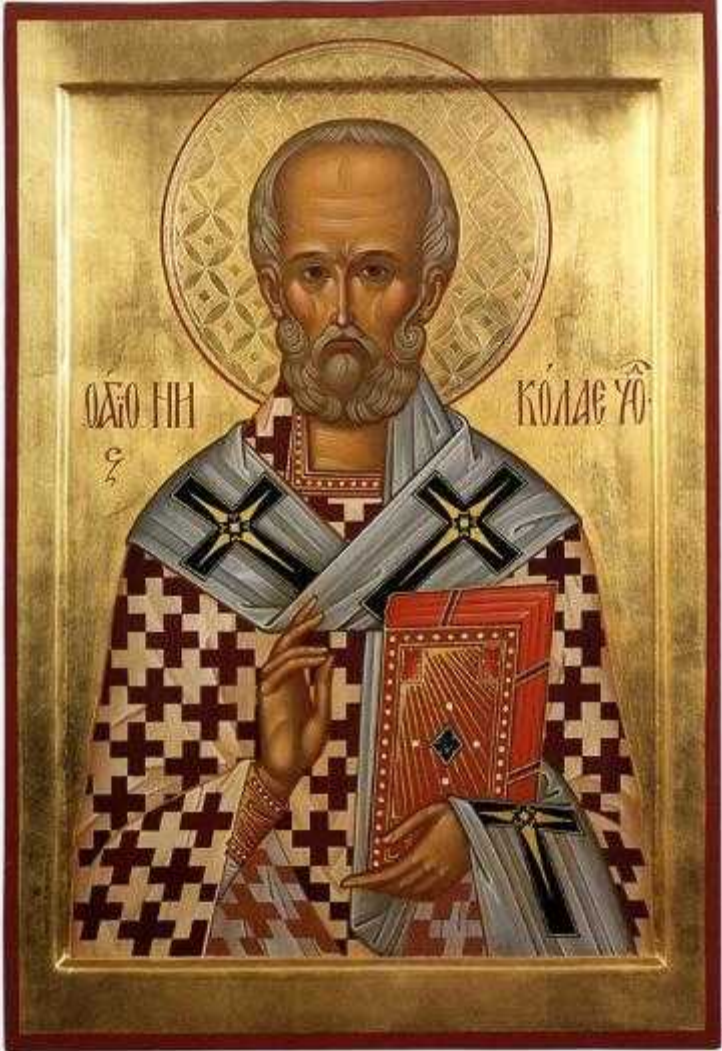


**UKRAINIAN ORTHODOX
METROPOLITAN CATHEDRAL
OF THE HOLY TRINITY**



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25-та неділя по П'ятидесятниці



25th Sunday after Pentecost

15-го грудня ❖ December 15th

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.**



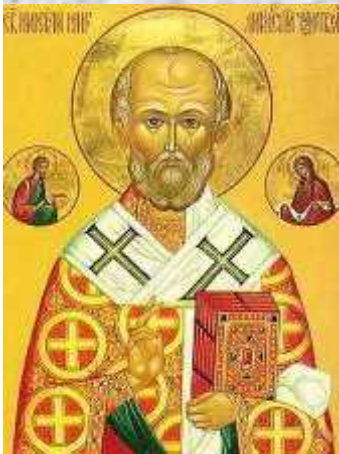
Remember . . .

**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.

ЖИТТЯ СВЯТИТЕЛЯ МИКОЛАЯ, АРХИЄПИСКОПА МИР ЛІКІЙСЬКИХ, ЧУДОТВОРЦЯ



19 грудня Православна Церква молитовно святкує пам'ять святого Миколая, архієпископа Мир Лікійських, чудотворця. З поміж великих святих угодників Божих святий Миколай Чудотворець користується особливою любов'ю нашого народу, і кількість храмів названих на його честь є цьому доказом. Чудотворця знають і шанують Схід і Захід, усі християни і навіть магометани. Про життя і чудеса цього великого угодника Божого розповідає ця стаття.

