



**UKRAINIAN ORTHODOX  
METROPOLITAN CATHEDRAL  
OF THE HOLY TRINITY**

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**23-тя неділя по П'ятидесятниці**



**23rd Sunday after Pentecost**

**1-го грудня**



**December 1st**

**Гості, ласкаво просимо до нашої Катедрі 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.

# ВВЕДЕННЯ В ХРАМ ПРЕСВЯТОЇ БОГОРОДИЦІ



Кожне Богородичне свято — це велика радість, радість перш за все від того, що світ має цю святійшу Особу; радість від того, що через Божу Матір наша рідна земля, така близька і грішна, відгукнулася на поклик небес, і небо зійшло на землю; радість від того, що вустами Божої Матері людство відповіло Богу послухом, вірою і відданістю, і Господь став Людиною. Кожне свято Божої Матері — це радість про Господа, радість і в тому, що у нас є Скоропослушниця і Подателька радості.

У спасительні дні Різдвяного посту, або як його ще називають в народі Пилипівки, які передують святу Різдва Господа нашого Ісуса Христа, хочеться щиріше, ніж раніше, молитися тій Препоблагословенній, Котра є Джерелом нашої радості і спасіння, котра послужила великій тайні Боговтілення.

У старозавітних іудеїв зі стародавніх часів існував звичай посвячувати своїх первістків Богові, і деякі із тих, що посвячувалися, залишалися на виховання при Єрусалимському храмі до повноліття. Так було і з Пресвятою Богородицею.

Коли Діві Марії виповнилося три роки, Її благочестиві батьки приготувалися виконати свою обітницю, яку вони дали Господу, коли просили Його про дарування їм дитини. Іоаким і Анна покликали рідних, запросили одноліток своєї Дочки, одягли Її в найкращий одяг і, в супроводі народу, із співом духовних піснеспівів повели Її до Єрусалимського храму для

посвяти Богу. Її подружки-однолітки, як і Сама Марія, ішли із запаленими свічками в руках. Коли процесія наблизилася до храму, назустріч їм із храму на чолі з первосвящеником вийшли священнослужителі.

Отроковицю Марію приводять до храму. Її ставлять на першу сходинку — і раптом Вона, як доросла, без остраху Сама піднімається цими високими сходами. А там, нагорі, біля входу Її зустрічає і благословляє первосвященик Захарія. Так робилося з усіма, кого посвячували Богу. Керований Духом Божим, Захарія вводить Діву до храму. Мало того, він заводить Її у Свята Святих, куди не насмілювався входити ніхто, окрім нього, первосвященика, та й то — лише раз на рік.

З цього дня Пресвята Діва залишається жити при Божому храмі. Вона молиться Богу, читає Святе Письмо, працює. В Її Приснодівственному житті храм Божий був невід'ємною частиною великого приготування до Богоматеринства. Тут Богоотроковиця перебувала в спілкуванні з ангелами.

У храмі ткалася та Божественна тканина, котрою належало огорнутися Господу, Котрий приймав людське тіло. Пречиста повинна була відокремитися від скверни гріховного світу і наблизитися до ангельського світу для спілкування з ним. І тільки святий храм гідний був стати Її оселею. Введення Її в храм, як віддалення від світу заради спілкування з ангелами і упокоєння в Бозі, символізує чернече посвячення, прийняття Першоінокінею ангельського образу, котрий Їй, як Богоматері, в майбутньому потрібно було, однак, перевищити, бо явилася Вона і «чеснішою Херувимів і Славнішою без порівняння Серафимів». Вона осватила Собою образ іночеського предстояння перед Богом, яке в глибині серця однаково подібне й доступне кожному християнину.

Старозавітний храм був єдиним богоносним місцем на землі, як «скінія присутності Божої», як дім Божий. Тут людині дано було мати зустріч із Богом. Слава Божа наповнювала скінію і храм Соломонів. Свята Святих містила ковчег Завіту, огорнений крилами Херувимів, де чути було голос Божий. Однак старозавітний храм являв собою прообраз грядущого Богоявлення в світі. Істинним місцем Боговселення, храмом Божим, повинна була стати сама людина. І цим храмом, що вмистив Невмістимого, стала Діва Марія. Все життя Старозавітної Церкви визначалося приготуванням Пресвятої Диви. Сама Вона є храмом у храмі, його істинна Свята Святих, одухотворений Божий кивот. Поява її в храмі знаменувала

собою межу обох Завітів, Старого й Нового, Вона завершила перший і відкрила другий. В особі Діви Марії відшукується таке місце на землі, куди може прихилитися небо.

Світ обрав зі свого середовища нескверну і непорочну Голубку, віддав Її через благочестивих і праведних Іоакима і Анну в руки Божі і чекав пришествя Спасителя. Ось чому в цей день Свята Церква, оспівуючи Божу Матір, говорить: «У храмі Божому ясно Діва являється і Христа всім предвозвіщає». Ось чому, згідно з церковним уставом, цього дня звучать у храмі різдвяні піснеспіви, які прославляють пришествя у світ Христа Спасителя.

