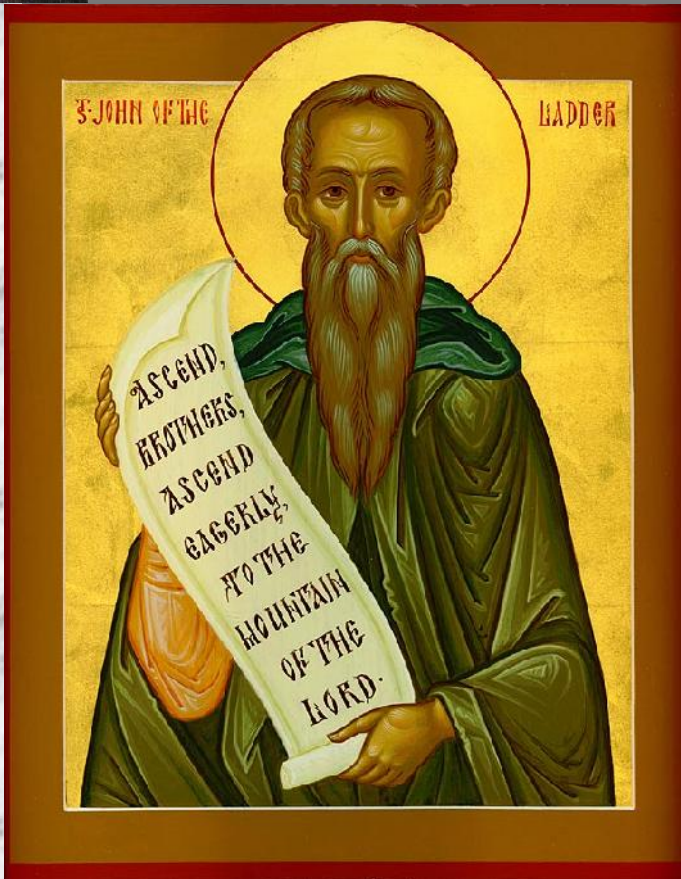




UKRAINIAN ORTHODOX METROPOLITAN CATHEDRAL OF THE HOLY TRINITY

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4-та Неділа Великого посту
Пам'ять св. Іоана Листвичника



4th Sunday of Great Lent

30-го березня



March 30th

2014

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 . . .

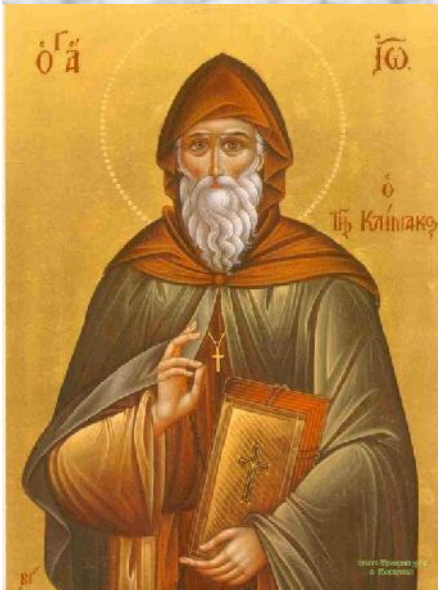
**Every Sunday the gathering of our Spiritual Family!
Divine Liturgy: 10:00 a.m.**

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.

ЧЕТВЕРТА НЕДІЛЯ ВЕЛИКОГО ПОСТУ

ПАМ'ЯТЬ ПРЕПОДОБНОГО ІОАНА ЛИСТВИЧНИКА



Преподобний Іоан Листвичник, пам'ять якого ми сьогодні святкуємо, каже в одній зі своїх праць: "Ми не будемо судимі, браття, ми не будемо засуджені за те, що не творили чудес або не виголошували пророцтв, але ми засудили за те, що не оплакували своїх гріхів все наше життя..."

Що ж таке гріх, якщо він має народити в нас таке серцеве розчулення, щоб ця серцева біль - не затьмарювала, але надихала все наше життя?

Ми часто думаємо, що гріх - це порушення морального закону, порушення обов'язку, неправильний вчинок. Але в гріху є щось набагато більш основне, що воістину повинно викликати у нас печаль, і більш ніж печаль: глибоку, гостру біль.

Гріх - це невірність, гріх - це зрада, зрада і невірність і нелояльність Богу, бо гріх означає, що коли б Бог не звертався до нас, Його слова були маловажні, несуттєві для нас, хоча говорив Він до нас з усієї Своєї Божественної любові, щоб явити нам наскільки ми для Нього важливі. Як високо Він цінує нас, якщо віддав Своє життя і всю Свою смерть для того, щоб врятувати нас, і щоб ми повірили в Божественну любов!

