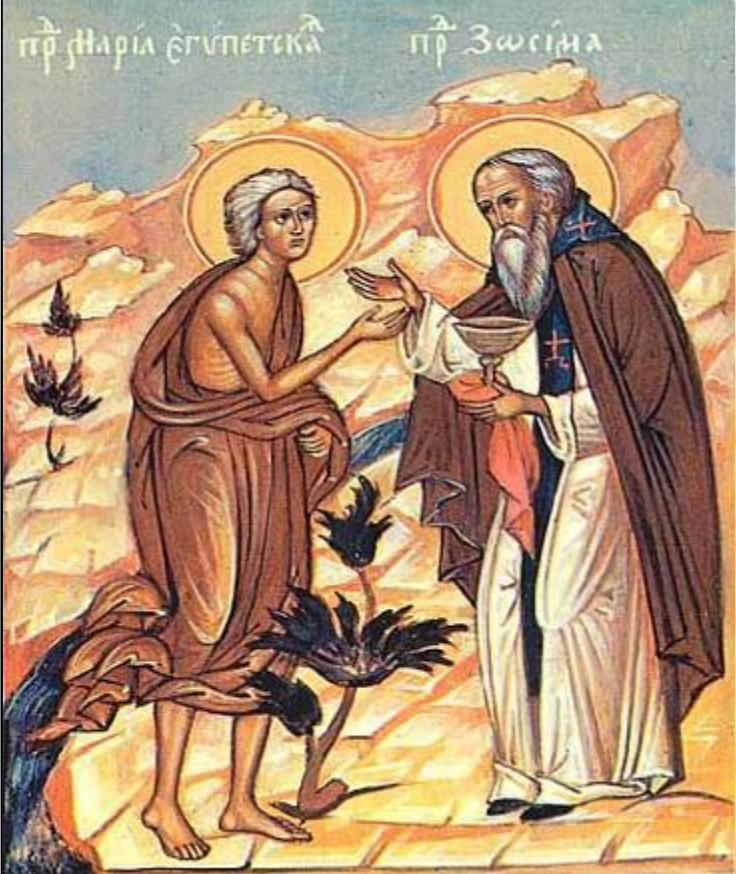


UKRAINIAN ORTHODOX
METROPOLITAN CATHEDRAL
OF THE HOLY TRINITY



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5-та Неділя Великого посту
Пам'ять Прп. Марії Єгипетської



5th Sunday of Great Lent
Commemoration of Venerable Mary of Egypt

6-го квітня



April 6th

2014

Гості, ласкаво просимо до нашої Катедри Пресвятої Тройці! Будь ласка, приєднуйтеся до нас після богослуження для спілкування в аудиторії. Якщо бажаєте стати частиною нашої громади, просимо поговорити про це з деканом о. Григорієм Мельником.

Пояснення: лише православні християни, котрі належно підготовлені постом (не приймати їжі ані пиття від опівночі), молитвою і сповіддю та були присутні під час читання Апостола і Євангелії, - можуть приступати до прийняття Євхаристії (Св. Причастя).

Пам'ятайте . . .

**Наша Духовна Родина сходиться кожної неділі!
Початок Божественної Літургії: 10:00 ранку.**



Remember . . .

**Every Sunday the gathering of our Spiritual Family!
Divine Liturgy: 10:00 a.m.**

WELCOME TO OUR VISITORS TO HOLY TRINITY CATHEDRAL!!! Please join us for fellowship in the Cathedral auditorium following the service. If you are interested in becoming a part of our community please ask to speak to Fr. Gregory.

Please note: Only those faithful who are Orthodox Christians and have properly prepared themselves by fasting (from all food and drink from midnight), prayer, and recent confession; and who were present for the reading of the Epistle and Gospel, should approach to receive the Eucharist.

П'ЯТА НЕДІЛЯ ВЕЛИКОГО ПОСТУ ПАМ'ЯТЬ ПРЕПОДОБНОЇ МАРІЇ ЄГИПЕТСЬКОЇ

"У тобі, мати, вповні спаслася душа, створена за образом Божим; взявши бо хрест, пішла ти за Христом і ділом навчала не про тіло дбати, бо воно тимчасове, а про душу - єство безсмертне. Тому, преподобна Маріє, разом з ангелами і радіє дух твій"

(тропар преподобній Марії Єгипетській)



Преподобна Марія Єгипетська – одна із найбільш шанованих святих за всю історію християнства, що дивним своїм життєм послужила прикладом для наслідування для багатьох подвижників наступних століть. Небагато подвижників удостоєні особливої честі багаторазового вшанування в покаянному часі Великого Посту перед Світлим Христовим Воскресінням. І серед них лише одна жінка – преподобна Марія

Єгипетська.

Незвичайним було її життя, незвичайним був її шлях навернення до Бога, винятковим є її духовний подвиг та його плоди.

На українських землях ще з часів Київської Русі її життє було одним із улюблених домашніх духовних читань, а під час Великого Посту воно ще й повністю прочитувалось у храмах.

