



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

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**Неділа про Митаря і Фарисея**



**Sunday of the Prodigal Son**

**16-го лютого ❖ February 16th**

**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.

## ПІДГОТОВЧІ НЕДІЛІ ДО ВЕЛИКОГО ПОСТУ

### НЕДІЛЯ ПРО БЛУДНОГО СИНА



#### **Блудний син: зрозумілі і незрозумілі образи**

Настає неділя про блудного сина. Чому вчить християн євангельська притча, яку, здається, ми знаємо напам'ять?

#### **Зрозумілий і незрозумілий**

Для мене притча про блудного сина – це яскравий опис типажів людини, зроблений Самим Христом. Але, на жаль, ми не навчилися в цій притчі бачити всю повноту. Ми забуваємо, що там представлені не тільки два персонажі: недбайливий блудний син і батько. Там представлений і другий син – вірний.

Блудний син для кожного з нас зрозумілий – це образ нашого гріхопадіння, нашої життєвої гордині. Всі ми щогодини й щохвилини беремо у Бога свою частину спадщини у вигляді якихось життєвих прагнень та вподобань. Легко впізнати себе в

образі блудного сина, який повертається додому й приймається батьком. Але хто з нас визнає себе в тому браті, який, повертаючись після праці з поля, побачив батьківську радість через повернення блудного сина й бенкет, який влаштував батько в його честь? І в серці старшого брата народжується образа: «Я завжди був з тобою, а ти мені навіть маленького козеняти не дав з друзями за трапезою розділити!».

### **«Де ти був раніше?»**

Ця притча не тільки про тих людей, хто йде, відпадає, а потім, прийшовши в себе, повертається, але й про тих, хто живе в Церкві, але яким образи та відсутність любові не дозволяють жити в радості й приймати з радістю своїх братів.

Це ж ми, вірні християни. Це про нас. Приходить людина в церкву – і ми його зустрічаємо не радістю, а образою: де це він бовтався? Зараз він задумався, думка про покаяння йому раптом в голову спала, а де ж він раніше був? Ми, які завжди в церкву ходили, молилися – ми гідні бути християнами!

### **Радіти тому, хто повернувся**

Перед Богом усі рівні: і той, хто пішов, а потім, «отямившись», повернувся з покаанням, і той, хто завжди з Богом. Радість про грішника, який кається, сьогодні, чомусь, народжується тільки на небесах, а не в нашому повсякденному церковному житті, не серед воцерковлених людей.

Ми не навчилися радіти поверненню кожної людини – ось та цінна думка, яку я бачу в цій притчі. Ми не повинні замислюватися над тим, де брат промотав масток і чому саме зараз повернувся додому.

Для того Церква нам і запропонувала в цю підготовчу неділю перед Великим постом притчу про блудного сина, щоб ми навчилися частіше заглядати в себе, пізнавати себе в євангельських персонажах. Для того нам і саме Євангеліє дано, щоб ми навчилися звиряти своє життя з ним, а не просто насолоджуватися дивовижними розповідями та барвистими притчами Божими.

### **Любов батьківська: син залишається сином**

У притчі є образ батька. У ньому Господь нам показує Свою безмежну любов. Є абсолютна «свобода», яку пропонують людині спокуси, і є Божественна любов, яку ніякий людський гріх не може перевершити. Вона нам дає силу, надію та сподівання, тому що немає такого моменту, коли б ми не могли прийти в себе і повернутися до Бога, просячи Його допомоги, як блудний син: «Я не гідний бути Твоїм сином, але хоча б як найманця прийми мене, тому що я не можу без Тебе – я без Тебе гину».

І Господь не тільки прощає, але й покриває все любов'ю. Синівську гідність людську не вбиває. Господь в цій притчі відповідає на питання, наскільки кожна людина є дорогою для Нього – як рідний син. І ніякі обставини – свавілля, норовливість, гордіня людські на тлі Божественної любові не можуть стерти цих відносин Батька і сина, Бога і людини, предстоючій людини – сина, а не раба, тремтячого від страху, – перед Богом.