Тому, коли ми грішимо, це означає, що ми відвертаємося від Того, Хто полюбив нас на життя і на смерть: і, як наслідок, - що Його життя і Його смерть надто незначні для нас, щоб ми відгукнулися на них з любов'ю, відгукнулися вірністю і відданістю. І ось, в результаті такого ставлення ми безперервно порушуємо ті закони життя, які ведуть до життя вічного, які зробили б нас справді, абсолютно людьми - як Христос був

справжньою Людиною - в повноті гармонії між Богом і нами.

Але всі конкретні гріхи, які ми здійснюємо постійно, недбалість один до одного, байдужість один до одного, те, як легко ми судимо і засуджуємо, як відвертаємося від потреб інших, які ми недбалі до любові, запропонованої і подарованій нам, або до матеріальної і духовної потреби навколо нас - все це від холодності наших сердець.

І не даремно Христос говорить у сьогоднішньому Євангелії: "Такий дух виганяється тільки молитвою і постом". Піст означає, що потрібно відвернутися від усього, що спокусливо спокушає нас і відволікає від любові, від лояльності та вірності і руйнує нашу цілісність. А молитва - це спілкування з Живим Богом, Який є Любов, в Якому Одному тільки ми можемо знайти сили і міці любити.

Тому зрозуміло, що коли чоловік, який привів свою біснувату дитину до учнів, звернувся до Христа і сказав: "Вони не могли зцілити його", - Христос відповів: "Приведи його до Мене!.." Якщо нас не приведуть до Христа, всі інші зусилля будуть марні.

І у нас може виникнути запитання: невже ми так далеко від Бога, що повинні оплакувати це роз'єднання протягом всього життя?.. Але хто з нас посмів би сказати, що серце його в кожному мить життя горить любов'ю і глибоким почуттям перебування з Богом, почуттям близькості до Бога, спілкування з Ним?

По відношенню до Бога ми повинні б бути на зразок закоханих, коли кожному мить, вночі і вдень, наяву й уві сні серце радіє і тріпоче любов'ю, яка переповнює його до країв, яка є радість і радість, мир і спокій, міць і відвага; така любов, коли ми можемо дивитися навколо себе і бачити кожного в новому світлі, бачити Божественний образ, сяючий в кожному, кого ми зустрінемо, і радіти за нього.

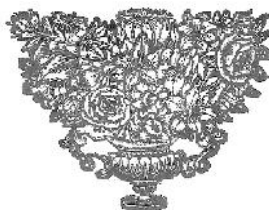
Якщо ж ми запитаємо себе: наскільки ми далеко від Бога? - І навіть не зуміємо зрозуміти, яка це відстань, тому що у нас так мало досвіду близькості з Ним, тому поставимо перед собою запитання: яка відстань відділяє мене від людей, які мене оточують? Скільки в мені є вірності, самовіддачі, скільки радості за ближнього? І, навпаки, скільки в мені засудження, байдужості, недбалості, забудькуватості?.. І тоді ми зможемо сказати: якщо це переважає в мені, значить, Бог для мене не осередок всього. Бог для мене не Господь, який панує в моєму серці, розумі, всій моїй істоті, і житті. І якщо ми подумаємо про

те, як ми вагаємося між покликом Божим й бажаннями нашого людства, як ми захоплюється злом, ми можемо знову сказати: який же я далекий, яка ж я далека...

І якщо ми не знайдемо цієї гармонії з Богом, ми залишимося розділеними і поламаними всередині себе; поки ми не знайшли цієї гармонії в Бога, ми будемо розділені й один від одного.

Ось чому святий Іоан Ліствичник закликає нас звернути абсолютна увагу на те, як ми ставимося до Бога, тому що від цього залежить все інше. Бог - як ключ гармонії, завдяки якому можна розшифрувати і заспівати мелодію; "Бог, - говорить інший письменник, - як тонка нитка, що пов'язує разом квіти, які інакше розпадутся: як квіти розпадаються на шматки розпадаються навіть чесноти, навіть краса, навіть правда, якщо немає цієї чудової любові, святковості та радості, які даються нам тільки в спілкуванні з Богом, бо Він є любов, Він є життя. Він є правда, Він - радість, і світло, і радість.

