

UKRAINIAN ORTHODOX METROPOLITAN CATHEDRAL OF THE HOLY TRINITY



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М'ясопүсна неділа



Meat-fare Sunday

23-го лютого ❖ February 23rd

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.

Підготовчі неділі до Великого посту

Неділя м'ясопусна, про Страшний Суд



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СКАРБНИЧКА МУДРОСТІ



Срібло

- Отче, я не розумію: приходиш до бідного - він привітний і допомагає, як може. Приходиш до багатія - він нікого не бачить. Невже це тільки через гроші?

- Визирни у вікно. Що ти бачиш?

- Жінку з дитиною, віз, що їде на базар...

- Добре. А зараз подивися у дзеркало. Що ти там бачиш?

- Ну що я можу там бачити? Тільки себе самого.

- Так от: вікно зі скла і дзеркало зі скла. Варто додати трохи срібла, і вже бачиш тільки себе.

Сила і велич людини не в тому, що вона має, а в тому, ким вона є



ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

Запрошуємо усіх учасників по сьогоднішнім Богослуженні, перейти до катедральної аудиторії на каву і перекуску та поспілкуватися між собою. Сьогодні гостують члени ТУС відділ при Катедри.



ПАРАФІЯЛЬНА УПРАВА

Засідання Парафіяльної Управи відбудеться в четвер 27-го лютого ц.р. о 7-й годині вечора. Усіх членів Парафіяльної Управи просимо прибути на час.

ПРОДАЖ ВЕРЕНИКІВ

В п'ятницю 28-го лютого 2014
в Аудиторії Катедри
Від 11:00 години ранку до 2:00
пополудні

Маєте нагоду собі взяти гарячі
вареники на обід або замовте собі
додому.



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

1-го березня—субота.

- ❖ Велика Вечірня: 5:00 веч.
Сповідь після Вечірні.

2-го березня — Неділя.

Неділя сиропустна

- ❖ 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 MEATFARE SUNDAY—LAST JUDGMENT

**When Thou shalt sit to judge the world, O Judge of All,
Count me worthy of Thy summons to Thy right hand.**



On this day we commemorate the inescapable second coming of Christ, ordained by the most divine Fathers to be observed after the second parable of the Prodigal, so that no one who has learned of the love of God for mankind from it will live in laziness saying, "God loves mankind, and when I am separated from Him by sin, all is prepared for my restoration."

This fearsome day of judgment has been designated for commemoration at this point in time, that through fear

of death and the expectation of future torment, those who live in laziness may be encouraged to the virtues, not trusting only in the love of God, but also realizing that He is the righteous Judge who will judge all men according to their deeds. In other words those souls who have passed over are obliged to undergo judgment.

And this present feast is a type of symbol of this in that it is presented now as a final celebration just as it will be the last event

after our death. For it behooves us to contemplate that as the beginning of the world and Adam's fall from Paradise are commemorated on the following Sunday, so this day is the end of all days and of the world itself.

The commemoration is appointed for this day of Meatfare, that in awe of this event we should limit our intake of earthly food, not giving ourselves over to gluttony, and be encouraged to love our neighbor. In other words, since we were banished from Eden, cursed and condemned through eating of the fruit, so the present event has been ordained at this time, as next Sunday we will be banished through Adam, until Christ comes again to raise us up to Paradise.

It is called the second coming, since Christ appeared to us at His first coming in the flesh and delivered the human race, and He will come again to judge whether that which He commanded us has been observed.

And when will this second coming occur? No one knows; for although He mentioned several preceding signs, the Lord concealed it from His Apostles. Before His coming the antichrist will appear. He will live his life after the manner of Christ, performing miracles like those which Christ performed, and raising the dead. Yet all that he does will be an illusion.

After this suddenly like lightning from heaven the Lord will come, going before His holy Cross, and a river of boiling fire will go before Him, cleansing the earth of its defilement. The antichrist will be seized immediately along with his servants and will be committed to eternal fire.

