

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



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28-ма неділя по П'ятидесятниці



28th Sunday after Pentecost

5-го січня



January 5th

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.

НЕДІЛЯ ПЕРЕД РІЗДВОМ - СВ. ОТЦІВ



"Се діва породить Сина, і дадутъ Йому ім'я Ісус". (Мт. 1, 23-7)

Із великою тугою людство Старого Заповіту очікувало здійснення Господньої Обітниці, яку Він дав ще нашим прапрабатькам Адамові та Єві в раю, а саме - що Він зішле Свого Сина з Неба на Землю, і Він спасе всі народи від гріхів і відчинить Небесну браму для всіх, хто вірує в Нього! Але довго довелося людству чекати - цілі століття. Навіть серед "вибраного" жидівського народу, який з волі Божої мав би

дотримуватись і зберігати закони Божі і тим підготовляти людство на прихід Спасителя, ширився сумний настрій, що так довго треба чекати на ту радість.

Нинішня неділя - неділя перед народженням Ісуса, неділя Святих Отців. Вже післязавтра святкуватимемо Різдво! Яка велика сила й чар того свята! З року в рік це свято чарує кожну людину, й кожну дитину, і старця, й робітника, й ученого, і маловченого... Чому так? Де джерело такого невичерпного чару? Сягнімо оком в далекі часи Старого Заповіту, коли людство марнувало життя у важкій духовій темряві безпросвітного поганства і в безодні гріховній. Справді, то був розпачливий стан. Але обітниця Отця Небесного, що він зішле на Світ Божий Свого Сина -Спасителя, визвольника людських душ, що піднесе людство з грішного життя, - справдилася!

Надія на обіцяного Спасителя була тією єдиною зорею, що освічувала людям шлях їхнього життя, розбуджувала тугу й бажання добра й чеснот та вливала в душу надію на спасіння, що його мав принести Месія -Спаситель. Душа людини тужить за Христом і хоче Його мати в своїй думці, бо Він є наша сила, наша надія і наш єдиний порятунок серед земного життя.

Святою правдою є те, що Христос відкупив наші душі; але світ і далі грішний, і в нинішніх часах він дуже віддалився від Христа і Його святої науки, Його Євангелії. У світі тепер запанувало новочасне без-

божництво-поганство, і світ потребує онови по науці Христа. І ця онова на наших очах сповняється! Радість для нас превелика, бо народжується Небесний Владика, Христос - Бог наш! Бог Предвічний приходить до нас! Тож співаймо, веселімося, бо Він з нами! Частина людства, у своїй зарозумілості, відвернулася від новонародженого Божого Сина, отак, як гордий чорний янгол, що колись казав: "Над зорями престол свій поставлю і зроблюся рівний Тому, що Всевишнім називається!" (Ісайя 14, 13-14).

Що це за безглуздя і чорна невдячність! Хто ти є, нужденний грішнику, що хочеш рівнятися з Богом? Ти, грішний, схили свою голову й упави на коліна перед новонародженим Дитятком, як ті три мудреці зі Сходу, і піднесено заспівай разом із янголами: "Слава на висоті Богові, а на землі мир між людьми доброї волі!" Із християнської давнини прийшов до нас гарний звичай обмінюватися в день Різдва Христового побажаннями радісних свят та прощати, за прикладом Спасителя, всякі образи і кривди. Якби лише люди робили це щиро, а не по-фарисейськи, тоді ми би святкували по-Бо-жому! Бо дуже часто так буває, що, бажаючи на словах один одному всякого добра, не одна людина в думці має щось протилежне.

Колись, а може, і тепер, у нашій любій Україні існував прекрасний звичай: діти несли Святу Вечерю своїм дідам, бабусям та хрещеним батькам. Як приємно було це для старших, а часто й самотніх людей! А тепер ми, що живемо у вільній землі Вашингтона, громадою сідаємо до Святої Вечері разом і славимо Новонародженого, як одна родина, і тоді, не тільки устами, а й цілим серцем вітаємо Дитину-Ісуса прекрасними колядками... Різдво - це величний празник християнської родини. Дав би Бог, щоб це щорічне свято приходу на Світ Божого Дитяти внесло в наші родини ту сердечну й ніжну любов, з якою ми повинні ставитись один до одного як рідні брати й сестри! Вірні діти нашої Української Автокефальної Православної Церкви, головою якої являється Христос-Спаситель на Небі, а наш Святіший Владика Патріарх Мстислав на землі, єднаймося в одну люблячу родину! В той спосіб дійсно по-християнському зустрінемо світле Свято Народження Христа! Всі, що відчувають якусь кривду по відношенню до своєї родини, друзів чи сусідів, прощайте один одному від щирого й люблячого серця і просіть Боже Дитятко, щоб Бог завітав до наших сердець, до наших домів, до цілого українського народу в нашій Незалежній Україні

