



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

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**2-га Неділа Великого посту
Пам'ять св. Григорія Палами**



**2nd Sunday of Great Lent
Commemoration of St. Gregory Palamas**

**16-го березня ❖ March 16th
2014**

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.

ДРУГА НЕДІЛЯ ВЕЛИКОГО ПОСТУ

ПАМ'ЯТЬ СВ. ГРИГОРІЯ ПАЛАМИ



У другу неділю Великої і Святої Чотиридесятницьі Свята Православна Церква вшановує пам'ять св. Григорія Палами, архієпископа Фессалонікійського.

Святитель Григорій Палама, архієпископ Солунський, народився в 1296 році в Малій Азії. Під час турецької навали родина втекла в Константинополь і знайшла притулок при дворі Андроніка II Палеолога (1282 – 1328). Батько святого Григорія став великим сановником при імператорі, але незабаром помер, і сам Андронік взяв участь у вихованні та освіті осиротілого хлопчика. Володіючи прекрасними здібностями і великою старанністю, Григорій без великих зусиль освоїв всі предмети, які складають повний курс середньовічної вищої освіти. Імператор хотів, щоб юнак присвятив себе державній діяльності, але Григорій, ледь досягнувши 20 років, пішов на Святу Гору Афон в 1316 році і став послушником у монастирі Ватопед, де під керівництвом старця, преподобного Никодима Ватопедського (пам'ять 11 липня), прийняв постриг і почав шлях подвижництва. Через рік йому з'явився у видінні святий євангеліст Іоан Богослов і обіцяв своє духовне заступництво. Мати Григорія разом з його сестрами також прийняла чернецтво.

Після кончини старця Никодима інок Григорій 8 років здійснював свій молитовний подвиг під керівництвом старця Никифора, а після смерті останнього перейшов до Лаври преподобного Афанасія. Тут він прислужував за трапезою, а потім став церковним співаком. Але через три роки (1321), прагнучи до більш високих щаблів духовної досконалості, оселився в невеликій обителі, подалі від людей. Настоятель цієї обителі став вчити юнака зосередженій духовній молитви. За час перебування у Глосарії майбутній святитель повністю перейнявся духом ісихазму і прийняв його для себе як основу

життя. У 1326 році через загрозу нападу турків разом з братією він перебрався в Солунь (Салоніки), де тоді ж був висвячений у сан священника.

Свої обов'язки пресвітера святий Григорій поєднував з життям відлюдника: п'ять днів тижня проводив у мовчанні і молитві, і тільки в суботу і неділю пастир виходив до народу — здійснював богослужіння і виголошував проповіді. Його повчання часто викликали у віруючих розчуження і сльози. Однак повна відчуженість від громадського життя святителю була невластива. Іноді він відвідував богословські збори міської молоді на чолі з майбутнім Патріархом Ісідором. Повертаючись якимось з Константинополя, він виявив поблизу Солуні містечко Берії, зручне місце для самотнього життя. А незабаром він зібрав тут невелику громаду ченців-пустельників і керував нею протягом 5 років. У 1331 році святитель пішов на Афон і усамітнися в скиті святого Сави, біля Лаври преподобного Афанасія. У 1333. році він був призначений ігуменом монастиря Есфігменського в північній частині Святої Гори. 1336 року святитель повернувся до скиту святого Сави, де зайнявся богословськими працями, яких не залишав вже до кінця життя.

А між тим у 30-ті роки XIV століття в житті Східної Церкви назрівали події, що поставили святителя Григорія в ряд найбільш значних вселенських апологетів Православ'я і принесли йому популярність вчителя ісихазму.

Близько 1330 року в Константинополь з Калабрії приїхав учений чернець Варлаам. Автор трактатів з логіки та астрономії. Умілий і дотепний оратор, він отримав кафедру в столичному університеті і став тлумачити твори Діонісія Ареопагіта (пам'ять 3 жовтня), апофатичного богослов'я якого було визнано в рівній мірі і Східною і Західною Церквами. Незабаром Варлаам поїхав на Афон, познайомився там з устроєм духовного життя ісихастів і, на підставі догмату про незбагненність істоти Божої, оголосив його еретичною помилкою. Подорожуючи з Афона в Солунь, звідти до Константинополя і потім знову в Солунь, Варлаам вступав у суперечки з монахами і намагався довести тварність Фаворського світла, при цьому він не соромився піднімати на сміх розповіді ченців про молитовні прийоми і про духовні осяяння.

