



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

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26-та неділя по П'ятидесятниці



26th Sunday after Pentecost

22-го грудня ❖ December 22nd

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.

СВЯТИТЕЛЬ СПИРИДОН ТРИМІФУНТСЬКИЙ



Святитель Спиридон Триміфунтський народився в кінці III століття на острові Кіпр. Про його життя відомостей збереглося мало. Відомо, що він був пастухом, мав дружину і дітей. Всі свої засоби він віддавав на потреби ближніх і мандрівників, за це Господь винагородив його даром чудотворення: він зціляв невиліковно хворих і виганяв бісів. Після смерті дружини, в царювання імператора Костянтина Великого (306—337), він був вибраний єпископом міста Триміфунта. У сані єпископа святитель не змінив свого способу життя, з'єднавши пастирське

служіння із справами милосердя. За свідченням церковних істориків, святитель Спиридон в 325 році брав участь в діяннях I Вселенського Собору. На Соборі святитель вступив в змагання з грецьким філософом, що захищав арієву ересь. Проста мова святителя Спиридона показала всім неміч людської мудрості перед Премудрістю Божою: «Слухай, філософ, що я говоритиму тобі: ми віруємо, що Всемогутній Бог ні з чого створив Своїм Словом і Духом небо, землю, людину і весь видимий і невидимий світ. Слово це є Син Божий, Який зійшов ради наших гріхів на землю, народився від Діви, жив з людьми, постраждав, помер для нашого спасіння і потім воскрес, відкупивши Своїми стражданнями первородний гріх, і совоскресив з Собою людський рід. Ми віруємо, що Він Єдиносущний і Рівночасний з Отцем, і віруємо цьому без всяких лукавих вигадок, бо таємницю цю усвідомити людським розумом неможливо».

В результаті бесіди противник християнства зробився його ревним захисником і прийняв святе Хрещення. Після розмови зі святим Спиридоном, звернувшись до своїх друзів, філософ сказав: «Слушайте! Поки змагання зі мною велося за допомогою доказів, я виставляв проти одних доказів інші і своїм мистецтвом сперечатися відкидав все, що мені

представляли. Але коли, замість доказу від розуму, з вуст цього старця почала виходити якась особлива сила, докази стали безсилі проти неї, оскільки людина не може опиратися Богові. Якщо хто-небудь з вас може мислити так само, як я, то той увірує в Христа і разом зі мною хай послідує за цим старцем, вустами якого говорив Сам Бог».

На тому ж Соборі святий Спиридон явив проти аріан наочний доказ Єдності в Святій Трійці. Він узяв в руки цеглину і стиснув її: миттєво вийшов з неї вгору вогонь, вода потекла вниз, а глина залишилася в руках чудотворця. «Це три стихії, а плінфа (цеглина) одна, - сказав тоді святий Спиридон, — так і в Пресвятій Трійці — Три Особи, а Божество Єдине».

Святий з великою любов'ю піклувався про свою паству. По його молитві засуха змінювалася рясним животворящим дощем, а безперервні дощі — сонцем. Зцілялися хворі, виганялися демони. Одного дня до нього прийшла жінка з мертвим дитям на руках, просячи заступництва святого. Помолившись, він повернув немовляти до життя. Мати, приголомшена радістю, впала бездиханною. Але молитва угодника Божого повернула життя і матері. Якось, кваплячись врятувати свого друга, обмовленого і засудженого до смерті, святий був зупинений в дорозі струмком, що несподівано розлився від повені. Святий наказав потоку: «Стань! Так наказує тобі Владика всього світу, щоб я міг перейти і врятований був муж, ради якого кваплюся». Воля святого була виконана, і він благополучно перейшов на інший берег. Суддя, попереджений про диво, що сталося, з шанобою зустрів святого Спиридона і відпустив його друга.

