



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

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Неділа про Митаря і Фарисея



Sunday of Publican and Pharisee

9-го лютого



February 9th

**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 ПРО МИТАРЯ І ФАРИСЕЯ



Кілька Неділей перед Великим Постом, носять назву «Неділі Підготовчі до Святої Чотиридесятниці». Кожна з цих Неділей переслідує у цьому процесі підготовки свою певну мету. Надзвичайно важливою складовою Великого посту є МОЛИТВА. Ось ця земна, людська молитва покликана звершити дуже багато у справі нашої переміни, нашого духовного відродження, воскресіння із гріховного завмирання. Кожна віруюча в Бога людина

повинна віднайти в собі таку молитву, такі слова, які б стали спроможні прихилити до нас Небо, спровадити Божественну Благодать, яка завжди немічних лікує та зубожілих наповнює достатком, зарадила б нам у наших серйозних постових намаганнях змінитись, стати ближче до Бога, до власного спасіння, стати божими.

Чи володіє сучасна людина подібною молитвою? Що шкодить їй молитись довершено, гідно християнському нашому званню? У цьому нам належить спробувати частково розібратись. Напередодні Неділі про митаря і фарисея, яка є першою із підготовчих Неділей належить нам роздумати над цими надзвичайно важливими запитаннями нашого життя.

Пролетять ці Підготовчі Неділі. Пройдемо відповідальними дорогами Великого Посту, подумки віднесемося до Пасхального світанку, до якого спроваджує нас Свята Мати наша Православна Церква, і дай Боже, щоб з плодами таких молитов ми прийшли до Великодня, щоб наша щира молитва долинула до Бога, щоб Він Милостивий почув її, сприйняв, та

щоб відповів нам на неї щирістю Небесною і спасительною благодаттю.

### **Неділя про митаря і фарисея.**

Перша молитва земна злинула з уст наших нещасних прародичів, що стояли біля дверей, гріхом зачиненого Раю; а перед ними стояв Архістратиг Михаїл з вогненным мечем та й не дозволяв їм увійти до Едему. Напевне, згадуючи молитви ангелів небесних, які прародичі так часто чули в Раю, згадуючи ласкаві, сповнені милосердя відповіді великого Бога, Творця і Промислителя, на ті запитання, з якими вони зверталися до Бога, згадуючи ту схвильованість і увагу, страх перед Богом і блаженство, яке дарувало це спілкування, обездолені гріхопадінням Адам і Єва, вперше промовили слова молитви на землі, і були ці молитви: щирими, покайнними, уважними і голосними.

Від часу тієї першої земної, людської молитви пройшли цілі тисячоліття і ось, Господь наш Ісус Христос розказує нам Свою Притчу, в якій розповів про молитву, яку Він почув від двох людей, одним з яких був митар, а інший, учитель Закону Божого, фарисей. Звернімося до слів Христової притчі, ось як вони звучать:

*« А для деяких, що були себе певні, що вони ніби праведні, і за ніщо мали інших, Він притчу оцю розповів. Два чоловіки до храму ввійшли помолитись, один фарисей, а другий був митник. Фарисей, ставши, так молився про себе: Дякую, Боже, Тобі, що я не такий, як інші люди: здирички, неправедні, перелюбні, або як цей митник. Я пощу два рази на тиждень, даю десятину з усього, що тільки надбаю! А митник здалека стояв, та й очей навіть звести до неба не смів, але бив себе в груди й казав: Боже, будь милостивий до мене грішного!... Говорю вам, що цей повернувся до дому свого більш виправданій, аніж той. Бо кожен, хто підноситься, буде понижений, хто ж понижується, той піднесеться.»*

Ось нам усім чітка та однозначна відповідь, якими нас хоче бачити в молитві Христос. Якими ми є бажаними для Нього. Все те, що було у грішному, але розкаяному серці нещасного митаря, його щирість, скруха та велике бажання, щоб Господь почув його, простив йому забезпечили йому прихильність Самого Господа: «Говорю вам, що цей повернувся до дому свого більш виправданій, аніж той». Виправдання, за словами Господа, потребували обидва, але молитва їх суттєво різнилася в очах Божого Сина. Хіба могли гордість та зухвальство,