Народившись в середині V століття після Р.Х. у Єгипті, у віці 12 років Марія покидає рідну домівку та йде в Александрію, де впродовж 17 років веде блудне життя у «нестримному та ненаситному любодіянні» [1]. Любов до блудного життя звела

одного разу Марію з чоловіками-паломниками, які йшли до Єрусалиму на свято Воздвиження Чесного і Животворчого Хреста Господнього. Власне любов до блудного життя, а не благочестивість тодішніх намірів, звела її з цими чоловіками, бо наміри були її лише задовольнити з ними свою похоть, і тіло своє вона пропонувала їм як плату за їжу та прихисток на кораблі. Отримавши від благочестивих паломників відмову, вона все ж таки знаходить корабель з молодими юнаками, які беруть Марію із собою. Пізніше, преподобна Марія з жахом згадувала подорож на кораблі, дивуючись, як *«море перенесло таку розпусту, як не розверзлась земля і не погрузила її живою в ад»*

У Єрусалимі в день свята Воздвиження Хреста Господнього велике число паломників один за одним прямували до храму, один за одним входили до храму, однак Марія як не силувалась, як не старалась, але не могла увійти. Невідома їй тоді Божественна сила не допускала її до храму. Навіть спроба увійти разом із великим натовпом не увінчалась успіхом – при самому порозі храму, наче *«многочисленна воїнська стража»* [3], невідома сила стримувала її. Зовсім ослабнувши та ставши збоку у притворі, Марія задумалась над своїм життям. Правда Божа, що просвітлює душевні очі, торкнулась серця її та вказала, що увійти їй до храму не дає мерзота її вчинків та гидкість її життя.

Гірко заплакавши та б'ючи себе в груди з глибоким та щирим розкаянням, Марія звернула свої тілесні та душевні очі до ікони Пресвятої Богородиці. Щире каяття та усердне моління до Владичиці з проханнями відкрити для неї вхід до храму, щоб побачити Хрест Господній та поклонитися Чесному Древу, укріпило Марію у вірі, і вона, давши Пречистій обітницю не оскверняти більше тіло своє блудом та уповаючи на милосердя Богородиці, попрямувала знову до дверей храму.

Великим було її здивування та невимовною була душевна радість, коли вона безперешкодно увійшла в храм та зі страхом і трепетом поклонилась Чесному Древу Господньому.

Вийшовши з храму, преподобна Марія знову спрямувала свій погляд до ікони Пресвятої Богородиці, вдячно прихилила коліна свої перед нею та, висловивши молитовну подяку, почула здалека голос : *«Якщо перейдеш через Йордан, то знайдеш собі повний спокій»*... [4]

49 років провела у пустелі преподобна Марія, перейшовши Йордан та омившись його святими водами. 47 років неустанно

молилась преподобна та вела строге аскетичне життя не зустрічаючи нікого з людей чи звірів. І лише за два роки перед її світлою кончиною, до неї у пустелю прийшов святий старець Зосима, благочестивий інок, який близько 50 років подвизався постом і молитвою та постійно навчався Божественних слів. Ангел Божий явився йому та вказав на преподобну марію Єгипетську, коли старець міркував чи є ще у світі людина, яка перевершила його у подвигах іночеських. Саме старцеві Зосимі преподобна і розповіла про своє життя і свій подвиг. Коли святий старець знайшов подвижницю, то побачив її нагою, бо за роки аскетства одяг її повністю обвітшав і так вона роками претерпівала мужньо всі зміни погоди в пустелі: то сонце немилосердно палило її, то холод просякав аж до кісток. Тіло було дотемна опалене сонцем, а волосся вигоріло і було біле мов агниче руно. Але такий стан умертвління плоті для преподобної був власне великою її перемогою над плотськими гріхами, перемогою духовного над тілесним. Випросивши у старця плащ, Марія розпочала розповідь – довгу, просякнуту щирим жалем за гріховне блудне життя та постійним проханням молитися за неї грішну.

«Благословен Бог, творящий великі та страшні, дивні та славні діла, яким числа немає» [5] –такими словами старець Зосима хвалив Господа, вислухавши зі сльозами розповідь преподобної.

Згідно прохання преподобної Марії Єгипетської, старець Зосима через рік у Великий Четвер знову прийшов до неї несучи Страшні й Животворчі Божественні Тайни. Великим здивуванням було старцеві бачити як Йордан розступився перед преподобною. Вона ж, причастившись Пречистого Тіла і Крові Христових, за монашим звичаєм поцілувала старця та зі сльозами вигукнула:

«Нині відпускаєш рабу Твою, Владико, за словом Твоїм, з миром, бо бачили очі мої спасінняТвое» (Лк. 2, 29-30).

Розпрощавшись зі старцем, преподобна Марія вернулася в пустелю, де спокійно відійшла до Господа.

Пройшов ще один рік і знову старець Зосима навідується в пустелю. Божим провидінням він знаходить тіло преподобної, та прочитавши псалми та молитви звершує належний обряд погребіння.

Після повернення в монастир, святий авва Зосима розповів

іншим ченцям про подвижницю, і таким чином передання про преподобну з уст в уста передавалось аж до VII століття від Р.Х., поки не було вперше записано святителем Софронієм Патріархом Єрусалимським (бл. 560 - 638 рр. від Р.Х.).