Святитель Григорій, на прохання афонських ченців, звернувся спочатку з усними запевненнями. Але, бачачи безуспішність

подібних спроб, він письмово виклав свої богословські твердження. Так з'явилися «Тріади на захист святих ісихастів» (1338). До 1340 афонські подвижники за участю святителя склали спільну відповідь на нападки Варлаама — так званий «Святогірський томос». На Константинопольському Соборі 1341 в храмі Святої Софії відбулася суперечка святителя Григорія Палами з Варлаамом, що зосередилася на природі Фаворського світла. 27 травня 1341 Собор прийняв положення святителя Григорія Палами про те, що Бог, недоступний у Своїй Сутності, виявляє Себе в енергіях, які звернені до світу і доступні сприйняттю, як Фаворське світло, але є не чуттєвими і не створимими. Вчення Варлаама було засуджене як ересь, а сам він, підданий анафемі, віддалився в Калабрію.

Але суперечки між паламітами і варлаамітами були далеко не закінчені. До числа останніх належали учень Варлаама, болгарський чернець Акіндін і Патріарх Іоанн XIV Каліка (1341 — 1347); до них схилявся і Андронік III Палеолог (1328 — 1341). Акіндін виступив з низкою трактатів, в яких оголошував святителя Григорія і афонських ченців винуватцями церковних смут. Святитель написав докладне спростування домислів Акіндіна. Тоді Патріарх відлучив святителя від Церкви (1344) і ув'язнив на три роки. У 1347 році, коли Іоанн XIV на патріаршому престолі змінив Ісидор (1347 — 1349), святитель Григорій Палама був звільнений і зведений у сан архієпископа Солунського. У 1351 Влахернський Собор урочисто засвідчив православність його вчення. Але солуняни визнали святителя Григорія не відразу "він змушений був жити в різних місцях. В одну з його поїздок до Константинополя візантійська галера потрапила до рук турків. Святителя Григорія протягом року продавали в різних містах як бранця, але й тоді він невтомно продовжував проповідь християнської віри.

Лише за три роки до смерті повернувся він у Солунь. Напередодні його кончини йому з'явився у видінні святитель Іоанн Златоуст. Зі словами «У нагірна! У нагірна!» святитель Григорій Палама мирно представ перед Богом 14 листопада 1359. У 1368 році він був канонізований на Константинопольському Соборі при патріархові Філофея (1354 — 1355, 1362 — 1376), який написав житіє і службу святителю.



СКАРБНИЧКА МУДРОСТІ



Чому ми нещасні

Я - Світло, а ви не бачите Мене.

Я - Шлях, а ви не йдете за Мною.

Я - Істина, а ви не вірите Мені.

Я - Життя, а ви не шукаєте Мене.

Я - Учитель, а ви не слухаєте Мене.

Я - Господь, а ви не коритесь Мені.

Я - ваш Бог, а ви не молитесь Мені.

Я - Ваш найкращий Друг, а ви не любите Мене

Якщо ви нещасні, то не звинувачуйте Мене.



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 19-го березня, 2014 зараз після Літургії ранішосвячених Дарів



Continuation of Ray Ratynsky`s Travel to Western Ukraine Spring 2013

Усіх запрошується до участі

ПРОЕКТ: ГУМАНІТАРНА МЕДИЧНА ДОПОМОГА ДІТЯМ УКРАЇНИ

Цей проект продовжується **весь** наступний місяць аж до 31 березня 2014 року.

Свою пожертву можете дати заповнивши форму в памфлеті (відірвіть листочок), що є в лютому числі Вісника або візьміть цей памфлет, що знаходиться у притворі катедри, зазначіть суму і запишіть своє ім'я та прізвище (англійською мовою) і віддайте скарбникові вашої парафії або парафіяльної округи для отримання посвідки для інкомтексу.

Чек, будь ласка, виписуйте на Українську Православну Катедру Пресв. Тройці, а внизу зазначіть: «гуманітарний проект».

Наше завдання - 31 пожертва, щоб ми зібрали, принаймні, 100!

ЩЕ НЕ ПІЗНО ПОЖЕРТВУВАТИ!!!



