

UKRAINIAN ORTHODOX
METROPOLITAN CATHEDRAL
OF THE HOLY TRINITY



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30-та неділя по П'ятидесятниці



30th Sunday after Pentecost

19-го січня



January 19th

Гості, ласкаво просимо до нашої Катебри Пресвятої Тройці! Будь ласка, приєднуйтеся до нас після богослуження для спілкування в аудиторії. Якщо бажаєте стати частиною нашої громади, просимо поговорити про це з деканом о. Григорієм Мельником.

Пояснення: лише православні християни, котрі належно підготовлені постом (не приймати їжі ані пиття від опівночі), молитвою і сповіддю та були присутні під час читання Апостола і Євангелії, - можуть приступати до прийняття Євхаристії (Св. Причастя).

Пам'ятайте . . .

**Наша Духовна Родина сходиться кожної неділі!
Початок Божественної Літургії: 10:00 ранку.**



Remember . . .

**Every Sunday the gathering of our Spiritual Family!
Divine Liturgy: 10:00 a.m.**

WELCOME TO OUR VISITORS TO HOLY TRINITY CATHEDRAL!!! Please join us for fellowship in the Cathedral auditorium following the service. If you are interested in becoming a part of our community please ask to speak to Fr. Gregory.

Please note: Only those faithful who are Orthodox Christians and have properly prepared themselves by fasting (from all food and drink from midnight), prayer, and recent confession; and who were present for the reading of the Epistle and Gospel, should approach to receive the Eucharist.



19 січня (6 січня ст.ст.) Свята Православна Церква святкує **Хрещення Господа Бога і Спаса нашого Ісуса Христа**, або **Богоявлення**. Це велике дванадцяте неперехідне свято. Свято Хрещення Господнього – одне із самих древніх свят християнської Церкви. Його всановлення відноситься ще до апостольських часів. Древня назва свята - „ТЕОФАНІЯ”, що означає Богоявлення.

Слово „хрещу” по-грецьки означає „погружаю у воду”. Не можливо зрозуміти сенс і важливість хрещення, не роз’яснивши перш за все символічного значення води, про яке говориться у Старому Завіті. Вода – початок життя. Саме з води, беруть свій початок всі живі істоти. Де немає води, там пустеля.

Хрещення Іоанна Хрестителя було символічним і означало те, що як тіло омивається і очищається водою, так і душа людини, яка покалася і увірвала в Христа, буде очищена від усіх гріхів Христом. Сам Іоанн виголошував: „За мною іде Сильніший за мене, у Якого я недостойний, нахилившись, розв’язати ремінь взуття Його; я хрещу вас водою, а Він буде хрестити вас Духом Святим” (Мк. 1, 7-8).

Тридцять років Ісус Христос жив у Назареті зі Своєю Пречистою Матір’ю, Дівою Марією, і старцем Йосифом. Коли ж Йому виповнилося тридцять років, Він прийшов із Назарета на Йордан, щоб хреститися від Іоанна. Бог відкрив Іоанну, що це не простий чоловік, а Син Божий, через те Іоанн відмовлявся хрестити Ісуса Христа, кажучи Йому: „Мені належить

хреститися від Тебе; а Ти хочеш, щоб я хрестив Тебе”. Ісус відповів: „Не стримуй! Ми повинні виконати все, що повелів Бог”.

„І сталося у ті дні, прийшов Ісус із Назарету Галілейського і хрестився від Іоанна в Йордані. І коли виходив з води, зараз же побачив Іоанн небеса, що розкривалися, і Духа, Який сходив на Нього, мов голуб. І голос був з небес: Ти Син Мій Улюблений, в Якому Моє Благовоління”(Мк. 1, 9-11). Про це свідчать всі чотири Євангелія.