## СКАРБНИЧКА МУДРОСТІ



### ПРОТИ НЕМУДРОГО ЛЮДСЬКОГО ОСУДУ

—Якщо я дитина Божа, то як я зберігаю цю гідність?

Кожен гріх – це образа нашого Батька – Бога.

—Якщо я дитина Божа,

то як я відношуся до моїх братів і сестер?

Ображаючи ближнього – це спроба розвалу християнської сім'ї.

—Якщо я дитина Божа,

то як я свідчу Любов Доброго Батька-Бога іншим людям?

Кожного разу, коли соромлюся говорити про Бога – соромлюся самого Бога, Його зрікаюся.

- Якщо я дитина Божа....???

Навіть, якщо я блудний син – то завжди Син Бога...



# 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 12-го лютого, 2014 в годині 10-й ранку

Whist Drive

Усіх запрошується до участі



**Союз Українців Самостійників - ТУС**

### МІСЯЧНІ ЗБОРИ

**Четвер 20-го лютого, 2014.**

**7-й годині вечора**

в Митрополичій Катедрі Пресвятої Тройці

**У приміщенні Борд рум**

Нових членів запрошуємо

### 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

**22-го лютого—субота.**

### **ПОМИНАННЯ ПОКІЙНИХ**

- ❖ Сповідь: в 9:00 год. ранку.
  - ❖ Божественна Літургія: 9:30 год. ранку
  - ❖ Велика Вечірня: 5:00 веч.
- Сповідь після Вечірні.*

**23-го лютого — Неділя.**

### **Неділя м'ясопущна - про Страшний суд**

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



### **СЛУЖБА В СУБОТУ ВЕЧЕРІ**

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



## The Preparatory Sundays of Great Lent

### SUNDAY OF THE PRODIGAL SON



The Sunday of the Prodigal Son is the second Sunday of a three-week period prior to the commencement of Great Lent. On the previous Sunday, the services of the Church began to include hymns from the Triodion, a liturgical book that contains the services from the Sunday of the Publican and the Pharisee, the tenth before Pascha (Easter), through Great and Holy Saturday. As with the Sunday of the Publican and the Pharisee, the theme of this Sunday is repentance, and the focus on the parable of the Prodigal Son leads Orthodox Christians to

contemplate the necessity of repentance in our relationship with our Heavenly Father.

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 15:11-32. The parable is the story of a man and his two sons. The youngest of the sons asks his father to give him his inheritance. The father does this, and soon after the son leaves and journeys to a distant country (vv. 11-13).

After the younger son arrives, he squanders all of his possessions with “prodigal” living. Within a short period of time, he wastes everything. A severe famine comes, but he has nothing and falls into great need (vv. 13-14).

He is able to find work feeding swine, but this does not improve his situation. The Scriptures say, “He would gladly have filled his stomach with the pods that the swine ate, but no one gave him anything” (vv. 15-16).

The parable says that in the midst of his dire conditions, he came to himself. He realized that his father’s hired servants have enough to eat and food to spare, while he perishes with hunger. He says, “I will arise and go to my father and will say to him, ‘Father, I have sinned against heaven and before you, and I am no longer worthy to be

called your son. Make me like one of your hired servants” (vv. 17-19).

He arose and returned to his father. But as he approached, his father saw him at a great distance. The father had compassion on his son, ran to meet him, embraced him, and kissed him. The son admitted his sinfulness and his unworthiness to be called a son, but in his joy at the return of his son, the father called his servants to bring the best robe, a ring for his son’s finger, and sandals for his feet. He also called for the fatted calf to be killed for a feast. He exclaimed, “For this my son was dead and is alive again; he was lost and is found” (vv. 20-24).

While they were feasting and celebrating the return of the prodigal son, the older son comes and inquires about what is happening. He is told that his brother had returned and that his father has received him with a feast. The older brother becomes angry and will not go in to the feast. The father comes out and pleads with him, but the older son answers by saying he has been faithful to his father for many years and yet the father never gave him the opportunity for such feasting. He expresses his anger and jealousy over his brother who was received in such a manner after he squandered his inheritance (vv. 25-30).

The father responds by telling his oldest son, “You are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found” (vv. 31-32).

