



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

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31--ша неділя по П'ятидесятниці

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31st Sunday after Pentecost

26-го січня



January 26th

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.

ПРЕПОДОБНИЙ АНТОНІЙ ВЕЛИКИЙ



Преподобний Антоній Великий народився в Єгипті близько 250 року від благородних і багатих батьків, що виховали його в християнській вірі. У вісімнадцятирічному віці він позбувся своїх батьків і залишився один з сестрою, яка була під його опікою. Одного разу він йшов до церкви і розмірковував про святих апостолів, як вони залишили все, щоб йти за Господом. Ввішовши до храму він почув євангельські слова: «Якщо хочеш бути досконалим, йди, продай маєток твій і роздай убогим, і матимеш скарб на Небесах, і йди

услід за Мною» (Мф. 19, 21). Ці слова вразили Антонія, немов сказані були Господом особисто йому. Незабаром після цього Антоній відмовився від спадку батьківського на користь бідних жителів свого селища, але неміг збагнути, на кого він залишить сестру. Стурбований цією думкою, він наступного разу входячи до храму почув там знову немов до нього звернені слова Спасителя: «Не піклуйся про завтрашній день: завтрашній день сам піклуватиметься про себе; досить для кожного дня своєї турботи» (Мф. 6, 34). Антоній доручив сестру відомим йому християнським дівственницям і залишив місто і будинок, щоб жити відокремлено і служити одному Господу.

Віддалення преподобного Антонія від світу здійснилося не відразу, а поступово. Спочатку він перебував поблизу міста у одного благочестивого старця, що жив в усамітненні і прагнув у всьому наслідувати йому. Відвідував і інших відлюдників, що жили в околицях міста, і користувався їх порадами. Вже в цей час він так прославився своїми подвигами, що його звали

«другом Божим». Потім він наважується піти далі. Кличе старця з собою, і коли той відмовився, прощається з ним і поселяється в одній з віддалених печер. Один з друзів його інколи приносив йому їжу. Нарешті святий Антоній віддаляється зовсім з житлових місць, переходить річку Ніл і поселяється в розвалинах військової твердині. Він приніс з собою хліби на шість місяців, а після отримував його від друзів своїх тільки двічі в рік через отвір у крівлі.

Не можна описати, скільки спокус і боротьби виніс цей великий подвижник. Він страждав з голоду і спраги, від холоду і спеки. Але найстрашніша спокуса пустинника, за словами самого Антонія, - в серці: це туга за світом і хвилювання помислів. До всього цього приєдналися спокушання і жахи від демонів. Іноді святий подвижник знемагав, готовий був впасти в смуток. Тоді або Сам Господь був, або посилав ангела для його підбадьорення. «Де ти був, благий Ісусе? Чому спочатку не прийшов припинити мої страждання?» - звернувся Антоній, коли Господь, після однієї тяжкої спокуси, з'явився йому. «Я був тут, - сказав йому Господь, - і чекав, поки не побачу твого подвигу».

Одного разу, серед жакливої боротьби з помислами, Антоній звернувся: «Господи, я хочу врятуватися, а помисли не дають мені». Раптом він бачить: хтось схожий на нього сидить і працює, потім встав і почав молитися, потім знову сів за роботу. «Роби так і врятуєшся», - сказав йому ангел Господній.

Вже двадцять років жив Антоній в своїй самоті, коли дехто з друзів його, дізнавшись про його місцеперебування, прийшли, щоб поселитися навколо нього. Довго вони стукали до нього і просили його вийти до них з свого добровільного усамітнення; нарешті зважилися вже виламати двері, як Антоній відчинив їх і вийшов. Вони здивувалися, не знайшовши в нім слідів виснаження, хоча він піддавав себе найбільшим випробуванням. Небесний мир царював в його душі і відбивався на обличчі. Спокійний, стриманий, до всіх однаково привітний, старець скоро зробився батьком і наставником багатьох. Пустеля похвалилася: у горах довкола з'явилися обителі ченців; безліч людей співали, читали, постили, молилися, трудилися, служили бідним. Святий Антоній не давав своїм учням яких-небудь певних правил для чернечого життя. Він піклувався тільки про те, щоб укоренити в них благочестивий намір, вселяв їм відданість волі Божій, молитву, звільнення від всього земного, невсипущу працю.