Із почуттям глибокого благо-говіння слідкуємо ми за Отроковицею, яка поспішає у супроводі своїх старих батьків у Божий храм. Полюбила Пречиста Діва храм так, що не відходила від нього, доки була така можливість. Тут вона молилася і трудилася. Звідси вийшла Та, Яка стала Матір'ю Божою, Заступницею усього людства.

Кожна деталь свята Введення зворушлива і глибоко повчальна: виконання обітниці батьками, любов Отроковиці до храму, життя і виховання Її при храмі, Її відданість Богові. На що тільки не звернеш увагу — все на користь духовну.

Божа Матір входить у храм Божий. Її поставили на першу сходинку, а далі Вона піднімається Сама і входить до Святого Святих. Так і наше духовне життя. У Таїнстві Хрещення і Миропомазання ми ступаємо ніби на першу сходинку духовного підйому, а далі повинні йти самі, хто швидше, хто повільніше, але всі — у напрямку Святого Святих, до Господа. Як радісно наближатися до Нього! І в цьому духовному крокуванні ми не самотні — попереду нас, підтримуючи і схвалюючи, іде Пресвята Діва.

Як хотілося б, щоб цієї любові до храму, хоч трохи, набули ми всі. Як хотілося б, щоб окрім мирської суєти, тривоги, роздратувань, у наші душі увійшли б враження від храму Божого. Адже храм — це відображення неба на землі, у якому людина, як в дзеркалі, може знайти себе і зрозуміти своє призначення. Свята Отроковиця входить нині у храм і всіх кличе з Собою. Послухаємося Її поклику і підемо вслід за Нею

## СКАРБНИЧКА МУДРОСТІ



Стався до інших так, як хочеш, щоб ставилися до тебе.

Зміцнюй тіло і душу, просвітлюй розум.

Працюй так, щоб після тебе нічого не переробляли.

Будь завтра кращим, ніж ти є сьогодні.

Не давай сильним принижувати слабких.

Не залишай хворих, не забувай про бідних.

Не май гордині ані в розумі, ані в серці.

Пізнавши все добре, пам'ятай, а чого не знаєш – тому навчайся.

Живи для Батьківщини та люби людство.

*Великий Князь Київської Русі Володимир (Васильй) Мономах (1053-1125)*



## ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

### ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

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



### СОЮЗ УКРАЇНОК КАНАДИ ВІДДІЛ ІМ. ЛЕСІ УКРАЇНКИ



Управа повідомляє членкинь, що  
**Загальні Річні Збори**  
відбудуться в неділю 1-го грудня  
Після Товариської зустрічі.

Усіх членкинь закликається до численної участі.

### СВЯТО -ТРОЇЦЬКІ СЕНЬЙОРИ

В середу 4-го грудня 2013: зараз  
після Божественної Літургії  
Тема: Вічна Літургія \_ виголосить  
отець Григорій



#### **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

### **3-го грудня—вівторок.**

- ❖ Велика Вечірня: 5:30 год. вечора  
*Сповідь після Вечірні.*

### **4-го грудня—середа.**

#### **Введення у храм Пресвятої Владичиці нашої Богородиці і Приснодіви Марії**

- ❖ Сповідь: в 9:00 год. ранку.
- ❖ Божественна Літургія: 9:30 год. Ранку

### **5-го грудня - четвер.**

#### **Дім Святої Родини**

- ❖ Служба: 10:00 год. ранку.

### **7-го грудня—субота.**

- ❖ Велика Вечірня: 5:00 год. вечора  
*Сповідь після Вечірні.*

### **8-го грудня—неділя.**

#### *24-та неділя після П'ятидесятниці*

- ❖ Сповідь: в 9:30 год. ранку.
- ❖ Часи: в 9:30 год. ранку.
- ❖ 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.



# The Entrance of the Theotokos into the Temple



The Entry of the Holy Theotokos into the Temple is one of the twelve major church feasts and is numbered among those that affect our salvation. What takes place on this day? The three-year-old Child, the Most-holy Virgin Mary, is brought by Her parents to the temple of Jerusalem. She is placed on the temple steps and, moved by Divine revelation, the high priest Zacharias comes out to Her and leads Her into the Holy of Holies – the place where God Himself was mysteriously present, the place which no man could ever enter except the high priest, who, moreover, went in only once a year and not without sacrificial blood. And it is precisely this place, the Holy of Holies, which the Virgin Mary enters, invisibly carrying within Herself a new, living sacrifice – the forthcoming Christ, Saviour of the world, Who will sacrifice Himself in order to deliver all men from sin and death.

This holiday is “wondrous,” as sings the Church, not finding words to express the inexpressible joy, hope and expectation which commence with today’s event.

From a mysterious and grace-filled seed there will grow up a new covenant between God and man. The Saviour's most-pure, animate temple – the Most-holy Maiden, precious bridal chamber, sacred treasure of God's glory – is led into the Lord's temple. And She brings with Her the foreshadowing of God's goodwill to all of mankind, the beginning of a new covenant between God and man, the end of the many centuries of man's alienation from God, and the end of our bondage to sin. Only a brief time remains, only several more years, for the fulfillment of that which the entire humanity awaits – the appearance of God Himself in the flesh, by way of the Most-holy Virgin.

