

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



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29-та неділя по П'ятидесятниці



29th Sunday after Pentecost

12-го січня



January 12th

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.**



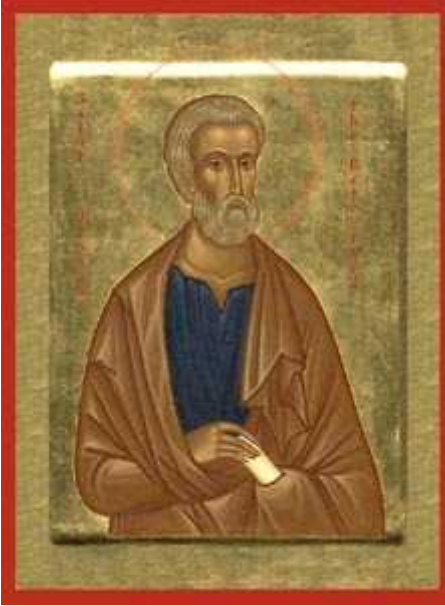
Remember . . .

**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.

ПРАВЕДНИЙ ЙОСИФ ОБРУЧНИК, ЦАР ДАВИД І ЯКІВ, БРАТ ГОСПОДНІЙ



10 січня - день пам'яті святих: праведного Йосифа Обручника, Давида, царя, і Якова, брата Господнього.

Святий Йосиф Обручник походив з роду царя Давида. Від першого шлюбу у нього було чотири сина і дві доньки. Овдовівши, святий Йосиф жив у суворій стриманості. Вісімдесятирічним старцем святий Йосиф був в и б р а н и й первосвященниками, щоб він оберігав дівство Пресвятої Богородиці, яка дала обітницю безшлюбності. Провтілення через Неї Сина

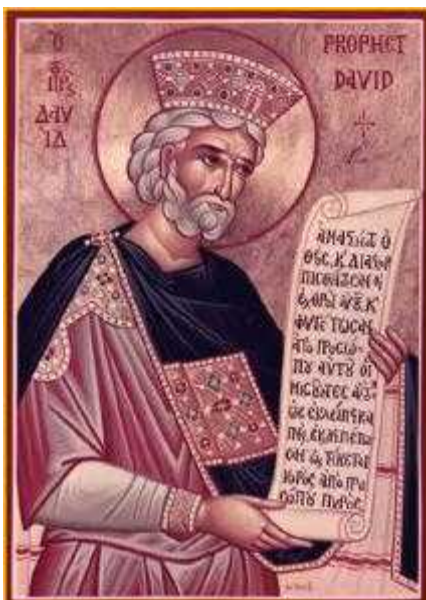
Божого йому сповістив Ангел. Святий Йосиф був присутній під час поклоніння пастирів і волхвів Новонародженому Богомладенцю. За вказівкою Ангела він втік з Матір'ю Божою і Богомладенцем Ісусом до Єгипту, рятуючи Їх від гніву царя Ірода. В Єгипті він жив з Дівою Марією і Богомладенцем, заробляючи Їм на життя працею тесляра. Помер святий Йосиф у віці близько ста років.

Святий цар і пророк Давид був праотцем по плоті Господа нашого Ісуса Христа. Молодший син Іесея, в юності Давид пас стада овець, які належали його батькові. Він відрізнявся глибокою вірою, ревно виконував волю Божу. Тому під час нашествия филистимлян він з Божою допомогою здолав у бою велетня Голіафа. Ця перемога вирішила результат війни на користь ізраїльського народу.

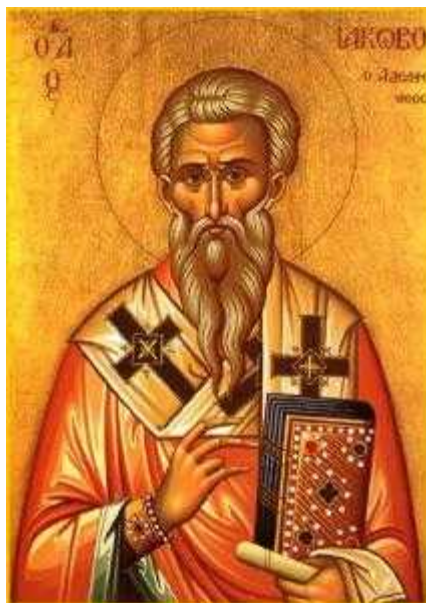
Після загибелі Саула і його сина Давид був проголошений царем південної частини ізраїльської держави, а після вбивства другого сина Саула – царем всього Ізраїлю. Він влаштував нову столицю – Єрусалим («Місто миру»), а в ньому – нову скинію.