Союз Українців Самостійників - ТУС

Місячні збори

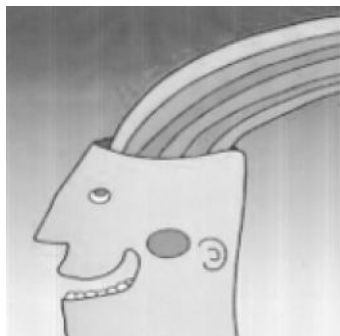
Четвер 20-го лютого 2014р.

7-ій годині вечора

в Митрополичій Катедрі Пресвятої Тройці
У приміщенні Борд рум

Нових членів запрошуємо

ТАБІР “ВЕСЕЛКА”



Православний літній дитячий табір
з українським присмаком.
6-19 липня 2014 р.

- Мистецтво
- Спорт і плавання
- Кухарство
- Українська культура
- Православна віра
- Весело з друзями

Для дітей віком 7-14

Контакт:

204.930.7857

trishfrompegyahoo.com
f Camp Veselka

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 КАТЕДРИ

19-го березня – середа.

- ❖ Сповідь: о 9-й год. ранку.
- ❖ Літургія Раніш Освячених Дарів: 9:30

22-го березня — субота.

Поминання упокоєних

- ❖ Сповідь: о 9-й год. ранку.
- ❖ Божественна Літургія: о 9:30 год. ранку.
- ❖ Велика Вечірня: о 5:00 год. Вечора.
- ❖ Сповідь після Вечірні.

23-го березня — ТРЕТЯ НЕДЛЯ ВЕЛИКОГО ПОСТУ

ХРЕСТОПОКЛІННЯ

- ❖ 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.

ВІННІПЕГСЬКЕ БЛАГОЧИННЯ

РОЗКЛАД БОГОСЛУЖЕНЬ ПІД ЧАС ВЕЛИКОГО ПОСТУ

16-го березня - 2-га неділя Великого посту

- Пам'ять св. Григорія Палами -

ЗШЕСТЯ СВЯТОГО ДУХА—Толстой

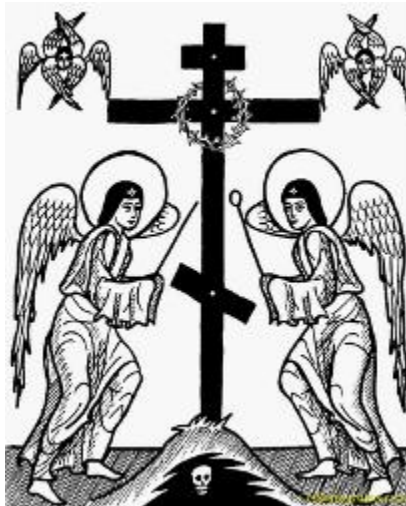
- Пасія: о 6:00 год. вечора.
- Проповідує:* Митрофорний протоієрей Григорі Мельник
- Доповідь:* Протоієрей Роман Божик

23-го березня - 3-тя неділя Великого посту

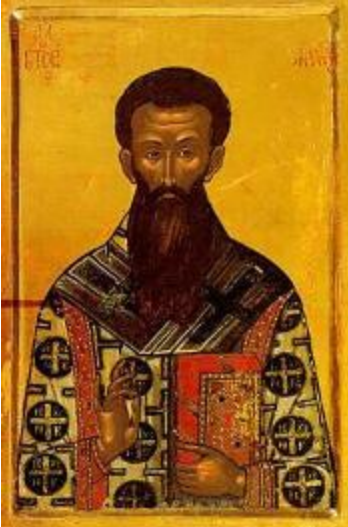
- Хрестопокління -

СОБОР ПРЕСВЯТОЇ ПОКРОВИ

- Пасія: о 6:00 год. вечора.
- Проповідує:* Високопреосвященніший Митрополит Юрій
- Доповідь:* Протоієрей Роман Божик



Second Sundays of Great Lent COMMEMORATION OF ST. GREGORY



This Sunday was originally dedicated to St Polycarp of Smyrna (March 8). After his glorification in 1368, a second commemoration of St Gregory Palamas (November 27) was appointed for the Second Sunday of Great Lent as a second “Triumph of Orthodoxy.”

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. St Gregory’s father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder St Nicodemus of Vatopedi (July 26). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory’s mother and sisters also became monastics.