The parable of the Prodigal Son forms an exact icon of repentance at its different stages. Sin is exile, enslavement to strangers, hunger. Repentance is the return from exile to our true home; it is to receive back our inheritance and freedom in the Father’s house. But repentance implies action: “I will rise up and go...” (v. 18). To repent is not just to feel dissatisfied, but to make a decision and to act upon it.

In the words of our Lord, we also learn of three things through this parable: the condition of the sinner, the rule of repentance, and the greatness of God’s compassion. The reading of this parable follows the Sunday of the Publican and the Pharisee so that, seeing in the person of the Prodigal Son our own sinful condition, we might come to our senses and return to God through repentance. For those who have fallen into great despair over their sins thinking that there is no forgiveness, this parable offers hope. The Heavenly Father is patiently and lovingly waiting for our return. There is no sin that can overcome His love for us.

Finally, this parable offers us insight into the world in which we live. It is a world where the activities of people are disconnected and not ordered toward the fulfillment of God's divine purpose for life. It is a world of incoherent pursuits, of illusory strivings, of craving for foods and drinks that do not satisfy, a world where nothing ultimately makes sense, and a world engulfed in untruth, deceit and sin. It is the exact opposite of the world as created by God and potentially recreated by his Son and Spirit. There is no cure for the evils of our age unless we return to God. The world in which we live is not a normal world, but a wasteland. This is why in the Slavic tradition of the Orthodox Church the reading of Psalm 137 is added to the Matins service for this and the following two Sundays. This nostalgic lament of the Hebrew exiles states: "By the streams of Babylon we sat and wept as we remembered Zion. On the willows we hung our harps, for how could we sing the Lord's song in a strange land" (Psalm 137).

Here we can see the challenge of life in this world and the alienation from God that can happen when sin reigns in our lives. As a result of sin in our lives, we lose the joy of communion with God, we defile and lose our spiritual beauty, and we find ourselves far away from our real home, our real life. In true repentance, we realize this, and we express a deep desire to return, to recover what has been lost. On this day the Church reminds us of what we have abandoned and lost, and beckons us to find the desire and power to return. Our Heavenly Father is waiting and ready to receive us with His loving forgiveness and His saving embrace.



## PARISH ANNOUNCEMENTS

### COFFEE HOUR

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



### HOLY TRINITY SENIORS

**Wednesday, February 19, 2014**

#### 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!**



### Ukrainian Self-Reliance Association—TYC

#### MONTHLY MEETING

Metropolitan Cathedral of the Holy Trinity

**Executive Board Room**

**Thursday, February 20th, 7:00 p.m.**

**New members welcome**

### Central Eparchy of the Ukrainian Orthodox Church of Canada **HUMANITARIAN MEDICAL ASSISTANCE PROJECT FOR CHILDREN OF UKRAINE**

The Children and youth of Ukraine require much assistance with medical needs that are very expensive. Please assist children with medical needs in Ukraine during the special month of February 2014. This project has the blessing of Metropolitan Yurij and Executive of the Rada of the Central Eparchy of the UOCC

**PRESENTATION AND INFORMATION ABOUT THE PROJECT  
WILL GIVEN DURING COFFEE AND FELLOWSHIP ON  
SUNDAY, FEBRUARY 23rd.**

**COME JOIN US AND SUPPORT THE PROJECT!**

Appeal to the Faithful of the Ukrainian Orthodox Church of Canada  
Regarding Material Assistance to Ukraine

Only recently on the glorious Feast Day of the Holy Theophany, we witnessed the outbreak of violence and the tragic loss of life in our ancestral homeland of Ukraine. The Episcopate of the Ukrainian Orthodox Church of Canada has expressed deep concern and distress at the most recent tragic events. With the blessing of His Eminence Metropolitan Yuriij, we appeal to each parish and congregation of the Ukrainian Orthodox Church of Canada to support the call by the Ukrainian Canadian Congress for material assistance to those who are defending the unity of the Ukrainian people and positive changes in building the Ukrainian state.