Після хрещення Христа хрещення для людей, це не просто символ очищення. Тут Ісус явив Себе світу як Христос, Син Божий. („Месія” по-єврейськи – те ж саме, що по-грецьки „Христос”, тобто „Помазанник Божий”). Богоявлення відкрило нам велику Божественну тайну Святої Тройці. Тепер кожен, хто охрещується, стає причасником цієї тайни. Хрещення – це початок відновлення першопочаткового образу Божого в падшій людині. Велика тайна, що звершується в хрещенні, не відразу досягає наш розум. Хрещення робить нас єдиними з Христом, наче б то прививає нас до Нього. Під час хрещення у воді, джерелі нового життя, людина помирає для гріха і воскресає для Бога. Але щоб дійсно набути цей образ, потрібно працювати над собою все життя.

Святитель Іоанн Золотоуст так говорить про це свято: „Чому Богоявленням називається не той день, в який народився Христос, а той, в який Він хрестився? Цей день є той самий, в який Він хрестився і освятив водне ество, Він явив Себе світу. Саме тому в це свято опівночі, всі почерпнувши води, приносять її додому, і зберігають весь рік; і відбувається явне знамення: ця вода у своїй сутності не псується на протязі довгого часу, а залишається свіжою, начебто тільки що взятою з джерела”.

Чому ж цей день називається Богоявленням? Тому, що Христос став відомим для всіх не тоді, коли він народився, а коли Він хрестився. Про це говорить Іоанн Хреститель: „Серед вас стоїть Той, Якого ви не знаєте”(Ін.1, 33). „І я, - говорить він, - не знав Його, але той, Хто послав мене хрестити водою, сказав мені: на кому побачиш Духа, Який сходить і перебуває на Ньому, Той хреститиме Духом Святим”(Ін.1, 33).

В пам'ять про те, що Спаситель Своїм Хрещенням освятив воду, в цей день звершується водосвяття: напередодні свята Богоявлення вода освячується в храмах, а в сам день – в річках, або інших місцях, де беруть воду.

ХРЕЩЕНСЬКИЙ СВЯТВЕЧІР. ВОДОСВЯТТЯ.

Святу Богоявлення передує навечір'я, богослужіння якого схоже з чином навечір'я Різдва (великі царські часи, літургія з вечірньою). В кінці богослужіння звершується перше освячення води. Цей древній обряд християнська традиція тісно пов'язувала з таїнством Євхаристії. Освячена вода, по-грецьки носить назву „АГІАСМА”, тобто „велика святиня”. Водою все омивається і насичується, очищається і зрошується. Але не тільки цим обмежується значення води. Воно і втому, що „Сам Творець всього – Христос – зійшов, як дощ, розлився, як річка, і хрестився в Йордані”.

В день самого свята вода освячується в хрестовидній ополонці – „Йордані”. Біля неї за звичай з льоду роблять хреста висотою до 2 м. Святкову ходу для освячення води на природних водоймах називають „Хресним ходом на Йордан”. Після молитви віруючі омиваються святою водою і беруть її з собою, з вірою в те, що ця вода володіє чудодійною силою.

Чудодійних дій святої води сподобляються лише ті, хто споживає її з живою вірою в обітницю Божі і силу молитви Святої Церкви, ті, які мають чисте і щире бажання змінити життя, покаятися і спастися

Хрещенська вода – це святиня, яка має бути в домі кожного православного християнина. Її бережно зберігають біля святих ікон. Хрещенська вода, як і Святе Причастя, приймається віруючими тільки натщесерце.

Освячуюча і животворча дія святої води розповсюджується як на тіло і душу людини, так і на всі предмети, які служать для її духовного і тілесного життя. Свята вода гасить полум'я пристрастей. Відганяє злих духів – ось чому окроплюють святою водою домівки і всяку річ, яку освячують.

Таку силу вода отримує через молитовне призивання на неї Божого благословення.