зверхність та лукавство фарисея прийтися до душі Христу. Звичайно ні! Через те, як наслідок, як присуд Господній прозвучали слова Христові на завершення притчі: «Бо кожен, хто підноситься, буде понижений, хто ж понижається, той піднесеться». У які б ситуації життєві ми не попадали, які би спокуси диявольські нас не переймали, скільки разів ми б не падали – необхідно вставати, каятись, дослухатись до волі Господньої і горнутись в рідності до Бога нашого, бо ж Він – наш Бог, а ми Його дороге творіння, тоді це дає нам завжди шанс воскреснути, ожити від гріхів і повернутись до всепрощаючого Бога, до ласк батьківських Його.

Скільки мільйонів людей щоденно, щогодинно стають перед лице Господнє із своїми моліннями, благаннями. Стають і у важкі хвилини земного буття: в пережиттях, хворобах, нещастях та поневіряннях; інші приступають до Нього з вдячністю, з радістю, з похвалою та звеличаннями – безліч людських прохань, сподівань постає перед Його Божественним взором. Христос усіх їх бачить, знає, прислухається до них і сприймає їх по-батьківськи, в доброті і ширості. Чи ви думаєте, що Господь не побачить, не зверне увагу, коли перед Ним Милосердним лебедітиме щира, проста, сповнена розкаяння за гріхи, людська земна душа. Він вислухає і допоможе, бо такою є властивість Любові, Добра, Милосердя, якими і є Бог.

Так само не змовчить Господь, коли звертатимемось ми, земні путники, по-фарисейськи, не щиро, зухвало, з погордою. Тоді, як і у притчі Своїй, Він осудить нас, як осудив гордого фарисея. Ми наближаємось до святих і відповідальних днів Великого Посту. Як багато нам належить здійснити, щоб бути гідними Божих милостей. Цей важливий час ми сповнюватимемо нашими молитвами, відвідуванням богослужінь у храмах, келійними молитвами звертатимемось до Нього, Всемилоствого. Нехай щасливий, вислуханий Господом і оправданий митар стане для нас взірцем завжди, коли приступатимемо до молитви до Господа нашого. Спаси нас усіх Господи!

### **Щоб в нас жила, душа жива!**

Ось так стоять по всі віки,  
Перед очима Бога – Слова,  
Ведуть з душі свою розмову  
Із Богом два чоловіки:

Митар, з пониклою главою  
І фарисей, в погорді знов.

Та перед взором їх Любов,  
Добро і Милість у Спокої.

Приймає жертву обидвох.  
Чи скриєш душу перед Богом?  
Чи обманеш завжди Живого?  
Не стане так. Все видить Бог!

Ось так і ми в земних молитвах  
Складаємо до слів слова.  
Та заспана душа жива,  
Вся знана Богові, відкрита.

Не фарисействуймо в словах,  
А по-митарськи припадимо  
І щиро Господа молімо,  
Щоб в нас жила душа жива!

### **Нам Христос молитву возвеличив**

Як Христос розповідав ту притчу,  
Про молитву двох простих людей.  
А надворі був звичайний день  
В нім Христос молитву возвеличив

Щиру, митареву ту просту,  
Фарисей засудженим зостався,  
Як лише чванливо не старався.  
Щирість лиш приємна є Христу.

Станьмо щирі, митареву дань,  
Принесімо Господу в мольбах.  
А душі залишмо Божий страх  
Як премудрість Божу без вагань.



## СКАРБНИЧКА МУДРОСТІ



### ПРОТИ НЕМУДРОГО ЛЮДСЬКОГО ОСУДУ

Божевільна та людина, що хоче прожити своє життя без Життя і любити без Любові.

Для того, хто вірить, забути молитися - це забути жити.

