



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

S  
U  
N  
D  
A  
Y  
  
B  
U  
L  
L  
E  
T  
I  
N



**24-та неділя по П'ятидесятниці**



**24th Sunday after Pentecost**

**8-го грудня ❖ December 8th**

**Гості, ласкаво просимо до нашої Катебри 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 СВЯТОГО АПОСТОЛА АНДРІЯ ПЕРВОЗВАННОГО



13 грудня Свята Православна Церква молитовно згадує пам'ять святого апостола Андрія Первозваного. Саме йому, апостолу слов'ян, ми, українці, вдячні за його євангельську проповідь на нашій землі. Життя того, хто приніс нам звістку про Істинну та Життя, міститься у цій статті.

Апостол Андрій був братом первоверховного апостола Петра і походив з міста Віфсаїди, що в Палестині. З юних років він надавав перевагу духовним, вічним цінностям і тому коли почув проповідь Іоана Хрестителя про покаєння, став його учнем. Іоан смиренно називав своє служіння лиш звісткою про прихід Того, хто стане втіленням усіх старозавітних пророцтв, усіх очікувань людства. Тому коли він, вказуючи на Ісуса, мовив: “Ось Агнець Божий, що на Себе гріх світу бере!”, Андрій відразу пішов за Христом. Потім Андрій покликав свого брата Симона, якого пізніше Господь назвав Петром, тобто Скелею. Андрій став першим послідовником Ісуса Христа, тому й одержав найменування Первозваний.

Апостол Андрій, як і інші апостоли, був свідком проповіді Ісуса Христа, Його чудес, що підтверджували Його божество. Андрій бачив страждання Спасителя, Його смерть і Воскресіння. Після Воскресіння Спасителя разом з іншими учнями удостоювався зустрічей з Ним і був присутній на Елеонській горі, коли Господь, благословивши їх, піднісся на Небо.

Після зішестя Святого Духа апостоли кинули жереб, кому в яку країну йти для проповіді Євангелія. Святому Андрію дісталися країни вздовж узбережжя Чорного моря, північна частина Балканського півострова і Скіфія (у майбутньому — територія Русі). За переказами, апостол Андрій проповідував у Криму, потім по Дніпру дійшов до місця, де згодом виник Київ. «На

горах цих возсіяє благодать Божа: велике місто буде тут, Господь освятить цю землю святим водохрещенням і спорудить тут багато церков», — сказав апостол учням. Потім він благословив київські гори і водрузив хрест.

Після повернення у Грецію апостол проповідував у місті Патрос (Патра). Тут через покладання рук він багатьох зміцнив від недуг. Багато людей увірували в Христа, але місцевий правитель Егеат зненавидів апостола, назвавши його вчення божевільям, і засудив Андрія до розп'яття. Щоб святий Андрій довше страждав і щоб не викликати швидкої смерті, його прив'язали до хреста на зразок букви Х, не вбиваючи цвяхів у руки і ноги.

Перед розлученням душі з тілом небесне світло осяяло хрест Андрія, і в його променях апостол відійшов у Царство Боже. Це сталося близько 62 року після Різдва Христового. Шлях поширення добра — це шлях страждань, адже воно завжди стикається зі злом. Слово Боже говорить: “Христос постраждав за нас і залишив нам приклад, щоб пішли ми слідами Його.” Апостол Андрій вповні наслідував цей приклад.

Віддавна окремі вчені виступали проти правдивості цього літописного оповідання. Дуже воно схоже на пізнішу вставку до літопису. Та й, мовляв, чи був сенс апостолу підійматись у малозаселені гори біля Дніпра?

