlook in the future.

Five years ago, when even the thought of religious education was full of fear, the mother's role was even more complicated. Children had to be protected from divided loyalties. At home a child would talk to his mother about God, would go to church... at school he would say there was no God and that any religion was foolish.

One day my daughter came home from school in tears. 'You

told me that Nicholas II was a saint, but at school they say he is a criminal, that he was called Bloody Nicholas.'

I tried to explain that Tsar Nicholas was cruelly murdered along with his whole family and household without trial or the opportunity to defend himself. I told her he was an innocent victim and martyr and that he is called a saint not because he was the tsar but because of his martyr's death.

But I am not sure I convinced her. This happened a long time ago, before *perestroika*. Today few people would seriously call Tsar Nicholas a criminal. His murderers are more likely to be called that.

Nevertheless the fact remains that all education in this country is basically atheist - even if no-one says at every opportunity that there is no God.

Any child brought up in a religious family will come up against this from his earliest years and will have to find an answer - or lose his faith. The latter is invariably the case. As with any-

thing else, the answers parents give their children fail to convince them, because the questions are prompted by the present, and the answers come from a past era.

After the horrific history of the 20th century, religious faith must change simply because people themselves have changed. Religious education of children cannot remain as it was if it is to be effective.

Children believe their parents, and while this trust remains, other problems will not arise. But when a child reaches adulthood, he can put more searching questions which demand a definite and speedy response. Then any weakness and ignorance in the parents' faith will become all too evident.

Atheism demands from us a special recognition and understanding of our faith. Someone who knows that 'God exists' will see His absence as a dreadful catastrophe, a complete solitude.

But he who discovers faith after the catastrophe will find it changed. He will have experienced solitude, life without God. He will have felt himself to be the only

reality in the world that he could trust. And when he finds that there is Someone Else, he will experience that someone in an unheard of completeness and strength. 'If you cannot love a brother, whom you can see, how can you love a God whom you cannot see?' (1 John 4:20)

The alternative is that he will not change, that he will remain in his solitude, coming to terms with it somehow or other. This is where a child begins to decide everything himself. This is when the child becomes an adult - becomes completely responsible for himself. At the most frail and vulnerable age - the teens - the most difficult experience takes place - the experience of reason.

We should be grateful to atheism and lack of faith. They pose questions which affect the essence of our faith and in the end renew it... if they do not destroy it. This call of atheism is particularly strong in our country. We can only find new responses to the call. There are no ready answers.

So on women's shoulders falls the problem of resolving the conflict between faith and atheism in a child's soul - an inescapable conflict.

A child has to be prepared for this battle in early childhood, so that the Christian basics, taught at his mother's knee, can guide him in his adult searching, helping to find his place in the Church and in the world. ●

Tatyana Poresch

KC - FRONTIER March-April 1991

Opposites Attract

Vladimir Poresh is breaking out of the confines of the Russian Orthodox Church. He is promoting dialogue between Christians and atheists. Each, he believes, has something to offer the other.

Thousands of people are being baptised every day. Catechism classes are starting up. Seminaries and religious schools are opening. The number of unofficial Christian societies is growing; Christian political parties are being founded.

The important question now is: how far has the church succeeded in becoming a source of renewal in society?

Despite all the new opportunities the church is proving incapable of extending its Orthodox dogma beyond the inner, sacramental borders of the church to provide an explanation of the contemporary world to people who live a secular life – to unbelievers.

Crude atheist propaganda has been beaten into us from childhood. This practice has now stopped. Yet atheism and lack of faith have not disappeared.

Atheism has a stronger grip on people than its propaganda. The propaganda has gone, but people haven't become believers. They would like to believe – they say so themselves – but they can't change and so remain atheists.

Christians used to insist that atheism was a delusion, a sin or a form of Satanism. Atheists would say that the Christian faith was an illusion or a deception. Both sides, in other words, were saying the

others' beliefs had nothing real behind them.

Now there is a change in relations between believers and unbelievers. They have started to respect each other. This is particularly true of the atheists.

Faith and atheism are confronting each other as two complete and fully-formed world-views. Each has its own value; each has something which the other does not have.

The atheist does not know God but would like to know what a believer means when he speaks about Him. The believer does not understand the meaning of the phrase 'There is no God.' A dialogue between them, however difficult it may be, has now become possible, and is urgently needed by both sides.

In December 1988 in Leningrad, we founded a society called 'Open

Christianity'. Its objective is to set up a meaningful dialogue with atheists, bringing the church face to face with the modern world.

We began by issuing a type-written journal called *Amen*. Many Orthodox readers reacted indignantly to the fact that we were taking atheism seriously as a partner in dialogue. On the other hand, we had unexpected success among atheists who had doubts and were thinking things over.