Багато людей нидіють, бо, коли ростуть, думають, що можуть обійтися без Бога. Вони панують над землею, щодня більше підкоряють її собі. Навіть життя чимраз більше слухається їхніх спритних рук.

Бог так хотів. І добре так, гарно.

Але люди забувають, що не вітрила човна творять вітер. А вони вивчають плани кораблів, ставлять щогли і вітрила замість того, щоб віддатися вітрові, що поніс би їх по хвилях і переніс через океани.

Забуваючи Бога, люди через свою гордість думають, що можуть обійтися без Нього. Кожний вважає себе богом і сам хоче розвиватись, рости, використовуючи інших. А люди будуть жити і побудують на землі світ справедливості й миру лише тоді, коли разом зможуть звернутися до єдиного Бога й сказати йому : "Отче наш". А це значить: Ти є наше життя й Ти є наша любов: ми є Твоїми синами, між собою - братами. Молитися - це йти назустріч нашому Отцеві, богові - Любові, як ріка йде назустріч джерелу, а світло - сонцю

Молитися - це йти назустріч Богові, що йде назустріч нам;

Це визнати, що Він - наше Життя й наша Любов;

Це зосередитись до кінця й жертвувати до дна, щоб датися любити перш, ніж хотіти любити.



# 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

Avoiding Identity Fraud

Glen Kostyk Winnipeg Police Force

Усіх запрошується до участі

## РІЧНІ ЗАГАЛЬНІ ЗБОРИ КАТЕДРАЛЬНОЇ ПАРАФІЇ

Повідомляємо усіх членів Катедральної парафії Пресвятої Тройці, що **РІЧНІ ЗАГАЛЬНІ ЗБОРИ**, згідно Статуту відбудуться в **НЕДІЛЮ 9-го ЛЮТОГО, 2014 РОКУ**, по Божественній Літургії та після перекуски. Збори відбудуться в Катедральній аудиторії. **ПРОСИМО УСІХ ЧЛЕНІВ ПАРАФІЇ ВИКОНАТИ СВІЙ ОБОВ'ЯЗОК І БУТИ УЧАСНИКАМИ ЦИХ ЗБОРІВ.** Це Ваше офіційне повідомлення.

### **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

### 14-го лютого — п'ятниця.

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

### 15-го лютого—субота.

#### **СТРИТЕННА ГОСПОДА НАШОГО ІСУСА ХРИСТА**

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

### 16-го лютого — Неділя про Блудного сина.

- ❖ 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 Publican and Pharisee

◆ Proverbs 27:202:

Let a neighbor praise you, and not your own mouth; a stranger and not your own lips.

◆ Sayings of the Desert Fathers:

An old man much given to simplicity questioned Father Ammonas: "Three thoughts occupy me, either, should I wander in the deserts, or should I go to a foreign land where no one knows me, or should I shut myself up in a cell without opening the door to anyone, eating only every second day?" Father

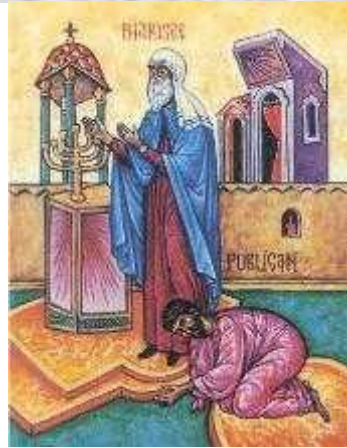
Ammonas replied, "It is not right for you to do any of these three things. Rather, sit in your cell and eat a little every day, keeping the word of the publican always in your heart, and you may be saved."

◆ Sayings of the Desert Fathers:

Mother Syncretiki said: "Imitate the Publican and you will not be condemned with the Pharisee. Choose the meekness of Moses and you will find your heart which is a rock changed into a spring of water."