She will be brought up in God's temple – a place of holiness, purity and the power of God. She will be nourished by Divine grace, in order to become capable of containing Divinity Itself, so that the mystery of God's incarnation could take place through Her. She must become used to conversing with the angels, in order to harken to the Archangel Gabriel's glad tidings. She must encompass God within Her heart, in order to truly become a new temple of God.

We are all familiar with the words of the Apostle Paul: *“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”* This mystery is revealed to us because we are called upon to become the temples of God, and this is the reason for today's celebration.

Today's feast reminds us of the unique significance of man-made temples (i.e. churches). Let us ponder today: what is a church of God? When we come here today to celebrate the feast, we not only participate in wondrous hymn-singing, but we touch upon eternity, which is always present in a church of God. And nothing else in life makes sense except in the light of eternity. We should ponder this and repent of how often we remain deaf and blind to these great mysteries, and reject God's gifts.

The Church cannot save us by itself. For our salvation we must actively participate in church life. The Lord calls upon us today to think of this, and to see the sinful condition in which each one of us lives. The Lord continues to await our repentance. He continues to patiently tolerate our detrimental lack of faith, and continuously wishes to enfold us within His grace, in order that we may be saved from the terrible misfortunes that are coming upon the world.

And we know that the Most-holy Virgin Mary, Mother of the suffering mankind that is being destroyed by its sins, will surely intercede for all those who appeal to Her with faith and love, and

who offer their lives unto Her.

Let us thank God that our churches are still standing, and that the Lord and the Mother of God are present in them along with us. We magnify Thee, O Most-holy Virgin, God-chosen Maiden, and we honor Thine Entry into the Temple of the Lord.

The feast of the Entry of the Holy Virgin Mary, the Mother of God, into the temple is a feast of the Church itself. It is also a feast of all of us, because the Holy Virgin, ascending the steps of the temple of Jerusalem, presages not only Her future life, Her ascension into the Holy of Holies, but also presages the affiliation of mankind with Christ's way of the cross and with His Resurrection. This feast tells us that the Mother of God, Who now enters the Holy of Holies, is even greater than the Holy of Holies. By the grace of God She is more honorable than the cherubim and beyond compare more glorious than the seraphim. She is above all creation. And not only by the grace of God, but by the hope of all of mankind, which has rushed towards this light, towards this holy of holies, towards this focal point of life and the source of life itself – the Lord – through the darkness of ages, through all sorrows, through all the sins and horrors of history.

The entry of the Most-holy Mother of God into the Holy of Holies is revealed to us as the path each one of us must take. It has been said: *“The virgins that follow Her shall be brought unto the king, Her companions shall be brought unto Thee”* (Psalm 45:14). This has been said about every person and primarily about children. For this reason children participate in a special way in today's feast along with us. This is always very joyful, because if everyone were to participate in what the Lord gives us, our entire being would be transformed. The salvation which the Lord grants us depends on our offering of our children and on our own lives. It also depends primarily on how we lead our children through life, for what we prepare them and to what we actually dedicate them. What Joachim and Anna did was a great labor of love. Having been barren their entire life, they gave up their sole daughter. They gave Her to God, dedicated Her to the Lord, as though they separated Her from themselves, in order that She belong entirely to God alone.

What Joachim and Anna have done, offering to God the fruit of their prayers, far exceeds any spiritual labors that we could set up as an example. But let us ponder the following: often we find ourselves in a situation similar to these people – Joachim and Anna, – when misfortune befalls us, when we are in need, when we are ready to promise the Lord everything, say all kinds of words of

love, just so He would help us, would deliver us from such a state. And then sorrow passes, need passes. But when the time comes to fulfill our promise, we begin to vacillate. We begin to delay the fulfillment of our own words: "I will definitely do this, Lord, only I pray Thee, do such-and-such for me, what I ask of Thee...". And for this reason our life turns out to be barren. It is barren not in terms of childlessness (although that may also be possible), but in a deeper and more significant sense.

Thinking about this, we should pray today to the Lord and the Mother of God that we may be granted the grace of understanding that we have a true life, that we may be aware that the event which the Church celebrates today is the entry of the holy 3-year-old maiden into the Holy of Holies and Her sanctification by the grace of God for Her future encompassing of God the Word. And all of this for the fulfillment of the sacrament of God's incarnation and for our salvation, which is already coming to pass. For it is not in vain that we sing: "*Christ is born – glorify Him, Christ descends from heaven – meet ye Him.*"