Відомий з життя святого і такий випадок. Якось він зайшов в порожню церкву, повелів засвітити лампади і свічки і почав богослужіння. Проголосивши «Мир усім», він і диякон почули у відповідь велику кількість голосів, що виголошують зверху: «І духові твоєму». Хор цей був великий і солодкоголосіший всякого співу людського. На кожній ектенії невидимий хор співав «Господи, помилуй». Притягнені співом, що доносився з церкви, до неї поспішили люди, що знаходилися поблизу. У міру того, як вони наближалися до церкви, дивний спів все більш і більш наповнював їх слух і потішав серця. Але, коли вони увійшли до церкви, то не побачили нікого, окрім єпископа з небагатьма церковними служителями, і не чули вже більш небесного співу, від чого прийшли у великий подив.

Святий Симеон Метафраст, описувач його життя, уподібнював

святого Спиридона патріархові Аврааму в чесноті гостинності. «Потрібно знати і те, як він приймав мандрівників», - писав близький до чернечих кругів Созомен, наводячи в своїй «Церковній історії» дивний приклад з життя святителя. Одного дня після настання Чотиредесятниці в його будинок постукав мандрівник. Бачивши, що подорожній дуже стомлений, святий Спиридон сказав доньці: «Обмий ноги цій людині, та запропонуй йому поїсти». Але зважаючи на піст не було зроблено потрібних запасів, бо святитель «куштував їжу лише в певний день, а в інших залишався без їжі». Тому дочка відповіла, що в будинку немає ні хліба, ні муки. Тоді святий Спиридон, вибачившись перед гостем, наказав дочці підсмажити солоне свиняче м'ясо, що було в запасі, і, посадовивши за стіл мандрівника, взявся за трапезу, «переконуючи ту людину наслідувати собі. Коли ж останній, називаючи себе християнином, відмовився, — той додав: «Тим менш потрібно відмовлятися, бо Слово Боже говорить: Вся чиста чистим (Тит. 1, 15)».

Інша історія, повідомлена Созоменом, також вельми характерна для святителя: у святого був звичай із зібраного урожаю одну частину роздавати бідним, а іншу віддавати таким, що мають потребу у борг. Сам він особисто нічого не давав, а просто показував вхід в комору, де кожен міг узяти, скільки потрібно, і потім повернути так само, без перевірки і звіту. Відома також розповідь Сократа Схоластика про те, як злодії вирішили викрасти овець святого Спиридона: пізно вночі забралися вони в кошару, але тут же невидимою силою виявилися зв'язаними. Коли настав ранок, святий прийшов до стада і, побачивши зв'язаних розбійників, помолившись, розв'язав їх і довго умовляв залишити беззаконну дорогу і добувати прожиток чесною працею. Потім, подарувавши їм по вівці і відпускаючи їх, ласкаво сказав: «Хай же недаремно ви не спали».

Часто уподібнюють святого Спиридона пророкові Іллі, бо так само по молитві його під час засух, що часто загрожували острову Кіпр, йшов дощ: «Рівноангельного Спиридона бачимо, великого чудотворця. Колись країна від бездощів'я і засухи вельми постраждала: був голод і язва, і що безліч людей померло, молитвами ж святителя зійшов з небес на землю дощ: люди ж, позбавлені від лиха, подячно взивали: "Радуйся, великому пророкові покорився і дощ, зник голод і недуги".

Все життє святителя приголомшує дивною простотою і силою чудотворіння, що дарована йому від Господа. По слову

святителя прокидалися мертві, приборкувалися стихії, знищувалися ідоли. Коли в Александрії патріархом був скликаний Собор ради того, щоб понищити ідолів і капища, по молитвах отців Собору пали всі ідоли, окрім одного, найшанобливішого. Патріархові у видінні було відкрито, що ідол цей залишився для того, щоб бути руйнованим святителем Спиридоном Трїміфунтським. Викликаний Собором святитель сїв на корабель, і в той момент, коли корабель пристав до берега і святитель ступив на землю, ідол в Александрії зі всіма жертовниками повергнувся в прах, чим провістив патріархові і всім єпископам наближення святителя Спиридона.

У праведності і святості прожив святий Спиридон земне життя і в молитві віддав душу свою Господу (бл. 348 року). В історії Церкви святитель Спиридон почитався разом зі святителем Миколою, архієпископом Мирлікійським. Мощі його покояться на острові Корфу в церкві його імені (окрім десниці, яка в Римі).