After the demise of the Elder Nicodemus, St Gregory spent eight years of spiritual struggle under the guidance of the Elder Nicephorus, and after the latter’s death, Gregory transferred to the Lavra of St Athanasius (July 18). Here he served in the trapeza, and then became a church singer. But

after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and St Macarius of Egypt (February 1).

Later on, in the eleventh century St Simeon the New Theologian (March 25) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called “Hesychasm” (from the Greek “hesychia” meaning calm, silence), and those practicing it were called “hesychasts.”

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

St Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city’s educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of St Sava, near the Lavra of St Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of St Sava, where he devoted himself to theological works, continuing with this until the

end of his life.

In the 1330s events took place in the life of the Eastern Church which put St Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of St Dionysius the Areopagite (October 16), whose “apophatic” (“negative”, in contrast to “kataphatic” or “positive”) theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

St Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the “Triads in Defense of the Holy Hesychasts” (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called “Hagiorite Tome.” At the Constantinople Council of 1341 in the church of Hagia Sophia St Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On June 9, 1341 the Council accepted the position of St Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of

Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared St Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called St Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), St Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept St Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, St Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, St Gregory was ransomed and returned to Thessalonica.

St Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On the eve of his repose, St John Chrysostom appeared to him in a vision. With the words "To the heights! To the heights!" St Gregory Palamas fell asleep in the Lord on November 27, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.

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, March 19, 2014

Meeting following liturgy of Presanctified Gifts
Continuation of Ray Ratynsky's Travel to Western Ukraine Spring
2013

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!

Central Eparchy of the Ukrainian Orthodox Church of Canada
**HUMANITARIAN MEDICAL ASSISTANCE PROJECT FOR
CHILDREN OF UKRAINE**

**IS CONTINUING FOR THE ENTIRE NEXT MONTH UP
UNTIL MARCH 31st 2014.**

MAKE DONATIONS ON THE FORMS IN THE PAMPHLET (TEAR SHEET) IN THE FEB. VISNYK OR ON THE ONES IN OUR PARISH ENTRANCE AND ADDRESS THEM TO THE TREASURER OF THE CATHEDRAL.

Make cheque payable to Holy Trinity UOCC and in the memo line
HUMANITARIAN PROJECT.

**WE HAVE 31 DONATIONS AND WANT TO RAISE THIS TOTAL
TO AT LEAST 100!!**

IT IS NOT TOO LATE TO DONATE!!!!



Ukrainian Self-Reliance Association—TYC

MONTHLY MEETING

Metropolitan Cathedral of the Holy Trinity

Executive Board Room

Thursday, February 20, 2014, 7:00 p.m.



**ORDER OF ST. ANDREW -- WINNIPEG CHAPTER
SUNDAY SCHOOL CONCERT
IN HONOUR OF**

**TARAS SHEVCHENKO - UKRAINE'S POET LAUREATE
200th Birthday Anniversary
1814 - 2014**

GUEST SPEAKER

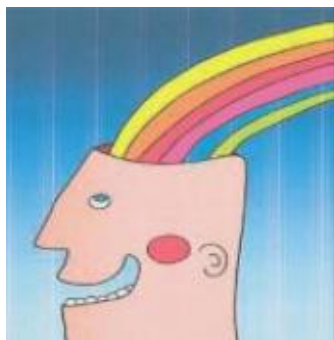
**DOBRODIYKA BRENDA MIELNIK
RELIGION AND TARAS SHEVCHENKO
UKRAINIAN ORTHODOX METROPOLITAN
CATHEDRAL OF THE HOLY TRINITY
SUNDAY, MARCH 16, 2014, 12 NOON**

LUNCH & FELLOWSHIP

ALL PROCEEDS FOR SUNDAY SCHOOL

CAMP VESELKA

An Orthodox Summer Camp with a Ukrainian Flavour



**July 6-19, 2014
Gimli, Manitoba**

- Arts & Crafts
- Sports & Swimming
- Culinary Arts
- Ukrainian Culture
- Orthodox Faith
- Fun & Friends
- **For Children Ages 7-14**

Contact: Patricia Maruschak 204.930.7857

Email: trishfrompeg@yahoo.com

Facebook: Camp Veselka

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

March 19th – Wednesday

- ❖ Confession: 9:00 a.m.
- ❖ Divine Liturgy of the Presanctified Gifts: 9:30

March 22nd – Saturday.

COMMEMORATION OF THE DEPARTED

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

March 23rd – THIRD SUNDAY OF GREAT LENT

ADORATION OF THE CROSS

- ❖ 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.