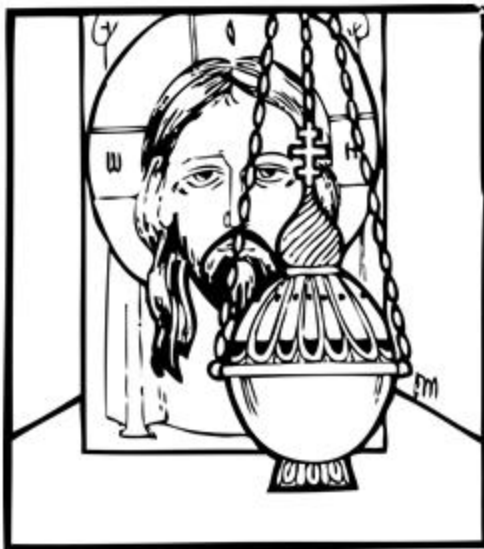
Remember that our salvation has actually come to pass already, and it is not only a remembrance. Over and over again we are given the Lent and the approach to the Nativity of Christ in order for our life to become truly more profound, truly deepen with the knowledge of the one unique mystery – that God has become man, that He is present in the life and destiny of each one of us. He always hears our every prayer, because there is no longer that curse which used to hang over every person, there is no longer that inescapable and ineffaceable stamp of evil which tainted mankind before Christ's incarnation. The way to heaven is open to every person. We must only desire and want genuine truth, genuine beauty, and the light which had once shone for us, the light which the Lord sometimes gives back to us, and without which everything becomes extinguished.

What can we bring to the Lord on this feast day? The parents of the Most-holy maiden Mary – Joachim and Anna – brought Him their own child, but what shall we give the Lord? Does the One to Whom belongs the entire earth and before Whom all the stars in heaven shine need the candles and the vigil lights which we offer to God? They are needed only to testify to the meaningfulness of our prayers and our standing before God. There are no other sacrifices which we can offer Him except one, of which He says: "*Son, give Me thy heart,*" because our heart is the only thing which does not yet fully belong to Him. He has given us His own heart and wishes us to give Him ours. He, Who loves us and gives all of Himself for us, is

waiting for our love in return.

Let us pray to God that we may learn this love. Every person understands what reciprocal love is, and how terrible is unrequited love. It is precisely love which each person needs, every human soul needs. And the Lord Himself needs us to love Him with all our heart, all our thoughts, all our strength, our entire life. And to love God means to keep His commandments, as He Himself has said. Only when we keep His commandments can we learn what this all means and of what kind of love Christ is speaking. Only then can we learn this love and be worthy of the Lord, be able to stand up for Christ's honor in this world where childhood, purity, and sanctity are being defiled. And this we can accomplish only when we go to church and receive God's grace there, which is always given as long as we are turned towards the Lord.

Let us entreat the Lord for this incorruptible wealth, which He bountifully grants to all of us by the prayers and intercession of the Holy Theotokos. Let us also entreat Him for the ability to respond to His immeasurable gifts with our love, our entire life, the offering of our children to Him. And most precious of all – the unity which we achieve through Him



## 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. Today's fellowship is hosted UWAC .



### “ORTHODOXY 101”

*Understanding the Orthodox Faith*

**Monday, December 2**

**7:00 PM**

at Holy Trinity Cathedral Auditorium.

The topic for the this 3rd session is

**The Divine Liturgy:**

**The Liturgy of the Faithful**

### HOLY TRINITY SENIORS

**Wednesday, December 4**

**Following the Festive Divine Liturgy**

**TOPIC: THE ETERNAL LITURGY—FR. GREGORY**

Most Wednesdays will include power walking, exercising, singing, and discussion with our priest. We will also have some bingo, videos, card games, and of course, lunch will be served every time.

**We invite everyone to attend and enjoy the fellowship!**

### OUTREACH COMMITTEE

In this period before the Christmas season, the Outreach Committee is appealing to the membership for donations towards the flower fund. These flowers will be delivered to our shut-ins and infirmed members of our parish family. Please respond generously to this request, bring a light of joy to our fellow brothers and sisters in the season.

**Helping Hands “Typhoon Relief” - Thank you** - A huge thank you to all parishioners who donated to our Cathedral effort in raising funds for Typhoon Relief. Representatives from the Philippine-Canadian Centre of Manitoba were presented a cheque for \$1000.00 at the November 24th Fellowship. They were very moved and appreciative of our efforts. *Jesus Christ went about doing good and healing. (Acts 10:38)*



*Through service, we give others the things they lack, and we find meaning and fulfillment to our own lives.*

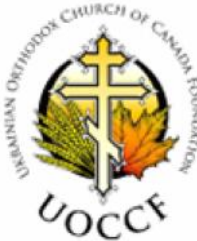
The Helping Hands group is hosting a  
**Luncheon meal**  
at the  
**Immaculate Conception Parish soup kitchen**  
181 Austin St N, (off of Euclid)  
**Sunday, December 8, 2013**

We will be providing food and services to this very worthy cause. We require kitchen, serving and cleanup assistance.

Everyone is encouraged to participate. Please contact:  
Deanne Wasylyshen (204-339-1397 or DeanneW@mts.net ).

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.