Але святий Антоній в самій пустелі обтяжувався багатолюдністю і шукав нової самоти. «Куди ти хочеш бігти?» - був голос з Неба, коли він на березі Ніла чекав човна, щоб віддалитися від людей. «У верхню Фіваїду», - відповідав Антоній. Але той же Голос заперечив йому: «Чи попливеш ти вгору - у Фіваїду, або вниз - в Буколію, тобі не буде спокою ні там, ні тут. Йди у внутрішню пустелю». Так називалася пустеля, що лежала поблизу берегів Червоного моря. Туди і пішов Антоній услід за мандруючими сарацинами.

Через три дні шляху знайшов він дику високу гору з джерелом води і кількома пальмами в долині. На цій горі він і поселився. Тут він обробив невелике поле, так що тепер нікому не потрібно було приходити до нього і приносити хліби. Інколи він відвідував братію. Верблюди ніс на собі хліб і воду для підтримки сил його під час цих тяжких подорожей по пустелі. Втім, шанувальники святого Антонія виявили і цю його самоту. Гуртом почали приходити до нього шукаючи його молитов і повчань. Приводили до нього болящих; він молився за них і зціляв їх.

Святий Антоній вже близько сімдесяти років жив в пустелі. Всупереч його волі, його почав бентежити гордовитий помисел, що тут він старший за всіх. Він просив Бога видалити від нього цей помисел і отримав одкровення, що один відлюдник набагато раніше нього поселився в пустелі і більш за нього служить Господу. Антоній встав рано вранці і відправився шукати цього невідомого світові подвижника. Проходив цілий день і не зустрів нікого, окрім пустинних звірів. Перед ним розстилався неозорий простір, але він не втрачав своєї надії. Рано вранці він знову пішов. Перед його очима промайнула вовчиха, що бігла до струмка. Святий Антоній підійшов до цього струмка і побачив поблизу нього печеру. При звуці його кроків двері в печеру міцно замкнулися. Святий Антоній до полудня волав через двері до невідомого подвижника і просив розповісти про себе. Нарешті, двері відчинилися і назустріч ньому вийшов глибокий старець, абсолютно вибілений сивиною. Це був святий Павло Фівейський. Він вже близько дев'яноста років жив в пустелі.

Після братського цілування, Павло запитав Антонія: «У якому стані рід людський? Яке правління у світі? Чи залишаються ще ідолопоклонники?» Припинення гонінь і торжество християнства в Римській імперії було для нього радісною новиною, а поява аріанства - гіркою. Поки старці розмовляли, спустився до них ворон і поклав хліб. «Щедрий і Милостивий

Господь, - вигукнув Павло. - Ось скільки років щодня я отримую від Нього півхліба, а нині ради твого гостювання послав Він цілий хліб».

Наступного ранку Павло розповів про себе Антонію, і те, що скоро відійде з цього світу; тому він просив Антонія принести до нього мантию єпископа Афанасія, щоб прикрити нею його останки. Антоній поспішив виконати бажання святого старця. Він повернувся до своєї пустелі в сильному хвилюванні і на питання братів-ченців міг сказати тільки: «Грішний, а я ще рахував себе ченцем! Я бачив Ілію, я бачив Івана, я бачив Павла в раю». По дорозі назад до святого Павла він побачив, що його підносять на Небо серед сонму ангелів, пророків і апостолів.

«Чому, Павле, не дочекався ти мене? - вигукнув Антоній. - Так пізно я дізнався тебе і так рано ти йдеш!» Проте, коли увійшов до печери Павла, він знайшов його безмовного і нерухомо стоячого на колінах. Антоній також став на коліна і почав молитися. Вже після декількох годин молитви він переконався, що Павло тому не рухається, що мертвий. Він благоговійно омив його тіло і загорнув в мантию святителя Афанасія. Раптом з'явилися два леви і своїми кігтями вирили досить глибоку могилу, доє Антоній і поховав святого подвижника.

Преподобний Антоній помер в глибокій старості (маючи 106 років, в 356 р.) і за свої подвиги заслужив найменування Великого.