◆ St. John Chrysostom:

When lately we made mention of the Pharisee and the publican, and hypothetically yoked two chariots out of virtue and vice; we pointed out each truth, how great is the gain of humbleness of mind, and how great the damage of pride. For this, even when conjoined with righteousness and fastings and tithes, fell behind; while that, even when yoked with sin, out-stripped the Pharisee's pair, even although the charioteer it had was a poor one. For what was worse than the publican? But all the same since he made his soul contrite, and called himself a sinner; which indeed he was; he surpassed the Pharisee, who had both fastings to tell of and tithes; and was removed from any vice. On account of what, and through what? Because even if he was removed from greed of gain and robbery, he had rooted over his soul the mother of all evils— vain-glory and pride. On this account Paul also exhorts and says "Let each one



prove his own work"; and then he will have his ground of boasting for himself, and not for the other. He publicly came forward as an accuser of the whole world; and said that he himself was better than all living men. And yet even if he had set himself before ten only, or if five, or if two, or if one, not even was this endurable; but as it was, he not only set himself before the whole world, but also accused all men. On this account he fell behind in the running. And just as a ship, after having run through innumerable surges, and having escaped many storms, then in the very mouth of the harbour having been dashed against some rock, loses the whole treasure which is stowed away in her— so truly did this Pharisee, after having undergone the labours of the fasting, and of all the rest of his virtue, since he did not master his tongue, in the very harbour underwent shipwreck of his cargo. For the going home from prayer, whence he ought to have derived gain, having rather been so greatly damaged, is nothing else than undergoing shipwreck in harbour.

Knowing therefore these things, beloved even if we should have mounted to the very pinnacle of virtue, let us consider ourselves last of all; having learned that pride is able to cast down even from the heavens themselves him who takes not heed, and humbleness of mind to bear up on high from the very abyss of sins him who knows how to be sober. For this it was that placed the publican before the Pharisee; whereas that, pride I mean and an overweening spirit, surpassed even an incorporeal power, that of the devil; while humbleness of mind and the acknowledgment of his own sins committed brought the robber into Paradise before the Apostles. Now if the confidence which they who confess their own sins effect for themselves is so great, they who are conscious to themselves of many good qualities, yet humble their own souls, how great crowns will they not win. For when sinfulness be put together with humbleness of mind it runs with such ease as to pass and out-strip righteousness combined with pride. If therefore thou have put it to with righteousness, whither will it not reach? Through how many heavens will it not pass? By the throne of God itself surely it will stay its course; in the midst of the angels, with much confidence. On the other hand if pride, having been yoked with righteousness, by the excess and weight of its own wickedness had strength enough to drag down its confidence; if it be put together with sinfulness, into how deep a hell will it not be able to precipitate him who has it? These things I say, not in order that we should be careless of righteousness, but that we should avoid pride; not that we should sin, but that we should be sober-minded. For humbleness of mind is the foundation of the love of wisdom which pertains to us. Even if you should have built a superstructure of things innumerable; even

if almsgiving, even if prayers, even if fastings, even if all virtue; unless this have first been laid as a foundation, all will be built upon it to no purpose and in vain; and it will fall down easily, like that building which had been placed on the sand. For there is no one, no one of our good deeds, which does not need this; there is no one which separate from this will be able to stand. But even if you should mention temperance, even if virginity, even if despising of money, even if anything whatever, all are unclean and accursed and loathsome, humbleness of mind being absent. Everywhere therefore let us take her with us, in words, in deeds, in thoughts, and with this let us build these (graces).

◆ Elder Ambrose of Optina:

Repentance and humility are more important and higher than all of the other virtues, continuing until the end of our life. Referring to the words of the Prophet David, Saint John Climacus writes, “I did not fast, I did not keep vigil, I did not sleep on the bare earth, but I humbled myself and the Lord saved me.”

◆ Saint John of Kronstadt:

When the foolish thought of counting up any of your good works enters into your head, immediately correct your fault and rather count up your sins, your continual and innumerable offences against the All-Merciful and Righteous Master, and you will find that their number is as the sand of the sea, whilst your virtues in comparison with them are as nothing.

