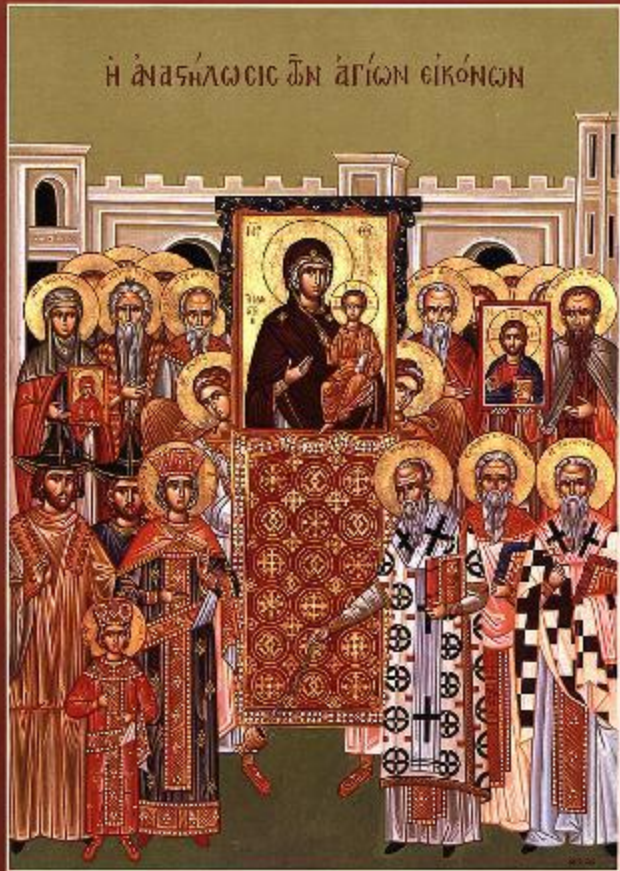




UKRAINIAN ORTHODOX METROPOLITAN CATHEDRAL OF THE HOLY TRINITY

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1-ша Неділа Великого посту

Торжество православ'я



1st Sunday of Great Lent

Triumph of Orthodoxy

9-го березня ❖ March 9th

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.

ПЕРША НЕДІЛЯ ВЕЛИКОГО ПОСТУ

ТОРЖЕСТВО ПРАВОСЛАВ'Я: іконоборства давно немає — тож, що ми святкуємо?

Перший тиждень Великого посту налаштовує душу на каяття, на глибоке почуття смирення, примирення з Богом. У храмах читається Великий покаянний канон Андрія Критського. І дуже несподіваним для багатьох є те, що перша неділя Великого посту – це неділя Торжества Православ'я. Як поєднати у своїй свідомості ці суперечливі почуття – покаяння і торжество?

От ми вже майже і пережили перший тиждень Великого посту. Попереду – перша великопісна неділя.

Ми всі хвилюємось і переживаємо, коли переступаємо поріг храму, і бачимо, що Церква – в чорному. Церква – добра мама, сумує за кожним із нас, сумує і плаче через те, що ми, падаючи, невчасно встаємо, не вміємо бачити свої недоліки.

Ми разом із вами пережили хвилини Покаянного канону преподобного Андрія Критського, відчули його каяття, відчули моменти Старого і Нового Завітів, побачили праведників, грішників. Ми все це переживали разом. Відчули насолоду Літургії Передосвячених Дарів. Приступили до Таїнств сповіді і причастя.

Ось це і є Торжество Православ'я – усвідомити свій гріх, побачити свої недоліки, при цьому пам'ятати слова Спасителя: «Мужайтесь, тому що Я переміг світ». Це останні слова з прощальної розмовою Спасителя. Ви кріпиться, буває важко – не стогніть, мужайтесь, бо Я переміг світ. Чим? Смиренням і Любов'ю. Ми перемогли смиренням Спасителя і диявола, і наші недоліки, і найголовніше – поєдналися з Ним у Таїнстві причастя. Саме це Торжество кожного разу переживає людина, яка в храмі не просто відстоює службу, а хвилюється, переживає ці прекрасні великопісні дні.