Усе життя св. Миколая - це нескінченні благодіяння і чудеса, подані стражденному людству. Свята Церква прославляє Миколая Чудотворця як мудрого правителя, вгамівника спраглих, швидкого помічника усім, хто опинився в біді та скорботах. Він рятував потопаючих, визволяв полонених, відводив смертну кару від невинних, зціляв багатьох людей: повернув зір, виправив кульгавість, дав мову німим. Вивів багатьох з убогства й злиднів, подав їжу голодним, був помічником нужденним і теплим заступником. Він швидко з'являється скрізь, де потрібна його допомога. І нині він приходить до тих, хто кличе його допомогти і заступити від біди. Чудес його не злічити. Усе життя Чудотворця було позначено любов'ю до ближнього. Навіть смерть не перервала його благодатних справ, його чудеса звершаються повсякчас.

Народився св. Миколай у 257 році по Різдву Христовому в Малій Азії, у мірлікійському місті Патарі, у родині Феофана і Нонни, людей благородних і заможних, які

вирізнялися добропорядністю й милосердям до бідних. Довго його батьки не мали дітей, та як нагороду за їхнє благочестя Господь подарував їм сина. Народився святий Миколай у важкий час, коли в усій Римській імперії переслідували і вбивали християн.

Від самого народження св. Миколай був навчений з неба постництва, яке зберігав до смерті. Досягши юнацького віку, він береться за книжне навчання, вивчає Святе Письмо. Маючи природні здібності, він, сповнений благодаттю Святого Духу, вивчив Святе Письмо, як і потрібно було доброму пастиреві Христового стада. Юнак був стриманим, схильним до самотнього життя, не віддавався марнотам, любив відвідувати храми Божі.

Спостерігаючи його богоугодне життя, рідний дядько єпископ татарський Микола посвятив свого племінника в сан пресвітера. Під час паломництва по святих місцях за дорученням єпископа-дядька св. Миколай дбайливо управляє єпархією. У цей час він втрачає своїх батьків. Одержавши після них великий спадок, він віддає його на справи благодійні і милосердні, звершивши при цьому багато подвигів.

Якось св. Миколай вирішив поклонитися місцям, освяченим і позначеним чудесами Ісуса Христа. Відвідавши Єрусалим, Чудотворець вирішив не повертатися додому, а піти у пустелю і присвятити себе служінню Божому постом, неспанням і молитвою. Та Бог таємним одкровенням утримав св. Миколоя від такого наміру і звелів повернутися на батьківщину до людей, аби в ньому прославилося ім`я Господнє. Зрозумівши свою місію, св. Миколай прибуває до Мір, головного міста Лікії, де його ніхто не знав. Після смерті мірського архієпископа по волі Божій св. Миколоя возвели в сан єпископа. Але перед цією подією Миколай мав чудесне видіння: в ночі йому явився Спаситель і вручив святе Євангеліє, оздоблене золотом і коштовним камінням, а Божа Мати поклала на нього єпископський омофор. Св. Миколай для пастви був прикладом християнського життя, двері його дому були відчинені для всіх.

У час гоніння на християн св. Миколай сміливо силою

слова зміцнював у Лікії віру Христову, за що разом з іншими християнами був кинутий до в'язниці, де за віру терпів голод, спрагу, образи, знущання і страх смерті. Та Миколай словом і власним прикладом підбадьорював і зміцнював віру тих, хто був поруч із ним.

Св. Миколай був учасником Першого Вселенського собору в травні 325 року. На запрошення імператора Костянтина у віфінському місті Нікеї зібралися 318 єпископів, аби полагодити церковні справи.

У роботі собору св. Миколай показав себе полум'яним ревнителем чистоти віри, виступивши проти ересі - аріанства.

У подвигах любові до Бога і ближніх проходило усе життя, архієпископа мірлікійського, який перейшов у вічність 6 грудня 342 року. Його святе тіло з честю поховали в соборній мірлікійській церкві, від нього йшли пахощі й цілюще миро.

Свята Церква згадує у дев'ятий день травня перенесення мощей святителя з Мір Лікійських у місто Барі (Італія). Спочатку чесні мощі св. Миколая були покладені в церкві св. Іоана Предтечі. Відчувши чудодійну цілющу силу святих мощей, вдячні жителі міста Барі спорудили в ім'я святителя Миколая розкішний мурований храм, в якому поставили срібну, позолочену раку.

На третій рік після перенесення мощей до Барі собором архієреїв і священників їх урочисто поклали під престолом у вівтарі новозбудованого храму, де вони спочивають і досі.