Звернемося тому до того покаяння, про яке говорить святий Іоан Ліствичник: "Не до порожнього оплакування минулого, не до дозвольного, безплідного жалкування про те, що ми не такі, якими хотіли б бути, але до покаяння, яке є крик до Бога: *Прийди, Господи, і прийди швидко!*.. І якщо ми будемо кричати від усього серця, від усього розуму, від усієї нашої потреби, - прийде Господь, і в спілкуванні з Живим Богом ми знайдемо себе, і все стане красою: ми вступили в Царство Боже.



ДУХОВНА СКАРБНИЧКА



Із повчань старця Силуана Афонського

Господь любить всіх людей,
але хто шукає Його,
того більше любить.

"Тих, хто любить Мене, люблю, -
говорить Господь, -
і ті, що шукають Мене, знайдуть благодать".

А з нею добре жити,
весело на душі, і душа говорить:
"Господь мій, я - раб твій".

У цих словах велика радість:
якщо Господь наш,
то все наше.
Ось ми які багаті.

ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

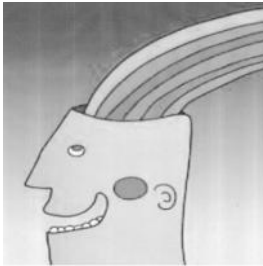
ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

Запрошуємо усіх учасників по сьогоднішнім Богослуженні, перейти до катедральної аудиторії на каву і перекуску та поспілкуватися між собою.



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:

trishfrompegyahoo.com
f Camp Veselka

204.930.7857

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

2-го квітня – середа.

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

3-го квітня - четвер.

Дім Святої Родини

- ❖ Служба: 10:00 год. ранку.

5-го квітня - субота.

Похвала Пресвятої Богородиці

- Сповідь: о 8:30 год. ранку.
 - Божественна Літургія: о 9:30 год. ранку.
- ГОВІННЯ Духовенства та їхніх родин та вірних
- ❖ Велика Вечірня: о 5:00 год. Вечора.
 - ❖ Сповідь після Вечірні.

30-го березня — п'ята неділя Великого посту

Пам'ять св. Марії Єгипетської

- ❖ 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

30-го березня - 4-ТА НЕДЛЯ ВЕЛИКОГО ПОСТУ

- ПРЕПОДОБНОГО ІОАНА ЛІСТВИЧНИКА -

СОБОР СВ. ІВАНА СУЧАВСЬКОГО

- Пасія: о 5:00 год. вечора.
Проповідує: Протопресвітер Василь Василів
Доповідь: Протоієрей Мирон Позняк

2-го квітня - 5-ТА СЕДМИЦЯ ВЕЛИКОГО ПОСТУ

КАПЛИЦЯ КОЛЕГІЯ СВ. АНДРІЯ

- Канон св. Андрія Критського: о 6:00 год. вечора.

6-го квітня - 5-ТА НЕДЛЯ ВЕЛИКОГО ПОСТУ

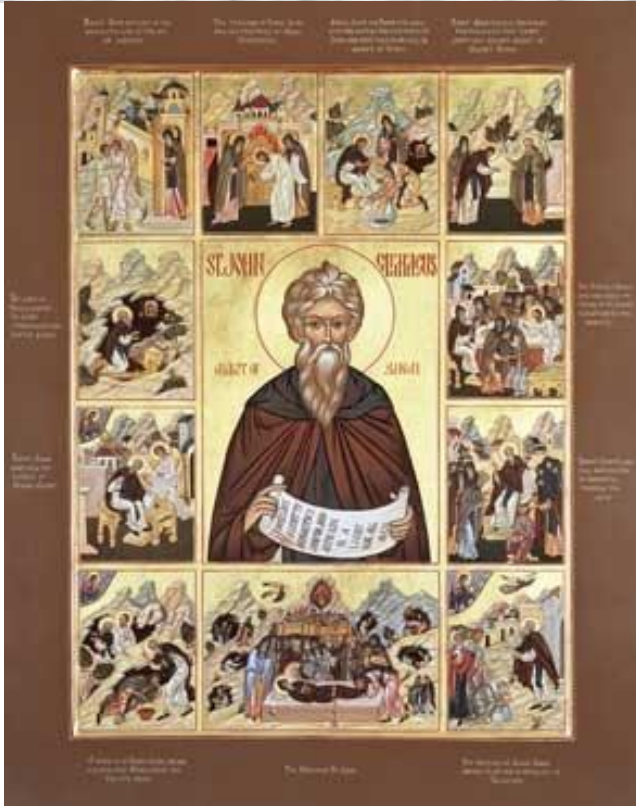
- ПРЕПОДОБНОЇ МАРІЇ ЄГИПЕТСЬКІ -

ЦЕРКВА УСІХ СВЯТИХ

- Пасія: о 6:00 год. вечора.
Проповідує: о. Євген Максимюк
Доповідь: Протопресвітер Віктор Лакуста



Fourth Sundays of Great Lent COMMEMORATION OF ST. JOHN OF THE LADDER



Saint John of the Ladder is honored by the Church as a great ascetic and author of the renowned spiritual book called **THE LADDER**, from which he is named, "**St John of the Ladder**" (or St John *Klimakos* in Greek).