And when the angels sound the trumpets, all the nations of mankind will gather from all places and from all the ends of the earth in Jerusalem, for it is the center of the earth. And there the thrones will be set for judgment. Then all souls will be reunited with their bodies and clothed in incorruptible beauty, transformed into one likeness.

And with one word the Lord will separate the righteous from the sinners. Those who have done good will receive eternal life, and the sinners will be once more sent to eternal and everlasting torment.

Let it be noted that Christ will not ask who fasted, or who was naked, or who performed miracles, for although these things are good, mercy and compassion are far better. He will question both the righteous and the sinners on six commandment-like virtues, of which everyone is capable: "For I was hungry, and ye gave me to

eat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came to me. Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me." Then all will confess the Lord Jesus Christ in the glory of God the Father.

Now the torments, according to the Holy Gospel are weeping and the gnashing of teeth, where their worm dies not and the fire is not quenched, and he shall be cast into outer darkness. For all the Church of God will joyfully delight in attaining the Kingdom of Heaven, being close to God in His holy place, and receiving everlasting glory and exaltation. But those who are separated from God through wasting the life of their souls in laziness and temporal nourishment will receive torment and darkness, and be eternally deprived of the divine radiance.

In Thine ineffable love for mankind, O Christ our God, make us worthy of Thy voice, which we long to hear, number us among those at Thy right hand, and have mercy on us.



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 by TYC.



PARISH COUNCIL

The Parish Council monthly meeting will be held on Thursday, February 27th at 7:00 p.m. in the Board Room.

BUSY HANDS

“ALL YOU CAN EAT PEROGIES”

FRIDAY, February 28th

served from 11:00 a.m.—2:00 p.m.

in the Cathedral Auditorium.

Take out orders are gladly accepted.



Please come for “ALL YOU CAN EAT PEROGIES”, bring your co-workers, encourage your friends and acquaintances to come here. It’s an easy, pleasant way of supporting our **BUSY HANDS** and the Cathedral.

If you are able to do so, **BUSY HANDS** also welcomes you to help prepare the food. Our members (both women and men) will be meeting on: Wednesday, February 26, Thursday February 27 and Friday February 28 mornings to prepare the food in a warm, friendly atmosphere.

One way or the other we look forward to your help!

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 .

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 Yuriij 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!

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

March 1st — Saturday.

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

March 2nd — Sunday.

Cheese fare Sunday - Forgiveness Sunday

- ❖ 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 24—MARCH 2

Monday: 3 John 1:1-15	Luke 19:29-40, 22:7-39
Tuesday: Jude 1:1-10	Luke 22:39-42, 22:45-23:1
Wednesday: Joel 2:12-26	Joel 3:12-21
Thursday: Jude 1:11-25	Luke 23:1-34, 44-56
Friday: Zacharias 8:7-17	Zacharias 8:19-23
Saturday: Romans 14:19-26	Matthew 6:1-13
Sunday: Romans 13:11-14:4	Matthew 6:14-21

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

For [God] makes his sun rise on the evil and on the good, and sends on the righteous and on the unrighteous.

MATTHEW 5:45

JOHAN CLIMACUS wrote, “Every free creature lives in God. God is everyone’s salvation. God loves believers and unbelievers, the just and the unjust, the pious and the secular, those free of passions and those subject to passions, monks and those living worldly lives, the educated and the illiterate, the healthy and the sick, the young and the old. God is like an outpouring of light, a glimpse of the sun, or changes in the weather. God touches everyone, without exception, through these things.”

Every free creature lives in God.



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.

Bright Week.

On the afternoon of Paschal Sunday, a special Paschal Vespers is served, characterized by the singing of the Great Prokeimenon. All of the services of this Bright Week are characterized by the joyous Paschal Hymns which had been sung on Pascha itself and the constant, "Christ is risen from the dead...." All of the Faithful, when encountering each other at home, at work, in church, etc., greet each other with the Paschal Greeting and Response, "Christ is Risen! Indeed, He is risen!" and the threefold Kiss of Peace. During the course of this week all the doors of the Iconostasis remain open, symbolizing our free access to the Holy of Holies that our Great High Priest, Jesus Christ, opened to us by His Blood. The Burial Shroud remains on the Holy Table and the Liturgies are celebrated upon it. No fasting is permitted during this week and no kneeling until the Vespers of Holy Pentecost, fifty days hence.