СКАРБНИЧКА МУДРОСТІ



Тиша

"Тиша, зосереджена на Богові, могутніша за крик", - говорить св. Тереза Авільська. Це цілком напевно позитивніша візія, аніж відомий вислів: "Будь гарненькою і мовчи", - як кажуть до жінок, щоб дати зрозуміти, що для них було б краще замовкнути. Тиша не є відсутністю, пустотою, яку поспішаєш заповнити, відступом перед подіями. Це негативне розуміння походить, цілком певно, від факту, що слід зробити над собою зусилля, аби в нас замовкли всі думки, про які нам йдеться, усі враження, які нас переповнюють і не лишають місця для Бога. Тиша - це повнота Його присутності, це прихильність серця, яка дозволяє слухати Бога та інших людей.

Євангеліє закликає нас до посту, оскільки у втратах дається чути голос Божий. Але ми покликані до прекраснішого посту, а саме - до голоду слова. Не минає ані дня, щоб ми не втрачали нагоди замовкнути й увійти в плідну тишу, яка залишає ініціативу Богові.

Лише слово, що живиться тишею й було очищене в ній, може принести плоди й збудувати Царство.

Уривок з розповіді однієї жінки:

" Я завжди вважала себе комунікабельною жінкою: легкість контактів, спосіб висловлювання, багатий словниковий запас... - але я не дуже вміла слухати.

Я поступово відкрила, що насправді правдиве спілкування (комунікація) - яке має той самий корінь, що

й слово "сопричастя"(комунію), - народжується в тиші, як і дія народжується і закорінюється в роздумах. Поясню свою думку.

Одного разу помітила, що якщо проводжу час без гамору, без радіо, без музики, мені в серце чи в душу часто входять "гарні думки", справедливі й добрі... Тож наступного Великого посту я вирішила влаштувати час від часу "країну тиші": без радіоновин, без тривалих телефонних розмов.... Це не завжди, очевидно, вдавалось втілити на практиці, але я трималась своєї постанови, і це дало мені цілком особливу радість, яка мене заспокоїла.

Потрохи я відчула смак тиші. Я навчилась віднаходити в ній Ісуса, Його любов, Його бажання моєї віри... І я замислилась над сенсом свого подружнього зв'язку. Найбільш вдалим для нашого союзу були ті зв'язки, де я, як дружина, могла змовчати і змушувала мовчати свої особисті інтереси, щоб дозволити своєму чоловікові пояснити мені своє бажання і свою любов., - отож навіть слова, які можуть бути сказані, мають цілком інший вимір.

Під час останнього Великого посту ми вирішили - не змовляючись - не реагувати, якщо один з нас промовить якесь зайве чи болоче слово. Вісім разів з десяти мій природній темперамент зводив це рішення нанівець. В інші рази, коли мені вдавалось стриматись, я зауважила, що ця тиша дала моєму серцю час, щоб повернутися: я побачила, як в мене просочується й у мені розвивається крихта доброзичливості, зерно терпіння, порив милосердя...

Хіба любов не освячується в зосередженості?"



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 22-го січня, 2014 в годині 10-й ранку
College of Registered Nurses of Manitoba
Suzanne Wowchuk RN

ОРДЕН СВ. АНДРЕЯ

РІЧНІ ЗАГАЛЬНІ ЗБОРИ

Приміщення: Митрополича Катедра Пресвятої Тройці

Дата: четвер 23-го січня, 2014р. 7:00 год. вечора
Прийняття після зборів

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

20-го січня— понеділок.

ПІСЛЯ СВЯТА БОГОЯВЛЕННЯ СОБОР СВЯТОГО СЛАВНОГО ПРОРОКА ПРЕДТЕЧІ Й ХРЕСТИТЕЛЯ ГОСПОДНЬОГО ІОАНА

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

25-го січня— субота.

- ❖ Велика Вечірня: о 5:00 год. вечора.
- ❖ Сповідь після служби.

26-го січня — неділя 31-ша по П'ятидесятниці.

Після свята Богоявлення

- ❖ Сповідь: о 9:30 год. ранку.
- ❖ Часи: о 9:30 год. ранку
- ❖ Божественна Літургія: о 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.