Християнське православне віровчення розглядає приклад Марії Єгипетської як зразок досконалого покаяння, тому особливе богослужіння утрені четверга п'ятого тижня Великого Посту носить назву «Маріїне стояння», а під час читання Покаянного Канону Андрія Критського у перші дні Великого Посту також додаються тропарі Канону Марії Єгипетській.

Вважається, що молитвами до неї віруючі можуть позбутися блудних страстей.

Тому, з огляду на подвиги преподобної Марії Єгипетської, Свята Церква встановила багаторазове вшанування її пам'яті, зокрема 14 квітня (1 квітня за ст. стилем) у день її світлого преставлення, у 5-у неділю Великого Посту, а також під час вищезгаданих особливих богослужінь.

"Преподобна мати Маріє, моли Бога за нас!"

ДУХОВНА СКАРБНИЧКА



Із повчань старця Силуана Афонського

Є любов мала,
є - середня,
є і велика.

Хто боїться гріха,
той любить Бога;

хто має умиління,
той більше любить;

хто має в душі світло і радість,
той ще більше любить;

а у кого благодать
і у душі і в тілі,
той має
довершену любов.

ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

Запрошуємо усіх учасників по сьогоднішнім Богослуженні, перейти до катедральної аудиторії на каву і перекуску та поспілкуватися між собою.



ТАБІР “ВЕСЕЛКА”

Православний літній дитячий табір з українським присмаком.
6-19 липня 2014 р.



- Мистецтво
- Спорт і плавання
- Кухарство
- Українська культура
- Православна віра
- Весело з друзями

Для дітей віком 7-14

Контакт:

trishfrompegyahoo.com
f Camp Veselka

204.930.7857

ПАСХАЛЬНІ КВІТИ

Як це в минулому бувало, Сестрицтво звертається до Катедральної родини, щедро жертвувати на Пасхальні Квіти.

Ці квіти прикрашуватимуть Господній гріб в Страсну П'ятницю, а тоді наш храм упродовж Пасхального сезону.

Висловлюємо нашу подяку наперед за вашу щирість!



Увага:

Якщо ви знаєте, що хтось із вірних нашої церковної родини занедужав і перебуває на лікуванні в лікарні чи вдома, або потребує необхідної пастирської опіки, ласкаво просимо Вас, повідомити про це отця Григорія, настоятеля.

Можна перед Літургією подати священику список осіб, які просять молитися за їх здоров'я або за видужання хворих.

РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРІ

7-го квітня – понеділок.

БЛАГОВІЩЕННА ПРЕСВАТОЇ БОГОРОДИЦІ

- ❖ Сповідь: о 9-ій год. ранку.
- ❖ Божественна Літургія: о 9:30 год. ранку.

12-го квітня - субота.

ЛАЗАРЄВА СУБОТА

ВОСКРЕСІННА ПРАВЕДНОГО ЛАЗАРА

- ❖ Сповідь: 9:00 год. ранку.
- ❖ Божественна Літургія: 9:30 год. ранку.
- ❖ Велика Вечірня з Літією: 5:00 год. вечора.
Сповідь після Вечірні.

13-го квітня - неділя.

ВЕРБНЯ НЕДІЛЯ

Вхід Господний в Єрусалим

- ❖ Сповідь: 8:30 год. ранку.
- ❖ Зустріч Митрополита: 9:30 год. ранку.
- Архидієцька Божественна Літургія: 10:00 год. ранку.

СЛУЖБА В СУБОТУ ВЕЧЕРІ

Це є перша служба Воскресіння Христового. Божественна Літургія наступного дня вранці є другою службою. Неділя починається напередодні ввечері, як і в Біблії, “І був вечір, і ранок: день перший”. Таким чином, Вечірня в суботу ввечері не тільки для тих, хто готується прийняти Святе Причасття, але і для всіх віруючих також. Як православні християни ми знаємо, що радість святкування Воскресіння не повинна зводитися просто до лише Божественної Літургії. Радше буде дуже корисно для нас, якщо братимемо участь в обох цих службах, як праведники Старого і Нового Завіту це робили - увечері і вранці.

ВІННІПЕГСЬКЕ БЛАГОЧИННЯ

РОЗКЛАД БОГОСЛУЖЕНЬ ПІД ЧАС ВЕЛИКОГО ПОСТУ

6-го квітня - 5-ТА НЕДІЛЯ ВЕЛИКОГО ПОСТУ

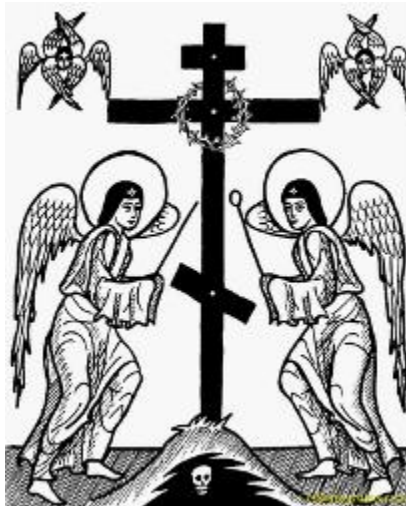
- Преподобна Марія Єгипетська -

ЦЕРКВА УСІХ СВЯТИХ

➤ **Пасія:** о 6:00 год. вечора.