Our chairman, Konstantin Ivanov, gave a talk on Leningrad television called 'The Spectre of Atheism'. We received over 200 letters from viewers, mainly from people who had been thinking about God and the Christian faith, wavering, doubting, but wanting to resolve their doubts. Often these letters told some dramatic personal story, and they came from people of all ages. We began to arrange meetings with some of them. Gradually we built up a youth group of 15-16 year-old boys and girls.

Then, quite unexpectedly, the headmaster of a school in Leningrad asked us to organise a complete course of instruction for a class of 30 16-year-olds.

Our task is to establish free and friendly relations between pupils and teachers, so that after the barrack-like conditions of official schools, children will at last be able to straighten out their ideas and perhaps even become free individuals, as God created us and as our human dignity requires. ●

Vladimir Poresh

KC FRONTIER - July-August 1991.

A standard linear barcode consisting of vertical black bars of varying widths on a white background. The barcode is used for document identification and tracking.

HIS HOLINESS PATRIARCH ALEXIS II PATRIARCH OF MOSCOW AND
ALL RUSSIA WILL OFFICIALLY VISIT THE UNITED STATES FROM
NOVEMBER 8 TO NOVEMBER 18, 1991.
THE PATRIARCH WILL BE THE GUEST OF ORTHODOX CHURCH IN
AMERICA...

A standard 1D barcode consisting of vertical black bars of varying widths on a white background.

HAVE YOU GIVEN HELP TO THE SPIRITUALLY FAMISHED?
HAVE YOU HELPED SATE A HUNGRY SOUL?
HAVE YOU THOUGHT OF YOUR SPIRITUALLY YEARNING BROTHERS AND
SISTERS IN CHRIST?
PLEASE HELP US TO CONTINUE THIS WORK.



SCHEDULE OF DIVINE SERVICES

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NOVEMBER
DECEMBER

3rd Sunday	Divine Liturgy.....	10:30 a.m.
9th Saturday	Vigil.....	7:00 p.m.
10th Sunday	Divine Liturgy.....	10:30 a.m.
16th Saturday	Vigil.....	7:00 p.m.
17th Sunday	Divine Liturgy.....	10:30 a.m.
21st Thursday	The Council of the Holy Archangel Michael Divine Liturgy and Molieben.....	10:30 a.m.
23rd Saturday	Vigil.....	7:00 p.m.
24th Sunday	Divine Liturgy.....	10:30 a.m.
30th Saturday	Vigil.....	7:00 p.m.
<u>D e c e m b e r</u>		
1st Sunday	Divine Liturgy.....	10:30 a.m.
3rd Tuesday	Vigil.....	7:00 p.m.
4th Wednesday	THE PRESENTATION OF THE VIRGINE MARY IN THE TEMPLE Divine Liturgy.....	10:30 a.m.

7th Saturday	St.Catherine the Martyr Divine Liturgy and Molieben.....10:30 a.m. Vigil.....7:00 p.m.
8th Sunday	Divine Liturgy.....10:30 a.m.
14th Saturday	Vigil.....7:00 p.m.
15th Sunday	Divine Liturgy.....10:30 a.m.
19th Thursday	Nicholas, Archbishop of Myra in Lycia Divine Liturgy and Molieben.....10:30 a.m.
21st Saturday	Vespers and General Confession.....7:00 p.m.
22nd Sunday	Divine Liturgy.....10:30 a.m.
28th Saturday	Vigil.....7:00 p.m.
29th Sunday	Divine Liturgy.....10:30 a.m.
31st Tuesday	Molieben to the New Year.....7:00 p.m.
<u>J a n u a r y</u>	
4th Saturday	Vigil.....7:00 p.m.
5th Sunday	Divine Liturgy.....10:30 a.m.
6th Monday	Eve of Christmas Royal Hours, Vespers and Divine Liturgy of St.Basil the Great.....9:00 a.m. Great Compline and Matins.....7:00 p.m.
7th Tuesday	NATIVITY OF CHRIST Divine Liturgy of St.John Chrysostom.....10:30 a.m.
8th Wednesday	Synaxis of the Most Holy Theotokos Divine Liturgy.....10:30 a.m.

ВЕСТНИК

РУССКОГО ХРИСТИАНСКОГО ДВИЖЕНИЯ

ПОДПИСНАЯ ПЛАТА НА ГОД (3 НОМЕРА) - 60 дол.

ДЛЯ ОЗНАКОМЛЕНИЯ ВЫСЛАЕМ БЕСПЛАТНО СТАРЫЕ НОМЕРА

ПРЕДСТАВИТЕЛЬСТВО НА КАНАДУ -

РЕДАКЦИЯ "ПРИХОДСКОГО ЛИСТКА"

ПРОСИМ ЧЕКИ ВЫПИСЫВАТЬ НА CHARITY FUND

1175-A, rue de Champlain
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H2L 2R7 CANADA

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REVUE DE PENSEE ET D'ACTION ORTHODOXES

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Abonnement annuel.....\$ 40.00

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