THEOPHANY

THE BAPTISM OF OUR LORD AND SAVIOUR JESUS CHRIST



The nineteenth of January is the feast of the **Epiphany** . Originally it was the one Christian feast of the “shining forth” of God to the world in the human form of Jesus of Nazareth. It included the celebration of Christ’s birth, the adoration of the Wisemen, and all of the childhood events of Christ such as his circumcision and presentation to the temple as well as his baptism by John in the Jordan. There seems to be little doubt that this feast, like Easter and Pentecost, was understood as the fulfillment of a previous Jewish festival, in this case the **Feast of Lights**.

Epiphany means **shining forth** or **manifestation**. The feast is often called, as it is in the Orthodox service books, **Theophany**, which means the shining forth and manifestation of **God**. The emphasis in the present day celebration is on the appearance of Jesus as the human Messiah of Israel and the divine Son of God, One of the Holy Trinity with the Father and the Holy Spirit.

Thus, in the baptism by John in the Jordan, Jesus identifies himself with sinners as the “Lamb of God who takes away the sin of the world” (**Jn 1:29**), the “Beloved” of the Father whose messianic task it is to redeem men from their sins (*Lk 3:21, Mk 1:35*). And he is

revealed as well as One of the Divine Trinity, testified to by the voice of the Father, and by the Spirit in the form of a dove. This is the central **epiphany** glorified in the main hymns of the feast:

When Thou, O Lord, wast baptized in the Jordan the worship of the Trinity was made manifest! For the voice of the Father bare witness to Thee, calling Thee his Beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of his Word. O Christ our God, who hast revealed Thyself and hast enlightened the world, glory to Thee (Troparion).

Today Thou hast appeared to the universe, end Thy Light, O Lord, has shone on us, who with understanding praise Thee: Thou hast come and revealed Thyself, O Light Unapproachable! (Kontakion).

The services of Epiphany are set up exactly as those of Christmas, although historically it was most certainly Christmas which was made to imitate Epiphany since it was established later. Once again the **Royal Hours** and the **Liturgy of Saint Basil** are celebrated together with **Vespers** on the eve of the feast; and the Vigil is made up of Great Compline and Matins. The prophecies of Epiphany repeat the **God is with Us** from Isaiah and stress the foretelling of the Messiah as well as the coming of his forerunner, John the Baptist:

The voice of one crying in the wilderness: Prepare the way of the Lord, make his path straight. Every valley shall be filled and every mountain and hill brought low, and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God (Is 40:3-5; Lk 3:4-6).

Once more special psalms are sung to begin the **Divine Liturgy** of the feast, and the baptismal line of **Galatians 3:27** replaces the song of the Thrice-Holy. The gospel readings of all the Epiphany services tell of the Lord's baptism by John in the Jordan River. The epistle reading of the Divine Liturgy tells of the consequences of the Lord's appearing which is the divine epiphany.

For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright and godly lives in this world, awaiting our blessed hope, the appearing

of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds (Titus 2:11-14).

The main feature of the feast of the Epiphany is the **Great Blessing of Water**. It is prescribed to follow both the Divine Liturgy of the eve of the feast and the Divine Liturgy of the day itself. Usually it is done just once in parish churches at the time when most people can be present. It begins with the singing of special hymns and the censing of the water which has been placed in the center of the church building. Surrounded by candles and flowers, this water stands for the beautiful world of God's original creation and ultimate glorification by Christ in the Kingdom of God. Sometimes this service of blessing is done out of doors at a place where the water is flowing naturally.

The voice of the Lord cries over the waters, saying: Come all ye, receive the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, even Christ who is made manifest.

Today the nature of water is sanctified. Jordan is divided in two, and turns back the stream of its waters, beholding the Master being baptized.

As a man Thou didst come to that river, O Christ our King, and dost hasten O Good One, to receive the baptism of a servant at the hands of the Forerunner (John), because of our sins, O Lover of Man (Hymns of the Great Blessing of Waters).