**Holy Trinity Cathedral will accept donations for this aid  
on February 9 and 16, 2014**

These funds for humanitarian aid be collected and sent to the Ukrainian Canadian Congress and the UOCC Consistory will be advised of the Cathedral's participations in this appeal. If you have any questions, please contact Fr. Gregory Mielnik .

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

### February 22nd — Saturday.

#### COMMEMORATION OF THE DEPARTED

- ❖ Confession: 9:00 a.m.
- ❖ Divine Liturgy: 9:30 a.m.
- ❖ Great Vespers: 5:00 p.m.
- ❖ Confession following the service.

### February 23rd — Sunday.

#### Meat-fare Sunday Last Judgment

- ❖ 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

FEBRUARY 17—FEBRUARY 23

<b>Monday:</b>	1 John 2:18-3:10	Mark 11:1-11
<b>Tuesday:</b>	1 John 3:10-20	Mark 14:10-32
<b>Wednesday:</b>	1 John 3:21-3:6	Mark 14:43-15:3
<b>Thursday:</b>	1 John 4:20-5:21	Mark 15:1-14
<b>Friday:</b>	2 John 1;1-13	Mark 15:22, 25, 33-41
<b>Saturday:</b>	1 Corinthians 10:33-36	Luke 21:8-9, 25-27, 33-36
<b>Sunday:</b>	1 Corinthians 8:8-9:2	Matthew 25:31-46

*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

*Every sword was against the other, so that there was very great confusion.*

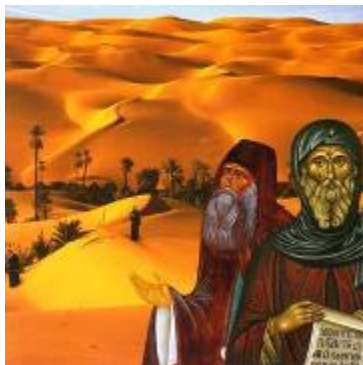
1 SAMUEL 14:20

**T**HREE FRIENDS attempted Christian living in different ways. The first wanted to be a peacemaker who would reconcile opponents. The second decided to visit the sick. The third departed for the desert where he could live in quiet and prayer.

The first was not able to settle many disputes. Discouraged, he went to the friend who was visiting the sick and found him discouraged as well. Both of them journeyed out into the desert to visit the one who was quietly praying. They told him their difficulties in attempting to live a Christian life.

After being silent for a while, the third friend then poured water into a bowl and asked them to examine it. The pouring had stirred up sediment. Later, he asked them to look at the water again. Now it had settled clear and they could look at their reflections in it. He explained “This is the way it is for those who live among others. Commotion keeps them from seeing clearly.”

**Commotion keeps us from seeing clearly.**





# 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.

#### **Holy Pascha.**

At the stroke of Midnight, the clergy come out of the Holy Altar, all of the candles are lit, and a joyous, festive procession circles the church three times with the singing of the hymn: "Thy Resurrection, O Christ our Savior, the angels in heaven sing. Enable us on earth to glorify Thee in purity of heart." Stopping before the closed outer doors of the church, the Priest exclaims the Paschal verses, "Let God arise..." while the Faithful sing the triumphant Paschal hymn, "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life."

The Clergy and Faithful now re-enter the church and the singing of the Paschal Canon, "This is the Day of Resurrection..." with numerous repetitions of the Paschal hymn, "Christ is risen..." begins. At many points during the Service the Clergy exclaim, "Christ is risen!" and the Faithful respond, "Indeed, He is risen!" The church is filled with the Faithful holding lit candles and the Clergy in bright vestments. At the conclusion of the Matins, the catechetical address of St. John Chrysostom is read, summoning all, even those who have come only at the eleventh hour, to the great Paschal Banquet. Matins is then followed by the Paschal Liturgy.

#### **The Catechetical Sermon of St. John Chrysostom.**

[The Catechetical Sermon of St. John Chrysostom is read by the Celebrant at the end of the Pascha Matins. No one sits during the reading, but all stand and listen with reverence.]