◆ Saint Peter of Damascus:

If repentance is too much for you, and you sin out of habit even when you do not want to, show humility like the publican; this is enough to ensure your salvation.



## 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 12, 2014**

Avoiding Identity Fraud

Glen Kostyk Winnipeg Police Force



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!**

### ORDER OF ST. ANDREW-WINNIPEG CHAPTER

The Order of St. Andrew-Winnipeg Chapter would like to extend a special invitation to the Ukrainian public on the current crisis in Ukraine.

#### **Democratization of Ukraine - Civil War!!!**

Denys Volkov

Political Analyst on Ukraine

Masters in Public Administration

Universities of Manitoba and Winnipeg

**Thursday, February 13, 2014 - 7:00 p.m.**

Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity  
1175 Main Street, Winnipeg

The above presentation is open to the public. Refreshments will be served.

Everyone is welcome to come and bring a guest.

### ANNUAL GENERAL PARISH MEETING

The **Annual General Parish Membership Meeting** in accordance with the by-laws, will be held on **Sunday, February 9th, 2014** following the Divine Liturgy and Lunch. The meeting will be held in the Cathedral Auditorium. **ALL MEMBERS ARE REQUESTED TO ATTEND.** This is your official notification.

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

### February 14th – Friday.

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

### February 15th—Saturday.

#### **MEETING OF OUR LORD, JESUS CHRIST**

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

### February 16th – Saturday of the Prodigal Son.

- ❖ Confession: 9:30 a.m.
- ❖ Hours: 9:30
- ❖ 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 10—FEBRUARY 16

**Monday:** 2 Peter 1:20-2:9

Mark 13:9-13

**Tuesday:** 2 Peter 2:9-22

Mark 13:14-23

**Wednesday:** 2 Peter 3:1-18

Mark 13:24-31

**Thursday:** 1 John 1:8-2:6

Mark 13:31-14:2

**Friday:** 1 John 2:7-17

Mark 14:3-9

**Saturday:** Hebrews 7:7-17

Luke 2:22-40

**Sunday:** 1 Corinthians 6:12-20

Luke 15:11-32

*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

*I will pray with the spirit, but I will pray with the mind also;  
I will sing praise with the spirit, but I will sing praise with  
the mind also.*

1 CORINTHIANS 14:15

**E**VAGRIUS PONTICUS wrote that you will not always be able to follow every detail of your rule of life, but you should do the best you can to whatever limited degree. Demons will be eager to seize their opportunity. They will try to prevent us from attempting any part of what seems like an impossible chore. They keep the sick from offering prayers of thanks while in pain. They will destroy your patience. They encourage fasting on those who are already weak. They prompt a sick person to sing for long periods while standing on trembling legs.

**I WILL PRAY WITH THE SPIRIT,  
BUT I WILL PRAY WITH THE MIND ALSO.**



# 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.

#### PASSION (HOLY) WEEK.

##### Lazarus Saturday and Palm Sunday.

Immediately after the end of the forty days of penitence and before the days of darkness and mourning of Passion Week, the Holy Church celebrates the bright festivals of Lazarus Saturday and Palm Sunday. Lazarus Saturday commemorates the raising of Lazarus from the dead and serves as a reminder that Jesus is the Master of life and death, and foreshadows the

Lord's glorious Resurrection eight days later. Palm Sunday, of course, commemorates Our Lord's glorious entrance into Jerusalem. On this day Palm branches are blessed and held by the faithful (pussy-willow branches in the Ukrainian Church) in remembrance of that joyous day.

##### Holy Monday, Tuesday, and Wednesday.

The next three days (Holy Monday, Tuesday and Wednesday) are characterized by the beautiful and moving melody sung at Matins, "Behold, the Bridegroom comes as midnight...", for which reason the Matins of these three days is called Bridegroom Matins. The theme is taken from the Parable of the Ten Virgins (Matt. 25:1-13) and serves to remind us of the urgency of the End — it is near at hand and we must be watchful and repent while there is still time.