Преподобний Антоній заснував відлюдницьке чернецтво. Декілька самітників, знаходячись під керівництвом одного наставника - авви, жили окремо один від одного в хатинах або печерах (скитах) і вдавалися до молитви, посту і праці. Декілька скитів, сполучених під владою одного авви, називалися лаврою. Але ще при житті Антонія Великого з'явився інший рід чернечого життя. Подвижники збиралися в одну спільноту, провадили сумісну працю, кожен по своїй силі і здібностях, розділяли загальну трапезу, підкорялися єдиним правилам. Такі спільноти називалися киновіями або монастирями. Авви цих спільнот почали називатися архимандритами. Засновником спільножитного чернецтва вважається преподобний Пахомій Великий.



СКАРБНИЧКА МУДРОСТІ



Про нашу маловажність в очах Божих

Хоч я порох і попіл, але хочу говорити до Господа мого (Бут.18,27)

Коли стану забагато цінити себе, тоді Ти є проти мене, а мої гріхи дають правдиве свідчення про мене, і я не можу заперечити.

Але коли я буду маловажити собою і за ніщо себе мати, коли зовсім перестану дорожити собою і пізнаю, що я насправді порох, тоді Твоя благодать прихилиться до мене, а Твоє світло завітає до мого серця і вся моя важність, хоч би й найменша, потоне в низькодолі моєї нікчемності і щезне навіки.

Отак Ти показуєш мені, що я є , чим був і звідкіля взявся: бо я є ніщо, але того не знав.

Коли я полишений на власні сили, ось тоді я є ніщо, наскрізь немічний.

Але коли нараз зглянешся на мене, я одразу ж поновлююся в силах, і нова радість обіймає мене.

І дивне чудо, що так швидко мене піднімаєш і так ласкаво пригортаєш до себе, коли ж мій власний тягар постійно тягне мене вниз.

Це чинить Твоя любов, яка перша, навіть коли я того не заслужив, приходить до мене і допомагає й стількох потреб: вона стереже мене від тяжких небезпек і, правду сказати, рятує від безлічі нещасть.

Бо через безпутню любов до себе я погубив себе, а коли почав тільки Тебе єдиного шукати і щиро любити, то знайшов одночасно і себе, і Тебе, і тоді з любові до Тебе я ще глибше почав собою маловажити.

Бо Ти, Найсолодший, поводишся зі мною над усі мої заслуги, і навіть ласкавіше, ніж я смію сподіватися або просити.

Будь благословен, Боже мій! І хоч я негідний всякого добра, та Твоя великодушність і безмежна доброта ніколи не перестане чинити добро навіть тим, що невдячні і геть відвернулися від Тебе.

Навертай нас до себе, щоб ми стали вдячними, покірними та побожними, бо Ти - наше спасіння, наша сила і наша потуга.



СОЮЗ УКРАЇНОК КАНАДИ ВІДДІЛ ІМ. ЛЕСІ УКРАЇНКИ



**Річні Загальні Збори
відбудуться в неділю 2-го лютого
після товариської зустрічі.**

Усіх членкинь закликається до численної участі.

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 29-го січня, 2014 в годині 10-й ранку
О. Григорій тема "Вічна Літургія"

Усіх запрошується до участі

ПАРАФІЯЛЬНА УПРАВА

Засідання Парафіальної Управи відбудеться в четвер 30-го січня ц.р. о 7-ій годині вечора. Усіх членів Парафіальної Управи просимо прибути на час.

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

1-го лютого—субота.

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

2-го лютого — неділя 32-га по П'ятидесятниці.

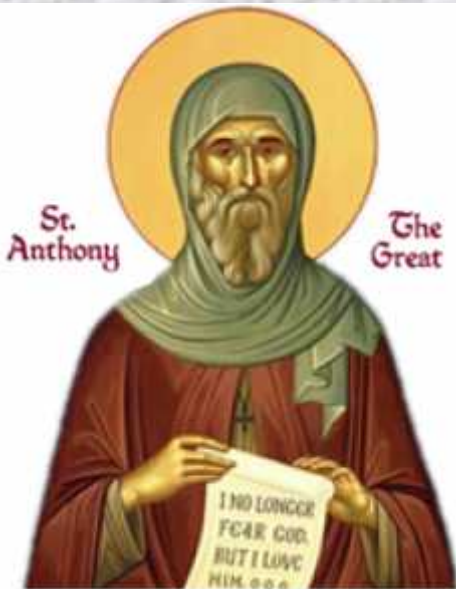
- ❖ Сповідь: о 9:30 год. ранку.
- ❖ Часи: о 9:30 год. ранку
- ❖ Божественна Літургія: о 10:00 год. ранку.