If any man be devout and loves God, let him enjoy this fair and radiant triumphal Feast. If any man be a wise servant, let him, with rejoicing, enter into the joy of his Lord. If any have labored long in fasting, let him now receive his recompense. If any have wrought from the first hour, let him today receive his just reward. If any have come at the third hour, let him with thankfulness keep the Feast. If any have arrived at the sixth hour, let him have no misgivings; because he shall in no way be deprived thereof. If any have delayed

until the ninth hour, let him draw near, fearing nothing. If any have tarried even until the eleventh hour, let him, also, be not alarmed at his tardiness; for the Lord, Who is jealous of His honor, will accept the Cost even as the first; He gives rest to him who comes at the eleventh hour, even as to him, who has wrought from the first hour. And he shows mercy upon the last, and cares for the first, and to the one He gives, and upon the other He Bestows gifts. And He both accepts the deeds, and welcomes the intention, and honors the acts and praises the offering.

Wherefore, enter all of you into the joy of your Lord, and receive your reward, both, the first, and likewise the second. You rich and poor together, hold high festival. You sober and you heedless, honor the day. Rejoice today, both, you who have fasted and you who have disregarded the Fast. The table is fully-laden) all of you feast sumptuously. The calf is fatted; let no one go hungry away. Enjoy all of you the Feast of faith: Receive all the riches of Coving-fondness. Let no one bewail his poverty, for the universal kingdom has been revealed. Let no one weep for his iniquities, for pardon has shone forth from the grave.

Let no one fear death, for the Savior's death has set us free. He that was held prisoner of it has annihilated it. By descending into Hell, He made Hell captive. He embittered it when it tasted of His flesh. And Isaiah, foretelling this, did cry: Hell, said he, was embittered, when it encountered Thee in the lower regions. It was embittered, for it was abolished. It was embittered, for it was mocked. It was embittered, for it was slain, It was embittered, for it was overthrown. It was embittered, for it was fettered in chains. It took a body, and met God face to face. It took earth and encountered Heaven. It took that which was seen, and fell upon the unseen.

O Death, where is your sting? O Hell, where is your victory? Christ is risen, and you are overthrown. Christ is risen, and the demons are fallen. Christ is risen, and the angels rejoice. Christ is risen, and life reigns. Christ is risen, and not one dead remains in the grave. For Christ, being risen from the dead, is become the first-fruits of those who have fallen asleep. To Him be glory and dominion unto ages of ages. Amen.

At the conclusion of the Liturgy, a special bread, called the Artos, is placed before the opened Holy Doors and the clergy and faithful proceed to the Blessing of the Paschal Baskets in which the faithful have placed specially prepared foods from which they had abstained during the Great Lent. A special item among these foods is the decorated Pascha bread, as well as specially-prepared cheese and

egg dishes. Thus we celebrate the Glorious Resurrection of Our Lord and Savior Jesus Christ.

### **The Artos.**

In the Orthodox Church it is the custom for a single loaf of blessed bread (Greek — Artos) to lie before the Iconostasis throughout Bright Week in memory of the Risen Christ, before it is shared out among the whole congregation. Depicted on the top of the Artos are either the symbol of Christ's victory over death — the Cross, surmounted by a crown of thorns, or the Resurrection of Christ. On the first day of Pascha, during the Liturgy, after the Prayer Before the Ambo, the Artos is blessed by a special prayer and sprinkling with Holy Water. Throughout Bright Week, at the end of the Liturgy, the Artos is carried around the church in solemn procession. On the Saturday of Bright Week it is distributed as a blessing of the Archpastor to the congregation (sometimes after Sunday Liturgy on St. Thomas Sunday).

The significance of the Artos is that it serves to remind all Christians of the events connected with the Resurrection of Our Lord Jesus Christ. While still living on earth, the Lord called Himself the Bread of Life, saying: *I am the bread of life; he who comes to Me shall not hunger, and He who believes in Me shall never thirst* (John 6:35). After His Resurrection, more than once Jesus appeared to His disciples, ate before them and blessed their own food. For example, as evening fell on the first day of His Resurrection, He was recognized in Emmaus by two of His disciples as He blessed and broke bread (Luke 24:13-35).