# **NOTICE OF 2013 ANNUAL GENERAL MEETING UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION**



In conjunction with the

**ST. ANDREW'S COLLEGE BOARD AGM  
at ST. ANDREW'S COLLEGE**

University of Manitoba Campus,  
29 Dysart Road, Winnipeg, MB R3T 2M7

**SATURDAY, DECEMBER 7, 2013 AT 12:30 P.M.**

PLEASE NOTE THAT ALL UKRAINIAN ORTHODOX CHURCH OF  
CANADA MEMBERS ARE MEMBERS OF THE FOUNDATION.  
YOUR ATTENDANCE IS VERY MUCH APPRECIATED!

*Walter Saranchuk*, President

*Joanne Rak*, Secretary

## **РІЧНІ ЗАГАЛЬНІ ЗБОРИ ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ**



Відбудуться під час

**ЗАСІДАННЯ ДИРЕКЦІЇ КОЛЕГІЇ СВ.  
АНДРЕЯ  
В КОЛЕГІЇ СВ. АНДРЕЯ**

Кампус Університету Манітоби  
29 Dysart Road, Winnipeg, MB R3T 2M7

**В СУБОТУ 7-ГО ГРУДНЯ, 2013 О ГОДИНІ 12:30 ПОПЛУДНІ**

**ВСІ ЧЛЕНИ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ  
Є ЧЛЕНАМИ ФУНДАЦІЇ**

**УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ**

**ДО ЗУСТРІЧІ НА ЗАГАЛЬНИХ ЗБОРАХ ФУНДАЦІЇ!**

*Володимир Саранчук*, президент

*Джоанна Рак*, секретарка



## SCHEDULE OF SERVICES AT THE CATHEDRAL

### **December 3—Tuesday.**

- ❖ Great Vespers: 5:30 p.m.  
*Sacrament of Confession following service*

### **December 4—Wednesday.**

#### **The Entry of the Most Holy Theotokos into the Temple**

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

### **December 5—Thursday.**

#### **Holy Family Home**

- ❖ Service: 10:00 a.m.

### **December 7—Saturday**

- ❖ Great Vespers: 5:00 p.m.  
*Sacrament of Confession following service*

### **December 8—Sunday**

#### **24th Sunday after Pentecost**

- ❖ Confession: 9:30 a.m.
- ❖ Hours: 9:30 a.m.
- ❖ Divine Liturgy: 10:00 a.m.

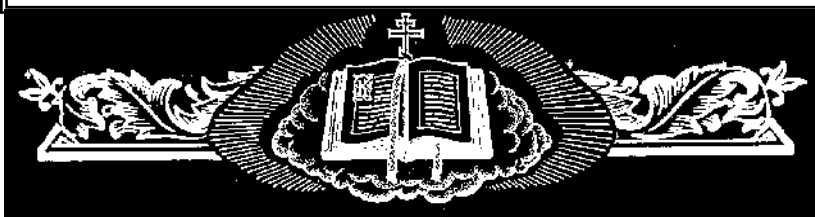


### **THE SATURDAY EVENING SERVICE**

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.

# 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



## WEEKLY SCRIPTURE READINGS

DECEMBER 2—DECEMBER 8

**Monday:** 1 Thessalonians 2:20-3:8                      Luke 17:20-25

**Tuesday:** 1 Thessalonians 3:9-13                      Luke 17:26-37

**Wednesday:** 1 Thessalonians 4:1-12                      Luke 18:15-17, 26-30

**Thursday:** 1 Thessalonians 5:1-8                      Luke 18:31-34

**Friday:** 1 Thessalonians 5:9-13, 24-28                      Luke 19:12-28

**Saturday:** II Corinthians 11:1-6                      Luke 10:19-21

**Sunday:** Ephesians 2:14-22                      Luke 13:10-17

*Let us do our best to read these appointed passages at*



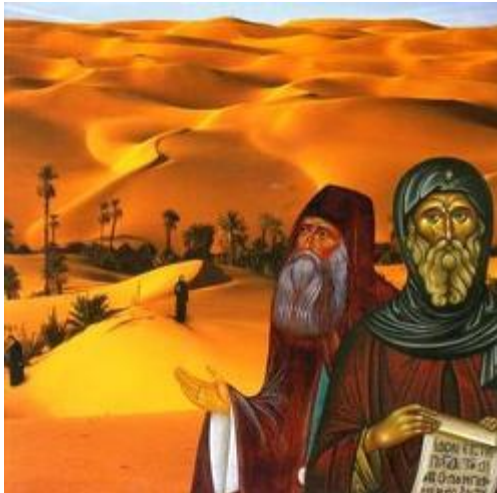
## *By Way Of The Desert*

*Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. If anyone strikes you on the cheek, offer the other also; and from anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again.*

LUKE 6:27-30

**A**BBA SISOIS said, “Let others despise you. Put your own will behind you. Place yourself beyond worldly interests. Accomplish these things and you will have peace.”