СКАРБНИЧКА МУДРОСТІ



- *Бог, як милостивий, кожному дає те, що йому потрібне.*
- *Господня благодать здатна вчинити значно більше, аніж людина спроможна вчинити сама, власними зусиллями.*
- *З Божою благодаттю ми завжди можемо бути впевнені у перемозі.*
- *Бог дає нам малими мірками те, чого ми чекаємо від Нього.*
- *Лише ті, які творять добрі діла ради Христа, отримують Божу благодать.*
- *Все, що з тобою трапляється, — дана тобі Богом благодать.*



ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

СВЯТО -ТРОЇЦЬКІ СЕНЬЙОРИ

В середу 18-го грудня 2013:
Whist Drive



РІЗДВЯНІ КВІТИ

Як це було в минулому році, Сестрицтво звертається до Катедральної родини, щедро жертвувати на Різдвяні Квіти.



Ці квіти прикрашуватимуть наш Катедральний храм упродовж Різдвяного сезону. Висловлюємо нашу подяку наперед за вашу щирість!

СВЯТО СВ. МИКОЛАЯ

Церковна школа повідомляє батьків та парафіян, що в **неділю 22-го грудня** в Катедральній аудиторії, зараз після Богослужби та перекуски, відбудеться **свято св. Миколая**. Діти Церковної школи виступлять з відповідною програмою та привітанням св. Миколая. Св. Миколай роздасть дітям подарунки.



Союз Українців Самостійників - ТУС



Річні збори

Четвер 19-го грудня 2013р.

5:30 по полудні

в Митрополичій Катедрі Пресвятої Тройці

У приміщенні Борд рум

ПАРАФІЯЛЬНА УПРАВА

Засідання Парафіяльної Управи відбудеться в четвер 19-го грудня ц.р. о 7-ій годині вечора. Усіх членів Парафіяльної Управи просимо прибути на час.

МАЛАНКА 2014

Митрополича Катедра Пресвятої Тройці - Родинна Маланка
в п'ятницю 10-го січня 2014р.

В парафіяльному центрі Св. Євхаристії, 460 Munroe Ave.
Коктейль о 6-ій год. вечора—Вечера о 7-ій год. вечора
Приграватиме оркестра "СІЧ"

Вступ: Дорослі \$65.00; Студенти \$40.00; Молодь (до 12 років) \$20.00; На забаву тільки \$20.00



Замовлення столів
від наперед
закуплених квитків
КВИТКИ можна
набути від членів
Соціального Комітету:
Лесі 204 338-5301,
Ліди 204 254-4502; та
Петруся 204 930-7857.

**Приходьте,
святкуйте разом із нами на Родинній Маланці!**

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 вилужання хворих.

РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРІ

18-го грудня—серeda.

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

19-го грудня—четвер.

**Святителя Миколая, архигпископа Мир
Ликійського чудотворця**

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

22-го грудня—неділя.

26-та неділя після П'ятидесятниці

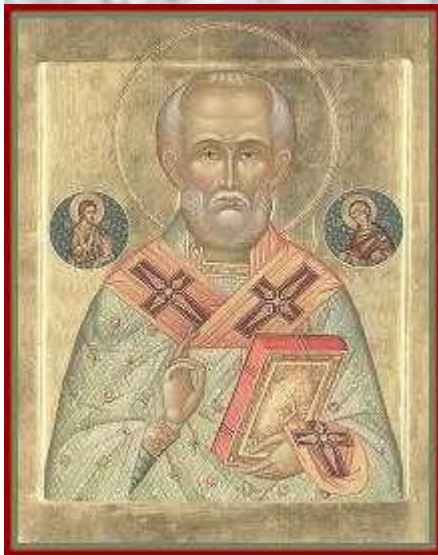
- ❖ Сповідь: в 9:30 год. ранку.
- ❖ Часи: в 9:30 год. ранку.
- ❖ Божественна Літургія: 10:00 год. ранку



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.

SAINT NICHOLAS THE WONDERWORKER, ARCHBISHOP OF MYRA IN LYCIA



This glorious saint, celebrated even today throughout the entire world, was the only son of his eminent and wealthy parents, Theophanes and Nona, citizens of the city of Patara in Lycia. Since he was the only son bestowed on them by God, the parents returned the gift to God by dedicating their son to Him.