Його великим бажанням було – побудувати замість скінії храм. Але йому було сказано від Бога, що храм побудує його син.

Життя пророка Давида було затьмарене великим падінням: він взяв собі дружину Урія, а самого його послав у битву на смерть. Але він же дав і приклад великого покаяння, покірливо, з вірою несучи скорботу, послану в покарання за скоєний гріх. Зразок покаяння святий Давид дав в 50-му псалмі. Помер цар Давид в глибокій старості з непохитною вірою в пришествя у світ обіцяного Богом Спасителя – Месії, Господа нашого Ісуса Христа.



У Богослужінні і особистій молитві широко вживається його «Псалтир».



Апостол Яків, брат Господній – син праведного Йосифа Обручника. З дитячих років Яків був назореем, тобто людиною, присвяченою Богу. Назореї давали обітницю дотримання дівства, утримуватися від вина, не споживати м'ясної їжі, не стригти волосся. Коли Спаситель почав проповідувати, святий Яків увірував в Христа і став Його апостолом. За богоугодне життя він був вибраний першим єпископом Єрусалимської Церкви. Святий Яків головував на Апостольському Соборі в Єрусалимі (Діян. 15). За

тридцять років єпископства апостол навернув багатьох юдеїв в християнство. Незадоволені цим книжники і фарисеї вирішили убити святого Якова. Відвівши святителя на дах храму, вони наказали, щоб він відрікся від Спасителя світу. Але не отримавши зречення юдейські вчителі зіштовхнули його вниз. Святий помер не відразу, а, зібравши останні сили, молився Господу за своїх ворогів, які в цей час добивали його камінням. Мученицька кончина святителя Якова відбулася близько 63 року.

Святий апостол Яків склав Божественну літургію, яка лягла в основу літургій, складених святителями Василієм Великим та Іоаном Златоустом. Церква зберегла Послання апостола, яке увійшло до складу книг Священного Писання Нового Завіту.



СКАРБНИЧКА МУДРОСТІ



РОЗДУМИ ПРО ВІРНІСТЬ ТА ЛЮБОВ

Вірність не є досконалою; як і любов, вона твориться, бо є її правдивою товаришкою.

Бути вірним не означає не помилитися, не боротися, не падати.

Це - завжди підводитись і завжди йти вперед.

Це - виконати аж до кінця проект, разом задуманий.

Це - довіряти іншому.

Це - підтримувати один одного.

Це - мати віру в Любов всемогутню, більшу за звичайну любов.

Вірність - це вірність Ісуса, що, прибитий до хреста, з тілом і серцем, пошарпаним людською невірністю, самотній, покинутий, зраджений, лишається вірним аж до смерті, прощається, віддає себе, і своїм пожертвуванням життям рятує назавжди любов.



ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

НОВОРІЧНА ЗУСТРІЧ З МИТРОПОЛИТОМ

Вінніпезьське Благодіння влаштовує Новорічну зустріч із Митрополитом ЮРІЄМ в неділю 12-го січня 2014 р.Б. в Катедрі Пресвятої Тройці. Молебень в 5-ій годині по полудні, а опісля прийняття в катедральній аудиторії. **Усіх запрошуємо до численної участі!**

ЙОРДАНСЬКА ВЕЧЕРЯ



Запрошуємо усіх вірних нашої катедральної родини на спільну **святу Йорданську вечерю**, яка відбудеться у **суботу 18-го січня 2013 р.** зараз після Йорданського Великого освячення води в нашій катедрі.

Квитки:

Дорослі \$15.00 від особи.

Студенти: \$7.50

діти 12 та молодші віком: безплатно

Місця є обмежені до 125 осіб, набудьте квитки завчасно, останній день для набуття квитків 15-го січня.!

Ця спільна Йорданська вечеря увійшла вже в традицію нашої парафії, тому ми й надіємось на численну участь наших парафіян у цій Йорданській вечері.

За квитками звертайтеся до:

Маргарет Пестрак 334-5267 або Ольги Сорбі 339-6786 або Добр. Бренда Мельник 415-3166.

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.

СВЯТО -ТРОЇЦЬКІ СЕНЬЙОРИ

В середу 15-го січня, 2014 в годині
Quick Start to Bird Watching with Gerald Machnee

Усіх запрошується до участі

Увага:

Якщо ви знаєте, що хтось із вірних нашої церковної родини занедужав і перебуває на лікуванні в лікарні чи вдома, або потребує необхідної пастирської опіки, ласкаво просимо Вас, повідомити про це отця Григорія, настоятеля.

Можна перед Літургією подати священику список осіб, які просять молитися за їх здоров'я або за видужання хворих.



РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРІ

12-го січня—неділя 29-та по П'ятидесятниці.

НЕДІЛЯ ПІСЛЯ РІЗДВА.

- ❖ Митрополита Новорічна Зустріч - Молебень: 5:00 год. вечора, опісля прийняття й зустріч в аудиторії з Митрополитом.

13-го січня — понеділок.

- ❖ Велика Вечірня: о 5:30 й год. вечора

14-го січня — вівторок.

ОБРИЗАННА (НАЙМЕНШВАННА) ГОСПОДА БОГА І СПАСА НАШОГО

ІСУСА ХРИСТА

СВ. ВАСИЛА ВЕЛИКОГО, АРХИЄПИСКОПА КЕСАРІЇ

КАПАДОКІЙСЬКОГО

- ❖ Сповідь: о 9-й год. ранку.
- ❖ Божественна Літургія: о 9:30 год. ранку.
- ❖ Новорічний Молебень: зараз після Літургії.

18-го січня—субота.

НАВЕЧІР'А БОГОДВЛЕННЯ

- ❖ Велике Повечір'я з Літією: о 4:00 по полудні.
- ❖ Йорданське Велике Освячення Води: о 5:00 вечора
- ❖ Свята Йорданська Вечеря: о 6:00 год. вечора.

19-го січня — неділя 30-та по П'ятидесятниці

СВАТЄ БОГОДВЛЕННЯ

ХРЕЩЕННЯ ГОСПОДА БОГА І СПАСА НАШОГО ІСУСА ХРИСТА

- ❖ Сповідь: о 9:00 год. ранку.
- ❖ Зустріч Владик: 9:30 год. ранку.
- ❖ Архирейська Божественна Літургія: о 10:00 год. ранку.
- ❖ Велике Освячення Води: зараз після Літургії.

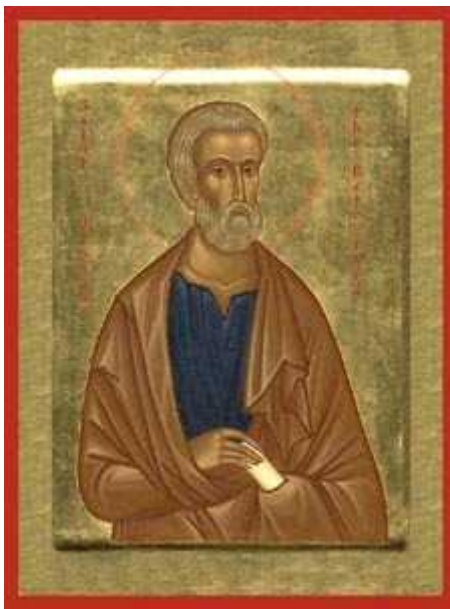


SUNDAY AFTER THE NATIVITY: JOSEPH THE BETROTHED, JAMES THE BROTHER OF THE LORD AND KING DAVID

The Holy Prophet-King David, St Joseph the Betrothed, and St James the Brother of the Lord are commemorated on the Sunday after the Nativity. If there is no Sunday between January 7 and January 14, their commemoration is moved to January 8.

At an early date, some churches in the East began to commemorate certain important figures of the New Testament at the time of Theophany, and later during the Nativity season. In Syria, for example, St Stephen (January 9), Sts James (May 13) and John (October 9), and Sts Peter and Paul (July 12) were commemorated near the end of December.

In Jerusalem, the saints mentioned above were combined with a feast that the Jews of Hebron celebrated on January 7 or 8 in honor of the Old Testament Patriarch Jacob. Later on, the Christians substituted St James (November 5) for Jacob, and then the commemoration of the Brother of the Lord became associated with his ancestor King David. In time, St. Joseph was linked with Sts David and James.



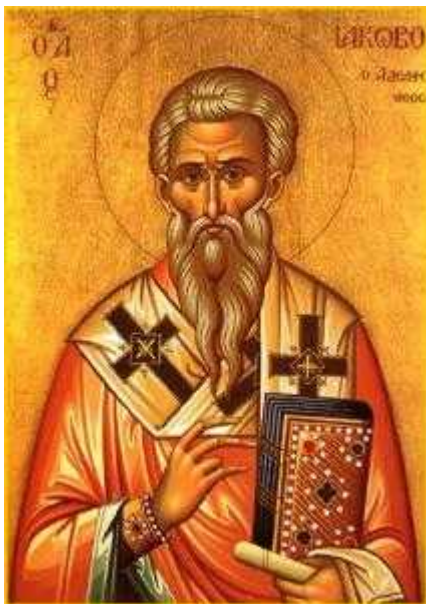
Saint Joseph the Betrothed

Saint Joseph the Betrothed was of the lineage of King David. In his first marriage, he had four sons and two daughters. After he became a widower, St Joseph led a life of strict temperance. He was chosen to be the husband and guardian of the Most Holy Theotokos, who had taken a vow of virginity.

