



The lives and praises of the saints are like the stars in brilliance. Because of their number, we do not know the names of all the saints; still, they amaze us by their radiant majesty, as do the stars, which while fixed in their position in the heavens, illuminate all that is below, being seen by the Indians, yet not concealed from the Scythians, shining upon the land and guiding by their light those at sea. Similarly, the radiance of the saints, though their relics be entombed in sepulchers, is not bounded by the ends of this earth here below. Therefore, we marvel at their lives and are amazed at how God has glorified them that please Him. - St, Symeon the Metaphrastes

## ST. AIDAN ORTHODOX CHURCH - JUNE 2026 NEWSLETTER (Issue #35)

### UPCOMING EVENTS: \*Check website for Updates!\*

**Mon, June 1:** Fast Free Week

**Sat, June 6:** *Young Adult Group in morning (see p.4 for details),  
: 4pm – Family Vespers, followed by Pizza and games*

**Sun, June 7:** *10:30am – Divine Liturgy: Sunday of All Saints, followed by a potluck lunch.*

**Mon, June 8:** *The start of the Apostles Fast, ends June 28.*

**Sat, June 13:** *6pm – Great Vespers*

**Sun, June 14:** *10:30am – Divine Liturgy: Sunday of North American Saints, followed by a potluck lunch*

**Sat, June 20:** *9:30am to 12noon – Men’s Coffee Morning  
6pm – Great Vespers*

**Sun, June 21:** *10:30am – Divine Liturgy, followed by a potluck lunch.*

**Sat, June 27:** *9:30am to 12noon – Women’s Coffee Morning  
: 6pm – Great Vespers*

**Sun, June 28:** *10:30am – Divine Liturgy, followed by a potluck lunch*

**Mon, June 29:** *10:30am – Divine Liturgy: The Feast of Saints Peter and Paul.*

### The Apostles Fast, June 8 - 28

As Fr Stephen Freeman says: “The Orthodox year has a rhythm, much like the tide coming in and going out – only this rhythm is an undulation between seasons of fasting and seasons (or a few days) of feasting. Every week, with few exceptions, is marked by the Wednesday and Friday fast, and every celebration of the Divine Liturgy is prepared for by eating nothing after midnight until we have received the Holy Sacrament.

... The rhythm of the Church does not seek to make us slaves of the calendar nor does it treat certain foods as sinful. It simply calls us to a more human way of living. It’s not properly human to eat anything you want, anytime you want. Even Adam and Eve in the Garden initially knew what it was to abstain from the fruit of a certain tree.

Orthodox do not starve when they fast – we simply abstain from certain foods and generally eat less.”

Read the full article below:

[Reflections in Christ. The Apostles’ Fast / OrthoChristian.Com](https://www.OrthoChristian.Com)

## FATHER'S DESK: Sunday of All Saints of North America, June 14

The Orthodox Church has existed and has been creating saints continuously from its beginning, from when Christ first called Peter and his brother Andrew, along with James and John the sons of Zebedee. "Follow Me, and I will make you fishers of men." They immediately left their nets and their entire previous life, James and John even leaving their Father behind in the boat. This was a heart response by these first four disciples. They had no idea what the plan was, and though they spent the next three years witnessing incredible miracles, they remained almost completely clueless as to where this was all leading. It was enough just to trust and follow. To simply walk with Christ in faith. They had this faith to simply follow Christ right from the beginning, and when the Holy Spirit came upon them in fullness, our Church was born in power and strength.

The Liturgy teaches us to how to pray and worship and give proper thanksgiving unto God. We gather to eat and drink of the very body and blood of our Lord Jesus Christ, and we are mystically transformed and united into the body of Christ – together with the saints. We pray in the Anaphora prayer "we ask You, and pray You, and supplicate You: Send down Your Holy Spirit upon us and upon these Gifts here offered."

Our liturgical prayers have passed the test of centuries of use and are well proven to help lead us into union with Christ. The struggle of Liturgical prayer is to unite our hearts with the prayers and make these prayers our own. Asking that our hearts be transformed, becoming infused with the wisdom and purity being expressed by the saint who wrote the prayer. If we are having difficulty, we can ask the saint who gave us the prayer to intercede for us, that our minds and hearts may follow our lips.

So what has all this to do with the saints of North America whom we are celebrating? Everything. They were all formed within the bosom of the Church. They too prayed these very prayers. You will find reading the lives of the saints that they immersed themselves in the cycles of the Church. They availed themselves of every opportunity to be present at Church, especially at Liturgy, to receive communion and to pray, eagerly cooperating with the transforming grace of God. May we learn from the saints, asking for their intercessions before the very throne of God, and imitating them as best we are able. - Fr Andrew

[Following the Saints - Being a "Thin Place" - Saint Aidan Orthodox Church](#)

## Q and A Time:

**QUESTION** – We begin doing prostrations during services again this month, now that we have celebrated Pentecost. Can you tell me more about prostrations?