There is almost no information about St John's origins. One tradition suggests that he was born in Constantinople around the year 570, and was the son of Ss Xenophon and Maria.

John went to Sinai when he was sixteen, submitting to Abba Martyrios as his instructor and guide. After four years, St. John was tonsured as a monk. Abba Strategios, who was present at St John's tonsure, predicted that he would become a great luminary in the

Church of Christ.

For nineteen years St. John progressed in monasticism in obedience to his spiritual Father. After the death of Abba Martyrios, St. John embarked on a solitary life, settling in a wild place called Thola, where he spent forty years laboring in silence, fasting, prayer, and tears of penitence.

It is not by chance that in **THE LADDER** St John speaks about tears of repentance: "Just as fire burns and destroys the wood, so pure tears wash away every impurity, both external and internal." His holy prayer was strong and efficacious, as may be seen from an example from the life of the God-pleasing saint.

St John had a disciple named Moses. Once, the saint ordered his disciple to bring dung to fertilize the vegetable garden. When he had fulfilled the obedience, Moses lay down to rest under the shade of a large rock, because of the scorching heat of summer. St John was in his cell in a light sleep. Suddenly, a man of remarkable appearance appeared to him and awakened the holy ascetic, reproaching him, "John, why do you sleep so heedlessly, when Moses is in danger?"

St John immediately woke up and began to pray for his disciple. When Moses returned in the evening, St John asked whether any sort of misfortune had befallen him.

The monk replied, "A large rock would have fallen on me as I slept beneath it at noon, but I left that place because I thought I heard you calling me." St John did not tell his disciple of his vision, but gave thanks to God.

St John ate the food which is permitted by the monastic rule, but only in moderation. He did not sleep very much, only enough to keep up his strength, so that he would not ruin his mind by unceasing vigil. "I do not fast excessively," he said of himself, "nor do I give myself over to intense all-night vigil, nor lay upon the ground, but I restrain myself..., and the Lord soon saved me."

The following example of St John's humility is noteworthy. Gifted with discernment, and attaining wisdom through spiritual experience, he lovingly received all who came to him and guided them to salvation. One day some envious monks reproached him for being too talkative, and so St John kept silence for a whole year. The monks realized their error, and they went to the ascetic and begged him not to deprive them of the spiritual profit of his conversation.

Concealing his ascetic deeds from others, St John sometimes withdrew into a cave, but reports of his holiness spread far beyond the vicinity. Visitors from all walks of life came to him, desiring to hear his words of edification and salvation. After forty years of solitary asceticism, he was chosen as igumen (abbot) of Sinai's St Catherine's Monastery when he was seventy-five. St John governed the holy monastery for four years.

At the request of the abbot of the Raithu monastery, St John wrote the incomparable Ladder, a book of instruction for monks who wished to attain spiritual perfection.

Knowing his wisdom and spiritual gifts the abbot requested St John to write down whatever was necessary for the salvation of those in the monastic life. Such a book would be "a ladder fixed on the earth" (Gen. 28:12), leading people to the gates of Heaven.

St John felt that such a task was beyond his ability, yet out of obedience he fulfilled the request. The saint called his work **THE LADDER**, for the book is "a fixed ladder leading from earthly things to the Holy of Holies...." The thirty steps of spiritual perfection correspond to the thirty years of the Lord's age. When we have completed these thirty steps, we will find ourselves with the righteous and will not stumble. THE LADDER begins with renunciation of worldliness, and ends with God, Who is love (1 Jn 4:8). Although the book was written for monks, any Christian living in the world will find it an unerring guide for ascending to God, and a support in the spiritual life.

The twenty-second step of THE LADDER deals with various forms of vainglory. St John writes:

When I fast, I am vainglorious; and when I permit myself food in order to conceal my fasting from others I am again vainglorious about my prudence. When I dress in fine clothing, I am vanquished by vanity, and if I put on drab clothing, again I am overcome by vanity. If I speak, vainglory defeats me. If I wish to keep silence, I am again given over to it. Wherever this thorn comes up, it stands with its points upright.