Літописне оповідання про апостола Андрія, можливо, й пізніша вставка до найдавнішого літопису, яких тут немало, але, прикрашене в подробицях, воно має реальну історичну основу. Важливі свідчення цього зібрані Грецькою Церквою, яка віддавна вела суперництво за авторитет з Римською. На противагу відомостям про заснування Західної Церкви апостолом Петром греки пильно досліджували біографію свого основоположника апостола Андрія. Ці дослідження в один голос свідчать, що апостол Андрій проповідував Євангеліє і в далекій варварській Скифії. Найперше про це згадує батько церковної історії, єпископ Євсевій Памфил (помер у 340 році). Цікавим є також оповідання ченця Епіфанія, який повідомляє, що апостол Андрій під час своєї третьої подорожі обійшов східне та північне побережжя Чорного моря. Епіфаній твердить, що він сам побував у цих місцях і скрізь вислуховував місцеві оповідання про ап. Андрія, на власні очі бачив церкви, хрести, образи св. Андрія, скрізь він розпитував, зібрав і записав імена учнів Андрія, що були першими єпископами церков, які заснував апостол.

Є відомості про найперших українських святих-мучеників Інна, Рима і Пінна, яких ми згадуємо 20 січня. Вони були учнями ап. Андрія, родом із Скифії і навчали та охрещували скифів. Але правитель варварів схопив їх і замордував, обливши на морозі водою. Літопис говорить, що була люта зима і “річки позамерзали так, що ними їздили.” А це, безумовно, могло бути десь далі на північ.

Все це говорить про те, що апостола Андрія справді можна вважати садівничим християнства в Україні. Апостол Андрій, безумовно, був і проповідував на нашій землі, можливо, що і плив нашим Дніпром. Можна сумніватися, чи підіймався він так високо, чи справді побував у Києві. Хоча це цілком вірогідно. Але для визнання Церкви Української Церквою Первозваною досить і того, що апостол Андрій дійсно був на Українській землі і навчав наших предків Слова Божого. Цілком можливо, що вже від часу апостола Андрія християнство ніколи не переводилося в нас, а постійно мало більше чи менше число своїх прихильників аж до офіційного охрещення в 988 році України — Руси князем Володимиром.

## СКАРБНИЧКА МУДРОСТІ



ЛЮБЛЮ ТЕБЕ... за твою відповідальність. Шкода лиш, що сьогодні вранці ти надто швидко змовив "Отче наш", постійно позираючи на годинник... Що вважаєш молитву потрібною лише тоді, коли треба щось просити.

ЛЮБЛЮ ТЕБЕ... за твою наївність. Шкода лиш, що не відмовив директору попрацювати в неділю... Що пропустив Літургію і думав: "Без тієї роботи пропаду".

ЛЮБЛЮ ТЕБЕ... за твою працьовитість. Шкода лиш, що не вистачило тобі сил піти на вечірню... Що 450 серія улюбленого серіалу забрала увесь час для читання Святого Письма.

ЛЮБЛЮ ТЕБЕ... за твою усмішку. Шкода лиш, що забуваєш про неї, коли збираєшся до храму і сонно натягуєш светр...

ЛЮБЛЮ ТЕБЕ... за твою закоханість. Шкода лиш, що забуваєш про Мене, коли тобі особливо добре з твоєю половинкою... Забуваєш, Я живу в ній . І в тобі живу, моя дитино! Люби ж Мене, як себе самого!

ТВІЙ ІСУС



## ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

### ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

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



### СВЯТО - ТРОЇЦЬКІ СЕНЬЙОРИ

В середу 11-го грудня 2013: зараз після Божественної Літургії  
Тема: Travel to Rajasthan, India with  
Connie Sarchuk