Пам'ять святителя Спиридона Трїміфунтського згадується 25 грудня (за новим стилем).



СКАРБНИЧКА МУДРОСТІ



Блаженні: це хто?

Блаженні ті, які вміють посміятися з самих себе – бо матимуть радість і потіху протягом усього життя.

Блаженні ті, які не ставляться до себе надто серйозно – за це люди їх шануватимуть.

Блаженні ті, які відрізняють западину від гори – вони бачитимуть речі у відповідних пропорціях.

Блаженні ті, які відрізняють зрілі овочі від недоспілих і вміють чекати врожайної пори – вони засмакують солодоців зрілості.

Блаженні ті, які нічого не мусять, але багато чого свідомо хочуть – вони зазнають справжньої свободи.

Блаженні ті, які маючи те чи інше, охоче це віддають – вони зазнають смаку більших вартостей.

Блаженні ті, які вміють чекати – бо дочекаються великих дібр.

Блаженні ті, які зрозуміли, що більшим щастям є давати, ніж брати, і служити, ніж приймати служіння – вони знайдуть справжнє щастя.

Блаженні ті, які люблять правду більше, ніж вигоду – вони знайдуть справжні цінності.

Блаженні ті, які знають, що молитва не ґрунтується на почуттях, мисленні та розумінні, – але на щирому відданні себе Богові.

Блаженні ті, які не закривають собою Бога і людей – вони чіткіше бачитимуть правдиву дійсність.



ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

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.



РІЗДВЯНІ КВИТИ

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!



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!**



РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРІ

28-го грудня—субота.

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

29-го грудня—неділя.

27-ма 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.

ST SPYRIDON THE WONDERWORKER AND BISHOP OF TREMITHUS

Commemorated on December 25



Saint Spyridon of Tremithus was born towards the end of the third century on the island of Cyprus. He was a shepherd, and had a wife and children. He used all his substance for the needs of his neighbors and the homeless, for which the Lord rewarded him with a gift of wonderworking. He healed those who were incurably sick, and cast out demons.

After the death of his wife, during the reign of Constantine the Great (306-337), he was made Bishop of Tremithus, Cyprus. As a bishop, the saint did not alter his manner of life, but combined pastoral service with deeds of charity.

According to the witness of Church historians, St Spyridon participated in the sessions of the First Ecumenical Council in the year 325. At the Council, the saint entered into a dispute with a Greek philosopher who was defending the Arian heresy. The power

of St Spyridon's plain, direct speech showed everyone the importance of human wisdom before God's Wisdom: "Listen, philosopher, to what I tell you. There is one God Who created man from dust. He has ordered all things, both visible and invisible, by His Word and His Spirit. The Word is the Son of God, Who came down upon the earth on account of our sins. He was born of a Virgin, He lived among men, and suffered and died for our salvation, and then He arose from the dead, and He has resurrected the human race with Him. We believe that He is one in essence (consubstantial) with the Father, and equal to Him in authority and honor. We believe this without any sly rationalizations, for it is impossible to grasp this mystery by human reason."

As a result of their discussion, the opponent of Christianity became the saint's zealous defender and later received holy Baptism. After his conversation with St Spyridon, the philosopher turned to his companions and said, "Listen! Until now my rivals have presented their arguments, and I was able to refute their proofs with other proofs. But instead of proofs from reason, the words of this Elder are filled with some sort of special power, and no one can refute them, since it is impossible for man to oppose God. If any of you thinks as I do now, let him believe in Christ and join me in following this man, for God Himself speaks through his lips."

At this Council, St Spyridon displayed the unity of the Holy Trinity in a remarkable way. He took a brick in his hand and squeezed it. At that instant fire shot up from it, water dripped on the ground, and only dust remained in the hands of the wonderworker. "There was only one brick," St Spyridon said, "but it was composed of three elements. In the Holy Trinity there are three Persons, but only one God."