WINNIPEG DEANERY

SCHEDULE OF SERVICES DURING THE GREAT FAST

March 16 - 2nd SUNDAY OF THE GREAT FAST

- St. Gregory Palamas -

DESCENT OF THE HOLY SPIRIT CHURCH - TOLSTOI

➤ Passia Service: 5 p.m.

Homilist: Rt. Rev. Mitred Archpriest Gregory Mielnik

Lecturer: V. Rev. Archpriest Roman Bozyk

March 23 - 3rd SUNDAY OF THE GREAT FAST

- VENERATION OF THE HOLY CROSS -

ST. MARY THE PROTECESS SOBOR

➤ Passia Service: 6 p.m.

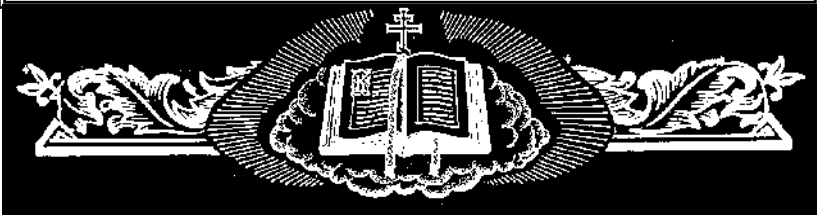
Homilist: His Eminence Metropolitan Yuriy

Lecturer: V. Rev. Archpriest Roman Bozyk



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

MARCH 16—MARCH 23

- Monday:** Isaiah 8:13-9:7 Genesis 6:9-22 Proverbs 8:1-21
- Tuesday:** Isaiah 9:9-10:4 Genesis 7:1-15 Proverbs 8:32-9:11
- Wednesday:** Isaiah 10:12-20 Genesis 7:6-9 Proverbs 9:12-18
- Thursday:** Isaiah 11:10-12:2 Genesis 7:11-8:3 Proverbs 10:1-22
- Friday:** Isaiah 13:2-13 Genesis 8:4-21 Proverbs 10:31-11:12
- Saturday:** Hebrews 10:32-38 Mark 2:14-17
- Sunday:** Hebrews 4:14-5:6 Mark 8:34-9:1

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

Right away he follows her, and goes like an ox to the slaughter, or bounds like a stag towards the trap until an arrow pierces its entails. He is like a bird rushing into a snare, not knowing that it will cost him his life.

PROVERBS 7:22-23

A BROTHER who was obsessed with lust got out of bed one night and went to a hermit to talk about his temptations. The hermit counseled him and he returned to his cell. Lustful temptations returned and he visited the hermit a second time. This pattern continued for some time.

The hermit never reprimanded him, but spoke these helpful words: `Never submit to the devil. Be careful about your soul. When this demon disturbs you, come to me and I will rebuke him. He will leave you alone. Nothing disturbs lust more than exposing its urgings. Nothing helps it more than hiding the temptation.`

After the brother complained about his problem to the hermit eleven more times, thinking he himself was at fault for his thoughts, he pleaded for helpful guidance, hermit commented, `Trust me, my son. If God permitted you to experience this imaginings that attack me, you would not be able to resist them. You would be torn apart.` His words and deep humility gave the brother relief.

Be careful about your soul.



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

4. Feasts of the Orthodox Church.

THE TWELVE GREAT FEASTS.

The Entrance of the Theotokos into the Temple (Dec. 4).



Soon after the beginning of the Nativity Fast (Advent), the Holy Church celebrates the Feast of the Entrance of the Most-Holy Theotokos into the Temple. Here we encounter the holiness of Mary — a small child separated from the world, brought to live in the Temple — a life set apart, consecrated, and in a state of intimacy with God — something that all of us are called to be. We also see in this Feast a comparison between the Temple of stone and Mary, the Living Temple — the Temple of the Savior — for she will bear God the Word

— the God-Man — in her womb, thus showing herself to be a holier Temple than that at Jerusalem. It is the Living Temple — the instrument of the Incarnation — which sanctifies the Temple built of stone.

According to the Inner Tradition of the Church, the Entrance into the Temple took place in the following manner: The parents of the Virgin, Joachim and Anna, when praying for the resolution of their barrenness, gave a vow that if a child was born, it would be dedicated to the service of God. Thus, when the Most-Holy Virgin was three years old, her holy parents resolved to fulfill their vow.