Проповідує: о. Євген Максимюк

Доповідь: Протопресвітер Віктор Лакуста



Fifth Sundays of Great Lent

COMMEMORATION OF VENERABLE MARY OF EGYPT



On the Fifth Sunday of Lent the Orthodox Church commemorates our Righteous Mother Mary of Egypt. The feast day of Saint Mary of Egypt is April 14, however, she is also commemorated on this Sunday due to her recognition by the Church as a model of repentance.

Life of the Saint

Our holy mother Mary was born in Egypt. She had left her parents at the age of twelve to go to Alexandria, where she spent the next seventeen years in debauchery and the greatest profligacy. Living on charity and linen-weaving, she nevertheless offered her body to any man, not being forced to it by dire necessity as were so many poor women, but as though she were consumed by the fire of a desire that nothing was able to appease.

One day, seeing a crowd of Lybians and Egyptians moving towards the port, she followed them and set sail with them for Jerusalem, offering her body to pay her fare. When they arrived in the Holy City, she followed the crowd that was thronging towards the Church of the Resurrection, it being the day of the Exaltation of the Cross. But, when she reached the threshold of the church, an invisible force prevented her entering in spite of repeated efforts on her part, although the other pilgrims were able to go in without hindrance. Left alone in a corner of the narthex, she began to realize that it was the impurity of her life that was preventing her approaching the holy Wood. She burst into tears and smote her breast and, seeing an icon of the Mother of God, made this prayer to her: "O Sovereign Lady, who didst bear God in the flesh, I know that I should not dare to look upon thine icon, thou who are pure in soul and body, because, debauched as I am, I must fill thee with disgust. But, as the

God born of thee became man in order to call sinners to repentance, come to my aid! Allow me to go into the church and prostrate before His Cross. And, as soon as I have seen the Cross, I promise that I will renounce the world and all pleasures, and follow the path of salvation that thou wilt show me."

She felt herself suddenly freed from the power that had held her and was able to enter the church. There she fervently venerated the Holy Cross and then, returning to the icon of the Mother of God, declared herself ready to follow the path that the Virgin would show her. A voice replied to her from on high: "If you cross the Jordan, you will find rest."

Leaving the church, she bought three loaves with the alms a pilgrim had given her, discovered which road led to the Jordan and arrived one evening at the Church of Saint John the Baptist. After having washed in the river, she received Communion in the Holy Mysteries, ate half of one of the loaves and went to sleep on the riverbank. The next morning, she crossed the river and lived from that time on in the desert, remaining there for forty-seven years without ever encountering either another human being or any animal.

During the first seventeen years, her clothes soon having fallen into rags, burning with heat by day and shivering with cold by night, she fed on herbs and wild roots. But more than the physical trials, she had to face violent assaults from the passions and the memory of her sins and, throwing herself on the ground, she implored the Mother of God to come to her aid. Protected by God, who desires nothing but that the sinner should turn to Him and live, she uprooted all the passions from her heart by means of this extraordinary asceticism, and was able to turn the fire of carnal desire into a flame of divine love that made it possible for her to endure the implacable desert with joy, as though she were not in the flesh.

After all these years, a holy elder called Zosimas (April 17), who, following the tradition instituted by Saint Euthymios, had gone into the desert across the Jordan for the period of the Great Fast, saw one day a human form with a body blackened by the sun and with hair white as bleached linen to its shoulders. He ran after this apparition that fled before him, begging it to give him its blessing and some saving words. When he came within ear-shot, Mary, calling by name him whom she had never seen, revealed to him that she was a woman and asked him to throw her his cloak that she might cover her nakedness.

At the urging of the monk, who was transported at having at last

met a God-bearing being who had attained the perfection of monastic life, the Saint recounted to him with tears the story of her life and conversion. Then, having finished her account, she begged him to come the following year to the bank of the Jordan with Holy Communion.

When the day arrived, Zosimas saw Mary appearing on the further bank of the river. She made the sign of the Cross and crossed the Jordan, walking on the water. Having received Holy Communion weeping, she said: "Lord, now lettest Thou Thy servant depart in peace according to Thy word; for mine eyes have seen Thy salvation" (Luke 2:29). She then took leave of Zosimas, asking him to meet her the following year in the place where they had first met.

When the year was past, Zosimas, going to the agreed spot, found the Saint's body stretched on the ground, her arms crossed and her face turned towards the East. His tearful emotion prevented him from noticing at once an inscription traced on the ground by the Saint, which read: "Abba Zosimas, bury here the body of the humble Mary; give what is of dust to dust, after having prayed for me. I died on the first day of April, the very night of the Passion of our Lord and Savior Jesus Christ, after having partaken in the Holy Eucharist." Consoled in his grief by having learned the Saint's name, Zosimas was amazed to discover that she had, in several hours, covered a distance of more than twenty days' march.