Всіх - вас, дітей одного Небесного Отця, дітей одного українського народу, визнавців Божого Вчителя - Ісуса Христа, нехай з'єднає могутній клич янгольського Вифлеємського привіту: "Мир людям

доброї волі!"

Отак готуймося, мої дорогі, до приходу Божого Сина! І тоді Божий мир неподільно запанує у ваших серцях; він уділиться і вашим родинам, вашим близьким і всьому віруючому українському народові в Україні й за межами її.

Дав би Бог наш і Спас, Ісус Христос, своє щедre благословення нашій Святій Автокефальній Церкві, нашій ієрархії і всьому духовенству, всім вірним, щоб це принесло нам усім душевний спокій і задоволення, бо тільки Христовий мир та любов зможе повести наш нарід певним шляхом до укріплення Нсзалежности, до спокійного життя, а по скінченню життя земного - до вічного щастя у Царстві Небеснім, чого всім вам і самому собі випрошую щоденно в молитвах до Христа-Спасителя.



СКАРБНИЧКА МУДРОСТІ



РОЗДУМИ ПРО ВІРНІСТЬ ТА ЛЮБОВ

Вірність - це пригода, дорога, якою йдеш, але дорога вибрана життям, що розвивається, як живе і розвивається любов закоханих; це любов у русі; вона є щоденним хлібом любові, вином її радості.

Любов не завершена: її створюють щодня.

Вона - не готовий одяг, а полотно, що треба різати, складати, шити.

Вона - не помешкання "під ключ", а хата, яку треба спланувати, збудувати, упорядкувати й часто лагодити.

Вона - не досягнута вершина, а вихід з долини, захопливий підйом, болюче падіння в холодні ночі або опік сліпучого сонця.

Вона - не надійна якірна стоянка у пристані щастя, а піднесення якорів і подорож по широкому морю в легіт або бурю.

Вона не є тріумфальним ТАК, величавим кінцевим акордом симфонії, що виконується з усмішками й під оплески, а безліч "так", що позначають життя, між безліччю "ні", що топчуться в дорозі.

Вона не є раптовою появою нового життя, досконалого від самого народження, а джерелом й довгим пробігом ріки з численними рукавами, деколи сухими, переповненими, але завжди спрямованими до безконечності моря.



ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

РІЗДВЯНІ КВІТИ

Як це було в минулому році, Сестрицтво звертається до Катедральної родини, щедро жертвувати на Різдвяні Квіти.

Ці квіти прикрашуватимуть наш Катедральний храм упродовж Різдвяного сезону. Висловлюємо нашу подяку наперед за вашу щирість!



Наближається празник Різдва Христового! Просимо усіх вірних нашої церковної громади, в цей святочний Різдвяний період зложити свою щедру пожертву “Коляду” на потреби своєї Катедральної парафії.

Ми віримо що “Коляда” буде успішною! Тому наперед сердечно дякуємо усім вам за вияв доброї волі та щедроти!

МАЛАНКА 2014

Митрополіча Катедра Пресвятої Тройці - Родинна Маланка в п'ятницю 10-го січня 2014р.

В парафіяльному центрі Св. Євхаристії , 460 Munroe Ave.
Коктейль о 6-ій год. вечора—Вечера о 7-ій год. вечора
Приграватиме оркестра “СІЧ”



Вступ: Дорослі \$65.00; Студенти \$40.00; Молодь (до 12 років) \$20.00; На забаву тільки \$20.00

Замовлення столів від наперед
закуплених квитків

КВИТКИ можна набути від членів Соціального Комітету: Лесі 204 338-5301, Ліди 204 254-4502; та Петруся 204 930-7857.