A vain person seems to honor God, but strives to please men rather than God.

People of lofty spirit bear insult placidly and willingly, but only the holy and righteous may hear praise without harm.

When you hear that your neighbor or friend has slandered you behind your back, or even to your face, praise and love him.

It is not the one who reproaches himself who shows humility, for who will not put up with himself? It is the one who is slandered by another, yet continues to show love for him.

Whoever is proud of his natural gifts, intelligence, learning, skill in reading, clear enunciation, and other similar qualities, which are acquired without much labor, will never obtain supernatural gifts. Whoever is not faithful in small things (Lk 16:10), is also unfaithful in large things, and is vainglorious.

It often happens that God humbles the vainglorious, sending a sudden misfortune. If prayer does not destroy a proud thought, we bring to mind the departure of the soul from this life. And if this does not help, let us fear the shame which follows dishonor. "For whoever humbles himself shall be exalted, and whoever exalts himself shall be humbled" (Lk 14:11). When those who praise us, or rather seduce us, start to praise us, let us recall our many sins, then we shall find that we are not worthy of what they say or do to honor us.

In ***THE LADDER*** St John describes the ascent toward spiritual perfection, which is essential for anyone who wishes to save his soul. It is a written account of his thoughts, based on the collected wisdom of many wise ascetics, and on his own spiritual experience. The book is a great help on the path to truth and virtue. With the exception of the scriptures themselves and St Athanasius' *Life of Anthony*, it is the most copied and influential book in Christian history.

The steps of ***THE LADDER*** proceed gradually from strength to strength on the path of perfection. The summit is not reached suddenly, but gradually, as the Savior says: "The Kingdom of Heaven suffers violence, and the violent take it by force" (Mt 11:12).

St John of the Ladder is commemorated on the fourth Sunday of Great Lent and on March 30th.



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.



**Ukrainian Woman's Association of Canada
Lesia Ukrainka Branch**

SPRING BAZAAR

April 5, 2014

4:00 p.m. to 8:30 p.m.

Holy Trinity Cathedral Auditorium

SALE OF BAKING AND UKRAINIAN SPECIALTY FOODS

(Paska, Babka, Pyrohy, Holubtsi and Borsch)

Meals

50/50 Draw—Silent Auction



Starts at 6:00 p.m.

**Ukrainian Woman's Association of Canada
Lesia Ukrainka Branch**

Palm Sunday—Spring Tea

will be held at the Holy Trinity Cathedral Auditorium

Sunday, April 13, 2014

12:30 to 2:30 pm

President—Carol Kowalchuk

Convenors: Olga Sorby, Iris Demianiw

Easter Baking

Pysanky—Easter Eggs

**UKRAINIAN CANADIAN CONGRESS— MANITOBA PROVINCIAL COUNCIL
AND
THE ORDER OF ST. ANDREW (WINNIPEG CHAPTER)**

Invite you to a

Historical Presentation

The Situation in Ukraine

**Prof. Ostap Hawalesha
Past Honourary Consul of Ukraine
Order of Canada**

Thursday, April 10, 2014—7:00 p.m.

Holy Trinity Ukrainian Orthodox Cathedral Auditorium
1175 Main St., Winnipeg

The above presentation is open to the public
Everyone is welcome—please bring a friend
Refreshments will be served

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

April 2 – Wednesday

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

April 3—Thursday.

Holy Family Home

- ❖ Service: 10:00 a.m.

April 5 - Saturday.

LAUDATION OF THE MOTHER OF GOD

- Confession: 8:45 a.m.
 - Divine Liturgy: 9:30 a.m.
- HOVINIA for Clergy and their families and all faithful

April 6th – FIFTH SUNDAY OF GREAT LENT

COMM&MORATING ST. MARY OF EGYPT

- ❖ 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 30 - 4th Sunday of the great Fast

- ST. JOHN CLIMACUS -

ST. IVAN SUCHAVSKY SOBOR

➤ Passia Service: 6 p.m.

Homilist: Rt. Rev. Protopresbyter William Wasyliw

Lecturer: V. Rev. Archpriest Miron Pozniak

April 6 - 5th Sunday of the Great Fast

- VENERABLE MARY OF EGYPT -

ALL SAINTS CHURCH

➤ Vespers: 6 p.m.