Following are three readings from the Prophecy of Isaiah concerning the messianic age:

Let the thirsty wilderness be glad, let the desert rejoice, let it blossom as a rose, let it blossom abundantly, let everything rejoice... (Is 35: 1-10)

Go to that water, O you who thirst, and as many as have no money, let them eat and drink without price, both wine and fat... (Is 55:1-13)

With joy draw the water out of the wells of salvation. And in that day shall you say: Confess ye unto the Lord and call upon his Name; declare his glorious deeds... his Name is exalted... Hymn the Name of the Lord... Rejoice and exult... (Is 12:3.6).

After the epistle (*1 Cor 1:10-14*) and the gospel reading (*Mk 1:9-11*) the special great litany is chanted invoking the grace of the Holy Spirit upon the water and upon those who will partake of it. It ends with the great prayer of the cosmic glorification of God in which Christ is called upon to sanctify the water, and all men and all creation, by the manifestation of his saving and sanctifying divine presence by the indwelling of the Holy and Good and Life-creating Spirit.

As the troparion of the feast is sung, the celebrant immerses the Cross into the water three times and then proceeds to sprinkle the water in the four directions of the world. He then blesses the people and their homes with the sanctified water which stands for the salvation of all men and all creation which Christ has effected by his “epiphany” in the flesh for the life of the world.

Sometimes people think that the blessing of water and the practice of drinking it and sprinkling it over everyone and everything is a “paganism” which has falsely entered the Christian Church. We know, however, that this ritual was practiced by the People of God in the Old Testament, and that in the Christian Church it has a very special and important significance.

It is the faith of Christians that since the Son of God has taken human flesh and has been immersed in the streams of the Jordan, all matter is sanctified and made pure in him, purged of its death-dealing qualities inherited from the devil and the wickedness of men. In the Lord’s epiphany all creation becomes good again, indeed “very good,” the way that God himself made it and proclaimed it to be in the beginning when “the Spirit of God was moving over the face of the waters” (*Gen 1:2*) and when the “Breath of Life” was breathing in man and in everything that God made (*Gen 1:30; 2:7*).

The world and everything in it is indeed “very good” (*Gen 1:31*) and when it becomes polluted, corrupted and dead, God saves it once more by effecting the “new creation” in Christ, his divine Son and our Lord by the grace of the Holy Spirit (*Gal 6:15*). This is what is celebrated on Epiphany, particularly in the **Great Blessing of Water**. The consecration of the waters on this feast places the entire world—through its “prime element” of watering the perspective of the cosmic creation, sanctification, and glorification of the Kingdom of God in Christ and the Spirit. It tells us that man and the world were indeed created and saved in order to be “filled with all the fullness of God” (*Eph 3:19*), the “fullness of him who fills all in all” (*Eph 1:22*). It tells us that Christ, in who in “the whole

fulness of deity dwells bodily,” is and shall be truly “all, and in all” (*Col 2:9, 3:11*). It tells us as well that the “new heavens and the new earth” which God has promised through his prophets and apostles (*Is 66:2; 2 Peter 3:13, Rev 21:1*) are truly “with us” already now in the, mystery of Christ and his Church.

Thus, the sanctification and sprinkling of the Epiphany water is no pagan ritual. It is the expression of the most central fact of the Christian vision of man, his life and his world. It is the liturgical testimony that the vocation and destiny of creation is to be “filled with all the fullness of God” (*Eph 3:19*).



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, January 22, 2014
College of Registered Nurses of Manitoba
Suzanne Wowchuk RN

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 Annual General Meeting

Thursday, January 23, 2014— 7:00 p.m.

Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity
Topic: Future Direction for OSA Chapters

Presenter: Walter Manulak OSA Supreme Executive Membership
Chairman

New members welcome. Reception to follow meeting.

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.

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 20th – Monday.

AFTER THEOPHANY SYNAXIS OF THE HOLY GLORIOUS PROPHET, FORERUNNER AND BAPTIZER OF OUR LORD, JOHN

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

January 25th—Saturday.

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

January 26th – Sunday 31st after Pentecost.