The saint cared for his flock with great love. Through his prayer, drought was replaced by abundant rains, and incessant rains were replaced by fair weather. Through his prayers the sick were healed and demons cast out.

A woman once came up to him with a dead child in her arms, imploring the intercession of the saint. He prayed, and the infant was restored to life. The mother, overcome with joy, collapsed lifeless. Through the prayer of the saint of God the mother was restored to life.

Another time, hastening to save his friend, who had been falsely accused and sentenced to death, the saint was hindered on his way by the unanticipated flooding of a stream. The saint commanded the water: "Halt! For the Lord of all the world commands that you

permit me to cross so that a man may be saved.” The will of the saint was fulfilled, and he crossed over happily to the other shore. The judge, apprised of the miracle that had occurred, received St Spyridon with esteem and set his friend free.

Similar instances are known from the life of the saint. Once, he went into an empty church, and ordered that the lampadas and candles be lit, and then he began the service. When he said, “Peace be unto all,” both he and the deacon heard from above the resounding of “a great multitude of voices saying, “And with thy spirit.” This choir was majestic and more sweetly melodious than any human choir. To each petition of the litanies, the invisible choir sang, “Lord, have mercy.” Attracted by the church singing, the people who lived nearby hastened towards it. As they got closer and closer to the church, the wondrous singing filled their ears and gladdened their hearts. But when they entered into the church, they saw no one but the bishop and several church servers, and they no longer heard the singing which had greatly astonished them.”

St Simeon Metaphrastes (November 9), the author of his *Life*, likened St Spyridon to the Patriarch Abraham in his hospitality. Sozomen, in his *CHURCH HISTORY*, offers an amazing example from the life of the saint of how he received strangers. One time, at the start of the Forty-day Fast, a stranger knocked at his door. Seeing that the traveller was very exhausted, St Spyridon said to his daughter, “Wash the feet of this man, so he may recline to dine.” But since it was Lent there were none of the necessary provisions, for the saint “partook of food only on certain days, and on other days he went without food.” His daughter replied that there was no bread or flour in the house. Then St Spyridon, apologizing to his guest, ordered his daughter to cook a salted ham from their larder. After seating the stranger at table, he began to eat, urging that man to do the same. When the latter refused, calling himself a Christian, the saint rejoined, “It is not proper to refuse this, for the Word of God proclaims, “Unto the pure all things are pure” (Titus 1:15).

Another historical detail reported by Sozomen, was characteristic of the saint. It was his custom to distribute one part of the gathered harvest to the destitute, and another portion to those having need while in debt. He did not take a portion for himself, but simply showed them the entrance to his storeroom, where each could take as much as was needed, and could later pay it back in the same way, without records or accountings.

There is also the tale by Socrates Scholasticus about how robbers planned to steal the sheep of St Spyridon. They broke into the

sheepfold at night, but here they found themselves all tied up by some invisible power. When morning came the saint went to his flock, and seeing the tied-up robbers, he prayed and released them. For a long while he advised them to leave their path of iniquity and earn their livelihood by respectable work. Then he made them a gift of a sheep and sending them off, the saint said kindly, "Take this for your trouble, so that you did not spend a sleepless night in vain."

All the Lives of the saint speak of the amazing simplicity and the gift of wonderworking granted him by God. Through a word of the saint the dead were awakened, the elements of nature tamed, the idols smashed. At one point, a Council had been convened at Alexandria by the Patriarch to discuss what to do about the idols and pagan temples there. Through the prayers of the Fathers of the Council all the idols fell down except one, which was very much revered. It was revealed to the Patriarch in a vision that this idol had to be shattered by St Spyridon of Tremithus. Invited by the Council, the saint set sail on a ship, and at the moment the ship touched shore and the saint stepped out on land, the idol in Alexandria with all its offerings turned to dust, which then was reported to the Patriarch and all the bishops.

St Spyridon lived his earthly life in righteousness and sanctity, and prayerfully surrendered his soul to the Lord. His relics repose on the island of Corfu (Kerkyra), in a church named after him (His right hand, however, is located in Rome). His memory is also celebrated on Cheesefare Saturday.