Homilist: Rev. Fr. Gene Maximiuk

Lecturer: Rt. Rev. Protopresbyter Victor Lakusta



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 31—APRIL 6

Monday: Isaiah 37:33-38:6 Genesis 13:12-18 Proverbs 14:27-15:4

Tuesday: Isaiah 40:18-31 Genesis 15:1-15 Proverbs 15:7-19

Wednesday: Isaiah 41:4-14 Genesis 17:1-9 Proverbs 15:20-16:9

Thursday: Isaiah 42:5-16 Genesis 18:20-33 Proverbs 16:17– 17:17

Friday: Isaiah 45:11-17 Genesis 22:1-18 Proverbs 17:17-18:5

Saturday: Hebrews 9:24-28 Mark 8:27-31

Sunday: Hebrews 9:11-14 Mark 10:32-45

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

You shall not offer anything that has a blemish, for it will not be acceptable in your behalf.

LEVITICUS 22:20

A DISCIPLE OF ABBA THEODORE reported to him, “A gardener came today to sell us some onions. He filled a basket with them.”

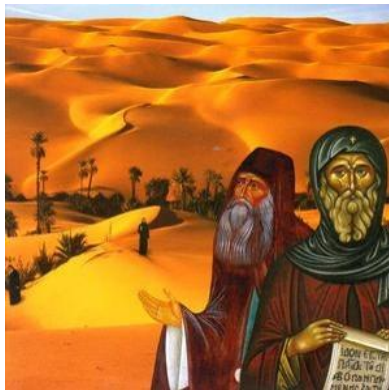
The old man said, “Fill a basket with wheat and give it to him.”

The disciple returned and said, “There were two piles of wheat. One was our best wheat and the other was poor. Look, I filled the payment basket with the poor.”

Theodore looked at him with anger and sorrow. The disciple prostrated himself before the old man, breaking the basket.

The abba then said, “Get up. It is my fault rather than yours. He then filled his lap with the best wheat and gave it to the gardener who had brought the onions.

You shall not offer anything that has a blemish.



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 Holy Supper.

Christmas customs among the Orthodox people are simple, yet beautiful and rich with meaning. Among these customs is the Holy Supper which is served on Christmas Eve. We must emphasize, however, that the traditions which follow are not necessarily followed in every detail by every family that serves the Holy Supper, for Orthodoxy is rich in its diversity.

Traditionally, the meal is served on Christmas Eve at the time of the appearance of the first evening star. This, of course, serves to remind us of the Star of Bethlehem which shone in the East to the Magi coming to worship the Savior. The table itself is covered with straw and linen, which reminds us of the manger in which Christ lay and the linen cloths with which He was wrapped. A lit candle is placed on the table, symbolizing the Star of Bethlehem and the Light of Christ shining out in the darkness and despair of the world.

In some farming households, a meal was prepared for all of the animals and they were fed first. At the start of the Holy Supper the question would be asked, "Have the animals been fed?" and with an affirmative reply, the meal began. This served as a reminder that animals were also present at the Birth of Christ.

Traditionally, twelve courses are served separately at the meal, starting with bitter foods and ending with sweet. All are Lenten foods, since the Nativity Fast does not end until the Liturgy of Christmas Day. The first food is bitter garlic or onion greens, which each person must taste before touching any other food. This serves to remind us that until the coming of Christ the Savior, man's life was one of despair and bitterness, for he had fallen away from God by disobeying His commandments.

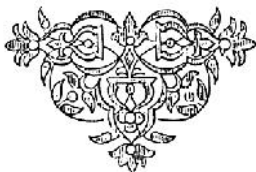
Each of the twelve dishes has a special meaning, then. Honey, for example, represents the sweet and pleasant moments in life; garlic the bitter days; grain dishes are reminders of the simple

and ordinary moments, as well as our Daily Bread and the Bread from Heaven — the Lord Jesus Christ.

The number of courses — twelve — represents the Twelve Tribes of Israel who lived in the promise of the Messiah and it also symbolizes the Twelve Disciples who followed Christ. The whole sequence of the meal — from bitter to sweet courses — reminds us that in following Christ we must be ready to bear the bitter moments with the same patience and understanding with which we accept life's ordinary and happy experiences.

The evening meal is completed by a Prayer of Thanksgiving and the singing of Christmas Hymns (Carols). These Hymns are sung to announce to the world the Birth of the Christ Child even as the angels announced it to the shepherds in the fields, singing “Glory to God in the Highest, and on earth peace, good will to men.” The day ends with the attendance of the whole family in Church at the Nativity Vigil and the Divine Liturgy on the following day.