Having gathered relatives and acquaintances, clothing the

Most-Pure Mary in bright garments, singing sacred hymns and carrying lit candles in their hands, they led her to the Jerusalem Temple. There the young Maiden was met by the High Priest with a multitude of priests. Leading up into the Temple were fifteen high steps, and the child Mary, it seems, was not able on her own to ascend these steps. But, as soon as she was put on the first step, being strengthened by the power of God, she quickly climbed the remaining steps to the top. Later, at an inspiration from Above, the High Priest led the Most-Holy Virgin into the Holy of Holies into which the High Priest entered only once a year on behalf of the people, after first making sacrifices for them and for himself. All who were present were astonished at this extraordinary event.

The righteous Joachim and Anna, having delivered the child voluntarily to the Heavenly Father, returned home; the Most-Blessed Mary remained in the rooms for virgins which were found at the Temple. Around the Temple, according to the witness of Holy Scripture (e.g., Luke 2:37), as well as that of the historian Josephus Flavius, there were many rooms in which remained those dedicated to the service of God.

A deep mystery covers the earthly life of the Most-Holy Theotokos from her childhood to her repose. Her life in the Jerusalem Temple was concealed. "If you were to ask me," said the Blessed Jerome, "how the Most-Holy Virgin passed the time of her youth, I would answer that this is known only to God Himself and the Archangel Gabriel detailed to protect her."

In Church Tradition, however, is preserved information that during her sojourn in the Jerusalem Temple, the Most-Pure Virgin was educated in the community of pious virgins, diligently reading Holy Scriptures, occupied with handiworks, perpetually in prayer and growing up with love towards God.

In remembrance of the Entry into the Temple of the Most-Holy Theotokos, the Church, from ancient times, instituted a solemn Feast. Information concerning the celebration of the Feast in the first centuries of Christianity is found in the tradition of Palestinian Christians, which says that when the Holy Queen Helena came to Palestine, she erected a church in honor of the Entrance into the Temple of the Most-Holy Theotokos. Thus the Feast of the Entrance into the Temple of the Most-Holy Theotokos, pre-announcing the Incarnation of God on earth, proclaims salvation to all Christians.

Tropar of the Feast (Tone 4).

Today is the prelude of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the Temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, O divine Fulfillment of the Creator's dispensation!

Kondak of the Feast (Tone 4).

The most pure Temple of the Savior; the precious Chamber and Virgin; the sacred Treasure of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the Abode of Heaven!

Continued in the next issue



TO CONQUER THE ENEMY IS TO CONQUER OURSELVES

By St. Leo the Great (†461)

In the days of Saul and David, it was when the Israelites fell into sin that the Lord allowed the Philistines to oppress them. In order to re-gain their ascendancy over their enemies, the people were ordered to fast. The Israelites understood that there was no use for them to try to win their freedom by taking up arms; they first had to rid themselves of their sins. So they began to discipline themselves and to conquer the desire of the flesh to be able to conquer their opponents. When they fasted their oppressors gave way before them, when they indulged all their appetites the enemy held them in subjection.



It is the same with us today. We have our own struggles and conflicts, and we can win by using the same tactics. The Israelites were attacked by human beings; we are attacked by spiritual enemies. We can conquer by bringing our lives into line with God's will for us; then our enemies will give way before us. It is not their power but our lack of self-discipline that makes a threat to us, and we shall weaken them by overcoming ourselves. We must ask God's help in this warfare, because our only means of conquering the en-

SAINT GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

From the Prologue of St. Nikolai Velimirovich

Gregory's father was an eminent official at the court of Emperor Andronicus II Palaeologus. The gifted Gregory, completing his secular studies, did not want to enter the service of the imperial court, but withdrew to the Holy Mountain and was tonsured a monk. He lived a life of asceticism in the Monastery of Vatopedi and the Great Lavra. He led the struggle against the heretic Barlaam and finally defeated him. He was consecrated as Metropolitan of Thessalonica in the year 1347. He is glorified as an ascetic, a theologian, a hierarch and a miracle-worker. The Most-holy Theotokos, St. John the Theologian, St. Demetrius, St. Anthony the Great, St. John Chrysostom and angels of God appeared to him at different times. He governed the Church in Thessalonica for thirteen years, of which he spent one year in slavery under the Saracens in Asia. He entered peacefully into rest in the year 1360,

and took up his habitation in the Kingdom of Christ. His relics repose in Thessalonica, where a beautiful church is dedicated to him.