An angel told him of the Incarnation of the Son of God through her. St Joseph was present when the shepherds

and the Magi worshiped the new-born divine Infant. On the orders of the angel, he fled into Egypt with the Mother of God and the Infant Jesus, saving them from the wrath of King Herod. He lived in Egypt with the Virgin Mary and the divine Child, working as a carpenter. St Joseph reputedly died at the age of one hundred.

St Joseph is commemorated on the Sunday after the Nativity. If there is no Sunday between January 7 and January 14, his Feast is moved to January 8. The Righteous Joseph is also commemorated on the Sunday of the Holy Forefathers.



Saint James the Brother of the Lord

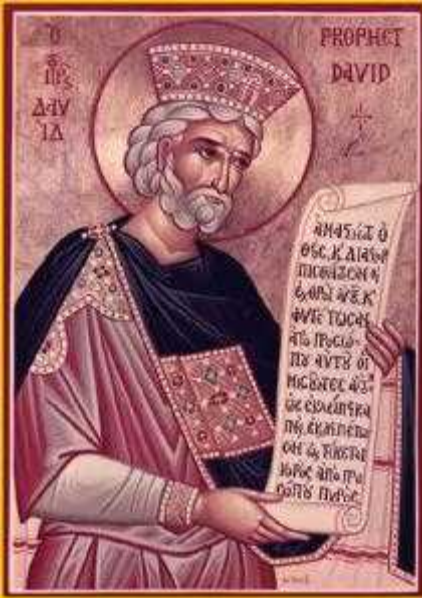
The Holy Apostle James, Brother of the Lord, was the eldest son of Joseph the Betrothed from his first marriage with Solomon. The Apostle James is remembered after the Feast of the Nativity of Christ together with his father Joseph and the Prophet-King David, since he accompanied his family on the Flight into Egypt and lived there with the Infant Jesus, the Mother of God and Joseph. Later, he returned to Israel with them.

After the Ascension of the Lord, St James was the first Bishop of Jerusalem, gaining the great esteem not only of Christians, but also of Jews. He was thrown from the roof of the Jerusalem Temple because he had publicly preached to the people about the God-manhood of the Lord Jesus Christ. The Holy Apostle James is also commemorated on November 5.

The Holy David the Prophet and King

The Holy Prophet-King David was a forefather of our Lord Jesus Christ according to the flesh. The youngest son of Jesse, David shepherded a flock of sheep belonging to his father. He was distinguished by his deep faith, and he zealously fulfilled the will of God.

During a battle with the Philistines, he vanquished the giant Goliath in single combat, which decided the outcome of the war in favor of



the Israelites. He endured many things from King Saul, who saw him as a favorite of the people and his rival. David, however, showed his own decency and magnanimity. Twice, when he had the possibility of killing Saul, he did not do so.

After Saul and his son perished, David was proclaimed king of the southern part of Israel, and after Saul's second son was killed, he became king of all Israel. He built a new capital, Jerusalem ("the City of Peace"), and a new tabernacle. His great wish to build a Temple was not realized. It was foretold to him

that his son would build the Temple.

The life of the Prophet David was darkened by a grievous falling: he took Uriah's wife for himself, and sent Uriah to his death in battle. He was also an example of great repentance, humbly and with faith bearing the sorrows sent in punishment for his sins. St David gave a model for repentance in Psalm 50/51. King David died in great old age with steadfast faith in the coming of the promised Messiah, our Lord Jesus Christ. His divinely-inspired Psalter is widely used in the divine services and in personal prayers. (See the Books of Kings and Chronicles).

The holy Prophet-King David is invoked by those facing a difficult situation, such as an interview, etc.



PARISH ANNOUNCEMENTS

Winnipeg Ukrainian Orthodox Deanery of the Ukrainian
Orthodox Church of Canada

Metropolitan's Levee

Sunday, January 12, 2014

Holy Trinity Metropolitan's Cathedral 1175 Main Street

Moleben 5:00 p.m. Reception to follow

All are invited to attend.

THEOPHANY EVE SUPPER SPIL'NA KUTIA



We invite all the faithful of our Cathedral family to participate in the traditional Theophany Supper which will be held on Saturday, January 18, 2014 at 6 p.m. in the Cathedral Auditorium.