### 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.

### **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

### **12-го грудня—четвер.**

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

### **13-го грудня—п'ятниця.**

#### **Апостола Андрея Первозваного**

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

### **14-го грудня—субота.**

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

### **15-го грудня—неділя.**

*25-та неділя після П'ятидесятниці*

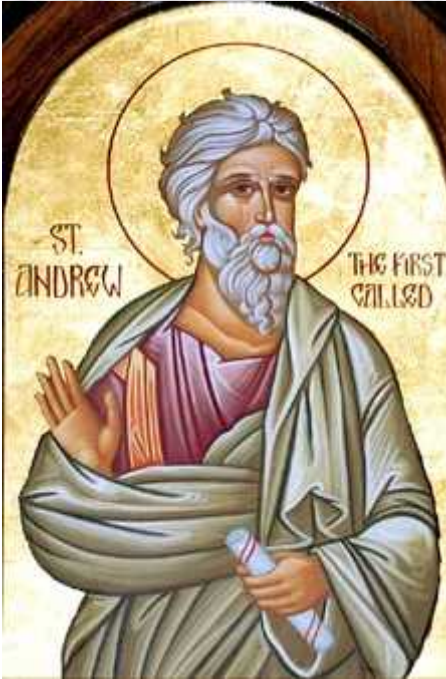
- ❖ Сповідь: в 9:30 год. ранку.
- ❖ Часи: в 9:30 год. ранку.
- ❖ Божественна Літургія: 10:00 год. ранку

### **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.



## APOSTLE ANDREW, THE HOLY AND ALL-PRAISED FIRST-CALLED



The Holy Apostle Andrew the First-Called was the first of the Apostles to follow Christ, and he later brought his own brother, the holy Apostle Peter, to Christ (John 1:35-42). The future apostle was from Bethsaida, and from his youth he turned with all his soul to God. He did not enter into marriage, and he worked with his brother as a fisherman. When the holy Prophet, Forerunner and Baptist John began to preach, St Andrew became his closest disciple. St John the Baptist himself sent to Christ his own two disciples, the future Apostles Andrew and John the Theologian, declaring Christ to be the Lamb of God.

After the Descent of the Holy Spirit upon the Apostles, St Andrew went to the Eastern lands preaching the Word of God. He went through Asia Minor, Thrace, Macedonia, he reached the River Danube, went along the coast of the Black Sea, through Crimea, the Black Sea region and along the River Dniepr he climbed to the place where the city of Kiev now stands.

He stopped overnight on the hills of Kiev. Rising in the morning, he said to those disciples that were with him: "See these hills? Upon these hills shall shine forth the beneficence of God, and there will be a great city here, and God shall raise up many churches." The apostle went up around the hills, blessed them and set up a cross. Having prayed, he went up even further along the Dnipro and reached a settlement of the Slavs, where Novgorod was built. From here the apostle went through the land of the Varangians towards Rome for preaching, and again he returned to Thrace, where in the small village of Byzantium, the future Constantinople, he founded the Church of Christ. The name of the holy Apostle Andrew links

the mother, the Church of Constantinople, with her daughter, the Ukrainian Church.

On his journeys the First-Called Apostle endured many sufferings and torments from pagans: they cast him out of their cities and they beat him. In Sinope they pelted him with stones, but remaining unharmed, the persistent disciple of Christ continued to preach to people about the Savior. Through the prayers of the Apostle, the Lord worked miracles. By the labors of the holy Apostle Andrew, Christian Churches were established, for which he provided bishops and clergy. The final city to which the Apostle came was the city of Patra, where he was destined to suffer martyrdom.

The Lord worked many miracles through His disciple in Patra. The infirm were made whole, and the blind received their sight. Through the prayers of the Apostle, the illustrious citizen Sosios recovered from serious illness; he healed Maximilla, wife of the governor of Patra, and his brother Stratokles. The miracles accomplished by the Apostle and his fiery speech enlightened almost all the citizens of the city of Patra with the true Faith.

Few pagans remained at Patra, but among them was the prefect of the city, Aegeatos. The Apostle Andrew repeatedly turned to him with the words of the Gospel. But even the miracles of the Apostle did not convince Aegeatos. The holy Apostle with love and humility appealed to his soul, striving to reveal to him the Christian mystery of life eternal, through the wonderworking power of the Holy Cross of the Lord. The angry Aegeatos gave orders to crucify the apostle. The pagan thought he might undo St Andrew's preaching if he were to put him to death on the cross.