St. Nicholas learned of the spiritual life from his uncle Nicholas, Bishop of Patara, and was tonsured a monk in the Monastery of New Zion founded by his uncle. Following the death of his

parents, Nicholas distributed all his inherited goods to the poor, not keeping anything for himself.

As a priest in Patara, he was known for his charity, even though he carefully concealed his charitable works, fulfilling the words of the Lord: "Let not thy left hand know what thy right hand doeth" (Matthew 6:3).

When he gave himself over to solitude and silence, thinking to live that way until his death, a voice from on high came to him: "Nicholas, for your ascetic labor, work among the people, if thou desirest to be crowned by Me." Immediately after that, by God's wondrous providence, he was chosen archbishop of the city of Myra in Lycia.

Merciful, wise and fearless, Nicholas was a true shepherd to his flock. During the persecution of Christians under Diocletian and Maximian, he was cast into prison, but even there he instructed the people in the Law of God. He was present at the First Ecumenical Council of Nicaea [325] and, out of great zeal for the truth, struck the heretic Arius with his hand. For this act he was removed from

the Council and from his archiepiscopal duties, until the Lord Christ Himself and the Most-holy Theotokos appeared to several of the chief hierarchs and revealed their approval of Nicholas.

A defender of God's truth, this wonderful saint was ever bold as a defender of justice among the people. On two occasions, he saved three men from an undeserved sentence of death. Merciful, truthful, and a lover of justice, he walked among the people as an angel of God. Even during his lifetime, the people considered him a saint and invoked his aid in difficulties and in distress. He appeared both in dreams and in person to those who called upon him, and he helped them easily and speedily, whether close at hand or far away. A light shone from his face as it did from the face of Moses, and he, by his presence alone, brought comfort, peace and good will among men.

In old age he became ill for a short time and entered into the rest of the Lord, after a life full of labor and very fruitful toil, to rejoice eternally in the Kingdom of Heaven, continuing to help the faithful on earth by his miracles and to glorify his God. He entered into rest on December 19, 343.

A Reflection From His Life

In icons of St. Nicholas, the Lord Savior is usually depicted on one side with a Gospel in His hands, and the Most-holy Virgin Theotokos is depicted on the other side with an episcopal omophorion in her hands. This has a twofold historical significance: first, it signifies the calling of Nicholas to the hierarchical office, and second, it signifies his exoneration from the condemnation that followed his confrontation with Arius.

St. Methodius, Patriarch of Constantinople, writes: "One night St. Nicholas saw our Savior in glory, standing by him and extending to him the Gospel, adorned with gold and pearls. On his other side, he saw the Theotokos, who was placing the episcopal pallium on his shoulders." Shortly after this vision, John the Archbishop of Myra died and St. Nicholas was appointed archbishop of that city. That was the first incident.

The second incident occurred at the time of the First Ecumenical Council in Nicaea. Unable to stop Arius through reason from espousing the irrational blasphemy against the Son of God and His Most-holy Mother, St. Nicholas struck Arius on the face with his hand. The Holy Fathers at the Council, protesting such an action, banned Nicholas from the Council and deprived him of all emblems of the episcopal rank. That same night, several of the Holy Fathers

saw an identical vision: how the Lord Savior and the Most-holy Theotokos were standing around St. Nicholas - on one side the Lord Savior with the Gospel, and on the other side the Most-holy Theotokos with a pallium, presenting the saint with the episcopal emblems that had been removed from him. Seeing this, the fathers were awestruck and quickly returned to Nicholas that which had been removed. They began to respect him as a great chosen one of God, and they interpreted his actions against Arius not as an act of unreasonable anger, but rather an expression of great zeal for God's truth.



Tropar in the Fourth Tone

The truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause, thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Nicholas, intercede with Christ God that our souls be saved.

Kondak in the Third Tone

Saintly One, in Myra you proved yourself a priest; for in fulfilling the Gospel of Christ, venerable One, you laid down your life for your people and saved the innocent from death. For this you were sanctified as One learned in divine grace.

PARISH ANNOUNCEMENTS



“ORTHODOXY 101”

Understanding the Orthodox Faith

Monday, December 16

7:00 PM

at Holy Trinity Cathedral Auditorium.

The topic for the last session for the season

Contemporary Moral Issues

HOLY TRINITY SENIORS

Wednesday, December 18 at 10:00 a.m.