Приходьте, святкуйте разом із нами на Родинній

НОВОРІЧНА ЗУСТРІЧ З МИТРОПОЛИТОМ

Вінніпежське Благочиння 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.

Слухайте радіо програму з Митрополичої Катедри Пресвятої Тройці на Свят вечір 6-го січня в 6-ій годині вечора CJKS 810 AM

СВЯТО -ТРОЇЦЬКІ СЕНЬОРИ

В середу 8-го січн, 2014 в годині
Carol Practice following Holiday Divine Liturgy
Caroling at Holy Family Nursing Home

Усіх запрошується до участі

РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРІ

6-го січня — понеділок.

НАВЕЧІР'Я РІЗДВА ХРИСТОВОГО

(Різдвяний святвечір)

- ❖ Велике Повечір'я з Літією: о 9:30 год. вечора.

7-го січня—вівторок.

РІЗДВО ГОСПОДА БОГА І СПАСА НАШОГО ІСУСА ХРИСТА

- ❖ Сповідь: о 9:00 год. ранку.
- ❖ Зустріч Владики: 9:30 год. ранку.
- ❖ Архиєрейська Божественна Літургія: о 10:00 год. ранку.

8-го січня — середа.

СОБОР ПРЕСВЯТОЇ БОГОРОДИЦІ

(2-ий день свята Різдва)

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

9-го січня — четвер.

СВ. ПЕРВОМУЧЕНИКА І АРХИДИЯКОНА СТЕФАНА

(3-ий день свята Різдва)

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

11-го січня—субота.

Субота після Різдва.

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

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

НЕДІЛЯ ПІСЛЯ РІЗДВА.

- ❖ Сповідь: о 9:30 год. ранку.
- ❖ Часи: о 9:30 год. ранку
- ❖ Божественна Літургія: о 10:00 год. ранку.
- ❖ Митрополіча Новорічна Зустріч - Молебень: 5:00 год. вечора, опісля прийняття й зустріч в аудиторії з Митрополитом

Sunday of the Holy Fathers



The Feast of the Nativity of the Lord Jesus Christ is imminent. The peace of God identified with the birth of the Lord Jesus Christ can be felt at this time. Serious believers approach the feast with the greatest of anticipation. The birth of the Lord Jesus Christ changed the world and ushered in a new period that will last until the glorious Second Coming of the Lord.

The birth of Christ demonstrated His humility in taking on human flesh while at the same time remaining divine. The birth

of Christ in humble basic conditions was further evidence of His humility. Jesus was not born in elegant surroundings. Jesus was not born at a time when modern conveniences known today existed. Jesus' parents did not have motorized forms of transportation. Jesus' was not warmed by heat from a nuclear power plant.

The current Gospel lists names identified with the ancestry of Joseph. The genealogy spans centuries. Believers need to think carefully about the names mentioned and the actions of God in their individual and collective lives. God is always at work in our lives. God is always present in our lives. The Feast of the Nativity presents each believer with the opportunity to be renewed in Christ.

The ideal way to celebrate the Feast of the Nativity is to prepare for Holy Confession and Holy Communion. The ideal way to celebrate the Feast of the Nativity of Christ is to experience the Divine Liturgy of the Feast and receive the Precious Body and Blood of Christ.

When the newborn Christ resides in our hearts, our minds and our souls we are united with Christ and are renewed in Christ. The

barriers existing between a person and Christ are barriers created by the person. Christ enters the hearts, the minds and the souls of individuals welcoming Him.

Individuals distancing themselves from Christ and over-emphasizing material and social aspects often confused with the Feast of the Nativity deny themselves full benefit of the life in Christ. Christ taking on human flesh is a miraculous occurrence. The change in lives and in the world due to the birth of Christ is beyond measurement.

The joy experienced due to the birth of Christ is immeasurable. The love of Christ cannot be exhausted. Individuals of every century benefit from the love of Christ. Individuals of every race, nationality and religion benefit from the love of Christ. Everyone is welcome to draw near to Christ.

Christ understands all languages. Christ understands the yearnings of every heart and mind. Welcoming the love and peace of Christ into the heart, the mind and the soul changes everything. Families become new when Christ is at the center. Homes become radically better when Christ is the Head of the house.