St Andrew the First-Called accepted the decision of the prefect with joy and with prayer to the Lord, and went willingly to the place of execution. In order to prolong the suffering of the saint, Aegeatos gave orders not to nail the saint's hands and feet, but to tie them to the cross. For two days the apostle taught the citizens who gathered about. The people, in listening to him, with all their souls pitied him and tried to take St Andrew down from the cross. Fearing a riot of the people, Aegeatos gave orders to stop the execution. But the holy apostle began to pray that the Lord would grant him death on the cross. Just as the soldiers tried to take hold of the Apostle Andrew, they lost control of their hands. The crucified apostle, having given glory to God, said: "Lord Jesus Christ, receive my spirit." Then a blazing ray of divine light illumined the cross and the martyr crucified upon it. When the light faded, the holy Apostle Andrew had already given up his holy soul to the Lord. Maximilla, the wife

of the prefect, had the body of the saint taken down from the cross, and buried him with honor.

A few centuries later, under the emperor Constantine the Great, the relics of the holy Apostle Andrew were solemnly transferred to Constantinople and placed in the church of the Holy Apostles beside the relics of the holy Evangelist Luke and St Paul's disciple St Timothy.

### **Tropar Tone 4**

Andrew, first-called of the Apostles / and brother of the foremost disciple, / entreat the Master of all / to grant peace to the world / and to our souls great mercy.

### **Kondak Tone 2**

Let us praise Andrew, the herald of God, / the namesake of courage, / the first-called of the Savior's disciples / and the brother of Peter. / As he once called to his brother, he now cries out to us: / "Come, for we have found the One whom the world desires!"

## 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 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 11 at 10:00 a.m.**

**TOPIC:** Travel to Rajasthan, India with Connie Sarchuk

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

A FAMILY CELEBRATION

#101

FRIDAY, JANUARY 30, 2016  
HOLY EUCHARIST PARISH HALL  
450 MONROE AVENUE

FEATURING

LIVE BAND: SICH  
ROZMAI COMPANY  
UKRAINIAN DANCERS

**\$65**  
ADULT  
DINNER & DANCE

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

#101

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.



WITH THE BLESSING OF  
HIS EMINENCE METROPOLITAN YURIJ

# GANTORING AS MINISTRY

WORKSHOP SERIES

A series of workshops and practical instruction in the cantor's art as practised in the Central Eparchy of the Ukrainian Orthodox Church of Canada.

This 4-part course will combine lecture and practicum, will provide participants with an understanding of the fundamentals of the cantor's craft:

- Structure of services and use of the typicon
- The 8 Tones: Galesian & Obikhod melodies
- Divine Liturgy

Course content in English and Ukrainian.  
Music notes will be offered in both languages.

The workshop will start Saturday, December 7th from 10:00 am to 2:00 pm and held one Saturday each month thereafter to March, 2014.

**Instructors:**

Reader Michael Horbay and Yuri Hladko

**Location:**

Holy Trinity Metropolitan Cathedral  
1175 Main Street, Winnipeg, MB

**If you are interested please contact:**

Fr. Gregory Mielnik  
(204) 415-3166 or gmielnik@stlaw.ca  
Fr. Gene Maximuk  
(204) 336-0996 or molze@mynts.net

## SCHEDULE OF SERVICES AT THE CATHEDRAL

### **December 12—Thursday.**

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

### **December 13—Friday.**

#### **All-praised Apostle Andrew the First-called**

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

### **December 14—Saturday**

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

### **December 15—Sunday**

#### **25th 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

<b>Monday:</b>	2 Thessalonians 1:1-10	Luke 19:37-44
<b>Tuesday:</b>	2 Thessalonians 1:10-2:2	Luke 19:45-48
<b>Wednesday:</b>	2 Thessalonians 2:1-12	Luke 20:1-8
<b>Thursday:</b>	2 Thessalonians 2:13-3:5	Luke 20:9-18
<b>Friday:</b>	2 Thessalonians 3:6-18	Luke 20:19-26
<b>Saturday:</b>	Galatians 1:3-10	Luke 12:32-40
<b>Sunday:</b>	Ephesians 4:1-6	Luke 18:18-27

*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

*You have no delight in sacrifice; if I were to give a burnt offering, you would not be pleased. The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise.*

PSALM 51:16-17

**A** DESERT HERMIT said, “As our bodies are always accompanied by a shadow, let us take penitence and lamentation with us everywhere.”