After the Feast of Theophany

- ❖ 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

JANUARY 20—JANUARY 26

Monday:	Hebrews 11:17-23, 27-31	Mark 9:42-10:1
Tuesday:	Hebrews 12:25-26, 13:22-25	Mark 10:2-12
Wednesday:	James 1:1-18	Mark 10:11-16
Thursday:	James 1:19-27	Mark 10:17-27
Friday:	James 2:1-13	Mark 10:23-32
Saturday:	Ephesians 6:10-17	Matthew 4:1-11
Sunday:	Ephesians 4:7-13	Matthew 4:12-17

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

Be strong in the Lord and in the strength of his power. Put on the whole armour of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armour of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm..

EPHESIANS 6:10-13

A MMA SYNCLETICA said, “The best athletes must compete with stronger opponents.”

Be strong in the Lord.



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.

FASTING SEASONS AND DAYS.

Paschal Cycle:

1. Meatfast — the week before the beginning of Great Lent
2. Great Lent and Holy Week

Yearly Cycle:

1. Nativity (St. Philip's) Fast — Nov. 28 through Jan 6
2. Apostles' (Peter and Paul) Fast — from the Monday after All Saints Sunday through July 11
3. Dormition (Theotokos) Fast — Aug. 14 through Aug. 27

Fast Days:

1. The Wednesdays and Fridays of the Year, except for Fast-free Weeks
2. The Eve of Theophany — Jan. 18
3. The Beheading of St. John the Baptist — Sept 11
4. The Elevation of the Cross — Sept. 27

Fast-free Weeks:

1. Afterfeast of the Nativity of Christ to Theophany Eve — Jan 7 through Jan. 17
2. The week following the Sunday of the Publican and Pharisee

3. Bright Week — the week after Pascha

4. Trinity Week — the week after Pentecost, concluding with All Saints Sunday

FASTING RULES.

The fasting rules, found for the most part in the Typikon (mainly Chapters 32 and 33), and repeated in appropriate places of the Menaion and Triodion, are dependent on the Church's cycle of feasts and fasts. In general, with a few exceptions, all Wednesdays and Fridays (Mondays also, in some monasteries) are kept as days of fasting, with no meat, eggs, dairy products, fish, wine or oil to be eaten. This includes, as well, the four canonical fasting periods (Great Lent, the Apostles' Fast, the Nativity Fast and the Dormition Fast), and certain other days, including the Eve of Theophany, the Beheading of St. John the Baptist, and the elevation of the Cross. It must be noted, however, that there are many local variations in the allowances of wine and oil (and sometimes fish), such as on patronal feast days of a parish or monastery, or when the feast of a great Saint (or Saints) is celebrated which has particular local or national significance.

While most Orthodox Christians are perhaps aware of the rules of fasting for Great Lent, Wednesdays and Fridays, the rules for the other fasting periods are less known. During the Dormition Fast, wine and oil are allowed only on Saturdays and Sundays (and sometimes on a few feast days and vigils). During the Apostles' Fast and the Nativity Fast, the general rules are as follows (from Chapter 33 of the Typikon):

It should be noted that in the Fast of the Holy Apostles and of the Nativity of Christ, on Tuesday and Thursday we do not eat fish, but only oil and wine. On Monday, Wednesday and Friday we eat neither oil nor wine.... On Saturday and Sunday we eat fish. If there occur on Tuesday or Thursday a Saint who has a Doxology, we eat fish; if on Monday, the same; but if on Wednesday or Friday, we allow only oil and wine.... If it be a Saint who has a Vigil on Wednesday or Friday, or the Saint whose temple it is, we allow oil and wine and fish.... But from the 2nd of December until the Jan 7th, even if it be Saturday or Sunday, we do not allow fish.

In another place the Typikon prescribes that if the Eve of Theophany or the Eve of the Nativity fall on Saturday or Sunday, wine and oil are permitted.