Each day leading to the Feast of the Nativity is laden with meaning. Each day is important in preparation for the feast. Keeping Christ at the center of personal preparation is truly beneficial. Many diversions, temptations and distractions exist to stymie a person's focus on Christ. Prayer, fasting and mental discipline keep the focus on Christ.

Each day is filled with twenty four hours of opportunity to love Christ and prepare to celebrate His birth. Thankfulness to Christ needs to be on our lips, in our hearts and on our minds constantly.

Keeping our hearts and minds guarded against sin has a place throughout the day and night. The joy of the feast is triumphant. God's Holy Church provides the structure and location for the proper celebration of the feast. Families need to be in church as much as possible to experience the fullness of Christ as celebrated by His Holy Church.



PARISH ANNOUNCEMENTS

OUTREACH COMMITTEE

In this period before the Christmas season, the Outreach Committee is appealing to the membership for donations towards the flower fund. These flowers will be delivered to our shut-ins and infirmed members of our parish family. Please respond generously to this request, bring a light of joy to our fellow brothers and sisters in the season.

CHRISTMAS FLOWERS—POINSETTIA

The Sisterhood, is appealing to members of our Cathedral family, to generously donate towards the Christmas Flowers—Poinsettia Collection.

These flowers will be adorning Cathedral temple throughout the festive services.

We express our thank you in advance for your generosity and support!



HOLY TRINITY
UKRAINIAN ORTHODOX METROPOLITAN CATHEDRAL

Malanka 2014

A FAMILY CELEBRATION
FRIDAY, JANUARY 10, 2014
HOLY EUCHARIST PARISH HALL
460 MUNROE AVENUE
COCKTAILS: 6 PM DINNER: 7 PM DANCE: 9 PM
FEATURING:



ADULT DINNER & DANCE - \$65
STUDENT DINNER & DANCE - \$40
YOUTH DINNER & DANCE - \$20
DANCE ONLY - \$20

CONTACT: LESIA: 204. 338-5301 - LYDIA: 204. 254-4502
PATRICIA: 204. 930-7857—trishfrompeg@yahoo.com

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.

Listen to the Christmas Eve radio program from Holy Trinity Metropolitan Cathedral on January 6th at 6 p.m. on CKJS 810 AM

HOLY TRINITY SENIORS

Wednesday, January 8



Carol Practice following Holiday Divine Liturgy
Caroling at Holy Family Nursing Home

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 6th—Monday.

EVE OF THE NATIVITY OF CHRIST

(Nativity Holy eve)

- ❖ Great Compline with LITIA: 9:30 p.m.

January 7th —Tuesday.

NATIVITY 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.

January 8th — Wednesday.

SYNAXIS OF THE MOST HOLY MOTHER OF GOD

(2nd day of the Feast)

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

January 9th —Thursday.

HOLY PROTOMARTYR AND ARCHDEACON STEPHEN

(3rd day of the Feast)

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

January 11th—Saturday.

Saturday after the Nativity

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

January 12th—Sunday 29th after Pentecost.

SUNDAY AFTER THE NATIVITY.

- ❖ Confession: 9:30 a.m.
- ❖ Hours: 9:30 a.m.
- ❖ Divine Liturgy: 10:00 a.m.
- ❖ Metropolitan's New Year Levee—Moleben: 5:00 p.m.
followed by a reception in the Auditorium with the Metropolitan.

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



WEEKLY SCRIPTURE READINGS

JANUARY 6—JANUARY 12

Monday: James 2:1-13	Mark 10:23-32
Tuesday: Galatians 4:4-7-3	Matthew 2:1-12
Wednesday: Hebrews 2:11-18	Matthew 2:13-23
Thursday: Hebrews 7:1-6	Mark 11:17-33
Friday: Hebrews 7:18-25	Mark 12:1-12
Saturday: 1 Timothy 6:11-16	Matthew 12:15-21
Sunday: Galatians 1:11-19	Matthew 2:13-23

Let us do our best to read these appointed passages at



By Way Of The Desert

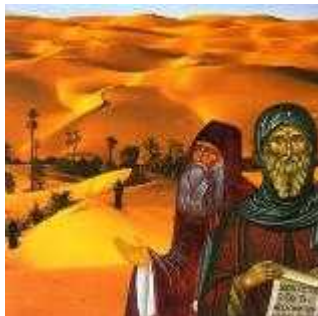
The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.