Дай Бог, щоб це Торжество Православ'я торжествувало завжди у нашому серці, щоб наше серце було

переповнене любов'ю, щоб ми через декілька тижнів щирим серцем привітали один одного вічно живими словами «Христос воскрес! – Воістину воскрес!».

СКАРБНИЧКА МУДРОСТІ



Любов

1 Коли я говорю мовами людськими й ангольськими, та любови не маю, то став я як мідь та дзвінка або бубон гудячий!

2 І коли маю дара пророкувати, і знаю всі таємниці й усе знання, і коли маю всю віру, щоб навіть гори переставляти, та любови не маю, то я ніщо!

3 І коли я роздам усі маєтки свої, і коли я віддам своє тіло на спалення, та любови не маю, то пожитку не матиму жадного!

4 Любов довготерпить, любов милосердствує, не заздрить, любов не величається, не надимається,

5 не поводитья нечемно, не шукає тільки свого, не рветься до гніву, не думає лихого,

6 не радіє з неправди, але тішиться правдою,

7 усе зносить, вірить у все, сподівається всього, усе терпить!

8 Ніколи любов не перестає! Хоч пророцтва й існують, та припиняється, хоч мови існують, замовкнуть, хоч існує знання, та скасується.



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 12-го березня, 2014 зараз після Літургії ранішосвячених Дарів



Musical Presentation by Consort of Friends Chamber Music Ensemble

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!!!

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.



**ОРДЕН СВ. АНДРЕЯ - ВІРРИГ'СЬКИЙ
ВІДДІЛ
КОНЦЕРТ НЕДІЛЬНОЇ ШКОЛИ
НА ЧЕСТ
ТАРАСА ШЕВЧЕНКА - УКРАЇНСЬКИЙ
ПОЕТ ЛЕВРАЄТ
ЗНАГОДИ 200 ЛІТТЯ З ДНЯ
НАРОДЖЕННЯ
1814 - 2014**

**ПРОМОВЛЯЄ
ДОБРОДІЙКА БРЕНДА МЕЛЬНИК
РЕЛІГІЙНІСТЬ ТАРАСА ШЕВЧЕНКА**

**В МИТРОПОЛИЧІЙ КАТЕДРІ ПРЕСВЯТОЇ ТРОЙЦИ
В НЕДІЛЮ 16-ГО БЕРЕЗНЯ 2014 Р.
ПРИХІД ПРИЗНАЧЕНИЙ ДЛЯ НЕДІЛЬНОЇ ШКОЛИ**

Заповіт

Як умру, то поховайте
Мене на могилі,
Серед степу широкого,
На Україні милій,
Щоб лани широкополі,
І Дніпро, і кручі
Було видно, було чути,
Як реве ревучий.
Як понесе з України
У синєє море
Кров ворожу... отойді я
І лани, і гори —
Все покину і полину
До самого бога
Молитися... а до того
Я не знаю бога.
Поховайте та вставайте,
Кайдани порвіте
І вражою злою кров'ю
Волю окропіте.
І мене в сем'ї великій,
В сем'ї вольній, новій,
Не забудьте пом'янути
Незлим тихим словом.

РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРИ

9-го березня — неділя 1-ша Великого посту

Торжество Православ'я.

- ❖ Вечірня неділі Православ'я: о 6:00 год. вечора.
- ❖ Проповідує: о. Теодор Параскевопулос

12-го березня – середа.

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

15-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.

16-го березня — Друга неділя Великого посту

Св. Григорія Палами, архієп. Фессалнський

- ❖ 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 БЛАГОЧИННА

РОЗКЛАД БОГОСЛУЖЕНЬ ПІД ЧАС ВЕЛИКОГО ПОСТУ

9-го березня - 1-ша неділя Великого посту

Неділя Православ'я

Митрополита Катедра Пресвятої Тройці

- Вечірня неділі Православ'я: о 6:00 год. вечора.
- Проповідує: о. Теодор Параскевопулос