##### Holy Thursday.

On this day we commemorate the washing of the disciple's feet, the institution of the Holy Eucharist (the Last Supper), the agony in the Garden of Gethsemane, and the betrayal of Christ by Judas. In certain cathedrals and monasteries a special Service is celebrated in which the Bishop (or Abbot), taking the place of Christ, washes the feet of twelve Priests, representing the Twelve Apostles. In addition, the Holy Chrism is consecrated on this day by the various Patriarchates and Autocephalous Churches.

## **Holy Friday.**

On this day we commemorate Christ's suffering and death. The Matins Service is characterized by the reading of the Twelve Passion Gospels which relate events connected with the final hours from the Last Supper to the Lord's Crucifixion, Death and Burial. That morning the more solemn Royal Hours are said, and at the Vespers Service sung that afternoon, the Burial Shroud (Ukrainian — Plaschanitsa; Greek — Epitaphion) is brought out in a solemn procession and placed in a specially-prepared place (the Grave) for veneration. On this day neither the full Liturgy (except if the Feast of the Annunciation falls on this day) nor that of the Presanctified Gifts is celebrated.

## **Holy Saturday.**

On this day we commemorate the burial of Christ and His descent into Hell. At the Matins Lamentations Service the Praises are sung before the Burial Shroud in the center of the church and culminates in a solemn procession with the Holy Shroud around the church. On Holy Saturday (according to the Typikon, at 4:00 p.m.), the Vespers with the Liturgy of St. Basil is celebrated with the reading of fifteen Old Testament lessons which refer to Passover, the Resurrection and Baptism. At this time the liturgical vestments and furnishings are changed to white. [Here we must remember that in the ancient Church the Catechumens were baptized on this day, which accounts for the singing of "As many as have been baptized into Christ..." instead of the Trisagion at the Liturgy, and the changing of the liturgical colors to white — the Baptismal colors.]

At the conclusion of the Service (which in ancient times ended about 8:00 p.m.) the Faithful assemble in the now-darkened church for the reading of the Acts of the Apostles. Shortly before Midnight, the Resurrection Nocturns is sung and all of the lights are extinguished. The faithful wait in silence for the moment when the Priest will come out of the Altar with a lit candle, symbolizing the Light of the Risen Christ and the beginning of the Holy Pascha of the Lord — the Feasts of Feasts.

**Continued in the next issue**



## THE CHURCH - A SHIP IN THE SEA OF LIFE

*From Biserica.org*

Greek Orthodox Priest, Father Aris Metrakos, formerly a ship's captain, maintains that 85% of all churches can be compared to luxury cruise liners, when they should be more like battle-ships:

Cruise ships and battleships. What could be more simple and clear? Think about what happens on a cruise ship. We don't do any work. Someone takes care of every need. Every event (except for lifeboat training) is optional. We have no responsibilities and no accountability.



Isn't this the way most people approach Church? Developing and executing services and programs is someone else's job. We go to services once or twice a year and still call ourselves "members." All work falls under the job description of the paid staff or core volunteers, so we have no responsibilities.

Then there's the battleship. The warship has a life or death mission. Every member of the crew has a job that must be done to the best of his ability. Everyone must work together because they depend on one another for the success of the mission and mutual survival.

A healthy parish must see itself as a battleship. The mission of the Church is life and death. We are called to bring the Gospel to the world and to provide for those in need. No other vocation is as critical or crucial. Each member of the "crew" has a divine calling to define and fill his particular niche in the life of the parish. And when members do not work together, they jeopardize both the work of the Church and their salvation.

Anyone who has spent time aboard a cruise ship and a warship knows that the ways of life onboard the two respective vessels are polar opposites. And so the question remains, how do we see the Church, as a cruise liner or a battleship? What is our role in the Church? Do we work together or against each other?