After having vainly tried to break up the earth with a stick, he suddenly saw a lion approaching Mary's body and licking her feet. On the orders of the Elder, the beast dug a hole with its claws, in which Zosimas devoutly placed the Saint's body.

On his return to the monastery, he recounted the marvels that God had wrought for those who turn away from sin and move towards Him with all their hearts. From the hardened sinner that she had been, Mary has, for a great many souls crushed under the burden of sin, become a source of hope and a model of conversion. This is why the Holy Fathers have placed the celebration of her memory at the end of the Great Fast as an encouragement for all who have neglected their salvation, proclaiming that repentance can bring them back to God even at the eleventh hour.

Orthodox Commemoration of the Feast of Saint Mary of Egypt

The feast day of Saint Mary of Egypt is April 14, the day of her repose, however the Orthodox Church also commemorates the Saint on the Fifth Sunday of Lent. As a Sunday of Great Lent, the

commemoration is celebrated with the Divine Liturgy of Saint Basil the Great, which is preceded by a Matins (Orthros) service. A Great Vespers is conducted on Saturday evening.

Scripture readings for the Fifth Sunday of Lent are the following: At the Orthros (Matins): The prescribed weekly Gospel reading. At the Divine Liturgy: Hebrews 9:11-14; Mark 10:32-45.

Saint Mary of Egypt is also commemorated on the Thursday before the Fifth Sunday of Lent, when her life is read during the Great Canon of Saint Andrew of Crete. A canon in her honor is read at the end of each Ode. In parish churches the service and the canon is most often conducted on Wednesday evening.

Hymns of the Feast

Tropar of the Fourth Tone

In you the image was preserved with exactness, O Mother; for taking up your cross, you did follow Christ, and by your deeds you did teach us to overlook the flesh, for it passes away, but to attend to the soul since it is immortal. Wherefore, O righteous Mary, your spirit rejoices with the Angels.

Kondak: Fourth Tone

Having escaped the gloom of sin, O blest Mary, and shining brightly with the light of repentance, thou didst present thy heart to Christ, O glorious one, bringing Him His Holy and all-immaculate Mother as a greatly merciful and most bold intercessor. Hence, thou hast found the pardon of thy sins and with the Angles rejoice for evermore.



PARISH ANNOUNCEMENTS

COFFEE HOUR

Following the Divine Liturgy we invite everyone to come and participate in our COFFEE HOUR and FELLOWSHIP in the Cathedral Auditorium.



HOLY TRINITY SENIORS

Our next meeting will be held on **Wednesday, April 9**

“How to Get Enough ZZZZZ’s

Deb. Kostyk Addictions Foundation of Manitoba

We invite everyone to attend and enjoy the fellowship!

PASCHA FLOWERS

As in the past years, the Sisterhood, is appealing to members of our Cathedral family, to generously donate towards the Paschal Flowers Collection.

These flowers will be adorning the Tomb of Christ on Holy and Great Friday, and then for Pascha and throughout the festive services.

We express our thank you in advance for your generosity and support!



Ukrainian Woman’s Association of Canada Lesia Ukrainka Branch



Palm Sunday—Spring Tea

will be held at the Holy Trinity Cathedral Auditorium

Sunday, April 13, 2014

12:30 to 2:30 pm

**Guest speaker: Oksana Bondarchuk—President
Ukrainian Canadian Congress
Manitoba Provincial Council**

President—Carol Kowalchuk

Convenors: Olga Sorby, Iris Demianiw

Easter Baking

Pysanky—Easter Eggs



**UKRAINIAN CANADIAN CONGRESS— MANITOBA PROVINCIAL COUNCIL
AND
THE ORDER OF ST. ANDREW (WINNIPEG CHAPTER)**

Invite you to a

Historical Presentation

The Situation in Ukraine

**Prof. Ostap Hawalesha
Past Honourary Consul of Ukraine
Order of Canada**

Thursday, April 10, 2014—7:00 p.m.

Holy Trinity Ukrainian Orthodox Cathedral Auditorium
1175 Main St., Winnipeg

The above presentation is open to the public
Everyone is welcome—please bring a friend
Refreshments will be served

CAMP VESELKA

An Orthodox Summer Camp with a Ukrainian Flavour

July 6-19, 2014

Gimli, Manitoba



- Arts & Crafts
- Sports & Swimming
- Culinary Arts
- Ukrainian Culture
- Orthodox Faith
- Fun & Friends
- **For Children Ages 7-14**

Contact: Patricia Maruschak 204.930.7857

Email: trishfrompeg@yahoo.com

Facebook: Camp Veselka

Please notify the Fr. Gregory of all sick and hospitalized parishioners. This is the duty of the family. Do not count on your friends and neighbours to pass the word around. Also, let the clergy know when your family members have been discharged from the hospital or moved to a nursing home.

SCHEDULE OF SERVICES AT THE CATHEDRAL

April 7 – Monday.

ANNUNCIATION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY

- ❖ Confession: 9:00 a.m.
- ❖ Divine Liturgy: 9:30 a.m.

April 12th—Saturday.