16-го березня - 2-га неділя Великого посту

- Пам'яті св. Григорія Палами -

Зшестя Святого Духа—Толстой

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



First Sundays of Great Lent

Sunday Of Orthodoxy– The Triumph of Orthodoxy



Every year on the first Sunday of Great Lent we celebrate the Triumph of Orthodoxy in commemoration of the day in 843 C.E. (or AD for those non-academic theologians) on which the Edict of the Seventh Ecumenical Council (787 C.E.) which restored icons within the Church was brought into full force in the city of Constantinople through the actions of a local council of Bishops at the Hagia Sophia. On that day, in celebration of re-establishment of the veneration of icons, a procession was held in which the

Emperor, the Empress, Bishops, monks and clergy carried icons throughout the city and the Cathedral. Each year since, Orthodox Christians have re-enacted that procession throughout the world.

But one has to ask, is that the reason why icons are celebrated on the first Sunday of Great Lent? Why is this commemoration placed in the series of commemorative Sundays of Great Lent at all? The answers to these questions are found in the decree which did, in fact, focus on the restoration of icons to their proper place in the Church but went on to say:

Those, therefore who dare to think or teach otherwise, or as wicked heretics to spurn the traditions of the Church and to invent some novelty, or else to reject some of those things which the Church hath received (e.g., the Book of the Gospels, or the image of the cross, or the pictorial icons, or the holy relics of a martyr), or evilly and sharply to devise anything subversive of the lawful traditions of the Catholic Church or to turn to common uses the sacred vessels or the venerable monasteries, if they be Bishops or Clerics, we command that they be deposed; if religious or laics, that they be cut off from communion. [Acts of the Seventh Ecumenical Council (ASEC), Ch. 550]

This paragraph relates not only to icons but to the entirety of the

Holy Tradition of the Church; the icons became a prima fascia symbol at that time of Faith. For over one hundred years, a portion of the Church, the Iconoclasts, challenged their usage, sometimes in violent and bloody manners, calling them graven images which lead to idolatry. This gathering of Bishops in Nicea, which was to become known as the Seventh Ecumenical Council, inspired by the Holy Spirit, found that icons were a reflection of the Incarnation of Our Lord, God and Savior, Jesus Christ, *“that so the incarnation of the Word of God is shown forth as real and not merely fantastic, for these have mutual indications and without doubt have also mutual significations”* (ASEC, Ch. 550) and they were a reflection of the reality of the presence of Christ throughout the world, because this same Council also proclaimed *“with all certitude and accuracy that just as the figure of the precious and life-giving Cross, so also the venerable and holy images, as well in painting and mosaic as of other fit materials, should be set forth in the holy churches of God, and on the sacred vessels and on the vestments and on hangings and in pictures both in houses and by the wayside, to wit, the figure of our Lord God and Savior Jesus Christ, of our spotless Lady, the Mother of God, of the honorable Angels, of all Saints and of all pious people”* (ASEC, Ch. 550); another way to present this passage is that icons were to be acceptably displayed everywhere to be seen by all peoples so that *“by so much more frequently as they are seen in artistic representation, by so much more readily are men lifted up to the memory of their prototypes, and to a longing after them”* (ASEC, Ch. 550). To these Holy Fathers, icons were integrally linked to the Mysteries, the Liturgies and the teachings of the Church within the Holy Tradition of the One Apostolic Orthodox Church; they were visual indications of that which has happened, is happening and will happen within the totality of the universe; they foster and encourage the desire to progress in the Faith toward that union with God, or theosis, to which we are all called.

The first Sunday of Great Lent is a day of remembrance; a day on which we extend our Faith so that we can communicate with that all important co-existent essential metaphysical reality to which the Father of the Second Council of Nicea refer and which we all too often disregard; it is this substantiality which is ever present and always depicted for us within the formulation of icons. Icons offer portals of communication through which we can and must communicate with this essential actuality through veneration and prayer for *“the honor which is paid to the image passes on to that which the image represents, and he who reveres the image reveres in it the subject represented.”* (ASEC, Ch. 550).

The first Sunday of Great Lent is a day upon which reflection is necessary as to the subjects of icons and their profound faith: the Incarnate Lord, the Ever Blessed and Ever Virgin Mother of God, The Apostles, The Martyrs, The Confessors, the Wonder Workers and all the Saints. This is the day when Faith becomes the operative goal and the vehicles through which we remind ourselves of the true Faith are those windows into the ultimate certitude, icons.