JAMES 5:15-16

AMMMA THEODORA taught, “Living in peace is good. Wise people practice continual prayer. Be aware that evil will arrive to burden your soul the moment you determine to live in peace. It will pollute your thoughts and ravage your body with sickness. Evil will weaken both soul and body until you think you cannot pray any more. If we are careful, we can overcome these temptations.

“I know an ascetic who had chills, fevers, and headaches as soon as prayers began. She reasoned, I am sick. I am going to die. I will pray before I die.’ With this kind of personal motivation, she conquered her sickness and negative thoughts.”

Wise people practice continual prayer.



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.

The Divine Liturgy.

Liturgy of the Faithful.

Holy Communion.

Communion is preceded by the fraction of the Lamb. The Priest and concelebrating Clergy, if any, communicate from the portion XC and the portions NI and KA are for the Communion of the laity. The portion IC is placed in the Chalice last. Hot water is poured into the Chalice after the IC portion, symbolizing the water that poured forth from the Lord's side, showing that although He was dead, His body was not devoid of divine virtue — that is, the warmth and vitality of the Holy Spirit.

After the Communion of the Clergy, the curtain is opened and the Priest comes out with the Chalice, at the exclamation, "In the fear of God and with faith, draw near!" Before the Communion of the Faithful, the Communion Prayer — a brief Symbol of Faith in Christ — is recited.

Prayer:

I Believe, O Lord and I confess that Thou art truly the Christ, the Son of the living God, Who earnest into the world to save sinners, of whom I am first, I Believe also that this is truly Thine own most pure Body, and that this is truly Thine own precious Blood, Therefore, I pray Thee: have mercy upon me and forgive my transgressions, both, voluntary and involuntary, of word and of deed, of knowledge and of ignorance. And make me worthy to partake wit/tout condemnation of Thy most pure Mysteries; for the remission of my sins, and unto fife everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me
today as a communicant for I will, not speak of Thy Mystery

to Thine enemies; neither like Judas wilt I give Thee a kiss;
But like the thief wilt I confess Thee: Remember me, O
Lord, in Thy Kingdom.

May the communion of Thy holy Mysteries Be
neither to my judgment, nor to my condemnation, O Lord,
But to the healing of soul and Body.

All the Faithful, adults and infants, alike, are communicated, partaking of the mingled Holy Body and Blood by means of a special spoon. Infants receive Holy Communion by virtue of their having received Holy Chrismation immediately after Baptism, which makes them full members of the Church of Christ. The approaching faithful receive the Holy Gifts with arms crossed on the breast; after receiving, very gently, they kiss the edge of the Chalice, as if it were the side of Christ Himself. As the Priest communes each of the faithful, he says, "The servant (handmaid) of God (name) partakes of the precious and holy Body and Blood of our Lord and God and Savior Jesus Christ, for the remission of sins and unto life everlasting." During the Communion the Choir sings, "Receive the Body of Christ..." (or another hymn at certain other times).

After the Communion, the Priest carries the Chalice into the Altar and places it on the Holy Table, after which he turns and blesses the people, "O Lord, save Thy people..." at which the Choir sings the hymn setting forth what mercies the people have received: "We have seen the True Light..." Then, taking up the Chalice, the Priest faces the people, saying quietly, "Blessed is our God.../and then aloud, "Always, now and ever..." which symbolizes the Lord's Ascension into Heaven. As the Priest carries the Chalice to the Table of Oblation, the Choir sings the Hymn of Thanksgiving, "Let our mouths be filled with Thy praise, O Lord..." Thus, in the Liturgy the earthly life of Jesus Christ passes before us.

The Liturgy concludes with a short Litany of Thanksgiving and the Prayer Before the Ambo, "O Lord, Who blessest those who bless Thee..." The Choir responds with, "Blessed be the Name of the Lord..." (thrice) and (rarely done now), the first eleven verses of Psalm 34: "/ will bless the Lord at all times..." The final blessings are bestowed, and the Faithful come up to kiss the Handcross held by the Priest. Those who had not communed, then receive a piece of the bread which remained after the Lamb was cut out at the Proskomedia, for which reason it is called Antidoron (in place of the Gifts). The communicants remain after the Dismissal to listen to more prayers of thanksgiving for Communion. The Holy Gifts, if not

consumed by a Deacon, are consumed by the Priest. The particles which had been taken out at the Proskomedie, other than the Lamb — i.e., for the Theotokos, Saints, living and dead — having by now been placed in the Chalice, are likewise consumed.