Limited seating, only 125 tickets available. Last date for purchasing tickets January 15th.

Adults: \$15.00; Students: \$7.50;
Children 12 and under: Free

We look forward seeing all of you at this traditional supper of our parish.

For tickets contact:

Margaret Pestrak 334-5267:

Olga Sorby 339-6786 and Dobr.

Brenda Mielnik 415-3166

COME AND JOIN YOUR CATHEDRAL FAMILY IN THE CELEBRATION OF THEOPHANY!

(Tickets will be available for purchase on Sundays—January 5th and 12th)

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.

HOLY TRINITY SENIORS

Wednesday, January 15, 2014



Quick Start to Bird Watching with Gerald Machnee

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!

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

January 12th—Sunday 29th after Pentecost.

SUNDAY AFTER THE NATIVITY.

- ❖ Metropolitan's New Year Levee—Moleben: 5:00 p.m. followed by a reception in the Auditorium with the Metropolitan.

January 13th — Monday.

- ❖ Great Vespers: 5:30 p.m.

January 14th — Tuesday.

CIRCUMCISION OF OUR LORD GOD AND SAVIOUR JESUS CHRIST

ST. BASIL THE GREAT, ARCHBISHOP OF CAESAREA IN CAPPADOCIA

- ❖ Confession: 9:00 a.m.
- ❖ Divine Liturgy: 9:30 a.m.
- ❖ New Year's Moleben: after the Liturgy.

January 18th—Saturday.

EVE OF THE THEOPHANY

- ❖ Great Compline with Litia: 4:00 p.m.
- ❖ Great Blessing of Water: 5:00 p.m.
- ❖ Theophany Supper: 6:00 p.m.

January 19th — Saturday 30th after Pentecost.

HOLY THEOPHANY

BAPTISM OF OUR LORD, GOD AND SAVIOUR JESUS CHRIST

- ❖ Confession: 9:00 a.m.
- ❖ Greeting of Bishop: 9:30
- ❖ Hierarchical Divine Liturgy: 10:00 a.m.
- ❖ Great Blessing of Water: at the end of the Liturgy.



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

JANUARY 13—JANUARY 19

Monday:	Hebrews 8:7-13	Mark 12:13-17
Tuesday:	Colosians 2:8-12	Luke 2:20-21, 40-52
Wednesday:	Hebrews 10:1-18	Mark 12:28-37
Thursday:	Hebrews 10:35-11:7	Mark 12:38-44
Friday:	Romans 6:3-11	Mark 1:9-15
Saturday:	1 Timothy 3:14-4:5	Matthew 3:1-11
Sunday:	Titus 2:11-14, 3:4-7	Matthew 3:13-17

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

Sorrow is better than laughter, for by sadness of countenance the heart is made glad.

ECCLESIASTES 7:3

AMMMA SYNCLETICA said, “There are two kinds of sorrow. One is helpful when we weep for our sins, and for the ignorance of others. This sorrow will not allow us to become complacent, but instead prods us on towards true goodness. This is harmful sorrow, and we need to drive it away with prayers and psalms.”

There are two kinds of sorrow.

One is helpful; the other harmful.



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.

Concerning Bows and the Sign of the Cross.

Orthodox worship is characterized by a complete utilization of the senses — sight, smell, hearing, speech and touch. We see the candles, Icons, frescoes, etc., we hear the sounds of singing and reading, at times lifting up our own voices, and we smell the characteristic odor of the incense. The whole of the human person is involved in worship, and important among the senses is the actual deportment of the human body. The attitude of the Orthodox Believer to worship is reverential, and certain types of bodily movements are utilized to reinforce this sense of reverential piety — we stand during the services, we make bows and prostrations, and with great frequency, we make the Sign of the Cross. Accordingly, there are several types of Bows, depending on the solemnity of the moment.

Prostration (Great Metanoia — Great Poklon).

Here the worshipper prostrates the whole body, throwing the weight forwards onto the hands and touching the ground with the forehead.

Bow (Small Metanoia — Poklon).

The worshipper bows from the waist, touching the ground with the fingers of the right hand. Both Prostrations and Bows are preceded by the Sign of the Cross.

Reverence.

At certain times the worshipper merely bows the head; sometimes this is accompanied by the Sign of the Cross.

Sign of the Cross.

The Sign of the Cross is made with the thumb and the first two fingers of the right hand joined at the tips (the third and fourth fingers being closed on the palm). By joining the thumb and the first two fingers, we express our belief in the Most-Holy Trinity. The two fingers closed on the palm represent the two natures of Christ

— divine and human. With the thumb and first two fingers joined, we touch first the brow, then the breast, the right shoulder and then the left, making on ourselves the Sign of the Cross and signifying by the four points that the Holy Trinity has sanctified our thoughts (mind), feelings (heart), desires (soul) and acts (strength) to service of God. By making the Sign of the Cross on ourselves we also signify that Christ has saved us by His sufferings on the Cross.