The restoration of icons was not a justification of Church Art; it was not the establishment of the cultic worship of demigod like Saints through vain images and idols. The restoration of icons was the proclamation of the Faith of the entirety of the Orthodox Church. For in icons we see the Incarnation, Life, Death and Resurrection of Our Lord God and Savior Jesus Christ; we see the life of the Holy Mother of God; we see the lives of all the Saints and we see the possibilities extant for us with regard to our life here on Earth and our ultimate salvation.

This is why the first Sunday of Great Lent is commemorated as the the "Triumph of Orthodoxy;" it is the day on which we remember and attest to our belief in the True Faith of our Church which is the basis of all salvation in Jesus Christ. This reaffirmation of Faith is the second step on any spiritual journey of self examination (with the first being forgiveness of our brothers and sisters in Mankind); for without Faith our journey toward true Spirituality will fail; we require the certitude of the inseparable coexistent metaphysical reality depicted in icons to reveal elements of our Faith, so that we can fulfill that mission for which we were created; we require our Faith to be able to become "*partakers in the Divine Nature*" (2 Peter 1:4) that God has made available to us, so that we will become able to restore that Image and Likeness, or Icon, of God in which we were created. We use icons within our lives to attempt reconstitute that Divine Icon which was marred by the Fall of Adam and Eve; we use icons as pathways to Paradise.

To help us accomplish this Divine quest, on the First Sunday of Great Lent, we remember the actions of the local council of Bishops that met in Constantinople in 843 by re-enacting their procession; in doing so we, as a consequence, visibly affirm the restoration of icons within the Church but much more importantly we, through these very same actions, proclaim the One True Faith of the One Holy Catholic Apostolic Orthodox Church and begin our spiritual journey through Great Lent in the only way possible before God.

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 12, 2014

Meeting following liturgy of Presanctified Gifts
Musical Presentation by Consort of Friends Chamber Music
Ensemble

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!!!!

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 9th — FIRST SUNDAY OF GREAT LENT

SUNDAY OF ORTHODOXY

- ❖ Sunday of Orthodox Vespers: 6 p.m.
- Homilist:* Fr. Theodore Paraskevopoulos

March 12th — Wednesday

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

March 15th — 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 16th — SECOND SUNDAY OF GREAT LENT

ST. GREGORY PALAMAS, ARCHBISHOP OF THESSALONICA

- ❖ 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 9 - 1st Sunday of the Great Fast

- Sunday of Orthodoxy -

HOLY TRINITY METROPOLITAN CATHEDRAL

➤ Sunday of Orthodox Vespers: 6 p.m.

Homilist: Fr. Theodore Paraskevopoulos

March 16 - 2nd SUNDAY OF THE GREAT FAST

- St. Gregory Palamas -

DESCENT OF THE HOLY SPIRIT CHURCH - TOLSTOI

➤ Passia Service: 5 p.m.

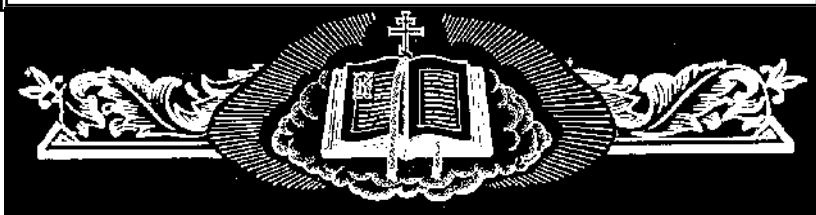
Homilist: Rt. Rev. Mitred Archpriest Gregory Mielnik

Lecturer: V. Rev. Archpriest Roman Bozyk



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 10—MARCH 16

Monday: Isaiah 4:2-6, 5:1-7 Genesis 3:21-4:7 Proverbs 3:34-4:22

Tuesday: Isaiah 5:7-16 Genesis 4:8-15 Proverbs 5:1-15

Wednesday: Isaiah 5:16-25 Genesis 4:16-26 Proverbs 5:15-6:3

Thursday: Isaiah 6:1-12 Genesis 5:1-24 Proverbs 6:3-20

Friday: Isaiah 7:1-14 Genesis 5:32-6:8 Proverbs 6:20-7:1

Saturday: Hebrews 3:12-16 Mark 1:35-44

Sunday: Hebrews 1:10-2:3 Mark 2:1-12

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

When words are many, transgression is not lacking, but the prudent are restrained in speech.