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.

VENERABLE AND GOD-BEARING FATHER ANTHONY THE GREAT



Saint Anthony the Great is known as the Father of monasticism, and the long ascetical sermon in *The Life of St Anthony* by St Athanasius (Sections 16-34), could be called the first monastic Rule.

He was born in Egypt in the village of Coma, near the desert of the Thebaid, in the year 251. His parents were pious Christians of illustrious lineage. Anthony was a serious child and was respectful and obedient to his parents. He loved to attend church services, and he listened to the Holy

Scripture so attentively, that he remembered what he heard all his life.

When St Anthony was about twenty years old, he lost his parents, but he was responsible for the care of his younger sister. Going to church about six months later, the youth reflected on how the faithful, in the Acts of the Apostles (4:35), sold their possessions and gave the proceeds to the Apostles for the needy.

Then he entered the church and heard the Gospel passage where Christ speaks to the rich young man: "If you would be perfect, go, sell what you possess and give it to the poor, and you will have treasure in heaven; and come follow Me" (Mt.19:21). Anthony felt that these words applied to him. Therefore, he sold the property that he received after the death of his parents, then distributed the money to the poor, and left his sister in the care of pious virgins in a convent.

Leaving his parental home, St Anthony began his ascetical life in a hut not far from his village. By working with his hands, he was able to earn his livelihood and also alms for the poor. Sometimes, the

holy youth also visited other ascetics living in the area, and from each he sought direction and benefit. He turned to one particular ascetic for guidance in the spiritual life.

In this period of his life St Anthony endured terrible temptations from the devil. The Enemy of the race of man troubled the young ascetic with thoughts of his former life, doubts about his chosen path, concern for his sister, and he tempted Anthony with lewd thoughts and carnal feelings. But the saint extinguished that fire by meditating on Christ and by thinking of eternal punishment, thereby overcoming the devil.

Realizing that the devil would undoubtedly attack him in another manner, St Anthony prayed and intensified his efforts. Anthony prayed that the Lord would show him the path of salvation. And he was granted a vision. The ascetic beheld a man, who by turns alternately finished a prayer, and then began to work. This was an angel, which the Lord had sent to instruct His chosen one.

St Anthony tried to accustom himself to a stricter way of life. He partook of food only after sunset, he spent all night praying until dawn. Soon he slept only every third day. But the devil would not cease his tricks, and trying to scare the monk, he appeared under the guise of monstrous phantoms. The saint however protected himself with the Life-Creating Cross. Finally the Enemy appeared to him in the guise of a frightful looking black child, and hypocritically declaring himself beaten, he thought he could tempt the saint into vanity and pride. The saint, however, vanquished the Enemy with prayer.

For even greater solitude, St Anthony moved farther away from the village, into a graveyard. He asked a friend to bring him a little bread on designated days, then shut himself in a tomb. Then the devils pounced upon the saint intending to kill him, and inflicted terrible wounds upon him. By the providence of the Lord, Anthony's friend arrived the next day to bring him his food. Seeing him lying on the ground as if dead, he took him back to the village. They thought the saint was dead and prepared for his burial. At midnight, St Anthony regained consciousness and told his friend to carry him back to the tombs.

St Anthony's staunchness was greater than the wiles of the Enemy. Taking the form of ferocious beasts, the devils tried to force the saint to leave that place, but he defeated them by trusting in the Lord. Looking up, the saint saw the roof opening, as it were, and a ray of light coming down toward him. The demons disappeared and he cried out, "Where have You been, O Merciful Jesus? Why didn't

You appear from the very beginning to end my pain?”

The Lord replied, “I was here, Anthony, but wanted to see your struggle. Now, since you have not yielded, I shall always help you and make your name known throughout all the world.” After this vision St Anthony was healed of his wounds and felt stronger than before. He was then thirty-five years of age.

Having gained spiritual experience in his struggle with the devil, St Anthony considered going into the Thebaid desert to serve the Lord. He asked the Elder (to whom he had turned for guidance at the beginning of his monastic journey) to go into the desert with him. The Elder, while blessing him in the then as yet unheard of exploit of being a hermit, decided not to accompany him because of his age.