PARISH ANNOUNCEMENTS

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.



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!



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.

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:



ADULT DINNER & DANCE - \$65
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**CONTACT: LESIA: 204. 338-5301 - LYDIA: 204. 254-4502
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We extend our best wishes and congratulations to Mrs. Mary Lyseyko, who today is celebrating her 85th birthday. On this special occasion we beseech our Lord to send you good health, strength and many blessed years!

MONOHIA LITA!



SCHEDULE OF SERVICES AT THE CATHEDRAL

December 28—Saturday.

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

December 29—Sunday

27th 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 23—DECEMBER 29

Monday:	1 Timothy 5:1-10	Mark 8:11-21
Tuesday:	1 Timothy 5:11-21	Mark 8:22-26
Wednesday:	1 Timothy 5:22-6:11	Mark 8:30-34
Thursday:	1 Timothy 6:17-21	Mark 9:10-16
Friday:	2 Timothy 1:1-2, 8-18	Mark 9:33-41
Saturday:	Galatians 5:22-6:2	Luke 14:1-11
Sunday:	Colossians 3:4-11	Luke 14:16-24

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



By Way Of The Desert

A man named Ananias, with the consent of his wife Sapphira, sold a piece of property, with his wife's knowledge, he kept back some of the proceeds, and brought only a part and laid it at the apostles' feet.

ACTS 5:1-2

TASSIAN reports that Syncleticus turned away from the world, giving his possessions to the poor. Unwilling to embrace total poverty and the expected rule of monastic life, he retained some funds for himself. Basil told him, "You are no longer a senator, but you are not yet a monk."

Withhold nothing.



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.

Liturgy of the Catechumens.

The second part of the Divine Liturgy (the Liturgy proper) is called the Liturgy of the Catechumens (or the Liturgy of the Word). In ancient times, not only the faithful, but also the Catechumens (those preparing for Holy Baptism) and Penitents (those excluded from Holy Communion for a time) were present at this portion of the Divine Liturgy, which consists of prayers, hymns in honor of the Holy Trinity, and readings from the Word of God. This, of course, was taken over from the old Synagogue worship with which the earliest Christians were familiar. It begins with the opening of the Holy Doors, signifying the heavens opened at the Baptism of the Lord, and the exclamation of the Priest, "Blessed is the Kingdom..." which is a glorification of the Kingdom of the Most-Holy Trinity, which Jesus has come to establish on earth.

The Deacon (or Priest if no Deacon; this holds true for most of the Deacon's parts) begins the Great Litany (often called the Litany of Peace because of the words, "In peace let us pray to the Lord!") which consists of twelve petitions dealing with man's most pressing needs — peace, seasonable weather, God's help for travelers, the sick, etc. After the Priest's exclamation at the end of the Great Litany, "For unto Thee are due all glory, honor and worship..." ideally two Choirs sing the Antiphons (Greek — sounding in answer — responsive singing of two Choirs standing opposite each other), which are divided by the Little Litanies into three parts, in honor of the Holy Trinity.

One of three types of Antiphons are sung, depending on the importance of the day. The type most frequently sung are the Typical Antiphons (Ps. 104, 146 and the Beatitudes, Matt. 5:3-12), so-called because they form part of the typical service. These are sung on Sundays and major Feast Days. On Great Feast Days, special Antiphons are sung, consisting of prophetic verses selected from the Psalms, appropriate to the particular Feast being celebrated, to which are joined hymns relating to the Feast. For this

reason, these Antiphons are commonly called the Festal Antiphons. On ordinary weekdays, if it not be a major feast, the Daily Antiphons are sung, consisting of Psalm 92, 93 and 95. To the Second Antiphon of the Typical group is joined a hymn glorifying the Incarnation of the Son of God — “Only-begotten Son and Immortal Word of God....”

During the singing of the Third Antiphon, the Holy Doors are opened, signifying the going-out of the Savior to preach to the world. The Priest, preceded by the Deacon holding the Holy Gospels, and a Candle-Bearer, make a solemn entrance (the Little Entrance), going out through the North Deacon's Door and entering the Altar again through the opened Holy Doors. The Book of the Gospels here represents Christ Our Lord, and the candle going before signifies that Christ, represented by the teachings of the Gospels, is the Light of the World.