Continued in the next issue





ABOUT THE LADDER OF DIVINE ASCENT

In the sixth century, a monk of Mount Sinai named John wrote a book outlining the stages of the spiritual life. He based his entire work on the image of a ladder of thirty rungs, stretching from earth to heaven. Each rung described a step in the pursuit of virtue and the spiritual life. Since it was first written, *The Ladder of Divine Ascent* has been an essential part of the formation

of Orthodox monastics, and a mainstay of Orthodox ascetic spirituality. However, *The Ladder* is not just for monks and nuns because all Christians are called to make an ascent to the heights of heaven. For this reason the Church places the commemoration of Saint John and his Ladder on the 4th Sunday of the Great Fast, as the faithful continue their ascent with the Lord to Golgotha and through Golgotha to His Heavenly Kingdom.

The 30 Steps of the Ladder of Divine Ascent

- ❖ Steps 1–4: renouncement of the world and obedience to a spiritual father
- ❖ Steps 5–7: penitence and affliction as paths to true joy
- ❖ Steps 8–17: the defeat of vices and acquisition of virtue
- ❖ Steps 18–26: avoidance of the traps of asceticism (laziness, pride, mental stagnation)
- ❖ Steps 27–29: acquisition of stillness or peace of the soul, of prayer, and of dispassion
- ❖ Step 30: the union of faith, hope, and love



THE SECRET TO AVOIDING SIN

Very Rev. Vladimir Berzonsky

“And Mary said: ‘My soul magnifies the Lord, and my spirit rejoices in God, my Savior, for He has regarded the lowly estate of His maidservant’”

(Luke 1:46).

Imagine the man standing in the garden. The woman approaches, puts her arm on his shoulder and whispers something in his ear. He hesitates. He lowers his head. She says, “It’s alright. The serpent told me it will be a good thing for us, and he’s been here long before us.” The man looks long at the tree, and then he sees something between himself and the tree. He turns from the woman and walks in the other direction.

You know the story -- what would have made it come out another way? What did they lack? The answer lies in the above words of the Virgin Mary: “He has regarded the lowly maidservant.” You may call it innocence on the part of Eve and Adam. Forgive them if you wish. As the French say: To understand is to forgive. But Mary was also innocent. What was her secret for pleasing the Lord? Not innocence, but humility. That’s the key to pleasing God.

The fathers of the past tell us that what St. Luke calls lowliness is freedom from all conceit. It’s not having a low opinion of oneself, for that opens the soul to being led into sin by the clever and manipulative. Nor, of course, is it vanity, for that leads to conceit and takes the form of pride. That sin brought down not just Adam and Eve, but Satan himself. The Bible is replete with warnings against pride: “Pride goes before destruction, and a haughty spirit before a fall” (Proverbs 16:18). “A man’s pride shall bring him low; but honor shall uphold the humble in spirit” (Proverbs 29:23).

Humility is the antidote to vanity. It comes from the term earth [humus]. One cannot fall far if he’s close to the earth. It embraces the beatitude: poor in spirit. Just as the proud person is a know-it-all who cannot learn because his opinion passes for wisdom in his own mind, so the humble and poor in spirit have a built-in receptivity to the Word of God.

The fathers place humility at the head of virtues, just as pride stands at the top of evil. The humble person is not likely to judge others, because he or she recognizes how much he has to travel on the way to God’s Kingdom. Pride cancels self-awareness, but humility opens the door to that blessed capacity.

Humility does not reside alone in the soul of a person who knows

himself and is beginning to see God's image within. Such a person is eager to work for the Kingdom to come on earth. He is not one to look around and wonder why there is so much confusion, ignorance, hatred and disobedience. He has enough to do snuffing out the traces of those snares in himself. And when he looks in himself, he finds nothing worth admiring. If anything good can be discovered by his deeds, he gives all the glory to God. Grace is the instrument by which anything worthwhile is achieved, and that comes from the Holy Spirit. "Praise God" is his instinctive reply to any compliment sent his way. He expects nothing much from the Lord, and he is satisfied with what it pleases God to send him. Even when hard times and disappointment find his heart, he is able to thank the Lord for the challenge to his faith and the opportunity to overcome the difficulties.



ON SILENCE

From the Ladder

One who knows his faults has controlled his tongue, but the talkative has not known himself deeply as he should.

The friend of silence draws near to God and conversing secretly is illuminated by God. The silence of Jesus turned Pilate to respect. A man of stillness brings to condemnation the voice of empty-glory.

Let us try to learn Divine truth more by toil and sweat than by mere word, for at the time of our departure it is not words but deeds that will have to be shown.