St Anthony went into the desert alone. The devil tried to hinder him, by placing a large silver disc in his path, then gold, but the saint ignored it and passed by. He found an abandoned fort on the other side of the river and settled there, barricading the entrance with stones. His faithful friend brought him bread twice a year, and there was water inside the fort.

St Anthony spent twenty years in complete isolation and constant struggle with the demons, and he finally achieved perfect calm. The saint's friends removed the stones from the entrance, and they went to St Anthony and besought him to take them under his guidance. Soon St Anthony's cell was surrounded by several monasteries, and the saint acted as a father and guide to their inhabitants, giving spiritual instruction to all who came into the desert seeking salvation. He increased the zeal of those who were already monks, and inspired others with a love for the ascetical life. He told them to strive to please the Lord, and not to become faint-hearted in their labors. He also urged them not to fear demonic assaults, but to repel the Enemy by the power of the Life-Creating Cross of the Lord.

In the year 311 there was a fierce persecution against Christians, in the reign of the emperor Maximian. Wishing to suffer with the holy martyrs, St Anthony left the desert and went to Alexandria. He openly ministered to those in prison, he was present at the trial and interrogations of the confessors, and accompanying the martyrs to the place of execution. It pleased the Lord to preserve him, however, for the benefit of Christians.

At the close of the persecution, the saint returned to the desert and continued his exploits. The Lord granted the saint the gift of wonderworking, casting out demons and healing the sick by the

power of his prayer. The great crowds of people coming to him disrupted his solitude, and he went off still farther, into the inner desert where he settled atop a high elevation. But the brethren of the monasteries sought him out and asked him to visit their communities.

Another time St Anthony left the desert and arrived in Alexandria to defend the Orthodox Faith against the Manichaean and Arian heresies. Knowing that the name of St Anthony was venerated by all the Church, the Arians said that he adhered to their heretical teaching. But St Anthony publicly denounced Arianism in front of everyone and in the presence of the bishop. During his brief stay at Alexandria, he converted a great multitude of pagans to Christ.

People from all walks of life loved the saint and sought his advice. Pagan philosophers once came to Abba Anthony intending to mock him for his lack of education, but by his words he reduced them to silence. Emperor Constantine the Great (June 3) and his sons wrote to St Anthony and asked him for a reply. He praised the emperor for his belief in Christ, and advised him to remember the future judgment, and to know that Christ is the true King.

St Anthony spent eighty-five years in the solitary desert. Shortly before his death, he told the brethren that soon he would be taken from them. He instructed them to preserve the Orthodox Faith in its purity, to avoid any association with heretics, and not to be negligent in their monastic struggles. "Strive to be united first with the Lord, and then with the saints, so that after death they may receive you as familiar friends into the everlasting dwellings."

The saint instructed two of his disciples, who had attended him in the final fifteen years of his life, to bury him in the desert and not in Alexandria. He left one of his monastic mantles to St Athanasius of Alexandria (January 31), and the other to St Serapion of Thmuis (April 3). St Anthony died peacefully in the year 356, at age 105, and he was buried in the desert by his disciples.

The Life of the famed ascetic St Anthony the Great was written by St Athanasius of Alexandria. This is the first biography of a saint who was not a martyr, and is considered to be one of the finest of St Athanasius' writings. St John Chrysostom recommends that this Life be read by every Christian.

"These things are insignificant compared with Anthony's virtues," writes St Athanasius, "but judge from them what the man of God Anthony was like. From his youth until his old age, he kept his zeal for asceticism, he did not give in to the desire for costly foods

because of his age, nor did he alter his clothing because of the infirmity of his body. He did not even wash his feet with water. He remained very healthy, and he could see well because his eyes were sound and undimmed. Not one of his teeth fell out, but near the gums they had become worn due to his advanced age. He remained strong in his hands and feet.... He was spoken of everywhere, and was admired by everyone, and was sought even by those who had not seen him, which is evidence of his virtue and of a soul dear to God.”

The following works of St Anthony have come down to us:

Twenty Sermons on the virtues, primarily monastic (probably spurious).

Seven Letters to various Egyptian monasteries concerning moral perfection, and the monastic life as a spiritual struggle.

A Rule for monastics (not regarded as an authentic work of St Anthony).