WHIST DRIVE

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.

CHRISTMAS FLOWERS—POINSETTIA

The Sisterhood, is appealing to members of our Cathedral family, to generously donate towards the Christmas Flowers—Poinsettia Collection.

These flowers will be adorning Cathedral temple throughout the festive services.

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



ST. NICHOLAS CONCERT

The Church School wishes to announce that on **Sunday, December 22nd** following the Divine Liturgy and fellowship in the Cathedral Auditorium the **St. Nicholas Concert** will be held. The children of our school will hold a short concert and then greet St. Nicholas to our parish, who will then distribute gifts to the children.



HOLY TRINITY
UKRAINIAN ORTHODOX METROPOLITAN CATHEDRAL

Malanka 2014

A FAMILY CELEBRATION
FRIDAY, JANUARY 10, 2014
HOLY EUCHARIST PARISH HALL
460 MUNROE AVENUE

COCKTAILS: 6 PM DINNER: 7 PM DANCE: 9 PM

FEATURING: LIVE BAND: SICH and the ROZMAI Ukrainian
Dance Company



ADULT DINNER & DANCE - \$65
STUDENT DINNER & DANCE - \$40
YOUTH DINNER & DANCE - \$20
DANCE ONLY - \$20

CONTACT: LESIA: 204. 338-5301 - LYDIA: 204. 254-4502
PATRICIA: 204. 930-7857—trishfrompeg@yahoo.com

Ukrainian Self-Reliance Association—TYC



ANNUAL GENERAL MEETING
Metropolitan Cathedral of the Holy
Trinity

Executive Board Room

**Thursday, December 19, 2013,
5:30 p.m.**

New members welcome

PARISH COUNCIL

The Parish Council monthly meeting will be held on
Thursday, December 19 at 7:00 p.m. in the Board Room.

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

December 18—Wednesday.

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

December 19—Thursday.

St. Nicholas the Wonderworker, Archbishop of Myra in Lycia

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

December 22—Sunday

26th 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 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

DECEMBER 9—DECEMBER 15

Monday:	1 Timothy 1:1-7	Luke 20:27-44
Tuesday:	1 Timothy 1:8-14	Luke 21:12-19
Wednesday:	1 Timothy 1:18-20, 2:8-15	Luke 20:1-8
Thursday:	Hebrews 13:17-21	Luke 6:17-23
Friday:	1 Timothy 4:4-8, 16	Luke 21:37-22:8
Saturday:	Ephesians 1:16-23	Luke 16:10-15
Sunday:	Ephesians 5:9-19	Luke 17:12-19

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

If you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.

MATTHEW 6:14-15

A PHRAHAT THE PERSIAN said, “Prayer is a lovely thing with glowing results. Good works must accompany prayer for it to be acceptable to God. God hears prayer when it rises out of a forgiving spirit. God always answers pure and sincere prayer. Prayer becomes potent when God’s energy permeates it.”

**God hears prayer
when it rises out of a forgiving spirit.**



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.

The Divine Liturgy.

The Divine Liturgy has its origins in the Sacrament of the Holy Eucharist, instituted by the Lord Himself: Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will You have us prepare for You to eat the passover?" He said, "Go into the city to a certain one, and say to him, 'The Teacher says, My time is at hand; I will keep the Passover at your house with My disciples.'" And the disciples did as Jesus had directed them, and they prepared the Passover. When it was evening, He sat at table with the twelve disciples.... Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is My body." And He took a cup, and when He had given thanks He gave it to them, saying, "Drink of it, all of you; for this is My blood of the new covenant, which is poured out for many for the forgiveness of sins... And when they had sung a hymn, they went out to the Mount of Olives (Matt. 26:17-20; 26-28, 30). This Eucharistic Supper and the Lord's commandments concerning it were held sacred by the Apostles; for when they met together, they spent the time in prayer, in the singing of sacred hymns, and the breaking of bread in memory of Christ. That is, they celebrated the Holy Eucharist. This custom became the cornerstone of the new Christian community, and is witnessed to by St. Paul in his first letter to the Corinthians: / received from the Lord what I also delivered to you, that the Lord Jesus on the night when He was betrayed took bread, and when He had given thanks, He broke it, and said, "This is My body which is broken for you. Do this in remembrance of Me." In the same way also the cup, after supper, saying, "This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me" (1 Cor. 11:23-25).