PROVERBS 10:19

ABBA AMMONAS said, “Scrutinize yourself carefully. Then if anyone harms you in any way, you will remain silent. You will not say anything at all until constant prayer has softened your heart. Later, you will be able to console the one who offended you.”

The prudent restrain their speech.



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 Universal Exaltation of the Life-Creating Cross (Sept. 27)

Not long after the Nativity of the Most-Holy Theotokos, the Church celebrates the Exaltation of the Most-Precious Cross of the Lord. The Savior Himself had spoken of His death on the Cross, saying: As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him may have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life (John 3:14-16). This was accomplished on Holy Friday when the Lord was “crucified under Pontius Pilate, suffered and was buried,” as the Creed proclaims. And just before He died He proclaimed It is finished (John 19:30)!

Truly, the Nativity of the Theotokos was seen as the beginning of our salvation, and the Cross is seen as the culmination of our salvation. By Christ's death on It, our salvation was accomplished. Mary is also closely associated with the Cross, for she was the “mystical paradise” in whom the Tree of Life sprouted; this Tree of Life, Christ our Savior, then “planted on earth the life-creating Tree of the Cross” (from the Feast). And as He suffered and died on the Life-giving Tree of the Cross, so too we are called upon to take up our own crosses on our shoulders and to die daily for the sake of Him Who died for us.

The Feast itself came about because of certain historical events. After the voluntary suffering and death on the Cross of the Lord, the sacred place of His suffering was scorned by the pagans. When the Roman Emperor Titus, in 70 A.D. conquered Jerusalem, he destroyed the city and leveled the Temple on Mt. Moriah, not leaving even a stone upon a stone, as had been foretold by the Savior in a dialogue with His disciples (Mark 13:1-2).

The Emperor Hadrian (117-138), a backward, zealous

pagan, constructed in place of the Jerusalem destroyed by Titus a new city, which he named Helio-Hadrianopolis. Further, it was forbidden for this city to be called by its previous name of Jerusalem. He commanded that the Holy Grave of the Lord be covered with earth and stones, raising on it an idol. On Golgotha, where the Savior was crucified, in 119 he erected a temple dedicated to the goddess Venus. Sacrifices were offered before the statue and pagan rites were celebrated, accompanied by prostitution. In Bethlehem, in the place where the Savior had been born of the Most-Pure Virgin, the impious monarch erected an idol to Adonis. All of this he did intending that the people completely forget about Christ the Savior and nevermore recollect the place where He lived, taught, suffered and arose with glory.

When Constantine the Great, Equal-to-the-Apostles (306-337) ascended the throne (being the first of the Roman Emperors to recognize Christianity) , he, together with his pious mother, Queen Helena, decided to restore the city of Jerusalem, and in the place of the suffering and resurrection of the Lord Jesus Christ to erect a new church, to cleanse all of the places connected with the memory of Jesus from the pagan cult, and again to consecrate all of them. The Orthodox Queen Helena left for Jerusalem with a great quantity of gold, and the Emperor sent a letter to Patriarch Macarius I (313-323) in which he asked every kind of aid in the holy task of restoring the Christian holy places.

Having arrived in Jerusalem, the pious Queen destroyed all the idols and cleansed the city of pagan cult objects, consecrating the defiled places. She burned with the desire to raise up the Cross of Our Lord Jesus Christ; and so she commanded that digging proceed at the place where the Temple of Venus had stood. There the covered Grave of the Lord was discovered, as well as the place of execution, not far from which were found three crosses and four nails, as well as the sign board which had been nailed over His head.