## THE MEETING OF THE LORD IN THE TEMPLE

*Celebrated February 15th – From the Prologue of Ochrid*



The fortieth day after His birth, the All-Holy Virgin brought her Divine Son into the Temple of Jerusalem, in accordance with the Law, to dedicate Him to God and to purify herself. "Consecrate to me every first-born that opens the womb among the Israelites both of man and beast, for it belongs to me" (Exodus 13:2). "Tell the Israelites: when a woman has conceived and gives birth to a boy, she shall be unclean for seven days, with the same un-cleanness as at her menstrual period. On the eighth day, the flesh of the boy's foreskin shall be circumcised, and then she shall spend thirty-three days more in becoming purified of her blood; she shall not touch anything sacred nor enter the sanctuary till the days of her purification are fulfilled. If she gives birth to a girl, for fourteen days she shall be as unclean as at her menstruation, after which she shall spend sixty-six days in becoming purified of her blood. When the days of her purification for a son or for a daughter are fulfilled, she shall bring to the priest at the entrance of the meeting tent a yearling lamb for a holocaust and a pigeon or a turtledove for a sin offering. The priest shall offer them up before the Lord to make atonement for her, and thus she will be clean again after her flow of

blood. Such is the law for the woman who gives birth to a boy or a girl child" (Leviticus 12:2-7). Even though neither the one nor the other was necessary, nevertheless the Lawgiver did not, in anyway, want to transgress His own Law whom He had given through Moses, His servant and prophet. At that time, the high-priest Zaccharias, the father of John the Forerunner [Precursor], was on duty in the Temple["serving as a priest before God in the order of his division" St. Luke 1:8]. Zaccharias placed the Virgin, not in the temple area reserved for women but rather in the area reserved for virgins. On this occasion, two unusual persons appeared in the Temple: the Elder Simeon and Anna, the daughter of Phanuel. The righteous Simeon took the Messiah in his arms and said: " Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (St. Luke 2: 29-32). Simeon also spoke the following words about the Christ-child: "Behold, this child is destined for the fall and rise of many in Israel" (St. Luke 2:34). Then Anna, who from her youth served God in the Temple by fasting and prayers, recognized the Messiah and glorified God and pro-claimed to the inhabitants of Jerusalem about the coming of the long-awaited One.

The Pharisees present in the Temple, who having seen and heard all, became angry with Zacharias because he placed the Virgin Mary in the area reserved for virgins and reported this to King Herod. Convinced that this is the new king about whom the Magi from the east spoke, Herod immediately sent his soldiers to kill Jesus. In the meantime the Holy Family had already left the city and set out for Egypt under the guidance of an angel of God. The Feast of the Meeting of our Lord in the Temple was celebrated from earliest times but the solemn celebration of this day was established in 544 AD during the reign of Emperor Justinian.



## Concerning the Virgin Birth

According to the Law, "Every male child that opens the womb shall be called holy to the Lord." Only with Christ did this literally occur. He Himself opened the womb of the Virgin at birth, while all other wombs which have born a child have first been opened by a man.



- Blessed Theophylact



## CANDLES – SMALL PIECES OF LIGHT

By Natalie Ashanin

### Lighting Candles

Light. Bright, beautiful light was created by God before all other things. It was only after He created light that He looked at His creation and saw that it was good. Without light we cannot see and we cannot do very much. Light is God's first and greatest gift, for with it we can see all the other beautiful things He has given to us.



A candle is a small piece of light. Long ago candles and oil lamps were the only ways people could have light at night. They would bring these bits of light to the first Christian gatherings in catacombs and other secret places so they could see what was taking place and to bring joy and warmth into the meeting. Soon the candles became a way of praying, of giving something back to God.

Candles are used in all Orthodox churches. When we enter the church, we stop to buy a candle. It's our sacrifice. In olden days, people made their own candles. Some had a bees hive at home. Candles were made from pure wax, then, without any mixtures. Bees were thought of almost like saints, because of their purity.



When we light the candle before an icon and say a prayer for someone; we tell God that we are praying for that person and as long as our candle burns our prayer will be there before God. We say to our friends who are sick or troubled that we will light a candle for them. We light candles for someone who has died. Sometimes we light a candle to say "thank you" to God. In some churches people kiss the candle before lighting it.