Reflection on St. Gregory

St. Gregory Palamas learned much through heavenly revelations. After he had spent three years in stillness in a cell of the Great Lavra, it was necessary for him to go out among men and benefit them with his accumulated knowledge and experience. God revealed this necessity to him through an extraordinary vision: One day, as though in a light sleep, Gregory saw himself holding a vessel in his hand full to overflowing with milk. Gradually, the milk turned into wine which likewise spilled over the rim, and drenched his hands and garments. Then a radiant youth appeared and said: "Why would you not give others of this wonderful drink that you are wasting so carelessly, or are you not aware that this is the gift of God's grace?" To this Gregory replied: "But if there is no one in our time who feels the need for such a drink, to whom shall I give it?" Then the youth said: "Whether there are some or whether there are none thirsty for such a drink, you are obligated to fulfill your debt and not neglect the gift of God." Gregory interpreted the milk as the common knowledge (of the masses) of moral life and conduct, and the wine as dogmatic teaching.



The second time Gregory secluded himself in a monastery he was writing his Principles of Orthodoxy. On the eve of the Feast of St. Anthony the Great, the monks summoned him to the all-night vigil service, but he remained at his work in the cell while all the brethren went to church. St. Anthony suddenly appeared to him and said: "Perfect stillness is good, but sometimes it is necessary to be with the brethren." Convinced by this revelation, Gregory immediately went into church to the joy of all the monks.



ON SPIRITUAL READING

Remember that no one can simultaneously think about two subjects. If you occupy your mind with good thoughts (reading spiritual books or studying some worthwhile subject), the bad ones will not be able to linger in your mind.



Saint Innocent of Alaska

ON CONTROLLING THE TONGUE



Guard the tongue for it is like a majestic stallion. For if you put a bit in its mouth and teach it to walk in order, it adapts to this and is satisfied. But if you let it run wild, it becomes the vehicle of the devil and his angels.

Saint John Chrysostom

ON BEARING WEAKNESSES

Each person must bear the weaknesses of others. Who is perfect? Who can boast that he has kept his heart undefiled? Hence, we are all sick, and whoever condemns his brother does not perceive that he himself is sick, because a sick person does not condemn another sick person.



Elder Ephraim, St. Anthony's, Arizona

ON KEEPING A SPIRITUAL FAST



There is both a physical and a spiritual fast. In the physical fast the body abstains from food and drink. In the spiritual fast, the faster abstains from evil intentions, words and deeds. One who truly fasts abstains from anger, rage, malice, and vengeance. One who truly fasts abstains from idle and foul talk, empty rhetoric, slander, condemnation, flattery, lying and all manner of spiteful talk. In a word, a real faster is one who withdraws from all evil.

St. Basil the Great

PARISH AND COMMUNITY UPCOMING EVENTS

March

Sunday March 16:

Sponsored by: ORDER OF ST. ANDREW -- WINNIPEG CHAPTER
SUNDAY SCHOOL CONCERT
IN HONOUR OF
TARAS SHEVCHENKO - UKRAINE'S POET LAUREATE
200th Birthday Anniversary
LUNCH & FELLOWSHIP

April

Saturday, April 5:

UWAC Spring Bazaar - 4 pm to 8:30 pm - Cathedral Auditorium

Sunday, April 13:

UWAC - Lesia Ukrainka Branch - Annual Palm Sunday Tea

Sunday, April 20:

PASCHA—Resurrection of Christ

May

Sunday May 25:

Metropolitan Yuriy—25th Anniversary of Archpastoral Ministry

June

Sunday, June 8:

Pentecost—Patron Saint Feast Day of the Cathedral—Khramove Sviato

ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER

2-га Неділя Великого посту

Пам'ять св. Григорія Палами



2nd Sunday of Great Lent

Commemorating St. Gregory Palamas

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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 Cathedral Office: 582-8946 Auditorium:582-7345 Fax: 582-4659
 Web page: htuomc.org



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



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

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

ATTACHED CLERGY:

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

Holy Trinity Office Hours are:

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

THE CATHEDRAL FAMILY

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WINNIPEG CHAPTER
 Evhen Uzwyshyn
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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.