**God will not despise a contrite heart.**



# 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.

#### Compline.

Compline, most often served in monasteries, is the Service of Prayer before retiring to bed and thus it is sung after Supper (Greek — Apodeipnon — after supper). As sleep is the image of death, Compline is filled with the thought of death and repentance. On Great Feasts and Saturday evenings, if All-Night Vigil is served, Compline is omitted. There are two types of Compline: Great Compline and its shorter form, Small Compline.

Great Compline consists of three parts, each of which begins with the introductory “Come, let us worship...” and ending with a concluding prayer and the Priest’s blessing. The first part begins with a special set of six Psalms and then the special hymn, “God is with us...,” taken from the prophecy of Isaiah concerning the Savior Who was to come into the world. Then follows prayers addressed to the Holy Trinity, the Creed, the Invocation of the Theotokos and all the Saints and the Prayer of St. Basil the Great. Thus, in this first part of Compline, we give thanks to God for the day that has just passed and we express the hope that He will grant us a restful sleep during the coming night, as well as a peaceful repose after death with all the Saints.

The second part of Compline is penitential, and here we find the penitential Psalm of David, Have mercy on me, O God... (Ps. 51) and the moving penitential Prayer of Manasseh the King, followed by the hymns (based on Ps. 51), “Have mercy on us, O Lord, have mercy on us....”

The third part of Compline consists of glorification of God and His Saints. A Canon is sung in honor of the Saint of the Day or the Mother of God and shortly after, the hymns, “O Lord of Hosts, be with us....” This part ends with the Prayer of the Hours, “Thou, Who at every season and every hour...”, a prayer to the Undeified Theotokos, as well as a prayer to Christ, asking for a peaceful sleep.

The Small Compline is considerably shorter, and is simply

an abridgment of the Great Compline. Besides the usual beginning, it consists of three Psalms, the Small Doxology (read), the Creed, a Canon to the Theotokos or Saint of the Day, Troparia of the Day or Feast (if it be), the Prayer of the Hours, the two final prayers of Compline to the Theotokos and the Savior, and the Dismissal. Small Compline usually replaces Great Compline in parish use and is prescribed on the weekdays outside of Great Lent. Thus the Evening Service is ended.

### **Nocturns.**

Nocturns (or the Midnight Service) is the first service of the Morning Cycle. This is a service of prayer which is appointed to be said at Midnight in remembrance of Our Lord's Midnight prayer in the Garden of Gethsemane. It also reminds us of the angels who glorify God, night and day. A primary theme of Nocturns is death and judgment, and thus it serves to remind us that we must always be ready to give an answer at the dread Judgment of Christ, Who will come unexpectedly, just like the bridegroom who comes in the night in the Gospel Parable (Matt. 25:1-13).

There are three types of Nocturns (besides the very special Resurrection Nocturns celebrated once a year just before the Paschal Matins): Daily, Saturday and Sunday Nocturns. Daily Nocturns consists of two parts, each beginning with the customary "Come, let us worship..." After the exclamation, "Blessed is our God..." and the usual introductory prayers, the first part begins: "Come, let us worship..." Psalm 51, and the 17th Kathisma, "Blessed are the undefiled..." which, in parish life, is usually recited in full only at the Lamentations Service of Holy Saturday and in part at the burial of laymen and Priests. Then follows the Creed, the Troparia, "Behold, the Bridegroom comes at midnight..." two morning prayers, the Prayer of the Hours, and the final prayer of this first section. The second part begins with two Psalms (121 and 134) and a prayer for the dead, serving to remind us of the Last Judgment and death. Then follows a short litany and the Dismissal.

On Saturdays, the 17th Kathisma is replaced by the 9th, and other Troparia are sung in place of "Behold, the Bridegroom..." Certain other prayers are also changed, in keeping with the diminished penitential character of the weekend services. Sunday Nocturns has no Kathisma at all, but after Psalm 51 there follows a Canon to the Most-Holy Trinity as well as Trinitarian Troparia. This Sunday Service ends with a long prayer to the Holy Trinity.