Bishops and Priests, in bestowing a blessing, make the Sign of the Cross from left to right (appearing to us from right to left), while holding the fingers in such a manner as to represent the Greek letters IC and XC — the first and last letter of the name Jesus Christ.

Fasting.

Seeing that bodily disposition is important in worship and spiritual life, in general, great emphasis is placed in the Orthodox Church on fasting; if one should add up all of the fasting seasons and days of the Church calendar, he would find that more than half of the year is devoted to this ascetic labor. The question might rightfully be asked, then, as to why this is so.

According to St. Basil the Great, Adam, the first-created man, loving God of his own free will, dwelt in the heavenly blessedness of communion with God, in the angelic state of prayer and fasting. The cause of this first man's fall was his free will; by an act of disobedience he violated the vow of abstinence and broke the living union of love with God. That is, he held in scorn the heavenly obligations of prayer and fasting by eating of the Tree of Knowledge of Good and Evil. Lack of abstinence, then, was the cause of the Fall and, as a result, because of this original greed, the soul becomes dimmed, and is deprived of the illumination of the Holy Spirit.

Our Lord Jesus Christ calls all of us to salvation through self-denial (Luke 14:26) and this is addressed to the free will of fallen man: If any man would come after Me, let him deny himself and take up his cross and follow Me (Matt. 16:24). Thus, the Savior calls man to the voluntary fulfillment of those heavenly obligations, which he freely forsook, of observing prayer and fasting.

Repentance without fasting is made ineffectual since fasting is the beginning of repentance. The aim of bodily fasting is the enslavement of the flesh, for fasting bridles the lust of the stomach and of that below the stomach, meaning the removal of the passions, the mortification of the body and the destruction of the sting of lust. Thus it is necessary to overcome the stomach for the

healing of the passions.

The personal example of the Lord Himself bears witness to the absolute necessity of bodily fasting. Did not the Savior fast for forty days and nights after His baptism to prepare for His earthly ministry (Matt. 4:2)? So too, many of the Saints of the Church were especially noted for their ascetic labors, which saw fasting as being of especially great importance.

In fasting the flesh and the spirit struggle one against the other. Therefore bodily fasting leads to the triumph of the spirit over the body, and gives a man power over the stomach, subdues the flesh and permits it not to commit fornication and uncleanness. Abstinence is the mother of cleanliness, the giver of health and is good for rich and poor, sick and healthy, alike. It strengthens the seeker after godliness in spiritual battles and proves to be a formidable weapon against evil spirits. As the Lord Himself said, concerning the casting-out of certain demons: This kind never comea out except by prayer and fasting (Matt. 17:21).

This fasting, however, is not to be done out of pride or self-will; It must be observed in the praise of God and must be in accordance with the canons of the Church, since it consists in the complete renunciation of self-will and of the desires. At the same time, we must realize that for fallen man to attain perfection, even intensive fasting is insufficient, if in his soul he does not abstain from those things which further sin. Fasting is not only the abstinence from food, but also from evil thoughts and all passion, for, as the Savior says: Do you not see that whatever goes into the mouth passes into the stomach, and so passes on? But what conies out of the mouth proceeds from the heart, and this defiles a man. For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man... (Matt. 15:17-20). Thus exterior fasting, without the corresponding interior fasting is in vain.

Continued in the next issue



WHO WERE THE MAGI?



The Magi were Persian priestly scholars, known for their expertise in medicine, philosophy, science, astrology, and dreams. When the Prophet Daniel was taken to Babylon in 605 BC, Nebuchadnezzar recognized his God as the “God of gods and Lord of lords, Who reveals mysteries”. Daniel was re-named Baltasar and appointed the chief of this society. (Daniel 2:48; 4:6; 5:11). The prophetic and messianic writings of Daniel had a profound effect on these scholars, who also were familiar with Balaam’s prophecy about the star shining forth from Jacob (Num.

24:17).

At the time of Christ, the Magi composed the up-per house of the Council of the Megistanes whose duties included the absolute choice and election of the king of the realm. Their sudden appearance in Judea caused Herod great fear as he sought to keep his fragile control over the region. However, it was in the hope a divinely-imposed dominion that the Magi had made their lengthy journey to Judea.