**Love your enemies.**



## 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

### 3. ORTHODOX WORSHIP.

#### Vespers.

The Church invites all her faithful children to make a journey with her, passing through the millenniums by Divine Providence in order to re-enter into communion with God's love and, by retracing the long way already trodden, to live again the sacred events of our salvation. Thus, the next service in the Evening Cycle, Vespers, begins with the exclamation, "Blessed is our God..." without the Trinitarian invocation of the All-Night Vigil, "Glory to the holy, consubstantial and life-creating Trinity..." symbolizing that as yet, the name of the Holy Trinity has not been manifested. Vespers will lead through the Old Testament to the New and thus, appropriately, after the exclamation, the beautiful hymn of Creation, Psalm 104, is read.

At the All-Night Vigil, this Psalm is sung while the Priest censens the entire church, signifying that at the Creation, the Spirit of God, the True Light and Incense to the elect, moved over the face of the waters: And the Spirit of God was moving over the face of the waters (Gen. 2). The opened Holy Doors (closed at Daily Vespers) signifies that from the creation of the world, man was appointed to dwell in Paradise. This blessed condition, however, was of short duration, and the closing of the doors at the conclusion of the singing of Psalm 104, symbolizes the expulsion of man from Paradise and the barring of its gates by cherubim and a flaming sword: [God] drove out man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life (Gen. 3:24).

During the reading of Psalm 104 at Daily Vespers and at the conclusion of the censuring at the All-Night Vigil, the Priest stands before the Holy Doors, reading silently the Prayers of Light, with head uncovered. He symbolizes Adam sorrowing before the closed gates of Paradise in penitence and humility. These prayers originally were called the Lamp-lighting Prayers, since the lamps in the church were lit at the setting of the sun. In these prayers the Lord Who dwells in the Ineffable Light is glorified as the Priest prays for the material light and the illumination of the soul.

This is followed by the Great Litany, which is sometimes called the Litany of Peace, since from the very first petition, “In peace let us pray to the Lord,” this theme is evident. Except for Sunday evenings and the evening after a Great Feast, the Great Litany is followed by a specially-appointed Kathisma (from kathizo – I sit), one of the twenty divisions of the Psalter. On Feast Days and Saturday nights, the 1st Kathisma, “Blessed is the man...,” is sung either in part or in its entirety. This Psalm refers to the Savior and in it we sing, “Arise, O Lord, save me, O my God...,” which is addressed to the coming Resurrection.

This is followed by a censuring of the whole church and the singing of Psalms 140,141,129 and 116, “Lord, I have called upon Thee, hear me...” This expresses Adam's repentance for his sins, as well as his request for the Paradise which he had lost; it also is his exhortation to his posterity that they should utterly obey the will of God. The prophetic verses from the Psalm, “Bring my soul out of prison...” symbolizes Old Testament humanity awaiting liberation from the darkness of the Old Covenant. To these verses are joined special Stikhera (hymns) which expand the particular theme of the day (Monday – angels, Tuesday – St. John the Baptist, etc.). In addition, there are compositions of praise for a particular Saint or Saints venerated on that day. The Stikhera may expand on a particular Feast which may be celebrated on that day, or expound upon the Resurrection Gospel which will be read at Matins (if it be Saturday evening). These Stikhera are taken from the Octoechos and/or the Menaion. (During the time of Triodion and the Pentecostarion, special Stikhera from these books are also sung here.)

The censuring, at this point, has particular significance apart from that done at the singing of Psalm 104 of the All-night Vigil. It is the expression of our desire that our prayers, which after the Fall were unable to ascend to heaven without the mediation of Christ the Son of God, now by His intercession, like the smoke soaring upwards from the censer, ascends to the Lord God. It symbolizes that the Holy Spirit, by Whom the censer is blessed, is always present in the church and particularly enlightens us at the time of prayer. It signifies that the angels bear our prayers to God by means of the censer: And another angel came and stood at the altar with a golden cense; and he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne... (Rev. 8:3). It also is an imitation of the Old Testament ritual wherein God, through Moses, commanded Aaron to make such a censuring in the tabernacle day and night (Ex. 30:7-8). The censuring can also be seen as an image of the divine glory which came on the

Tabernacle in the time of Moses (Ex. 40:27-35).

The last Stikheron, now sung at “Now and ever...” on Sundays or Great Feasts is called the Dogmatic, since, in addition to praise of the Most-Holy Theotokos, it contains certain dogmatic teachings concerning the person of Jesus Christ. On ordinary days, a Theotokion, a hymn of praise to the Theotokos, is sung at this point, which reminds us that the Theotokos was the Mediatrix of our salvation.

At the All-Night Vigil and Feast Days, the Holy Doors are opened and an entrance is made by the Priest, preceded by a Deacon with the censer and a Candle-Bearer. The opened Holy Doors symbolize that with the coming of the Lord the gates of Paradise have been opened. The Deacon precedes the Priest (who is an Icon of Christ) as if he were St. John the Forerunner, and the candle going before denotes the spiritual life brought to earth by the Savior.

The hymn, “O Jesus Christ, the Joyful Light...” (“O Gladsome Light...” in some translations), as the first ray of the New Testament light, is now sung. It tells us that the light of the sun, the created, creature light, is not the same as the light uncreated and divine. The golden light of evening is a symbol pointing to another Divine Light, in the same way as the world below is an image and likeness of the primary world above.