Paschal Hymn to the Theotokos.

[Sung after the 8th Ode of the Paschal Canon.]

The Angel cried to the Lady Full of Grace: Rejoice, O Pure Virgin! Again I say: Rejoice! Your Son is risen from His three days in the tomb. With Himself He has raised all the dead. Rejoice, all ye people!

Shine, shine, O New Jerusalem, The glory of the Lord has shone on you. Exult now and be glad, O Zion, Be radiant, O Pure Theotokos, In the Resurrection of your Son!

Continued in the next issue

The Season of the Great and Holy Fast

begins on Sunday, March 2nd, at 6:00p.m. with the Vespers service and concludes with the celebration of Pascha, April 20th. As we know, during this season of repentance we are called to much more than a mere dietary change; we are called to change our entire way of life so that it conforms to the ways of God. And for this reason we not only cease those things which are spiritually harmful (arguing, gossiping, overeating, judging others, etc.) but we also limit those things which bring no spiritual benefit (television, radio, magazines, etc.). In their stead we apply ourselves to prayer, fasting, and almsgiving: attending more church services, helping to those in need, spending more time in spiritual reading and reflection, and reforming bad habits. There is no greater opportunity to spiritually “get back on track” than the Great Fast—let us not waste it!



The Rite of Forgiveness

will be served on Sunday, March 2nd at 6:00 p.m.. On this day before the beginning of the Great Fast, we ask each other's forgiveness, remembering that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. Let us take this God-given opportunity to forgive and forget those things which separate us, so that we can travel the road of Lent, not as individuals, but together, as brothers and sisters



Meat-Fare Sunday

is the last day we partake of meat products until Pascha, April 20th.

“Cheese Week”

is the week before Great Lent, during which we are permitted to eat dairy products (but not meat) on any day of the week, including Wednesday and Friday.

Cheese-Fare Sunday

is the last day we partake of dairy products until Pascha, April 20th.

THE SUNDAY OF THE LAST JUDGMENT

By Bishop Kallistos Ware

Gospel reading: Matthew 25:31-46

The past two Sundays spoke to us of God's patience and limitless compassion, of His readiness to accept every sinner who returns to Him. On this third Sunday, we are powerfully reminded of a complementary truth: no one is so patient and so merciful as God, but even He does not forgive those who do not repent. The God of love is also a God of righteousness, and when Christ comes again in glory, He will come as our judge. "Behold the goodness and severity of God" (Romans 11:22). Such is the message of Lent to each of us: turn back while there is still time, repent before the End comes. In the words of the Great Canon:



The end draws near, my soul, the end draws near;
Yet you do not care or make ready.
The time grows short, rise up: the Judge is at the door.
The days of our life pass swiftly, as a dream, as a flower.

This Sunday sets before us the "eschatological" dimension of Lent: the Great Fast is a preparation for the Second Coming of the Savior, for the eternal Passover in the Age to Come. (This is a theme that will be taken up in the first three days of Holy Week.) Nor is the judgment merely in the future. Here and now, each day and each hour, in hardening our hearts towards others and in failing to respond to the opportunities we are given to help them, we are already passing judgment on ourselves.



ESTABLISHING GOOD HABITS

It is heartening when we in the 21st century find that contemporary experts discover, using scientific methods, what the Church has known and practiced all along. One such recent discovery is that it takes about six weeks, or forty days, to make a certain practice into a habit. The period of forty days has since Old Testament times been that amount of time necessary to prepare for something significant or purge oneself of something negative. Today, the Church invites us to a forty-day fast twice a year: once before the Nativity of our Lord and the other before our Lord's Passion and Resurrection.

Keep in mind, that when we speak of habits, we may either mean something good or something bad. In the case of the Christian life, we are often speaking of replacing bad habits with good ones. This process is called repentance, since the bad or sinful habits lead to death and away from God, whereas the good habits or virtues lead to God and eternal life.