The rule of xerophagy is relaxed on the following days:

On Saturdays and Sundays in Great Lent, with the exception of Holy Saturday, two main meals may be taken in the usual way, around mid-day and in the evening, with wine and olive oil. Meat, animal products and fish are not allowed. On the Feast of the Annunciation (April 7) and Palm Sunday fish is permitted as well as wine and oil, but meat and animal products are not allowed. Wine and oil are permitted on the following days, if they fall on a weekday in the Second, Third, Fourth, Fifth or Sixth Weeks: First and Second Finding of the Head of St. John the Baptist (Mar 9), Holy Forty Martyrs of Sebaste (Mar. 22), Forefeast of the Annunciation (Apr 6), Synaxis of the Archangel Gabriel (Apr 8), Holy Greatmartyr George (May 6), Holy Apostle and Evangelist Mark (May 7), as well as the Patronal Feast of a Church or Monastery. Wine and oil are also allowed on Wednesday and Thursday of the Fifth Week, because of the Vigil for the Great Canon. Wine is allowed — and, according to some authorities, oil as well — on Friday in the same week, because of the Vigil for the Akathist Hymn.

It has always been held that these rules of fasting should be relaxed in the case of anyone elderly or in poor health. Personal facts also need to be taken into account, as, for example, the situation of an isolated Orthodox living in the same household as non-Orthodox, or one obliged to take meals in a factory or school lunchroom. In cases of uncertainty, however, one should always seek the advice of his or her spiritual father.

At all times, however, it is essential to bear in mind that you are not under law but under grace (Rom. 6:14), and that the letter kills, but the Spirit gives life (2 Cor. 3:6). The fasting rules, while they do need to be taken seriously, are not to be interpreted with the strict legalism of the Pharisees of Holy Scripture, for the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit (Rom. 14:17).

Continued in the next issue



FROM “WORDS OF LIFE”

by Archimandrite Sophrony



Our spiritual progress depends first and foremost on our own attitude.

One day, a man who was visiting Mount Athos asked several wise elders the following question: “What is the most important thing in your life?” Each time he was answered like this: “It is divine love; to love God and to love one’s neighbor.” He said: “I don’t have love, either for prayer, or for God, or for other people. What must I do?” And then he decided by himself: “I will act as if I had this love.” Thirty years later, the Holy Spirit

gave him the grace of love.

Lesson: God gives His grace to all who actively seek Him with patience.

THE SYNAXIS OF THE BAPTIST

Commemorated January 20th

St. John’s greatest role during his life was enacted on the day of Theophany, and because of this the Church has, from the earliest times, dedicated the day following that feast to his memory. This day is also connected with an event involving the hand of the Forerunner. The Evangelist Luke desired to take John’s body from Sebaste, where the great prophet had been beheaded by Herod, to Antioch, his own birthplace. He succeeded, though, in acquiring and taking only one hand, which was kept in Antioch till the tenth century. It was then moved to Constantinople, whence it disappeared during the Turkish occupation.



St. John is commemorated several times during the year, but his greatest observance is on this day, January 7th. Among the Gospel-figures surrounding the Savior, the person of John the Baptist holds a very special place, by the manner of his birth in this world and his earthly life, by his role of baptizer of men to repentance and his baptism of the Messiah, and, lastly, by the tragic manner of his departure from this world. He was of such moral purity that he indeed deserved the name “angel”, as he was named in the Scriptures, rather than being thought of as just a mortal man. St. John differs from all other prophets in that he had the joy of showing forth to the world the One Whom he had foretold.

From the Prologue of Ochrid by St. Nicholas of Zicha



**THE THEOPHANY OF OUR LORD, GOD, AND SAVIOR
JESUS CHRIST**
Celebrated on the 19th Day of the Month January



Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by the St John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine

"those who sat in darkness," and "in the region of the shadow of death" (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of St Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and St Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even to-day. St John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but "to bury human sin by water," to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify "the nature of water" and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Indivisible.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for "As many as have been baptized into Christ, have put on Christ" (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday.

QUESTIONS ABOUT HOLY WATER



Q. When should I drink holy water?

A. When you feel a spiritual need, that is when you find yourself strongly tempted; feel in an evil way; are about to set out on a journey; will miss the divine services; before a difficult encounter; in illness, afflictions, etc.. It is the custom of some pious people to take a drink of holy water the first thing every day before they eat or drink anything else (except on days when they receive Holy Communion).