From this moment of the prayer, “O Jesus Christ...” Vespers becomes more and more oriented towards the Savior and salvation. If, up till now, the prayers of Vespers have been basically penitential in character and have expressed the mood of the old nature which belongs to [the] former manner of life and is corrupt through deceitful lusts (Eph. 4:22) and has consisted of Psalm-singing and readings, largely from passages written before the birth of Christ, so now the captivity of the soul is coming to an end: the darkness is dispersed by the rising light of the New Testament.

Solemnly and joyously the Church glorifies the humble event of the Incarnate Word. The Old Testament supplications to and hope in the ever-springing fountain of life and truth are answered in the fulfillment of the New Testament, in the entry into the world, into the prayerful foregathering of believers, of the true Light of Life — Jesus Christ, the Son of God. The entrance bearing a lantern which symbolizes the invisible rising and presence amongst the worshippers of Christ Himself and the singing of the prayer, “O Jesus Christ, the Joyful Light...” which teaches the true meaning of this light-symbolism are together the central moment of the Vesper

Service.

At last peace reigns in the soul; the world sinks into darkness but the wondrous light in the soul grows and widens; and the Christian can no longer tear away his marveling eyes. Our eyes are lifted up to the Lord our God Who this day has shown great bounty towards us.

At the conclusion of this hymn, the Prokeimenon (Alleluia at certain other times — e.g., the Service for the Dead on Memorial Saturdays) is appointed to be sung. These verses from the Psalms normally preceded Scripture Readings and here is a remnant of the ancient practice of reading Old Testament lessons (preserved only on Great Feasts and the weekdays of Great Lent) at Vespers. There are appointed special Prokeimenon verses for each day of the week, which are connected with the particular theme of that day. For example, on Saturday evening the Prokeimenon, “The Lord is king...” stresses the coming of the Lord Who reigns in supreme beauty and majesty.

The Old Testament Readings (Paramaea — Parable) which are read at this point on Great Feasts contain prophecies of the event commemorated on that day, or certain relevant materials pertaining to the Saint whose festival it is. [For certain Apostles, e.g., Sts. John, Peter, James and Jude, selections from their New Testament Epistles are read.]

At Great Vespers (All-Night Vigil) the Litany of Fervent Supplication is now chanted (characterized by the three-fold “Lord, have mercy”), although at ordinary Vespers it is transferred to the end of the Service. In this Litany we entreat mercy for all Christians.

After the Prokeimenon (Daily Vespers) or the Litany of Fervent Supplication (Great Vespers), the prayer, “Grant, Lord, that we may be kept this evening without sin...” is read. In abbreviated form, it corresponds to the Doxology which is read (Daily) or sung (Festal) at the end of Matins. After “Grant, Lord...” the Evening Litany (or Litany of Supplication) is chanted, wherein we specify which mercies we desire, and is characterized by the refrain, “Grant it, O Lord!”

After the Litany of Supplication, special hymns are sung in honor and memory of the person or event to which the services of that day are dedicated. These hymns are separated by verses taken from various parts of Holy Scripture which are related to the Saint or Feast and thus are called the Apostikha (or Stikhera (Verses) on Verses).

At Great Vespers (All-Night Vigil) the Apostikha is preceded by the Litya (Lity — a fervent prayer). The Litya, characterized by many repetitions of “Lord, have mercy!” is celebrated in the porch of the church or on the steps, or sometimes in the back of the church itself. In ancient times this was done in order that the Catechumens and Penitents who stood in the porch might participate in the gladness of the festival. The faithful and clergy came out with candles (symbolizing the Light of Christ come to sinners) to signify their humility and brotherly love towards those who had sinned. In our times the Litya serves to remind us that we must take care for our souls so that we may be worthy to enter into the House of God. After the Litya, the clergy return to the center of the church.

When the singing of the Apostikha has ended, the dismissal prayer of St. Simeon, Lord, now lettest Thou Thy servant depart in peace... (Luke 2:29-32) follows. Only now that we have traveled the long, hard road and seen at last the dawn of a new life, has our Christian soul acquired the right to ask leave to depart. The prayer is followed by the Trisagion and Lord's Prayer, after which are sung the Troparia (hymns) relating to that day of the week or celebration, as well as a hymn of praise (Theotokion) to the Mother of God.

On Feast days, at this point, before a table on which have been placed five loaves of bread and three vessels — one with wheat, one with wine, and one with oil — the Priest makes the Sign of the Cross over the loaves and prays that the Lord may bless and multiply them. In the early Church, when the All-Night Vigil lasted until the morning, it was customary to distribute the common offerings of bread, wine and oil after the Vespers. Thus the faithful who intended to remain throughout the Service would be strengthened and refreshed. After the Priest had pronounced the final Blessing upon the people, he and the Deacon descended from the Altar, and sitting down with the people, they consumed with them the food which had just been blessed, during this time selections from the Acts of the Apostles, or from the Epistles, were read aloud. The distribution of the blessed bread during Feast-Day Matins to the faithful who have received the blessing by the anointing with the blessed oil, commemorates this in ordinary churches.