In the year 544 the relics of St Anthony the Great were transferred to Alexandria, and after the conquest of Egypt by the Saracens in the seventh century, they were transferred to Constantinople. The holy relics were transferred from Constantinople in the tenth-eleventh centuries to a diocese outside Vienna. In the fifteenth century they were brought to Arles (in France), to the church of St Julian.



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 29, 2014

The Eternal Liturgy—Fr. Gregory

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!**



PARISH COUNCIL

The Parish Council monthly meeting will be held on Thursday, January 30 at 7:00 p.m. in the Board Room.

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.

Ukrainian Women's Association of Canada—Lesia

Ukrainka Branch

Annual General Meeting

Sunday, February 2nd

Cathedral auditorium following the Fellowship and Coffee Hour.

All members and guests are asked to attend.



SCHEDULE OF SERVICES AT THE CATHEDRAL

February 1st—Saturday.

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

February 2nd — Sunday 32nd after Pentecost.

- ❖ 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.

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.

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 27—FEBRUARY 2

Monday:	James 2:14-26	Mark 9:42-10:1
Tuesday:	James 3:1-10	Mark 11:11-23
Wednesday:	James 3:11-4:6	Mark 11:23-26
Thursday:	James 4:7-5:9	Mark 11:27-33
Friday:	1 Peter 1:1-2, 10-12, 2:6-10	Mark 12:1-12
Saturday:	1 Thessalonians 5:14-23	Luke 17:3-10
Sunday:	1 Timothy 4:9-15	Luke 19:1-10

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

The Lord God says, “I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.

JOEL 2:28

A MMA OLYMPIOS taught this lesson: A pagan priest visited Scetis, came to my cell, and slept there. Considering the monks’ pattern of life, he asked me, “Living like this, do you receive spiritual visions?” I answered, “No.” He said to me, “When we make a sacrifice to our god, he grants us insights into mysteries, but you who are dedicated to extreme hardship, vigils, prayers, and asceticism, report seeing nothing. If you see nothing, it is because you have impure thoughts in your hearts which separate you from God.” I reported his words to the monks. They respected the pagan priest and agreed that he was correct.

Impure thoughts separate us from God.



THESE TRUTHS WE HOLD

THE HOLY ORTHODOX CHURCH: HER LIFE AND TEACHINGS

Compiled and Edited by A Monk of St. Tikhon's Monastery, PA.

Continuation

3. ORTHODOX WORSHIP.

GREAT LENT AND THE PASCHAL CYCLE.

The Feast of Feasts — the Holy Pascha — the Resurrection of the Lord-is the climax of the Church's liturgical year and is also the most glorious, most joyful and bright festival of the Christian Church. On it Our Lord and Savior Jesus Christ arose as victor over death, destroying the power of death over man once and for all and annulling the curse pronounced upon man in Paradise. But, before the bright joy of Pascha, the Church has ordained a lengthy period of repentance and spiritual searching — a period of preparation, so to speak — the 40-day Great Lent.

The Forty Days of Great Lent commemorates Israel's forty years of wandering in the Wilderness — the forty years of painful struggle as Israel longed for and then received entrance into the Promised Land (Ex. 16:35) Moses remained fasting on Mt. Sinai for forty days (Ex. 34:28) and the Prophet Elijah fasted for forty days as he journeyed to Mt. Horeb (1 Kings 19:8). Great Lent also recalls the forty days the Lord spent in the Wilderness after His Baptism, when He contended with Satan, the Temptor.

The time of Great Lent encompasses forty days, to which must be added Lazarus Saturday, Palm Sunday and Passion Week. In addition, the Holy Church prescribed three weeks of preparation for the Great Lent itself — the Sundays of the Publican and the Pharisee, Prodigal Son, Meatfare and Cheesefare. In all, the Orthodox Church prescribes ten weeks of spiritual and bodily preparation for the joyous Pascha of the Lord.

The Date of Pascha.

The time of the Great Lent is dependent on the date of Pascha, which varies from year to year. According to a Canon of the First Ecumenical Council (Nicea — 325), Holy Pascha is the first Sunday after the first Full Moon which falls upon or immediately after the Spring Equinox (according to ancient reckoning — March 21). In addition, this Council decreed that Pascha cannot precede or fall on the Jewish Passover (14th day of the Month Nissan). The Full Moon used for the purposes of calculating the date of Pascha is the

fourteenth day of a Lunar Month reckoned according to an ancient ecclesiastical computation and is not the actual astronomical Full Moon.