Since the Magi believed that there was a mystical influence of the stars, they would constantly study the heavens seeking extraordinary sign which might herald the “Expected One.” St. Theophylact explains how the Lord used the stars to draw the Magi to Him when he writes: “Because the Magi were astrologists, the Lord brought them in a manner natural to them, just as Peter, being a fisher-man, came through the catch of a multitude of fish.”

The wise men, on behalf of the entire human race, brought gold,

frankincense, and myrrh: gold because they were returning to the acknowledgment that God is the only true King, frankincense because they were returning to the worship of the Lord as the only true God, and myrrh because Christ, as the bringer of the Resurrection, would abolish death and there would no longer be any more need for myrrh as a burial ointment.

What subsequently happened to these gifts is never mentioned in the Scriptures, but several traditions have developed. One story has the gold being stolen by the two thieves who were later crucified alongside Jesus. Another tale has it being entrusted to and then misappropriated by Judas.

The number and identity of the Magi is not known for sure. Since three gifts were offered, it is often assumed that there were three in their company; the traditional names being Melchior, Gaspar, and Balthazar. Sometimes they are depicted as old, middle-aged, and young. Some consider them to be from Persia, Arabia, and Egypt as the descendants of Shem, Japheth, and Ham.

St. John Chrysostom rebukes an unbelieving Jewish nation by comparing them to the Gentile Magi: “The faith of the Magi is the condemnation of the Jews. The Magi believed on the authority of their one soothsayer Balaam and the Prophet Daniel; but the Jews, from the testimony of many prophets, refused to believe. Whereas the magi acknowledged that the coming of Christ would terminate their profane knowledge and magical arts, the Jews would not accept the Lawgiver’s doing away with their sacrifices and refused to accept the mysteries of the divine dispensation. The Magi confessed a Stranger; the Jews rejected their own.”



Behold, the Virgin shall be with child.

The Jews say that the prophecy in Hebrew does not say “virgin” but “young woman”. However, in Hebrew the word for “young woman” and “virgin” is one and the same; it being understood that young women are to be virgins. Yet, what would be the significance of any young woman giving birth, for this happens all the time. The sign was that a Virgin, one who knew not man, would give birth. This has happened only once, with the birth of Jesus, the Savior, “God with us”.



ST. BASIL'S BREAD



The tradition of Saint Basil's Bread dates to the fourth century, when St. Basil the Great, the father of philanthropy, wanted to distribute money to the poor in his diocese. He commissioned some women to bake sweetened bread, in which he placed gold coins. Thus the poor families in cutting the bread to nourish themselves were pleasantly surprised to find the coins. This custom is kept to this day among Orthodox Christians, who on Saint Basil's Day, January 14th place gold coins inside a loaf of sweetened bread in honor of the Saint's care for the poor. The one who finds the coin in his or her piece is considered commissioned by St. Basil to carry on his work

for the poor, and in exchange he will ask the Lord for whatever is needful for the New Year.

REFLECTION ON THE NATIVITY OF CHRIST

From the Prologue of Ochrid by St. Nikolai Velimirovich

The Lord Jesus, born in Bethlehem, was first worshiped by shepherds and wise men (astrologers) from the east—the simplest and the wisest of this world. Even today, those who most sincerely worship the Lord Jesus as God and Savior are the simplest and the wisest of this world. Perverted simplicity and half-learned wisdom were always the enemies of Christ's divinity and His Gospel. But who were these wise men from the east? This question was especially studied by St. Dimitri of Rostov. He claims that they were kings of certain smaller regions or individual towns in Persia, Arabia and Egypt. At the same time, they were erudite in the knowledge of astronomy. This wondrous star appeared to them, which announced the birth of the New King. According to St. Dimitri, this star appeared to them nine months before the birth of the Lord Jesus, i.e., at the time of His conception by the Most-holy Theotokos. They spent nine months in studying this star, in preparing for the journey and in traveling. They arrived in Bethlehem shortly after the birth of the Savior of the world. One of them was called Melchior. He was old, with long white hair and beard. He offered the Lord the gift of gold. The second was called Caspar, of ruddy face, young and beardless. He offered the Lord the gift of frankincense. The third was called Balthasar, of dark complexion and a very heavy beard. He offered the Lord the gift of myrrh. After their deaths, their bodies were taken to Constantinople, from Constantinople to Milan, and from Milan to Cologne. It can be added that these three wise men were representatives of the three main races of men that descended from Noah's three sons: Shem, Ham and Japheth. The Persian represented the Japhethites, the Arabian represented the Semites, and the Egyptian represented the Hamites. Thus it can be said that, through these three, the whole human race worshiped the Incarnate Lord and God.