THE LITURGY OF ST. BASIL THE GREAT.

The Liturgy of St. Basil differs from the usual Liturgy of St. John Chrysostom in the following particulars. The Prayers at the time of the Eucharistic Canon are substantially longer and the hymns sung at this point are sung to special melodies to accommodate the length of the Prayers. The Words of Institution, “Take, eat...” and “Drink of it...” are somewhat different and instead of “It is truly meet...,” the hymn, “All of Creation rejoices...” is sung. At the Proskomedie and at the final Dismissal of the Liturgy, St. Basil is commemorated rather than St. John Chrysostom.

THE LITURGY OF THE PRESANCTIFIED GIFTS.

The Holy Fathers considered that it was unbecoming the contrition of Great Lent to serve the full Liturgy of St. John Chrysostom or St. Basil the Great, so that these Liturgies are allowed only on Saturdays and Sundays of the Fast, as well as on the Feast of the Annunciation and Holy Thursday. In its place, on Wednesdays and Fridays of Great Lent, as well as on Thursday of the Fifth Week and the first three days of Passion Week, the Liturgy of the Presanctified Gifts is celebrated. [If the patronal feast of a church or monastery falls on a weekday of Great Lent, or if one of a small handful of major feasts fall thereon, the Presanctified Liturgy is celebrated on that day.] This Liturgy is called Presanctified, since the Holy Gifts were presanctified (or consecrated) on the previous Sunday. This Liturgy consists of Vespers, followed by a portion of the full Liturgy, omitting the consecration of the Holy Gifts.

The structure of the Vespereal part of the Presanctified Liturgy is identical to the first half of ordinary Vespers — regular beginning, Psalm 104, Great Litany, Kathisma (usually the 18th), “Lord, I have called...,” with ten appointed Stikhera, accompanied by a censuring of the whole church, Entrance with either the censer or Gospel Book (if there will be a Gospel reading because of a Feast), “O Jesus Christ, the Joyful Light...,” and then the Prokeimenon. During the reading of the Kathisma, the Presanctified Gifts are solemnly transferred from the Holy Table to the Table of Oblation.

After the Prokeimenon, an appointed Old Testament Lesson is read, followed by another Prokeimenon. Then, as everyone makes a prostration, the Priest turns and faces the

Faithful with a candle and censer, intoning, “The Light of Christ illumines all!” This signifies that the Prophets, from whose writings we have heard and shall hear were illumined by the same light (the Light of Christ) that still enlightens all men. A second Old Testament lesson is now read. At the conclusion of the second Old Testament Lesson, the moving hymn of supplication, “Let my prayer arise...” is sung, with the Faithful and Clergy on bended knees:

Let My Prayer Arise:

Let my prayer arise in Thy sight as incense, and let the lifting up of my hands be an evening sacrifice.

Lord, I have called to Thee, hear me! Attend to the voice of my prayer when I colt to Thee!

Set a guard over my mouth, O Lord, a secure around my lips!

Incline not my heart to words of evil, to invent excuses for my sins.

Let my prayer arise in Thy sight as incense, and let the lifting up of my hands Be an evening sacrifice.

This is followed by the Lenten Prayer of St. Ephraim the Syrian and three prostrations. If Gospel and Epistle lessons are prescribed (usually if it be a feast), they are said here. Then, whether Gospel and Epistle lessons or not, the Litany of Fervent Supplication is chanted, as well as a Litany for the Catechumens and finally their dismissal. [In the ancient Church, among the Catechumens there were some who were soon to be baptized (illumined) — usually on Holy Saturday — and after the mid-point of the Great Lent, a special Litany was inserted for them at this point at the Presanctified Liturgy: “All catechumens, depart. Depart, catechumens. As many as are preparing for illumination, draw near. Pray, you who are preparing for illumination,” etc.]