The number of days between each Full Moon (the Lunar Month) is not exact according to the Solar Calendar (usually about 29½ days) and ancient calendars added or subtracted a period called an epact to harmonize the Lunar and Solar Calendars. These epacts as calculated by the Orthodox Church, vary from those calculated by the Western Churches. In addition, the Western Churches do not follow the Nicean Council's decree that Pascha must not precede or fall on the Jewish Passover, and it is for these reasons that there is often a great variance from one year to the next between the Orthodox Church and the Western Churches concerning the date of Holy Pascha.

SUNDAYS OF PREPARATION.

Sunday of the Publican and the Pharisee.

The first Sunday of Preparation (three weeks before the start of Great Lent) is the Sunday of the Publican and the Pharisee, in which we are exhorted to true repentance and encouraged to follow the self-abasement of the Publican rather than the spiritual pride of the Pharisee. At the Matins Service we sing for the first time the beautiful Lenten hymn, "Open to me the gates of repentance.../"reminding us of the open gateway through which all must enter on the way to Pascha. We also note that this week is fast-free.

Sunday of the Prodigal Son.

The next Sunday of Preparation (two weeks before Great Lent) is the Sunday of the Prodigal Son, which reminds us that not only must we repent and undergo a change of heart, but that we must also exercise an act of will, in that we must get up and actually set off on our journey. In our own lives we can see a parallel; for how often do we repeat the cycle of the Prodigal son – willful departure from God's house, a life of wantonness, misery at our fallen state, repentance, return to God the Father and divine forgiveness? On this Sunday, at the Matins Service we also sing the beautiful hymn of remembrance, "By the waters of Babylon..." (also sung the next two Sundays), reminding us of the heavenly Zion from which we have been exiled.

Sunday of Meatfare – Sunday of the Last Judgment.

The next Sunday of Preparation, Meatfare Sunday, is the

last day on which meat is permitted to be consumed until Holy Pascha. Otherwise, during the course of this week, on each day, all other animal products (including milk, cheese, eggs, butter, as well as fish) may be consumed. This is to remind us of the upcoming rigors of the Great Fast. The theme of this Sunday is the Last Judgment and the lot of those who turn from God, and those who return to Him.

Sunday of Cheesefare — Forgiveness Sunday — the Expulsion of Adam from Paradise.

The last Sunday before the Great Lent, Cheesefare Sunday, is also the last day of preparation. It is called Cheesefare because on the next day we begin a total fast from all animal products, as well as from fish, wine and oil (fish, wine and oil will be allowed only on the Feasts of the Annunciation and Palm Sunday), continuing until Holy Pascha. An important theme of this day is the Expulsion of Adam from Paradise, which reminds us of that from which we have fallen. Another theme is forgiveness, since we cannot even begin our spiritual journey without granting forgiveness to those who have offended us and asking forgiveness of those whom we have offended. A special feature of this day is the very moving Forgiveness Vespers, at which we all ask and grant mutual forgiveness. At this Service, after the singing of the Great Prokeimenon, the liturgical vestments and furnishings are changed to dark colors, and the special Lenten melodies used.

Continued in the next issue



THINE OWN OF THINE OWN

By the VRev. Vladimir Berzonsky

“Thine own of Thine own, we offer to Thee, in be-half of all, and for all” (Elevation of Gifts)



What gift can we offer to You which is truly ours to give? Even the awareness of our poverty is a gift that comes from Your Holy Spirit. Like the Little Drummer Boy of the Christmas carol, we have no gifts to bring, unless it be the free will to desire to be here at this moment of the Divine Liturgy at the consecration of the bread and wine into the Body and Blood of You Yourself, our Lord Christ Jesus, and Your heavenly Father, the Almighty Creator of

heaven and earth and all that is in it. In Your great wisdom, Lord Jesus, You chose from the meal the items that require some effort and talent or preparation on behalf of humans. The seeds of wheat planted and cultivated until ripened and made into flour and then bread is Your way of allowing us to take pride in the product; and so too the wine from the grapes. Your bread is our precious nourishment and Your wine having become Your Blood is the stimulant that fires us from complacency, invigorating us with zeal to be worthy of those Gifts.