LAZARUS SATURDAY **Resurrection of Righteous Lazarus**

- ❖ Confession: 9:00 a.m.
- ❖ Divine Liturgy: 9:30 a.m.
- ❖ Great Vespers with Litia: 5:00 p.m.
Sacrament of Confession following service.

April 13th—Sunday.

PALM (WILLOW) SUNDAY **The Entrance of the Lord into Jerusalem**

- ❖ Confession: from 8:30 a.m.
- ❖ Greeting of the Metropolitan: 9:30 a.m.
- ❖ Hierarchical Divine Liturgy: 10:00 a.m.

THE SATURDAY EVENING SERVICE

Is the first service of the Resurrection. The Divine Liturgy on the following morning, is the second service. Sunday begins on the evening before, just as in the Bible, “there was an evening and morning the first day”. Therefore, the Vespers on Saturday evening is not only for those who are preparing to receive Holy Communion but also for all the faithful. As Orthodox Christians we know that the joy of celebrating the Resurrection should not be regulated to simply the Divine Liturgy. Rather we do well to participate in both of these services, as the righteous ones of the Old and New Testament times worshipped in the evening and morning.

WINNIPEG DEANERY

SCHEDULE OF SERVICES DURING THE GREAT FAST

April 6 - 5th Sunday of the Great Fast

- VENERABLE MARY OF EGYPT -
ALL SAINTS CHURCH

➤ Vespers: 6 p.m.

Homilist: Rev. Fr. Gene Maximiuk

Lecturer: Rt. Rev. Protopresbyter Victor Lakusta



PRAYER BEFORE READING HOLY SCRIPTURE

O Master Who loves mankind, illuminate our hearts with the pure light of Your divine knowledge and open the eyes of our mind to understand the teachings of Your Gospel. Instill in us also the fear of Your blessed commandments, that we may overcome all carnal desires, entering upon a spiritual life and understanding and acting in all things according to Your holy will. For You are the enlightenment of our souls and bodies, O Christ God, and to You we give glory together with Your eternal Father and Your all-holy, gracious and life-giving Spirit, now and ever and forever. Amen.



WEEKLY SCRIPTURE READINGS

APRIL 7—APRIL 13

Monday: Hebrews 2:11-18

Luke 1:24-38

Tuesday: Isaiah 49:6-10

Genesis 31:3-16

Proverbs 21:3-21

Wednesday: Isaiah 58:1-30

Genesis 43:26-31

Proverbs 21:23-22:4

Thursday: Isaiah 65:8-16

Genesis 46:1-7

Proverbs 23:15-24:5

Friday: Isaiah 66:10-24

Genesis 49:33-50:26

Proverbs 31:8-32

Saturday: Hebrews 12:28-13:8

John 11:1-45

Sunday: Philippians 4:4-9

John 12:1-18

Let us do our best to read these appointed passages at home every day!



BY WAY OF THE DESERT A WORD FROM THE HOLY FATHERS

The tongue is a small member, yet it boasts the great exploits.

JAMES 3:5

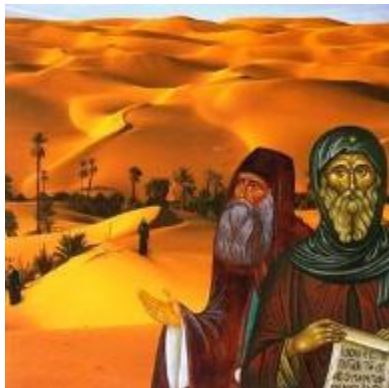
A BROTHER approached Abba Poemen during Lent, expressed his thoughts, and found consolation in the response. Then he admitted, “I almost did not come to see you today.”

“Why?”

“Since it is Lent, I thought your door might not be opened.”

Poemen answered, “We are not taught to shut wooden doors. The door that needs to be closed is the mouth.”

**The tongue is a small member,
yet it boasts the great exploits.**



THESE TRUTHS WE HOLD

THE HOLY ORTHODOX CHURCH: HER LIFE AND TEACHINGS

Compiled and Edited by A Monk of St. Tikhon's Monastery, PA.

Continuation

4. Feasts of the Orthodox Church.

THE TWELVE GREAT FEASTS.

The Theophany of Our Lord God and Savior Jesus Christ. (Jan. 19)

The Feast of the Theophany (or Epiphany) of Our Lord Jesus Christ, is celebrated on January 19. After Pascha and Pentecost, this is the greatest Feast of the Orthodox Church, predating even the Nativity of Christ in importance. Here Our Lord Jesus Christ is baptized by John in the waters of the Jordan, this being the first public manifestation of God the Word Incarnate to the world.

As Holy Scripture tells us: In those days came John the Baptist, preaching in the wilderness of Judea, "Repent, for the kingdom of heaven is at hand." For this is he who was spoken of by the prophet Isaiah when he said, "The voice of one crying in the wilderness: Prepare the way of the Lord, make His paths straight." Now John wore a garment of camel's hair, and a leather girdle around his waist; and his food was locusts and wild honey. Then went out to him Jerusalem and all Judea and all the region about the Jordan, and they were baptized by him in the river Jordan, confessing their sins.... [And John said,] "I baptize you with water for repentance, but He Who is coming after me is mightier than I, Whose sandals I am not worthy to carry; He will baptize you with the Holy Spirit and with fire" [Matt. 3:1-6, 11).