St. John of the Ladder – 7th Century

Educators can distinguish between the programs of study suitable for beginners, for the intermediate, and for teachers. And we ought to en-sure that we do not spend an un-duly long time at the beginner's stage, for it would be a disgrace to have an old man going to kindergarten.

St. John of the Ladder – 7th Century

ST ANDREW, ARCHBISHOP OF CRETE

From the Prologue

Born in Damascus of Christian parents, he was dumb until the age of seven. When his parents took him to church for Communion, the power of speech was given to him. Such is the divine power of Communion.

He went to Jerusalem at the age of fourteen and was tonsured in the monastery of St Sava the Sanctified. In his understanding and ascesis, he surpassed many of the older monks and was an example to all. The Patriarch took him as his secretary.

When the Monothelite heresy, which taught that the Lord had no human will but only a divine one, began to rage, the Sixth Ecumenical Council met in Constantinople in 681, in the reign of Constantine IV. Theodore, Patriarch of Jerusalem, was not able to be present at the Council, and sent Andrew, then a deacon, as his representative. At the Council, Andrew showed his great gifts: his articulate-ness, his zeal for the Faith and his rare prudence. Being instrumental in confirming the Orthodox faith, Andrew returned to his work in Jerusalem.

He was later chosen and enthroned as archbishop of the island of Crete. As archbishop, he was great-ly beloved by the people. He was filled with zeal for Orthodoxy and strongly withstood all heresy. He worked miracles through his prayers, driving the Saracens from the island of Crete by means of them. He wrote many learned books, poems and canons, of which the best-known is the Great Ca-non of Repentance which is read in full on the Thursday of the Fifth Week of the Great Fast.

Such was his outward appearance that, 'looking at his face and listening to the words that flowed like honey from his lips, each man was touched and renewed'. Returning from Constantinople on one occasion, he foretold his death before reaching Crete. And so it happened. As the ship approached the island of Mitylene, this light of the Church finished his earthly course and his soul went to the Kingdom of Christ, in about the year 740.



SUPPORT

HOLY TRINITY'S PARKING LOT PAVEMENT PROJECT

We are ready to improve the Lord's property at Holy Trinity Cathedral— at our AGM this year we had approved a Capital expenditure project: the repaving of our parking lot, something that regular users of the parking lot all can agree. We need to do this so that we can provide a safer environment for all that visit here. We need to raise approximately \$100,000 for this project.

We are appealing to each of you to seek God's will about how much He would have you to give towards this effort. Many have been very faithful to give towards the needs of their church, and we want to thank each one of you. We thank each of you for your giving, and ask that now we all make a commitment to "dig a little deeper" so we can see this project completed.

May God bless you for your generosity, as your car will thank you for the wonderful new parking surface.

Respectfully,

Members of the Parish Council



PARISH AND COMMUNITY UPCOMING EVENTS

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

4-та Неділа Великого посту

ПАМ'ЯТЬ ПРЕПОДОБНОГО ІОАННА ЛИСТВИЧНИКА



4th Sunday of Great Lent

COMMEMORATION OF ST. JOHN OF THE LADDER

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

CATHEDRAL PARISH COUNCIL

Dr. Gregory Palaschuk—President
Res: 338-5301 Bus: 582-8946

BROTHERHOOD

Taras Monastyrski
Res: 661-1125 Bus: 582-8946

SISTERHOOD

Rose Petras
Res: 586-3672 Bus: 582-8946

CHURCH /SUNDAY/ SCHOOL

Dobr. Brenda Mielnik
Res: 415-3166 Bus: 582-8946

OUTREACH COMMITTEE

Steve Hinkewich
Res.: 667-5720 Bus: 582-8946

CATHEDRAL CHOIR

Elaine Salamon
Res: 269-5322 Bus: 582-8946

SENIORS' GOLDEN AGE CLUB

Taras Monastyrski
Res: 661-1125 Bus: 582-8946

UKRAINIAN MUSEUM OF CANADA

Winnipeg Collection
Margaret Pestrak
Res:334-5267 Bus: 582-1018

JUNIOR CYMK—U.O.Y.

Advisors:
Michelle Kowalchuk Res: 663-2994

U. S. R.L. —TYC WINNIPEG BRANCH

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UWAC—LESIA UKRAINKA BRANCH

Carol Kowalchuk—President
Res:489-2449 Bus: 582-1018

ORDER OF ST. ANDREW

WINNIPEG CHAPTER
Evhen Uzwyshyn
Res:668-2824 Bus: 582-89 46

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.