### **1st Hour.**

The 1st Hour is served just as the 9th Hour (but beginning with “Come, let us worship...”), with its own Psalms. In it we thank God for the light of day which He has given us and we beseech Him that we may pass the day without sin. In Church time, the 1st Hour corresponds to about 7:00 a.m. Thus ends the Morning Service.

The next cycle of Daily Prayer is the Midday Service which consists of 3rd and 6th Hours, and the Divine Liturgy. If the Liturgy is not served, an abbreviation, Typical Psalms, is served in its place. Here we must note, however, that in the Greek tradition, 3rd and 6th Hours are usually omitted before the Liturgy, which comes immediately after the Matins.

### **3rd and 6th Hours.**

In structure the 3rd and 6th Hours are the same as the 9th and 1st Hours, corresponding to 9:00 a.m. (3rd Hour) and 12:00 Noon (6th Hour) in ancient times. The 3rd Hour, which has a full beginning, just as the 9th, commemorates the Descent of the Holy Spirit on the Disciples at the Third Hour. When some of the assembled people supposed that the Disciples were drunk, Peter chided them, saying: Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words. For these men are not drunk, as you suppose, since it is only the THIRD HOUR [emphasis added] of the day (Acts 2:14-15). The 3rd Hour also commemorates Pilate's judgment of Christ, as well as the scourging and mocking of the Lord. The 6th Hour commemorates the Crucifixion of Christ (death coming at the Ninth Hour). It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed (Luke 23:44).

### **Typical Psalms.**

When the Divine Liturgy is not served, it is usually replaced by the Typical Psalms, which consists of Psalms 103 and 146 (the First and Second Antiphons of the Liturgy, including “Only-begotten Son and Immortal Word of God...”), as well as the Beatitudes (the Third Antiphon), the Creed, and certain other hymns and prayers. As this, in a sense, typifies or is a type of the Liturgy itself, it bears the title “Typical Psalms.”

### **Interhours.**

In certain monasteries and cathedral churches, a further

service, called the Interhours, is also served. These are constructed like the regular Hours and each has its own special three Psalms. These are celebrated between the regular Hours (hence the title “Interhours”) and bear the titles 1st Interhour, 3rd Interhour, etc.

**Royal Hours.**

On the Eves of the Nativity of Christ and Theophany, as well as on Holy Friday, all of the Hours, as well as the Typical Psalms, are sung as one Service, characterized by special Psalms and hymns, as well as special Old Testament, Epistle and Gospel Readings, relating to the particular Feast or events of that day. In ancient times, it was customary for the Byzantine Emperor to be present for the whole Service, hence the title “Royal Hours.”

Continued in the next issue





## THE MYSTERY OF CONFESSION

Confession is the Mystery in which the believer admits his sins before God in the presence of a priest and receives through the priest forgiveness of sins as if from the Lord Jesus Christ Himself.

Jesus Christ gave to the Apostles, and through them to all priests, the power to forgive sins. *Receive the Holy Spirit: whosoever sins you forgive, they are forgiven them; and whosoever sins you retain, they are retained* (John 20:22-23).

Even John the Baptist, preparing people to receive the Savior, preached *the baptism of repentance for the remission of sins... And all were baptized by him in the river Jordan, confessing their sins* (Mark

Having received this power from the Lord, the Apostles performed the Mystery of Confession: *And many that believed came, and confessed, and disclosed their sinful deeds* (Acts 19:18).

Forgiveness of sins (absolution) by means of confession requires peace with all one's neighbors, sincere contrition for sins committed, confession, firm determination to correct one's life, faith in the Lord Jesus Christ and hope in His mercy.

*From the Law of God  
By Archpriest Seraphim Slobodskoy*

### **A Note About Confession**

Confession may be heard following any church service or at any other time by making an appointment with Fr. Gregory.

# ON FASTING

*Fr. Thomas Hopko*

Orthodox Christians believe that their spiritual lives start with their stomachs. They believe that when peoples' eating is right their spirits can be more open to God and more attentive to all that is good, true, and beautiful in life. When, on the contrary, peoples' eating is wrong, their minds are disordered; their emotions are rebellious; and their flesh rules their being and behavior in harmful ways.