Vespers then concludes with the Litany of Fervent Supplication and the usual Dismissal (if Daily Vespers) or the response to the petition, “Blessed be the Name of the Lord, henceforth and for evermore” — “The blessing of the Lord be upon you...” (if Great Vespers). The Vesper Service is thus filled with



memories of the Creation, the Fall, the Expulsion from Paradise and the anticipation of the Coming of the Savior Who brings light to the world.

In this way the whole of Vespers, beyond which lies a new kind of creation, of spiritual life in God, passes beneath the Sign of the Cross, of repentance, of separation from the old, and ends in expectancy and acceptance of the new, true Light that is Christ. This Light shone steadily and peacefully, drawing to itself those who had formerly wandered in darkness and who had been sunk deep in the night, experiencing what it is to be apart from God, that they might come to a true awareness of their own weakness and learn humility.

Continued in the next issue





## **Use Your Talent**

God has given each part of His creation a talent according to their ability. We are the ones who have decided that to be talented means that we excel in one of several high-paying careers or have some skill which makes us popular in a worldly sense. God's idea of talents is based on their usefulness to others, not on how rich or famous they may make us. We all will be held accountable for using the talent we have been given and whether we have used it for God's Kingdom.

## **Time Out**

Time is a gift from God, to be either used wisely, or wasted away. God allows us to choose how to use His gift. Do you use God's time for loving and caring deeds, for reading the Holy Scriptures, for attending the Divine Services? It's so tempting, especially in the hazy, lazy days of summer, to take time away from God. But what answer shall we give the Lord for squandering the short time that has been given to us?

## **Proper Values**

Christ does not condemn money in itself, but neither does He uphold material wealth as an acceptable goal for His followers. He wants us to learn to value things rightly, understanding that our lives are transitory and short, and that our goal should not be wealthy and security here and now, but the unending joy and peace of eternal life with Him in His Father's Kingdom.

## **Stewardship of Time**

Time on this earth is one of our greatest privileges and yet one of our biggest responsibilities. Outside of Sun-day morning, how much time does God really get? The daily choices we make in our lives, how we spend our time and energy, indicate not only what we truly value but also where we will spend eternity.

## PARISH AND COMMUNITY UPCOMING EVENTS

### December

#### **Sunday December 1:**

Iris Bugera 1 yr. Memorial Panachyda, after the Divine Liturgy.

**The O. Koshetz Choir Christmas Concert:** "Дзвони дзвонять -  
The Call of the Bells" 2:00pm

Tec Voc Performing Arts Theatre, Tec Voc School—1555 Wall Street at  
Notre Dame Avenue.

Tickets \$20, children 12 and younger--free.

Tickets available from Lida Horocholyn (254-4502)

#### **Monday December 2: Orthodoxy 101—7 pm**

The Divine Liturgy" - Part 3 - The Liturgy of the Faithful

#### **Sunday December 15:**

Ukrainian Self-Reliance Association (TYC) 75th Anniversary Luncheon  
following the Divine Liturgy.

#### **Sunday December 22:**

Saint Nicholas Concert presented by our Church School following the  
Divine Liturgy in the Auditorium.

**ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER**

**ВВЕДЕННЯ В ХРАМ ПРЕСВЯТОЇ БОГОРОДИЦІ**



**The Entrance of the Theotokos into the Temple**

### WEBSITE

Visit our Cathedral website at [htuomc.org](http://htuomc.org). The site will provide news,  
information and event updates.

**CHECK IT OUT!**



**Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity**

1175 Main Street Winnipeg, Manitoba  
Cathedral Office: 582-8946 Auditorium:582-7345 Fax: 582-4659  
Web page: htuomc.org

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

ⲄⲚⲔ  
**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**

Dr. Gregory Palaschuk—President  
Res: 338-5301 Bus: 582-8946

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Taras Monastyrski  
Res: 661-1125 Bus: 582-8946

**SISTERHOOD**

Rose Petras  
Res: 586-3672 Bus: 582-8946

**CHURCH /SUNDAY/ SCHOOL**

Dobr. Brenda Mielnik  
Res: 415-3166 Bus: 582-8946

**OUTREACH COMMITTEE**

Steve Hinkewich  
Res.: 667-5720 Bus: 582-8946

**CATHEDRAL CHOIR**

Elaine Salamon  
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**SENIORS' GOLDEN AGE CLUB**

Taras Monastyrski  
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**UKRAINIAN MUSEUM OF CANADA**

**Winnipeg Collection**  
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Res:334-5267 Bus: 582-1018

**JUNIOR CYMK—U.O.Y.**

**Advisors:**  
Michelle Kowalchuk Res: 663-2994

**U. S. R.L. —TYC WINNIPEG BRANCH**

Maurice Bugera—President  
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**UWAC—LESIA UKRAINKA BRANCH**

Sonja Bejzyk—President  
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**ORDER OF ST. ANDREW**

**WINNIPEG CHAPTER**  
Evhen Uzwyshyn  
Res:668-2824 Bus: 582-89 46

**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.**