In ancient times, during the persecutions, the Gospel Book was borne out from a secret place (where the sacred vessels also were kept). This also marked the first entry of the Celebrant into the Sanctuary (the main body of the Church) and signaled the beginning of the Liturgy. The clergy vested in a separate room, called the Sacristy, where the Gospel and Cross were kept and then proceeded to the Sanctuary. The Catechumens were then commanded to depart and the Celebrants, headed by the Bishop, entered into the Sanctuary itself.

According to ancient rules of the Jerusalem Church of the Resurrection and the Church of St. Sophia in Constantinople, the Liturgy of the Catechumens was held in a separate place from the Liturgy of the Faithful. After the entrance into the Sanctuary, breads, etc., were selected from among those offered by the faithful and the Proskomedie performed. Later the Proskomedie was transferred to the beginning of the Liturgy, although in a room separate from the Altar; the Little Entrance was made from this room, to the Sanctuary and then into the Altar. This ancient practice is preserved somewhat in the Hierarchical Divine Liturgy, although the Proskomedie is now usually performed at the side of the Altar itself, the Procession proceeding through the North Deacon's Door.

After the Little Entrance, which is an expression of entering into the Sanctuary and joining there the Saints, the Church glorifies those Saints or the sacred event of the Feast Day by singing triumphant hymns in their honor — Troparia and Kontakia. The Troparia and Kontakia are special short hymns sung in one of the Eight Tones

composed in honor of the Feast or Saint (s) commemorated and express the essence of the Feast or the life and spiritual feats of the Saint (s).

The Troparia and Kontakia are similar to each other in length, literary form, etc., but each stresses a different aspect of the essence of the commemoration. While the Troparion provides us with a picture of the external side of the commemorated event, the Kontakion draws attention to the inner aspect, and vice versa. The Kontakia, however, usually reflect more fully the essence of the sacred event. This can be seen, for example, in the following Troparion and Kontakion of the Feast of Holy Pentecost:

Blessed art Thou, O Christ our God, Who hast revealed the fishermen as most wise by sending down upon them the Holy Spirit; through them Thou didst draw the world into Thy net. O Lover of Man, Glory to Thee! [Troparion]

When the Most High came down and confused the tongues, He divided the nations; but when He distributed the tongues of fire, He called all to unity. Therefore, with one voice, we glorify the All-Holy Spirit! [Kontakion]

After the Troparia and Kontakia, the Choir sings the Trisagion Hymn: “Holy God! Holy Mighty! Holy Immortal, have mercy on us!” According to Church Tradition, the origin of the Trisagion is as follows. At the beginning of the 5th Century there was a great earthquake in Constantinople. In connection with this, services were held in all the city churches, followed by a procession around the city. Among the worshippers was a young boy who heard the miraculous singing of the Angels: “Holy God! Holy Mighty! Holy Immortal!” He recounted what he had heard to all those around him, whereupon the Christians began to sing the hymn, adding the words, “Have mercy on us!” and the earthquake stopped. From this time, the prayer was adopted by the Holy Church.

Through the singing of this prayer, the Church arouses believers to a spiritual contemplation of the Lord of glory Whom the heavenly powers extol, to repent of their sins and turn to Him for mercy and grace bestowing aid. During the singing of the hymn, Christians recall the vision of the Prophet Isaiah, who saw the Throne of God surrounded by the holy angels, singing: Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory! Shaken by this vision, the Prophet cried: Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of people of unclean lips (Is. 6:3, 5)!

At Hierarchical services, the Trisagion is sung seven times, since, in Sacred Tradition, seven is seen to be a symbol of perfection: And on the seventh day God finished His work which He had done (Gen. 2:2). On certain Feast Days (Elevation of the Cross and the 3rd Sunday of Great Lent), the Trisagion is replaced by, “Before Thy Cross, we bow down in worship, O Master...” On other Feast Days (Nativity of Christ, Theophany, Lazarus Saturday, Holy Saturday, Bright Week, Pentecost), the Trisagion is replaced by, “As many as have been baptized into Christ...”