**ANSWER** – Fr Lawrence Farley says about prostrations: "Modern North American culture, which seems to have inherited much of the British stiff upper lip approach to life, is not very demonstrative, and in this we differ from other cultures. In the far east, for example, bowing is a part of customary greeting, with the depth of the bow being indicated by the dignity of the person being greeted. Thus if a janitor and the CEO of the company where he works in Japan greet each other, the janitor would make a profound bow and the CEO a slight forward tilt of the head. Both would bow, but one would bow more deeply. In the practice of eastern martial arts, the two combatants bow to each other before beginning their contest, and in martial arts schools, students bow down to their teachers. No worship or adoration is implied in any of this. This is simply how respect works in the Far East. This is not much different than how things used to work in the ancient west also. The question arises then: what does our culture tell us is the correct way to show respect for a glorified saint or an angel?" Read more below:

[Stiff Backs and Firm Handshakes - Orthodox Church in America](#)

## Church School: Father's Day, June 21

“Orthodox tradition honors biological fathers, spiritual fathers, godfathers, and monastic fathers. All are called to protect, guide, and nurture life – whether in the family, in the Church, or in the soul. The calling of a father is no small thing. In the home, he is a servant-leader who helps cultivate faith, strength, and virtue in his children. In the Church, we see this calling beautifully lived out through our priests and spiritual fathers, who shepherd the flock of Christ with courage, prayer, and humility.

The Scriptures give us many examples of faithful fatherhood such as Abraham, Noah and Joseph. These biblical fathers show us that fatherhood is rooted not in perfection, but in faithfulness – a willingness to say “yes” to God’s call, to lead with courage, and to love with deep commitment.”

Can you think of more fathers in the Scriptures?

“In our own lives, we are surrounded by fathers – some biological, others spiritual – who have offered us wisdom, strength, encouragement, and care. Some have been present every step of the way; others have led us through mentorship, teaching, or prayer.” Read the rest of the article, and find craft and gift ideas, below:

[Father's Day – Orthodox Christian Parenting](#)

## Church Youth: The Feast of St Peter and St Paul, June 29

Father J. Sergius Halvorsen writes about Peter: “We live in a culture that worships winners. It’s all about winning elections, winning arguments, winning friends and influencing people. Winning may be our greatest obsession. What does it take to win? What strategy will give us an advantage over our opponent? What kind of training and preparation will give us the edge that we need to come out on top? We work and plan and scheme to figure out a way to win, and then we dream about the glory that will be ours.

. . . Peter thinks the Christ will be the great hero who ends up with more money and more power and is more feared than the Emperor of Rome. Peter thinks that the Christ will raise up an army to fight for the Hebrew people and crush their Roman oppressors. Peter thinks that the Christ is going to be a winner on the world’s terms. Yes, Jesus is the Christ, but He’s a different kind of Christ than the one Peter was looking for. After Jesus spells out very plainly to the disciples that the Christ is not going to bring about victory on human terms, Jesus began to teach the disciples that the Son of man must suffer many things, that He would be rejected by the elders and the chief priests and the scribes, that He would be killed, and after three days rise again.

Peter thinks that he knows better than Jesus. Peter thinks that Jesus needs to be corrected about what it means to be the Christ. And how easy is it for us to make the same mistake. In our effort to win our own victories, how easy is it to tell God what to do and how to do it? Sometimes we may think that God has strayed from the playbook; things aren’t turning out as we planned, so maybe we need to give God a reminder about what God is supposed to do. Peter definitely thought that he had to tell Jesus what to do in order to achieve an earthly victory.

An earthly victory is a false victory because, for every army that marches home in victory, there are scores of widows and orphans who weep in the ashes and rubble of defeat. For every billionaire entrepreneur, there are millions of people living in poverty. For everyone who wins an argument, there is someone who is left in anger and resentment.”

Read the full article here: [Everyone Loves A Winner - Orthodox Church in America](#)

## Outreach Ministry Updates:

### **Family Vespers: Saturday, June 6 at 4pm.**

Everyone is welcome to join us at Family Vespers, always the first Saturday of each month, followed by pizza and boardgames. All are welcome, and please invite friends and family to come with you to Family Vespers!

### **Men's Coffee Morning: June 20 from 9:30am to 12 noon.**

Come on out to the church on the third Saturday of each month and bring any of your bros that may wish to partake in a time of who knows what conversations??? May it be blessed!

### **Women's Coffee Morning: June 27 from 9:30am to 12 noon.**

Always the 4th Saturday of every month. Ladies only, no children except for nursing mothers as we have no childcare available.

### **Young Adults Group**

For any 19- to 40-year-old young adults that would be interested in getting together occasionally. There is a gathering planned for the 1st Saturday in June, which is June 6. The plan is to gather at the community forest in the morning, pick a trail, and commence on a group hike. After the hike we could gather at Tim Hortons or somewhere to visit before heading home. If you think you may be interested in joining in or just want more info or have some suggestions, please contact us.

### **Music Lessons**

Birgitte is newly arrived, very accomplished and setting up right at St. Aidan's! She is holding Music and Movement Classes for Babies and for Toddlers, as well as fiddle lessons.

Register at [birgittemusic.ca](http://birgittemusic.ca)

### **Annual Summer Camp:**

Saint Aidan's Church Camp has once again been booked at the Harbour in Riondel for August 21–24, 2026! Be sure to book your vacation time soon!

Contact us at (250) 420-1582 or at [frandrewapplegate@gmail.com](mailto:frandrewapplegate@gmail.com)

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