With the Dismissal of the Catechumens, the Liturgy proper begins. After two Litanies for the Faithful, as at the full Liturgy, the Choir sings the special Cherubic Hymn: “Now the powers of heaven do serve invisibly with us. Lo, the King of glory enters. Lo, the mystical sacrifice is upborne, fulfilled.” A Great Entrance is made from the Table of Oblation to the Altar by the Priest bearing the Presanctified Gifts, in profound silence. At this time the faithful make a prostration before Christ, Who passed before them in the Sacrament. At the conclusion of the Cherubic Hymn and the

“Alleluia,” the Lenten Prayer of St. Ephraim is again recited with three prostrations.

The Holy Doors are now closed and the Preparation for Communion begins with the Litany of Supplication (which begins, “Let us complete our evening prayer to the Lord,” since this is an evening service) and the Lord’s Prayer. During this the curtain is drawn only half-way, signifying that this is not the full Liturgy. After the Lord’s Prayer and the usual exclamations, the Holy Gifts are not elevated, since this was done previously at the Sunday Liturgy, but the Priest only touches them, saying, “The Presanctified Holy Things are for the holy!” The Choir responds, “One is holy...,” as usual, and then the Communion Hymn, “O taste and see that the Lord is good! Alleluia!”

The Communion of the Clergy and Faithful take place, as usual, except that instead of “Blessed is He that comes in the name of the Lord...,” the Choir sings, “I will bless the Lord at all times...” A special Prayer Before the Ambo, “O Almighty Master, Who in wisdom hast fashioned all creation...,” is said after the usual Litany of Thanksgiving and then the Dismissal is said, as usual, except that St. Gregory Dialoges, Pope of Rome, is commemorated instead of St. John Chrysostom or St. Basil the Great.

Continued in the next issue



PARADOXICAL HEALING AND THE INCARNATION OF CHRIST

Saint Nicodemus of the Holy Mountain



Briefly, I must say that in the mystery of the divine economy, the mind learns that the privations of Christ become our habits, as St. Maximos said. That is to say, the Incarnation of the Logos became our means of union with God. His kenosis or self-emptying be-came our fulfillment; His condescension our exaltation; His passion our dispassion; His death our life. Learning and understanding this the mind rejoices and is glad. In fact, in the mystery of divine economy the mind discovers a marvelous and paradoxical science of healing. The mind realizes that in divine economy we do not overcome our opponents with the opposite forces, as the care of the physicians and the physicists prescribe, but rather our illnesses are healed by similar illnesses. The mind discerns that through the poverty of God the Logos our own poverty was healed; through His death our death, and through His suffering our own suffering was healed.

A MEDITATION: YEAR OF THE LORD, VOLUME 2

During the Christmas season God's love and His message of new hope comes to us through the beauty and peace of the incarnate Christ. Yet the Good News of God's love may be entirely missed, and Christmas may be an unfulfilled dream, amidst the hectic bustle of cleaning, shopping, writing, calling, decorating, banking and visiting. The basic reason for an unfulfilled

Christmas is that we focus on ourselves, how to please each other, how to feel good and how to secure happiness with all the things we regard necessary. Yet only Christ can give us a true Christmas. Only His presence in our hearts can bring happiness, peace, joy, warmth and security. Cling to Christ ever more closely during the Christmas season. Take time to pray and to establish your spiritual and practical priorities. Let Christ come with you from home to school, from kitchen to shopping center, from Church to business office.



“OUR SAVIOR, BOTH GOD AND MAN”

By Saint Ephraim the Syrian – 4th Century

We confess one and the same individual as perfect God and perfect man. He is God the Word Which was flesh.

For if He was not man, why was Mary chosen? And if He is not God, whom does Gabriel call Lord?

If He was not man, who was laid in a manger? And if He is not God, whom did the angels who came down from heaven glorify?

If He was not man, who was wrapped in swaddling clothes, And if He is not God, in whose honor did the star appear?

If He was not man, whom did Simeon hold in his arms? And if He is God, to whom did Simeon say, now lettest Thou Thy servant depart in peace?

If He was not man, whom did Joseph take when he fled into Egypt? And if He is not God, who fulfilled the prophecy: Out of Egypt have I called my Son?