The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, Who takes away the sin of the world! This is He of Whom I said, 'After me comes a man Who ranks before me, for He was before me'" [John 1:28-30]. Then Jesus came...to John, to be baptized by him. John would have prevented Him, saying, "I need to be baptized by You, and do You come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and He was the Spirit of God descending like a dove, and alighting on Him; and lo, a voice from

heaven, saying, “This is My beloved Son, with Whom I am well pleased” [Matt. 3:13-17].

And John bore witness, “I saw the Spirit descend as a dove from heaven, and it remained on Him. I myself did not know Him; but He Who sent me to baptize with water said to me, ‘He on Whom you see the Spirit descend and remain, this is He Who baptizes with the Holy Spirit’. And I have seen and have borne witness that this is the Son of God” [John 1:32-34].

In commemoration of this event, the Church, on January 5, the Eve of Theophany, performs the Blessing of Waters in the church itself, and on January 6, the day of the Feast itself, the Blessing of Waters is performed at a site prepared outside the church (preferably a river or lake).

The Feast of the Epiphany reminds us of our own Baptism in the hymn sung just before the reading of the Epistle at the Divine Liturgy: “As many as have been baptized into Christ have put on Christ. Alleluia!” For in the waters of Baptism, we put off the Old Man and put on the New, that is Jesus Christ, and strive to acquire the humility shown by the Lord Himself when He, the Creator, bowed His head under the hand of John, the creature, in the waters of the Jordan River.

Tropar of the Feast (Tone 1).

When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest! For the voice of the Father bare witness to Thee, and called Thee His beloved Son! And the Spirit, in the form of a dove, confirmed the truthfulness of His word. O Christ our God, Who hast revealed Thyself and hast enlightened the world, glory to Thee!

Kondak of the Feast (Tone 4).

Today Thou hast appeared to the universe, and Thy light, O Lord, has shone on us, who with understanding praise Thee: Thou hast come and revealed Thyself, O Light Unapproachable!

Continued in the next issue



Advice to Those Living in the World *From Step 1 of the Ladder of Divine Ascent*

Some people living in the world have asked me: “We have wives and are beset with social cares, and how can we lead the spiritual life?” I replied to them: “Do all the good you can; do not speak evil of anyone; do not steal from anyone; do not lie to anyone; do not be arrogant towards anyone; do not hate anyone; do not be absent from the divine services; be compassionate to the needy; do not offend anyone; do not wreck another man’s domestic happiness, and be content with what your own wives can give you. If you behave in this way, you will not be far from the Kingdom of Heaven.”

Give What You Cannot Keep

A person is no fool who gives what they cannot keep, to gain what they cannot lose. Ultimately, what can we keep? Not our money, not our material goods, not the time spent doing foolish things. We can keep only what we have won by losing our lives for Christ’s sake: our inner peace, our salvation, and our good name listed among the servants of God. This is the Lord’s promise, “Whosoever shall lose his life for My sake and the gospel’s, the same shall save it.” (Matt 8:35)

On the Raising of Lazarus

By Bishop Kallistos Ware

The miracle at Bethany reveals the two natures of Christ, the God-man. Christ asks where Lazarus is laid and weeps for him, and so He shows the fullness of His man-hood, involving as it does human ignorance and genuine grief for a beloved friend. Then, disclosing the fullness of His divine power, Christ raises Lazarus from the dead, even though his corpse has already begun to decompose and stink. This double fullness of the Lord’s divinity and His humanity is remembered throughout Holy Week, and above all on Great Friday. On the Cross we see a genuinely human agony, both physical and mental, but we see more than this: we see not only a suffering man but suffering God.

VEILS

Written by the Very Rev. Vladimir Berzonsky

“Then behold, the veil of the temple was torn in two from top to bottom”

(Matthew 27:52)

The real God of Israel was revealed the moment Jesus expired on the cross. While those who had their way, accomplishing their task to punish our Lord Jesus for the audacity of defying their rejection of His Messiahship, hurling at Him the false accusation that He had claimed to destroy and re-build the temple in three days, the temple veil was torn in two. The holy of holies was exposed, because the chosen people were incapable of recognizing Jesus Christ as the long-awaited Messiah; therefore, at the moment of His death on the cross, the heavenly Father sent a sign that the greatest of all mysteries, the presence of His only-begotten Son fulfilled His mission on earth even if those who had been nurtured to realize and respond to Him lost their moment in history for which they had been prepared from the time of Abraham. Since the greatest of all mysteries, the birth, growth, ministry and revelation of God Himself in the presence of His Son was not only not recognized but also indeed rejected and manipulated into being crucified, the mysteries of the temple were transcended and made superfluous. The splitting of the temple veil is a sign of that reality.

Those who demanded from Pilate that He be crucified as a false Messiah were made to realize they were tragically wrong. Jesus was shown to be the genuine Messiah in the holiest site of all Jerusalem. To comprehend the meaning of that revelation requires the understanding of what a veil signifies.