Q. Where should I keep the holy water?

A. Some keep the holy water in their icon corner and others in the refrigerator.

Q. Does holy water have magical powers?

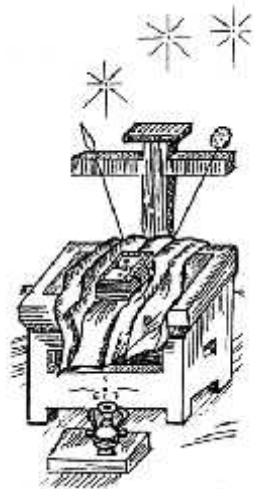
A. No. But it is matter that is “spirit-bearing” which brings the blessing of God, cleansing, healing, and can be used for every purpose that is expedient.

BEING CLOSE TO GOD BY GOING TO CHURCH – WHY DO WE STRESS CHURCH ATTENDANCE?

By Hieromonk John (Anderson)

The Church is literally the Body of Christ. This means that corporately, not individually, we are Christ Himself still incarnate in the world doing His work. If a person desires with their whole heart one can unite to Christ and become a member of His Body. Ideally, this is motivated by a simple desire to know God and to be where He is. Out of this love for God comes the desire to follow his commands and to worship Him. However, this happens in a context which is not our own.

Orthodoxy maintains the ancient Jewish belief that God is manifest in the temple. We believe that the same glorious presence of



God, the Shekinah Glory, that dwelt on the Ark of the Covenant now resides on each altar in every Orthodoxy Temple. "God is with us, understand all ye nations." Isaiah 8:10, as the hymn from Great Compline says. If we truly understood what this means -- that the God "who is a consuming fire" is literally present in the Church -- we would strive to worship before Him frequently.

Church attendance is not merely about obligation, guilt, or nostalgia. It is about being where the beloved is and worshipping Him simply because we love Him. It is about being the Body of Christ in oneness. By going to Church we learn to lay aside ego, we learn to love, we learn to live, and we learn how to be truly human. Christ Himself told us to make God the absolute center of our lives and to make all else secondary. Eternal life begins at the altar where we remain in His Presence without distractions, "For where your treasure is, there will your heart be also." Matt 6:21.

FOR CONSIDERATION

On one of the stones in the Church of Hagia Sophia, the following words were engraved: "Wash your sins, not only your face." Whoever entered this glorious church read this inscription and remembered that the Christian Faith requires of him moral purity: purity of the soul, purity of the heart and purity of the mind. Just as in the heart of man is concentrated the complete spiritual man, this is what the Lord also said, "Blessed are the pure of heart" (St. Matthew 5:8). Total external cleanliness does not help at all in gaining the kingdom of heaven. Oh, if only we would invest as much effort in washing ourselves from sins as we invest daily in washing our faces, then God would truly be seen in our hearts as in a mirror!



TO THINK ABOUT

The three temptations by which Satan tempted the Lord Jesus after His Baptism in the Jordan River:

1. Gluttony: The temptation with bread;
2. Pride: Lifting Him above the Temple;
3. Greed: Offering Him the possession of the entire world.

From the Prologue of Ochrid by Saint Nikolai Velimirovich

PARISH AND COMMUNITY UPCOMING EVENTS

February

Sunday February 2:

UWAC Annual Membership Meeting

Sunday February 9:

Holy Trinity Cathedral Annual Parish Membership Meeting

ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER



THEOPHANY

THE BAPTISM OF OUR LORD AND SAVIOUR JEUS CHRIST

WEBSITE

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



Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity

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



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

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ATTACHED CLERGY:

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

Holy Trinity Office Hours are:

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

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CATHEDRAL PARISH COUNCIL

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Holy Orthodoxy is the direct continuation of the Church of Jesus Christ and His Apostles, the Church of the Bible, the Church of the Creeds, the Church of the Fathers and the Church of the seven Ecumenical Councils.