In the course of time the Eucharistic gathering became more developed. Originally the public portion of the Liturgy (the Synaxis, or gathering), consisting of instruction, Scripture readings, etc., primarily for the Catechumens who were about to receive Baptism, and the Eucharist (a private gathering of the faithful only) were celebrated separately; but about the 4th Century they were linked together, and eventually expanded. In time, the Service of

Preparation (or Proskomedija) was joined to it.

Customarily three Liturgies are celebrated by the Orthodox — the Liturgy of St. John Chrysostom, the Liturgy of St. Basil the Great, and the Liturgy of the Presanctified Gifts. The first two are entitled ...of Saint John..., ...of St. Basil..., since each contains prayers undoubtedly composed by St. John and St. Basil, respectively. The Presanctified Liturgy (at which no consecration takes place, since the Holy Gifts are presanctified on the previous Sunday) probably contains prayers composed by Pope St. Gregory Dialogos, to whom this Liturgy is attributed. In addition, in a few places, such as at Jerusalem, the Liturgy of St. James the Brother of the Lord is celebrated only on the patronal feast day of St. James (Oct. 23).

The Divine Liturgy can be celebrated only by a Bishop or a Priest, and neither can celebrate more than one Liturgy in one day. This is because they must partake of the Holy Gifts, having, of necessity, prepared themselves beforehand by fasting, prayer, etc. [If the Holy Gifts would be consumed before another Liturgy, the fast would therefore be broken!] The Liturgy can be celebrated only at an Altar (Holy Table) upon which is placed an Antimension consecrated by a Bishop — this constitutes his permission to serve the Liturgy — although the Liturgy may be served at another place, as long as the Antimension is present. Not more than one Liturgy may be celebrated at one Altar (Holy Table), upon one Antimension, in one day.

Upon entering the church before the Divine Liturgy is to be served, the Priest (and Deacon) stand before the Holy Doors and say the Entrance Prayers. Then, after asking for and receiving in turn forgiveness of the faithful, they enter the Altar; and having made three prostrations before the Holy Table, they kiss the Holy Gospel (Priest) and the Table itself (Priest and Deacon). After this they vest with appropriate prayers and blessings — the Deacon in Stikharion, Cuffs and Orarion (Stole), and the Priest in Cassock, Epitrachelion, Belt, Cuffs, Nabedrennik and Palitsa (if so awarded), as well as the Phelonion. Then both wash their hands and prepare to celebrate the Liturgy of Preparation (the Proskomedija).

Liturgy of Preparation.

The first part of the Divine Liturgy (not really part of the Liturgy proper) is the Proskomedija (Greek — the bringing of gifts). In ancient times the faithful brought gifts of bread and wine and from these the Priest selected that to be used at the Holy Eucharist. At the present time, the Priest usually prepares five loaves (one loaf

in the Greek tradition), in remembrance of the five loaves that fed 5,000 people in the Gospel, called Prosphora (oblations) made of wheat flour, mixed with plain water, and leavened. On the top of each loaf is a Cross with the Greek inscription IC, XC, NI, KA, in the four corners, meaning (in Greek) “Jesus Christ conquers.” The wine must be made from the juice of red grapes with nothing added.

From the first loaf a cube, the size of the entire seal on top, is cut out. This cube, called the Lamb, signifies Jesus Christ, the Paschal Lamb. This is placed on the center of the Paten. A Cross is incised on the top of the Lamb and with the spear the side is pierced in remembrance of the piercing of the Savior's side. At the words “...blood and water came out,” wine and water are poured together into the Chalice.

From the second loaf a particle is taken out, signifying the Mother of God, and placed at the Lamb's right (the left, looking down at the paten). From the third loaf, nine particles are taken out, signifying nine classes of Saints: 1) St. John the Baptist, 2) Prophets, 3) Apostles, 4) Sainted Hierarchs, 5) Martyrs, 6) Holy Monks and Nuns, 7) Holy Unmercenaries and Physicians, 8) the Ancestors of God, Joachim and Anna, the Saint whose church it is, the Saint of the day (one particle for all), and 9) the Saint whose Liturgy it is. These are placed in three rows of three particles each, at the Lamb's left (the right, looking down).