### Candlelight In The Home

In many Orthodox homes, especially and Ukrainian ones, it is the custom to have a "beautiful corner" where the family icons are placed with a candle or an oil lamp burning before them. This light is a reminder that the family's prayers are going before God. It reminds them of Christ and the saints who watch over them. The Serbian people honor the family's patron saint with a special

celebration called a Slava during which they burn a large candle called the "Slava Candle". It is said that as long as the candle burns the saint will be at the celebration.

Candles are especially important during holidays for Ukrainians, Bulgarians and Albanians. At Christmas time, it is the custom to light a special decorated candle or place it in a round loaf of bread for the feast day meal. Among the Romanians, groups of children go from house to house on Christmas eve, singing carols and carrying a beautifully decorated lantern in the shape of a star, to recall the Bethlehem star that showed the Wise Men where the Christ Child was lying.

Those who have converted to Holy Orthodoxy have a rich treasury of customs to choose from to brighten their home celebrations.

### **Candle Light During Services**

Candles are an important part of many services. They are used during the service for a funeral, a baptism, wedding, and holy unction. When a bishop serves, he uses two candleholders to bless the faithful at the Divine Liturgy. Candles play an important part in the services of Holy Week and Pascha. During the midnight Paschal Matins, the priest calls to the people to "Come, take the light that is never overtaken by night and glorify Christ Who is Risen from the dead." Altar servers carry candles during the Little Entrance and for the reading of the Holy Gospel, to represent the Light which shines upon the world.



### **Light In Our Life**

Even today when we have electric lights we do not want to give up praying with those small bits of living light. God's first creation. Candles are pictures of our prayer to God. But they also stand for us. They remind us that our souls should burn with love for God and our neighbor, for we are called to be living candles. Christ says, "You are like a light to the world. You are like a candle in a dark room. Don't hide your light. Let your light shine for everyone to see!" When we see so many candles everywhere, we know that Christ is everywhere in the whole church, our homes, and He is in us, too.





## **ABOUT THE MEETING OF THE LORD**

In addition to the Lord, His Mother, and foster-father Joseph, the Gospel account of the Meeting of our Lord in the Temple mentions the Righteous Simeon and the Prophetess Anna. Saint Basil the Great explains that these two holy people were illumined by the Holy Spirit to see the light of divinity within Christ as simply as one sees the light contained within a glass lamp.

### *About Simeon the Righteous Elder & God Receiver:*

St. Luke characterizes him as a just and devout man, living in Jerusalem, “waiting for the consolation of Israel.” The Evangelist also says that Simeon had the Holy Spirit and that he was informed that he would not die before he had seen the Lord’s Christ (Luke 2:25-26).

St. Nicodemus of the Holy Mountain collected the views of interpreters as to who this Simeon actually was, since the Scriptures say very little of him. He writes that some say that Simeon was:

1. a priest or high priest
2. the father of Gamaliel the law teacher, who had instructed St. Paul
3. the president of the Sanhedrin Council
4. one of the seventy translators of the Hebrew Old Testament into Greek

### *About Anna the Prophetess:*

The Gospel account says that Anna was a daughter of Phanuel, of the tribe of Asher. She, although an eighty-four year old widow, was continually in the Temple, serving God with prayer and fasting day and night.

The Evangelist Luke calls her a prophetess even though she did not foretell the future. This is not surprising because in Biblical tradition a prophet is not only one who indicates what is going to happen but, and perhaps even more so, one who indicates what is happening at the present time. The prophet is one whose eyes are open to the workings of God.



## 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 9:**

Holy Trinity Cathedral Annual Parish Membership Meeting

**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**

**НЕДІЛЯ ПРО МИТАРЯ І ФАРИСЕЯ**



**SUNDAY OF THE PUBLICAN AND PHARISEE**

### **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**

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  
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**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**

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**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.