A. The first and most obvious meaning is separation. The chasm dividing God from humanity - nothing greater can be conceived. Only the high priest was entitled to pass beyond the veil shutting off the outside world from the holy of holies, the sacred cube of space containing the Ark of the Covenant. And only that chosen person was permitted once a year on the holiest of days, only if he understood his purpose of being there, only if he wore a rope tied to his leg and bells on his vestments that would ring while he was moving about performing his assigned tasks. If the bells stopped ringing, those outside could pull him out without entering the sacred space themselves.

B. It meant purity. Let the young women and girls consider that

when they enter the church in a bridal gown with a veil covering their faces, they are affirming the purity of themselves on their wedding day. To wear the veil is to proclaim that the face behind the veil is innocent, pure, and virginal. “Do you not know that you are a temple of the Holy Spirit?” wrote St. Paul. You are to be offered for the first time to the man chosen to be your one and only husband. Even in these so-called sexually liberated times you should recognize the truth behind the wearing of the wedding veil as not a mere symbol but a reality. Before, during and after your marriage you are and remain holy to the Lord, respectful of your bodies, minds and souls, precious in the sight of God.

C. The veil in the icon screen closing off the sanctuary from the nave has meaning. When closed, it is a reminder of the holiness of the temple of Jerusalem, and when opened is the evidence that Christ is the Source of all holiness, being Himself the Son of God. When we hear the announcement: Holy Things are for the Holy, we feel the joy of being included among the holy ones, welcomed to the invitation to the blessed banquet offered to those who love and fear the Lord. The curtain is shut so that it will be opened to the friends, sisters and brother of Christ Jesus.



During Bright Week (the week following Pascha Sunday), the Holy Doors and veil remain open the entire week. During this time, the open doors symbolize the open Tomb of Christ. The Holy Plashchanytsia (icon representing the burial shroud of Christ) is visible on top of the Holy Table (altar table) through the open Holy Doors as a witness of the Resurrection. During Bright Week, the clergy, who would normally use the Deacons Doors to go in and out of the sanctuary, will always enter and exit through the Holy Doors.

SUPPORT

HOLY TRINITY'S PARKING LOT PAVEMENT PROJECT

We are ready to improve the Lord's property at Holy Trinity Cathedral— at our AGM this year we had approved a Capital expenditure project: the repaving of our parking lot, something that regular users of the parking lot all can agree. We need to do this so that we can provide a safer environment for all that visit here. We need to raise approximately \$100,000 for this project.

We are appealing to each of you to seek God's will about how much He would have you to give towards this effort. Many have been very faithful to give towards the needs of their church, and we want to thank each one of you. We thank each of you for your giving, and ask that now we all make a commitment to "dig a little deeper" so we can see this project completed.

May God bless you for your generosity, as your car will thank you for the wonderful new parking surface.

Respectfully,

Members of the Parish Council



PARISH AND COMMUNITY UPCOMING EVENTS

April

Sunday, April 13:

UWAC - Lesia Ukrainka Branch - Annual Palm Sunday Tea

Sunday, April 20:

PASCCHA—Resurrection of Christ

May

Sunday , May 25:

Metropolitan Yuriy—25th Anniversary of Archpastoral Ministry

June

Sunday, June 8:

Pentecost—Patron Saint Feast Day of the Cathedral—Khramove Sviato

ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER

5-та Неділа Великого посту

ПАМ'ЯТЬ ПРЕПОДОБНОЇ МАРІЇ ЄГИПЕТСЬКОЇ



5th Sunday of Great Lent

COMMEMORATION OF VENERABLE MARY OF EGYPT

WEBSITE

Visit our Cathedral website at **htuomc.org**.
The site provides news, information and event
updates and photos.



Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity

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 Web page: htuomc.org

His Eminence Metropolitan YURIJ
*Archbishop of Winnipeg and the Central Eparchy,
 Metropolitan of All Canada*

**Rt. Rev. Mitred Archbishop Fr. Gregory Mielnik,
 Dean**

Office: 582-8946 *Residence:* 415-3166
E-mail: gmielnic@shaw.ca

ATTACHED CLERGY:

Rt. Rev. Protopresbyter Victor Lakusta –Chancellor UOCC
 Rev. Fr. Deacon Robert Hladiuk
 Rt. Rev. Protopresbyter Wolodymyr Sluzar –Priest Emeritus

Holy Trinity Office Hours are:

Monday: 9:00 AM – 3:00 PM /Secretary/
 Fr. Gregory: by appointment

THE CATHEDRAL FAMILY

CATHEDRAL PARISH COUNCIL

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Taras Monastyrski
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SISTERHOOD

Rose Petras
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Dobr. Brenda Mielnik
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ORDER OF ST. ANDREW

WINNIPEG CHAPTER
 Evhen Uzwyshyn
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Holy Orthodoxy is the direct continuation of the Church of Jesus Christ and His Apostles, the Church of the Bible, the Church of the Creeds, the Church of the Fathers and the Church of the seven Ecumenical Councils.