We often emphasize changing our ways at the beginning of the New Year or during one of the prolonged fast periods of the Church, but any time is a good time to begin forming a good habit. In fact, the best time to root out the bad and institute the good is always in the present moment. "Behold, now is the acceptable time, behold now is the day of salvation." (2 Cor. 6:2)

step 1: realize the problem

Motivation is an essential element for a person to be successful at instituting a new and virtuous habit. We must realize that not all is right in our lives; something needs to change. Once we realize what that something is then we become increasingly sensitive to it, until we become motivated enough to want to do something positive about it. This is the moment when we are most ripe for change. For example, the Prodigal Son was wasting away his life in a foreign land with his father's money, thinking everything was great. It wasn't until life got ugly and uncomfortable that this lost son began to realize something was wrong. He looked around him, seeing the mud, the husks and the swine, and he began to remember his former life with his family. His nakedness, hunger and loneliness in contrast to his former life of bliss and fulfillment brought him to his senses. He had a moment of realization that he needed to change, to get up out of the mud and return to his father with a humble, contrite and repentant heart. This is the first step toward developing a good habit.

step 2: firmly desire change

The second step is to realize that change does not happen without struggle and effort. Sometimes that struggle is the adjustment of our schedule or lifestyle to incorporate whatever habit we are trying to establish. We should also realize that there are forces working against our efforts towards the good and virtuous. The holy Fathers of the Church have typically listed three such negative forces. First, we must contend against our own sinful inclinations and passions, our weaknesses of the flesh and our mortality. Secondly, we must be aware of the Evil One and his demons, who ceaselessly wage spiritual war against us and our noble purposes. Finally, we must remember that we live in a fallen world whose values oppose those of God. To forget any of these aspects of the spiritual war and not be willing and ready to struggle against them with the help of God is to not be serious in our goal of establishing a good habit.

Continually keeping our motivation fresh in our minds can help us overcome the forces against us. For example, if the habit we are trying to form is to be more diligent in saying our daily prayers, perhaps a helpful thought is to remember how beneficial these prayers are in keeping us in communication with God. As Elder Paisios of the Holy Mountain put it, it is vital for the spiritual soldier to remain in communication with his “base.” If we firmly keep our goal before us, it will help us to remain committed to our purpose.

A third principle to keep in mind in establishing a good and virtuous habit is that much force of will and effort will be necessary, especially at the beginning. This good beginning is vital to sustain our effort. St. John of Sinai, the author of *The Ladder of Divine Ascent*, taught: To lag in the fight at the very outset of the struggle and thereby to furnish a token of our coming slaughter is a very hateful and dangerous thing. A firm beginning will certainly be useful for us when we later grow slack. A soul that is strong at first, but then relaxes, is spurred on by the memory of its former zeal. And in this way new wings are often obtained.

It is important to remember that we may be either fighting against momentum in the wrong direction or are faced with no momentum at all, but inertia. Either way, physics provides the principle that teaches us that much force and energy are required to move our hearts, minds and bodies in the right direction.

step 3: act with resolve

Finally, the last step is to put our good intentions into action. This

should go without saying, but unfortunately it is where we most often fall short. We need to actually begin the process of repentance and establish whatever virtue or good practice we are trying to make into a habit. Most people have good intentions, but not all have active prayer lives, healthy bodies, organized finances or clean homes. The first three steps are important to understand and keep in mind during the struggle, but ultimately all is naught if we do not move from contemplation to action. Furthermore, it is vitally important to remember that an action not sustained profits us nothing. How many health clubs grow rich on people who take initial action and join their clubs, but do not sustain their use of their membership for longer than a couple of weeks.

remember: have realistic expectations and seek god's help

There is no substitute for self-discipline when it comes to forming good habits. Having a realistic expectation of the resistance that we will face, will help us to set up the correct routine and stick with it. If we run with patience the race that is set before us, God will give us the strength and grace to continue.



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

Недлія м'ясопущна, про Страшний Суд



MEATFARE SUNDAY—LAST JUDGMENT

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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 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.