Next comes the Epistle and Gospel lessons, which are preceded by special Prokeimena (Greek — proceeding), which serve as an introduction to lessons from the Epistle and Gospel (the Prokeimenon before the Gospel being the Alleluia). These are usually taken from the Psalms, serving to prepare our minds to comprehend what is read, indicating in brief the significance and importance of the Scripture Lessons. In ancient times, Old Testament lessons were also read here (preserved at Festal Vespers).

During the reading of the Epistle lesson, the Deacon censures the Altar, Iconostasis, the Celebrant(s), Reader, Singers and Faithful. This is prescribed as a sign of reverence before the reading of the Gospel lesson and indicates that through the preaching of the Gospel, the grace of the Holy Spirit, which has spread to all corners of the world, fills men's hearts with the taste of life eternal (2 Cor. 2:14).

At the conclusion of the Epistle lesson, the Prokeimenon Before the Gospel is chanted (now called the Alleluia) with the threefold refrain “Alleluia!” Then the Gospel is brought out and the Gospel lesson is read by the Deacon. Before the Gospel is placed a lit candle as a sign of veneration for the Word of God and as a symbol of the Light of God which emanates from the Gospel, illumining the listeners to the attainment of saving mysteries. The Gospel is read from the Ambo (Greek — anabaino — I ascend), signifying an elevated spot — a boat, or a hill — from which the Lord preached to the people.

After the Gospel reading follows the Sermon (sometimes moved to the end of the Liturgy) and then the Litany of Fervent Supplication, since it is meet, that after hearing the Word of God, we should pray to Him with redoubled fervor for the things necessary for soul and body. On certain days this Litany is followed by the Litany for the Dead. Then follows the Litany of the Catechumens, referring to that ancient class of people — the Catechumens — who were being

instructed in the Christian faith and prepared for Baptism. Immediately after this Litany, the Catechumens were dismissed, “Depart, Catechumens! Catechumens, depart!....” The institution of the Catechumenate has now fallen into disuse, but the Litany still remains, to remind us of the vows made at Baptism and to arouse in the faithful a humble consciousness of sin. With the Dismissal of the Catechumens, who were not considered to be sufficiently prepared by the early Church to behold the Holy Mysteries without understanding them, this second part of the Divine Liturgy – the Liturgy of the Catechumens – end

Continued in the next issue



ON CARING FOR THE POOR

- * God wanted to unite people among themselves. So He made things in such a way that the good of one is inseparably bound to being useful to others. It is in this way that the world is united. (St. John Chrysostom)
- * Send your treasures to the heavenly storage room. Deposit your wealth in God's Bank, distributing it to the poor, the orphans and the widows, so that you can receive a million times more in the Sec-ond Coming. (Elder Joseph the Hesychast)
- * A holy soul cares for his neighbor, either close at hand or far away. (St. Nikolai Velimirovich)
- * Find out how much God has given you, and from it take what you need; the remainder which you do not require is needed by others. The excesses of the rich are the necessities of the poor. (St. Augustine)
- * The poor are the treasures of the good things that we look for, the keepers of the gates of the King-dom. (St. Gregory of Nyssa)
- * Almsgiving above all else requires money, but even this shines with a brighter luster when the alms are given from our poverty. The widow who paid in the two mites was poorer than any human, but she outdid them all. (St. John Chrysostom)
- * Come to the help of these, you who fast. Become generous to the unfortunate brethren. That food which you fasted from, give to the hungry. Let the just fear of God equalize all. (St. Gregory of Nyssa)
- * It is not enough to help the poor. We must help them with generosity and without grumbling. We must help them gladly and happily. When the poor are helped, there ought to be these two conditions: generosity and joy. (St. John Chrysostom)
- * The soul that has learned of God's grace to pray, feels love and compassion for every created thing, and in particular for mankind, for whom the Lord suffered on the Cross, and His soul was heavy for every one of us. (St. Clement of Alexandria)
- * Feeding the hungry is a greater work than raising the dead. (St. John Chrysostom)
- * Love the poor and through them you will find mercy. (St. Isaac of Syria)