From the fourth loaf particles are taken out for the living and placed in a row below the Lamb, and from the fifth loaf particles are taken out for the departed and placed in a row below that of the living. Thus all of the particles are arranged on the Paten around the Lamb, depicting the Church Militant and Triumphant, united in the Liturgy as in common divine service.

The Star (or Asterisk) is then placed over the particles to keep them in place, at the same time signifying the Star of Bethlehem which came over the place where the Christ Child lay. Then the Paten and Chalice are covered by veils, respectively, and both covered by a larger veil – the Aer – signifying that Christ was clothed in glory, that His glory covered the whole world and that He covers us also with His grace. The prepared elements are then censed by the Priest, who prays that the Lord may bless the gifts and accept them in memory of those offering them and on behalf of those for whom they were offered and also that he, the Priest, be worthy to celebrate the Holy Mystery.

Continued in the next issue

OUR PURPOSE IN LIFE

by the Sisters of the Monastery of the Transfiguration

We all, every human being, share one purpose – to be so united to God that we become like Him in every possible way. “Like God” does not just mean a superficial resemblance, as in two sisters being alike with similar attitudes, habits, etc. The Christian life does not mean an external modeling of our behavior after what we think we see in God. Rather, it is a gradual process of becoming united to God in the most intimate way. God Himself wants to enter our hearts and transform us from within, so that He can dwell in us and we in Him in a union of love.

As this is difficult to imagine, to help us the Fathers of the Church give an analogy of a piece of iron placed in the fire. The iron, while remaining iron, takes on the qualities of fire. In a sense it becomes fire, although if taken out it loses its fiery qualities. So also we, living plunged in the ocean of God’s grace, while remaining human, take on all the qualities of God: His love, joy, peace, eternal life. If we then separate ourselves from God, we lose all those godlike qualities, until through repentance we can again be transformed by the fire of God’s grace. Although this sounds very bold, this deification is what we were created for: to be united wholly to God, transformed by union with Him.

We may think that this transformation is impossible, that we are too weak, too sinful. For encouragement we look to the saints, who had the same problems and weaknesses we have. They, however, looked beyond these to God – and in proportion to their desire, God helped them by His grace. In the saints we meet people whose love, joy, and power are beyond human measure, because they are from God. And we can be like them.



ORTHODOXY 101 – QUIZ #1

- 1) Who was the first Christian martyr?
- 2) What Emperor falsely blamed Christians for the great fire which broke out in Rome in 64 AD?
- 3) What did the Gnostics claim to have that they said even the Apostles of Christ did not have?
- 4) When was the first time the books of the New Testament were listed as we have them today?
- 5) Who issued the Edit of Milan? And what did this do for Christianity?
- 6) According to the Acts of the Apostles, who presided at the Council of Jerusalem in 50 AD: the Apostle Peter, Paul, or James?
- 7) (True or False) In the early Church confession was public.
- 8) In what year was Jerusalem destroyed by Emperor Titus?
- 9) According to the Didache, “The Teaching of the Apostles” (100-120 AD), what do Christians do on Wednesdays and Fridays?
- 10) Who was the only of the Twelve Apostles not to be martyred?

See answers below. Don't look until you are ready!

Answers to the Orthodoxy 101 Quiz

1. Saint Stephen.
2. Nero
3. Secret knowledge. Each Gnostic leader claimed to know the true teachings of Christ.
4. 367 AD, the list first appeared in a Paschal Epistle of Saint Athanasius.
5. Saint Constantine the Great. The Edict made Christianity a legalized religion, though not the official religion of the Empire.
6. Saint James the Brother of the Lord, the first bishop of Jerusalem.
7. True
8. 70 AD
9. They fasted in honor of Christ's betrayal and crucifixion.
10. Saint John the Theologian

WHEN DID THE NATIVITY FAST ORIGINATE?

We do not know precisely at what date the observance of the Nativity Fast (Advent) was introduced into the Church. Documents establish that, towards the end of the fourth century, the Nativity of Christ was celebrated by some on December 25/January 7 and by others on January 6/18.

The Council of Saragossa, in Spain, decided (in 380) that, from December 17th until Epiphany, no one could absent himself from services. In Gaul (modern day France), in the sixth century, a sort of Lent was observed from November 11th until Christmas. Advent was celebrated in Rome, under Pope St. Gregory the Great, towards the end of the sixth century.