On the 40th day after His Resurrection, the Lord ascended into heaven, and His disciples and followers found comfort in their memories of the Lord: they recalled His every word, His every step and His every action. When they met for common prayer, they would partake of the Body and Blood of Christ, remembering the Last Supper. When they sat down to an ordinary meal, they would leave a place at the head of the table empty for the invisibly present Lord and would lay bread on that place.

Remembering this custom of the Apostles', the Fathers of the Church made it their custom to put out the Artos at the Paschal Feast in memory of the appearances of the Risen Lord to His disciples, and also in memory of the fact that the Lord Who suffered and was resurrected for our justification has made Himself the true Bread of Life and is invisibly present in His church always, to the

close of the age (Matt. 28:20).

Whereas special Paschal breads, called paska/babka are broken and eaten on the first day of Pascha, the Artos is kept whole throughout the whole of Bright Week as a reminder of the presence of the Risen Savior in the midst of those who believe in Him and is only divided and distributed on Saturday. In this way Bright Week begins and ends with the eating of especially baked and blessed bread.

The Artos may also be compared to the unleavened bread of the Old Testament, of which ancient Israel, delivered from their captivity in the land of Egypt, ate during the week of the Passover (Ex. 12:15-20). As Cyril, Bishop of Turov, who lived during the 12th Century, said in a sermon for the Sunday after Pascha: “Even as the Jews bore the unleavened bread upon their heads out of Egypt through the desert (Ex. 12:34) until they had crossed the Red Sea, after which they dedicated the bread to God, divided it amongst all their host, and having all eaten thereof, became...terrible to their enemies, even so do we, saved by our Resurrected Lord from the captivity of that Pharaoh of the mind, the Devil, bear forth the blessed bread — the Artos — from the day of the Resurrection of Christ and, finally, having dedicated this bread to God, we eat of it and preserve it to the health of body and soul.”

It is a custom among Ukrainian Orthodox Christians to this day to keep the Artos throughout the year and with due reverence and faith to eat of it in time of illness or distress. This is eaten, often together with a drink of Holy Water, which had been blessed at the Feast of the Theophany of Our Lord.

**Continued in the next issue**



## **GENERAL RULES OF FASTING FOR THE GREAT AND HOLY LENT**

*Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat.*

*Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion.*

The Orthodox idea of fasting is first of all that of an ascetical effort. It is the effort to subdue the physical, the fleshly man to the spiritual one, the "natural" to the "supernatural." Limitations in food are instrumental; they are not ends in themselves. Fasting thus is but a means of reaching a spiritual goal and, therefore, an integral part of a wide spiritual effort. Fasting, in the Orthodox understanding, includes more than abstinence from certain types of food. It implies prayer, silence, an internal disposition of mind, an attempt to be charitable, kind, and - in one word -spiritual. "Brethren, while fasting bodily, let us also fast spiritually..."

And because of this the Orthodox doctrine of fasting excludes the evaluation of fasting in terms of a "maximum" or "minimum." Every one must find his or her maximum, weigh his or her conscience and find in it his or her "pattern of fasting." But this pattern must necessarily include the spiritual as well as the "bodily" elements. The Typikon and the canons of the Church give the description of an ideal fast: no meat, no dairy products, total abstinence on certain days. "He that is able to receive it, let him receive it" (Matthew 19:12). But whatever is our measure - our fasting must be a total effort of our total being.

Keeping this in mind we should fast in order to achieve the goal of prayer, repentance, and forgiveness. To fast means abstaining not only from certain foods, but most importantly from passions, bad habits, overindulgence, rudeness and selfishness. It means also that we should abstain from everything that might take the focus of our life away from the spiritual effort. Among these things are every kind of entertainment, such as going to the movies, watching TV or going on spring vacations. For married couples it will also imply abstaining from intimacy.

The fundamental meaning of the fasting effort is to discover the true values of our life, to discover that we live not for our own sake but in the context of our relationship with each other and with the living God. So we fast not in terms of our individual piety but by linking our life with that of the Church. In essence, fasting is an exercise in being faithful: to each other in observing the same rules

and sharing in the same hardship, and to our Lord Himself Who has given us fasting as a school of love.