If He was not man, whom did John baptize? And if He is not God, to whom did the Father say: This is my beloved Son, in Whom I am well pleased?

If He was not man, who hungered in the desert? And if He is not God, unto whom did the angels come and minister?

If He was not man, who was invited to the marriage in Cana of Galilee? And if He is not God, who turned the water into wine?

If He was not man, who took the loaves in the desert? And if He is not God, who fed the five thousand men and their women and children with five loaves and two fish?

If He was not man, who slept in the ship? And if He is not God, who rebuked the waves and the sea?

If He was not man, with whom did Simon the Pharisee sit at meat? And if He is not God, who forgave the sins of the harlot?

If He was not man, who wore a man's garment? And if He is not God, who healed the woman with the issue of blood when she touched His garment?

If He was not man, who spat on the ground and made clay? And if He is not God, who gave sight to the eyes of the blind man with the clay?

If He was not man, who wept at Lazarus' grave? And if He is not God, who commanded him to come forth out of the grave four days after his death?

If He was not man, whom did the Jews arrest in the garden? And if He is not God, who cast them to the ground with the words: I am He?

If He was not man, who was judged before Pilate? And if He is not God, who frightened Pilate's wife in a dream?

If He was not man, whose garments were stripped from Him and parted by the soldiers? And if He is not God, why was the sun darkened upon His crucifixion?

If He was not man, who was crucified on the cross? And if He is not God, who shook the foundation of the earth?

If He was not man, whose hands and feet were nailed to the cross? And if He is not God, how did it happen that the veil of the temple was rent in twain, the rocks were rent, and the graves were opened?

If He was not man, who hung on the cross between the two thieves? And if He is not God, how could He say to the thief: Today thou shalt be with me in paradise?

If He was not man, who cried out, and gave up the ghost? And if He is not God, whose cry caused many bodies of the saints which slept to arise?

If He was not man, whom did the women see laid in the grave? And if He is not God, about whom did the angel say to them: He is arisen, He is not here?

If He was not man, whom did Thomas touch when he put his hands into the prints of the nails? And if He is not God, who entered through the doors that were shut?

If He was not man, who ate at the sea of Tiberias? And if He is not God, on whose orders were the nets filled with fishes?

If He was not man, whom did the apostles see carried up into heaven? And if He is not God, who ascended to the joyful cries of the angels, and to whom did the Father proclaim: sit at My right hand?

If He is not God and man then, indeed, our salvation is false, and false are the pronouncements of the prophets.

ON THE NATIVITY OF OUR LORD

By Metropolitan Hierotheos Vlachos



The Birth of Christ is a historical event, because it took place at a specific moment in history, when C a e s a r Augustus was Emperor in Rome and Herod was

ruler of Judea. The Evangelists insist on emphasizing the historicity of the event, because they want to say that Christ is a historical person. This means that Christ assumed real human flesh, and the Incarnation was not merely seeming or imagined.

In spite of its historicity, this event remains a mystery. We know that the Godman, perfect God and perfect man, exists, but it remains a mystery how the divine nature united with human nature in the person of the Logos. Moreover, what happened to the person of Christ, that the divine nature was united hypostatically with human nature, happened just once. Therefore St. John of Damascus said that Christ is “the only new thing under the sun.” This means that since the creation of the world and man, nothing new has happened in the world. Everything is repeated [according to the natural order and rules which govern the universe]. The [successive] birth of human beings is a consequence and result of God’s words: “Let us make man in our image and likeness”, and “Be fruitful and multiple; fill the earth and sub-due it” (Gen. 1:26-28). The only new thing is the Godman Christ.

Thus the fact that the event is historical does not remove the mystery, but also the mystery does not do away with the historicity. At Christmas we celebrate the birth of Christ, but at the same time we experience mysteriously in our hearts all the events connected with it, for when we are alive in the Church, we are participating in and experiencing all the stages of the divine Incarnation.



PARISH AND COMMUNITY UPCOMING EVENTS

January

Watch for the Special Nativity Bulletin for Service times

Friday, January 10:

Malanka 2014 - Get your tickets early

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

НЕДЛЯ СВЯТИХ ОТЦІВ



SUNDAY OF THE HOLY FATHERS

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

THE CATHEDRAL FAMILY

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.