We learn humility, like its root humus, is a reminder that “You shall eat bread in the sweat of your face till you return from the ground from which you were taken” (Genesis 3:19). We elevate the memory of that announcement spoken by the Almighty as response to Adam’s disobedience. This bread will become the revocation of that

curse, because it shall turn into the Bread of Life, the unique Body of God's only-begotten Son and our Lord, Jesus Christ, Who came into the world to free us from Adam's sin. Indeed, we return like the wheat and vine, yet the part of us created originally to live forever with the Holy Trinity will go on with Christ to meet the Father with Whom we are reconciled by the humble obedience of God's will as demonstrated in His acceptance of the cross.

We learn discernment. Life is a continual process of decisions and choices. What is the cost of eternal life? Where on earth do we discover the one precious jewel, that pearl (Matthew 13:45) worth the cost of all other jewels in the world; and once we find it, what shall we do with it? This explains what monastics do with their lives, but it is not only they – all of us have the Christian obligation to sort out the genuine from the fraudulent, the true from the imitation, the lofty from the banal at each stage of our lives here on earth.

We learn loyalty. Only Jesus Christ could win our salvation, and only to Him do we commit ourselves to love, honor and obey through-out our lives here on earth. Because He gave His life for us even to the death on the cross, we cannot live as mere spectators going through the rituals of the faith without offering our own lives as witnesses to His glory and as disciples engaged in manifesting His concerns in all ways possible.

We learn that Church is family. Never is it a One-on-one relationship, but as God is Three Persons in unity, so the two or three assembled in Eucharist are part of an uncountable number of those united through Christ with Father by the Holy Spirit – not only in the parish and diocese, but universally at a certain holy feast day or Sunday. We are members of the Church past, all who have fallen asleep in the Lord since Pentecost, and those who were snatched out of Hades on that most sacred day of rest when God was at work saving those held by death, and all those yet to be born, baptized and welcomed in the holy Church of the future.



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

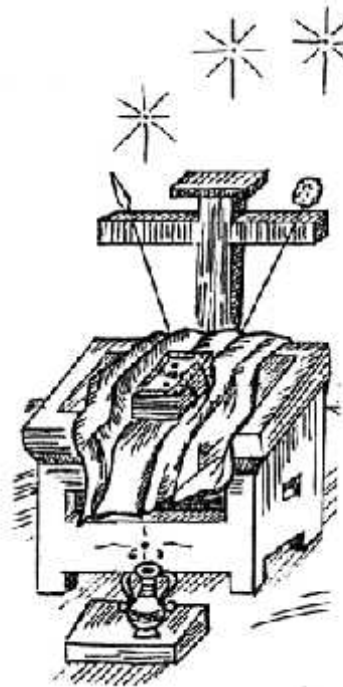
By Hieromonk John (Anderson)

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 Orthodox 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.



THE TIME TO TITHE IS NOW: IT IS A SPIRITUAL ADVENTURE

You will never be in a better position to tithe, or give 10% of your income, than you are today. Whether you can tithe has relatively little to do with the amount of your income or the number of your financial obligations. The person who says, "After I pay all my bills, I can't afford to tithe," is telling the truth. He or she simply has the cart before the horse. None of us could afford to tithe with what's left. Tithing is a matter of putting first things first, taking our tithe out first, and then wisely managing the rest of our income in a way in which we still pay our bills.

DID YOU KNOW?

- ◆ One sixth of all of the words of Jesus Christ are concerned with the relationship of a person and his material possessions.
- ◆ One third of Christ's parables are devoted to man's preoccupation with money.

FOR CONSIDERATION

Christ says in Matthew 6:21, "Where your treasure is there shall your heart be also." What a person does with his money, how he thinks about it, where he spends it, what he will do to earn it, and the things to which he will give it are some of the real clues to who he is inside, to what is essentially important to him, to what is really in his heart.

SCRIPTURAL REFERENCES

"Let each of you regularly on the first day of the week set aside a proportion as God has prospered him." (1 Cor. 16:2)

"Bring all the tithe into the storehouse, so that there may be food in My house. And test Me now with this, says the Lord, to see if I will not open the windows of Heaven for you, and pour out a blessing for you, until there is not enough room." (Mal. 3:11)



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**

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

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CATHEDRAL PARISH COUNCIL

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BROTHERHOOD

Taras Monastyrski
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SISTERHOOD

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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.