*By Protopresbyter Alexander Schmemmann*



## **Prayers to the Mother of God For Deliverance from Addiction**

O most merciful Sovereign Lady, we run now to your holy protection. Despise not our petitions but mercifully hear us — wives, children, husbands, parents and all those bound by

various additions. Hearken unto us for the sake of our Mother, the Church of Christ, for the salvation of our brothers and sisters who have fallen away and for the healing of the members of our families. O gracious Mother of God, touch their hearts and raise those up who are fallen in sin; establish them on the path of saving temperance. Implore your Son, Christ our God, to forgive us our sins and not to turn His mercy away from His people but that He would strengthen us in sobriety and chastity. Accept, O most holy Theotokos, the petitions of mothers shedding tears over their children, wives weeping over their husbands, children, orphans, the destitute, those under delusion, as well as all of us who venerate your icon. May your prayers carry our petitions to the throne of the Almighty. Cover us and preserve us from the snares and intrigues of the evil one and at the dreadful hour of our death enable us to pass through the trials without stumbling. By your prayers deliver us from eternal condemnation so that God's mercy may be upon us unto the ages of ages. Amen.

O most merciful Mother of our Sweetest Lord Jesus Christ, hear this

our prayer: deliver us from every infirmity of soul and body and especially free your servant(s) / handmaiden(s) \_\_\_\_\_, suffering from all manner of addition, that he (she, they) may not perish but be saved and thus always sing to God: Alleluia! Alleluia! Alleluia!

## THE BLESSING OF THE LITIYA

*Adapted from V. Rev. Victor Potapov*

On great feasts and on days commemorating highly honored saints, an intensified prayer is offered at the Vespers service called the litiya. It begins with the singing of special hymns in honor of the feast or saint of the day, during which the clergy go in procession to the porch or vestibule of the church.

Here the Church steps out of its blessed walls and offers prayers of a universal character for the whole world, embracing all people.

During the litiya, the prayer, "O God, Save Thy People" is read, as well as, four other short petitions. These are comprised of entreaties for the salvation of the people, the Church and civil authorities, for the souls of Christians, for the cities, for this land and all believers living herein, for the reposed, as well as, entreaties asking that we be preserved from foreign invasions and from civil war. Each of these five petitions ends with repeated chanting of Lord have mercy.

During the litiya, the faithful display a heightened sense of humility, as a host of saints are invoked by name, underscoring one of the basic dogmas of Orthodoxy; our veneration of, and prayerful communication with, the saints.

The words Lord have mercy are repeatedly chanted during the litiya; which causes the heart, mind, and soul of those who pray to be saturated with this petition. These multiple repetitions are intended to focus our attention on the meaning of the prayer, something the Church considers especially important for man's spiritual growth. Like a musical theme, this oft repeated prayer accompanies us out of the church and into our daily life.

Lord have mercy — only three words; yet how profound! First of all, in calling God Lord, we affirm the fact of His rule over the world, over mankind; and, the most important, over ourselves, and over those who call Him Lord, which means "ruler" or "master." For this reason we refer to ourselves as servants or slaves of God. There is nothing shameful about this title. Slavery, in a worldly sense, is in-



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trinsically a negative thing, for it robs man of his earliest gift from God, the gift of freedom. However, when man becomes a slave of God, keeping His commandments, he learns how to truly live, and it is that truth that actually sets him free. It is good to treasure, keep, and cultivate the prayer, Lord have mercy.

After the petitions are read, the priest recites the prayer, "Hear us, O God our Savior", and during the singing of the Aposticha, which con-sists of stichera or verses that glorify the feast or saint of the day; the clergy and faithful enter the nave or central part of the church. At this time, a table is placed in the center of the church. On the table are five loaves of bread, as well as, wheat, wine, and oil. All are then blessed in this token act of the ancient custom of distributing food to the faithful, some of whom had come from afar, so that they might gain the strength to participate in the lengthy worship services. Five loaves are blessed in memory of the Lord's feeding of the 5000 who listened to his sermon. Later, during Matins, and after the faithful have venerated the Festal Icon, the priest anoints them with blessed oil.