The Nativity Fast seems to have come into the practice of the Churches of the Byzantine rite a little later when in the ninth century the Greeks fasted from November 28th through Christmas.

From "The Year of Grace of the Lord – A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church" by a Monk of the Eastern Church.



ON THE WILL OF GOD AND ON FREEDOM

By Saint Silouan of Mount Athos

The Holy Spirit sets us all on different paths: one man lives a life of silent solitude in the desert; another prays for mankind; still another is called to minister to Christ's flock, or to preach, or give comfort to the suffering; while yet another serves his neighbor by the fruits of his labor or by his goods – and all these are gifts of the Holy Spirit accorded in varying degrees: to some thirty-fold, some sixty, and some an hundred.



Many people think to themselves, "I have sinned much – plundered and killed, used violence, slandered and led a wanton life; and done many other wrong things." And shame keeps them from the path of repentance. But they forget that in God's sight all their sins are merely as drops of water in the sea.



O my brethren the world over, repent while there is still time. God mercifully awaits our repentance. And all heaven and all the Saints look for our repentance. As God is love, so the Holy Spirit in the Saints is love. Ask, and the Lord will forgive. And when you receive forgiveness, there will be joy and gladness in your soul, and the grace of the Holy Spirit will enter your soul...



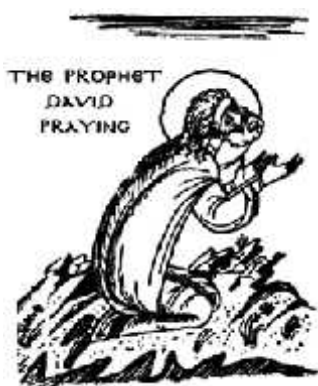
We all suffer here on earth, and seek freedom, but few there are who know the meaning of freedom, and where it is to be found.

I, too, want freedom, and seek it day and night. I learned that freedom is with God and is given by God to humble hearts who have repented and sacrificed their wills before Him. To those who repent, the Lord gives His peace and the freedom to love Him. And there is nothing better in the world than to love God and one's fellow-man. In this does the soul find rest and joy.



THREE LEVELS OF PRAYER

From "Preserve Them O Lord" by Fr. John Mack



The first level is exclusively verbal. It consists primarily in asking God for things. It is not continuous but sporadic, and is exercised as the need arises.

The second level of prayer is deeper, and although it may employ words, it is not necessarily dependent upon them. To pray in this way is to “stand before God, to enter into an immediate and personal relationship with him; it is to know at every

level of our being, from the instinctive to the intellectual, from the sub-to the supra-conscious, that we are in God and He is in us.” (Elizabeth Behr-Sigel, *The Place of the Heart*, p. 136) According to this definition, prayer is a continuous state of the heart; an abiding awareness of God’s presence and of our desire and need for Him. The communication at this level transcends words and certainly far exceeds requests, and dwells in the heart. It is ultimately the sharing of my deep feelings for God with Him.

Notice that both of these levels of prayer are active. In each level, I take the initiative; I share with God. I communicate with Him and I talk to Him. As we approach the third level, we move beyond our initiative to God’s. Saint Gregory of Sinai (4th century) explains: “Why speak at length? Prayer is God, who works all things in all men.” Bishop Kallistos Ware explains: “True inner prayer is to stop talking and to listen to the wordless voice of God within our heart; it is to cease doing things on our own, and to enter into the action of God”. Properly understood, in the Orthodox Tradition, the highest expression of prayer is silence; not my sharing with God, but His sharing with me.



PARISH AND COMMUNITY UPCOMING EVENTS

December

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.

January

Watch for the Special Nativity Bulletin for Service times

Friday, January 10:

Malanka 2014 - Get your tickets early

Saturday, January 18:

Jordan Eve Supper—Spilna Kutia

February

Sunday February 9:

Holy Trinity Cathedral Annual Parish Membership Meeting

ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER

СВЯТИТЕЛЯ МИКОЛАЯ, АРХИЄПИСКОПА МИР ЛІКІЙСЬКИХ,
ЧУДОТВОРЦЯ



SAINT NICHOLAS THE WONDERWORKER, ARCHBISHOP OF
MYRA IN LYCIA

WEBSITE

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The site provides news, information and event
updates and photos.



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



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

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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

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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.