Right eating means to eat the right foods in the right amounts at the right times in the right ways for the right reasons. People who eat properly prepare and partake of their meals with discipline and dignity, free from emotional drives and carnal desires. They do this to serve God, their fellow creatures, and their own well-being more effectively, fruitfully, and joyfully.

The Church provides guidelines for healthy eating and sane fasting. The Lord Jesus Christ is the first and final Teacher on the subject, as He is on all others.

Christ and His apostles feasted and fasted. They affirmed that God gives all foods to be enjoyed with thanksgiving (Act 10:10-15; Rom 14:6). They also warned that eating can become idolatrous. St. Paul, for example, speaks of "persons (who) do not serve our Lord Christ, but their own belly" (Rom 16:18). "Their end," he says, "is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things" (Phil 3:19).

The Scriptures and the Saints teach that in eating and fasting, moderation is the rule for it leads to freedom from the carnal passions: lust, greed, anger, sadness, sloth, and despondency. While excesses of any kind are harmful and destructive, leading to either to gluttony and drunkenness, or to pride, vain-glory, ungodly zeal, condemnation of others, and spiritual delusion.

## **FROM THE CHURCH FATHERS – FASTING AS MEDICINE**

Fasting is a medicine. But medicine, as beneficial as it is, becomes useless because of the inexperience of the user. He has to know the appropriate time that the medicine should be taken and the right amount of medicine and the condition of the body which is to take it, the weather conditions and the season of the year and the appropriate diet of the sick and many other things. If any of these things are overlooked the medicine will do more harm than good. So, if one who is going to heal the body needs so much accuracy, when we care for the soul and are concerned about healing it from bad thoughts, it is necessary to examine and observe everything with every possible detail.

Fasting is the change of every part of our life. Because the sacrifice of the fast is not the abstinence but the distancing from sins. Therefore, whoever limits the fast to deprivation of food, he is the one who, in reality, abhors and ridicules the fast. Are you fasting? Show me your fast with your works. Which works? If you see someone who is poor, show him mercy. If you see an enemy, reconcile with him. If you see a friend who is becoming successful, do not be jealous of him! If you see a beautiful woman on the street, pass her by.

In other words, not only should the mouth fast, but the eyes and the legs and the arms and all the other parts of the body should fast as well. Let the hands fast, remaining clean from stealing and greediness. Let the legs fast, avoiding roads which lead to sinful sights. Let the eyes fast by not fixing themselves on beautiful faces and by not observing the beauty of others. You are not eating meat, are you? You should not eat debauchery with your eyes as well. Let your hearing also fast. The fast of hearing is not to accept bad talk against others and sly defamations.

Let the mouth fast from disgraceful and abusive words. Because, what gain is there when, on the one hand we avoid eating chicken and fish and, on the other, we chew up and consume our brothers? He who condemns and blasphemes is as if he has eaten brotherly meat, as if he has bitten into the flesh of his fellow man. It is because of this that Paul frightened us, saying: "If you chew up and consume one another be careful that you do not annihilate yourselves."



## PARISH AND COMMUNITY UPCOMING EVENTS

### December

#### **Sunday December 8:**

During the Divine Liturgy at the Memorial Litany we will be praying for the blessed memory Protopresbyter +Dmytro Luchak.

#### **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



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



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

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

**ATTACHED CLERGY:**

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

**Holy Trinity Office Hours are:**

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

**THE CATHEDRAL FAMILY**

**CATHEDRAL PARISH COUNCIL**

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

**BROTHERHOOD**

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  
 Res: 269-5322 Bus: 582-8946

**SENIORS' GOLDEN AGE CLUB**

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

**UKRAINIAN MUSEUM OF CANADA**

**Winnipeg Collection**  
 Margaret Pestrak  
 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  
 Res: 694-9639 Bus: 582-8946

**UWAC—LESIA UKRAINKA BRANCH**

Sonja Bejzyk—President  
 Res:253-0013 Bus: 582-1018

**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.