FOR CONSIDERATION

From the Prologue of St. Nikolai Velimirovich

Fear of God drives all fear from the hearts of men. In every great hierarchy of the Orthodox Church, we see meekness and fearlessness wonderfully united. St. Nicholas grabbed the sword of the executioner and pulled it away so that innocent men would not be beheaded. St. Chrysostom reproached the Empress Eudoxia for her misdeeds without consideration for the unpleasantness and danger to his own life, to which he was exposed as a result. And there are many, many other examples similar to this: Emperor Valentinian the Elder, upon hearing of Ambrose's stern criticism of him, said: "I knew of your fearlessness; that is why I helped you to be chosen as bishop. Correct our faults as the Law of God teaches, and heal our unrighteousness."

Once, when a riot occurred in Thessalonica, at which time about seven thousand people were beheaded by the decree of Emperor Theodosius the Great, St. Ambrose became so enraged at the emperor that, when the emperor visited Milan and wished to enter the church, the saint forbade him. The emperor said to Ambrose: "Even David sinned and was not deprived of God's mercy." To this the bishop replied: "As you have imitated David in sin, imitate him also in repentance." The emperor was ashamed, turned back and repented bitterly of the sin he committed.

LIVE IN GRATITUDE

"Live in gratitude, and you will never be disappointed. See that your afflictions are not there to punish you, but to purify you and cleanse you of the delusions of this world. You all are being prepared each day for great things. Be wise, and prepare for the future, but do not be worried about it. Be prudent, but not obsessed. The man who constantly worries achieves nothing but stress and anxiety. Instead, pray and draw close to God. Believe that He will help you, and suddenly, you will see how He has already."



PARADOXICAL HEALING AND THE INCARNATION OF CHRIST

Saint Nicodemus of the Holy Mountain



Briefly, I must say that in the mystery of the divine economy, the mind learns that the privations of Christ become our habits, as St. Maximos said. That is to say, the Incarnation of the Logos became our means of union with God. His kenosis or self-emptying became our fulfillment; His condescension our exaltation; His passion our dispassion; His death our life. Learning and understanding this the mind rejoices and is glad. In fact, in the mystery of divine economy the mind discovers a marvelous

and paradoxical science of healing. The mind realizes that in divine economy we do not overcome our opponents with the opposite forces, as the care of the physicians and the physicists prescribe, but rather our illnesses are healed by similar illnesses. The mind discerns that through the poverty of God the Logos our own poverty was healed; through His death our death, and through His suffering our own suffering was healed.

SAINT JOHN OF SAN FRANCISCO ON MATTHEW 1:25

And [Joseph] knew her not till she had brought forth her firstborn son: and he called His name JESUS.

The word "until" does not signify that Mary remained a virgin only until a certain time. In the Bible, the word "until" and words similar to it often signify eternity. It is said of Christ: "In His days shall shine forth righteousness and an abundance of peace, until the moon be taken away" (Psalm 71:7), but this does not mean that when there shall no longer be a moon at the end of the world, God's righteousness shall no longer be; precisely then, rather, will it triumph. And what does it mean when it says: "For He must reign, until He hath put all enemies under His feet?" (1 Cor. 15:25). Is the Lord to reign only for a time until His enemies shall be put under His feet?! The Savior in the Gospel says to the Apostles (Matt: 28:20): "Lo, I am with you always, even until the end of the world." Are we to believe that the Lord will no longer be with the disciples in the age to come? While there are plenty more such examples of the use of the word "until", the above are sufficient to prove that Matt 1:25 does not argue against the life-long virginity of the Mother of God.

PARISH AND COMMUNITY UPCOMING EVENTS

December

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

СВЯТИТЕЛЬ СПИРИДОН ТРИМІФУНТСЬКИЙ



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1175 Main Street Winnipeg, Manitoba
Cathedral Office: 582-8946 Auditorium:582-7345 Fax: 582-4659
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*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

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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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