AGAIN AND AGAIN IN PEACE

By V. Rev. Vladimir Berzonsky

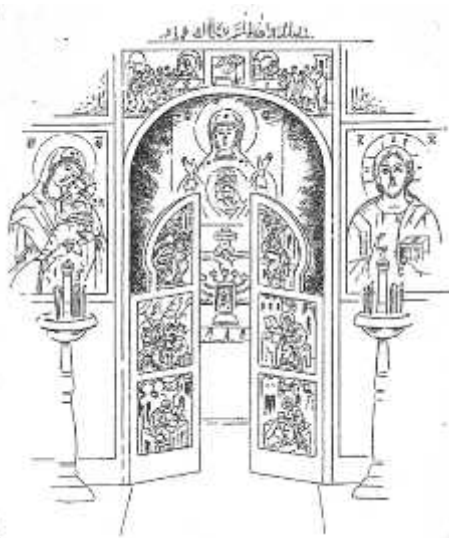
*“Again and again in peace, let us pray to the Lord”
(Little Litany)*

Again I was asked, “Why is there so much repetition in our prayers?” And again I responded the way I always had before - our worship includes certain themes and terms that bear repeating, because they remind us to pay attention to something significant on the way, or else to waft us upwards into the rarefied spiritual atmosphere of the Kingdom, lest we drift back down to the temporal and mundane area where we more normally spend our mental time.

Peace is among the most prominent; wisdom, another; and mercy, a third. Peace is the spiritual state that liberates us from the environment of distractions at minimum, angst, depression, hostility and self-destruction at worst. More than thirty times one hears the term “peace” throughout the Divine Liturgy, and at each hearing one should revive within oneself the aura of serenity. Think of it as an intake of mystical oxygen that clears the head and heart from lethargy and heaviness. Let it remind you of Who it is that is blessing you with peace, the price He paid to present it to you, and the moment par excellence when by the glorious mystical contact you have with the Apostles, you are there with them in the Upper Room of the dwelling of St. Mark’s gracious mother that traumatic evening when He appeared. He greeted you also with peace. You remember that He said: “My peace I give to you; My peace I leave with you – not as the world gives, do I give to you.” (Jn 14:27)

“Wisdom!” is another power-packed word you hear “again and again.” Snap out of your daydreams, it insists. This is not the time for reveries – mooning over something disturbing or planning your afternoon. You are here and now. Make the most of it. Something ponderous, wise and precious for your soul is about to be set forth. “Attend!” Pay attention. Focus your wandering thoughts and listen attentively. You may have heard it before, you may even know it by heart; nevertheless, even if the words of the gospel or prayer haven’t changed, you have. You are not the same person who listened in previous times of worship. Maybe then the phrases or parables didn’t mean much because it did not relate to your perceived needs at the time. Today you are another person from that stage of life. See now what you can make of it and apply it to your present situation.

The Divine Liturgy is in a sense much like classical music, an opera perhaps, a symphony – or better yet, a concert where one human “instrument,” the priest, is played against the response, the choir or congregation. It has modulated into its present form. A classic treatise on that development is called “The Shape of the Liturgy,” by Dom Gregory Dix. It has indeed taken shape from a time when the people of Christ gathered, the bishop entered and said, “Peace be with you,” and all responded, “And also with you.” They all sat or stood, heard and discussed the sacred scriptures, then continued with Eucharist. That basic outline has been enhanced through the centuries into its present form. Indeed, it is challenging to absorb and assimilate its divine beauty, then to apply it to oneself. More formidable a venture when offered in a foreign tongue, but even in English it remains a study in constant progress. One must first love it to be comfortable in prayer. It goes without saying, of course, one must first love God with all one’s heart, soul and mind even to make the effort to immerse one’s self into the Liturgy. Granted, it’s not a simple matter to develop an appreciation for the way we pray. We live at a time when people lack the ability to focus or concentrate. They expect instant gratification, entertainment, and quick responses to their felt “needs.” Orthodox Christianity challenges its children to grow in grace, develop a mind and soul able to comprehend the value of the treasures offered to us and expressed in our sacred worship, and to return our affection to the Holy Trinity “again and again.”



PARISH AND COMMUNITY UPCOMING EVENTS

January

Sunday, January 12:
Metropolitan's Levee

Saturday, January 18:
Theophany—Jordan Eve Supper—Spil'na Kutia

February

Sunday February 9:
Holy Trinity Cathedral Annual Parish Membership Meeting

ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER

НЕДІЛЯ ПІСЛЯ РІЗДВА ХРИСТОВОГО



SUNDAY AFTER THE NATIVITY OF OUR LORD

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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



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



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

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

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Holy Trinity Office Hours are:

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

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