**Note:** *The litiya is served at all 12 Great Feast Days in our parish. All are welcome to receive this blessing.*

## **THE HOLY THINGS ARE FOR THE HOLY**

By V. Rev. Victor Potapov

Just before the Communion of the Holy Mysteries of the Body and Blood of Christ, standing in the sanctuary facing the Holy Table, the priest raises the Holy Lamb, the Bread of the Bloodless Sacrifice, which has become the body of Christ, and says these words: "the Holy Things are for the holy." These words have the sound of a mystery, which indeed is contained within.

Apostle Peter, in his First Epistle General speaks to the still young Christian Church: "But ye are a chosen generation, a royal priesthood, an holy nation . . . the people of God" (I Peter 2:9-10). This is how Apostle Peter describes the members of the early Church and all of us together with them. There is no doubt that the early Christians consisted of sinners as well as saints. There are quite a few sinners in today's Church, starting with ourselves. And yet the apostle calls all of them and all of us the chosen nation, the royal



priesthood, the holy people, the people of God. This sets the standard for the attitude of God and the Church toward man, toward the people of the Church. Through the Mystery of Baptism, every person receives the absolute guarantee of holiness. From the font, the baptized individual arises holy, washed clean of all sin, all untruth, and all defilement. This holiness is sealed with Chrismation. Thus all newly baptized are given the fullest potential of holiness which the Church recognizes in them through their entire life.



The onus of responsibility for the preservation of this gift lies no longer on the Church but on the conscience of the individual, on his or her treatment of the gift of free will, freedom of choice between good and evil. The holiness is lost, it is dissipated on the roads and crossroads of life, but it is also restored through the mysteries of Confession and Communion. And the Church continues to stand by her original estimation: she continues to believe in us, in . . . A chosen generation, a royal priesthood, a holy nation, a peculiar people . . . [of God] (I Peter 2:9[-10]). And the Church invests not only her priests but all her members with the great gift of the royal priesthood. According to the Orthodox teaching, the great mystery of the Eucharist is performed not by the priest alone, but by the entire Church, the entire "royal priesthood," the entire "people of God."

Therefore, as he raises the Holy Lamb, the Body of Christ, presenting it to the entire Church, the priest says: "The Holies for the holy." "The Holies" are what he holds in his hands at this moment; the Holy Mysteries. "For the holy" means that the Mysteries are intended for all of us, all members of the Church, in whose eyes we are all holy since we are the people of God. And we, in full and humble recognition of our sinfulness and unworthiness, respond: "One is holy, One is Lord, Jesus Christ!"



# LITURGICAL ITEMS NEEDED BY OUR CATHEDRAL

We are looking for donors for the items listed below. If you are interested in donating or require additional information, please contact Fr. Gregory.



**4 Single Candle stands—**  
used for Funeral services. These candles stands are set around the coffin during the service in church.  
\$225.00 per stand Total \$800.00

**Litia tray —** used during Great Vespers on the eve of major feast days when the Litia service is served. We bless 5 loaves of bread (prosphora) wheat, wine and oil. The blessed oil is then used to anoint the faithful at the service of that particular feast. \$1,400.00



**Gold Plated banners** (Christ the Teacher and Mary the Mother of God: \$1,500.00 (set)

**Small Holy Water Blessing Font** (used during specific feast days to bless water) \$300.00



## **PARISH AND COMMUNITY UPCOMING EVENTS**

### **February**

**Sunday February 23:**

**HUMANITARIAN MEDICAL ASSISTANCE PROJECT FOR  
CHILDREN OF UKRAINE**

### **March**

**Sunday March 9:**

#### **SUNDAY OF ORTHODOXY**

The Winnipeg Orthodox Clergy Association invites you all to this year's annual Pan-Orthodox Vespers at Holy Trinity Metropolitan Cathedral. Please encourage your children to bring an icon and participate in the procession of Icons that will happen at the end of the service.

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

**НЕДЛЯ ПРО БЛУДНОГО СИНА**



**SUNDAY OF THE PRODIGAL SON**

### **WEBSITE**

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



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

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**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  
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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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**CATHEDRAL PARISH COUNCIL**

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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.**