In order to determine which of the three crosses belonged to the Savior, Patriarch Macarius ordered that the crosses, in turn, be placed on a dead person who was being brought to a place of burial. When the Cross of Christ touched the dead one, he immediately came to life. With great joy, the Orthodox Queen and the Patriarch together lifted up the Life-Creating Cross and showed it to all the people standing by. Later the Church of the Holy Sepulcher was constructed on the site, enclosing within its walls the place of the crucifixion of the Savior, as well as His tomb, and a Feast was instituted for September 27, commemorating the glorious

Exaltation of the Cross.

Troparion of the Feast (Tone 1).

O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation.

Kontakion of the Feast (Tone 4).

As Thou wast voluntarily crucified for our sake, grant mercy to those who are called by Thy Name; make all Orthodox Christians glad by Thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, Thy weapon of peace.

Continued in the next issue



**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

My Testament

When I die, bury me
On a grave mound
Amid the wide-wide steppe
In my beloved Ukraine,
In a place from where the wide-tilled fields
And the Dnipro and its steep banks
Can be seen and
Its roaring rapids heard.
When it carries off
The enemy's blood from Ukraine
To the deep blue sea... I'll leave
The tilled fields and mountains—
I'll leave everything behind and ascend
To pray to God
Himself... but till then
I don't know God.
Bury me and arise, break your chains
And sprinkle your freedom
With the enemy's evil blood.
And don't forget to remember me
In the great family,
In a family new and free,
With a kind and quiet word.

A WORD ABOUT FASTING

It is necessary most of all for one who is fasting to curb anger, to accustom himself to meekness and condescension, to have a contrite heart, to repulse impure thoughts and desires, to examine his conscience, to put his mind to the test and to verify what good has been done by us in this or any other week, and which deficiency we have corrected in ourselves in the present week. This is true fasting.



Saint John Chrysostom – 4th century

WHY DOES THE PRIEST CENSE US?



During the services, the priest censes many things in church. He also censes the people. Why does he cense the people?

As clouds of smoke from the burning incense rise up, we are reminded that we were created in the “image and likeness of God.” It is this image in us that the priest censes. Just as he censes the icons of the saints, he censes each of us.

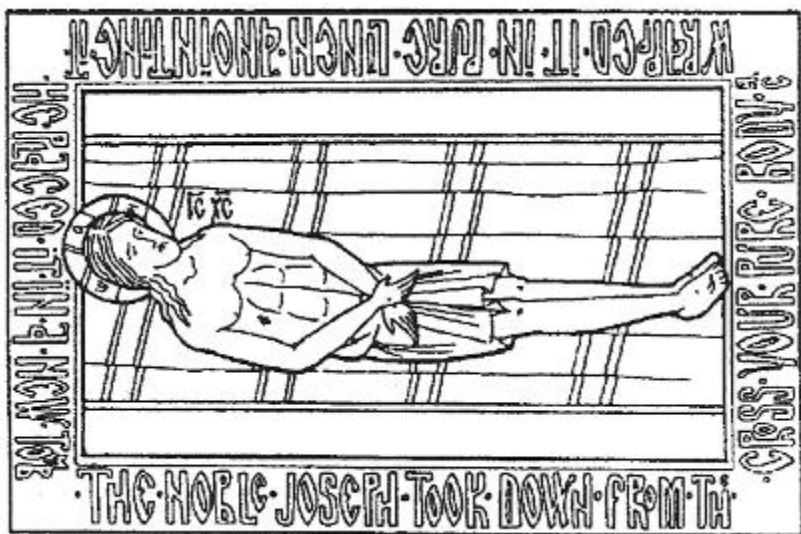
We are called to be saints. When we turn to God and tell Him we are sorry for our sins, He visits us and blesses us.

He encourages us to grow and become more like Himself who is both holy and good. When the priest censes us, he reminds us to keep the divine image in us pure and God-like.

Memorial Saturdays

On Saturdays during the Great Fast we are especially called to remember those who have departed this life before us in the hope of the resurrection to eternal life. Memorial services are being offered at 5:30pm during which the names of our departed family members and friends are commemorated. If you have not yet submitted a list for commemoration, please see Fr. Gregory.





ABOUT ENDURING TO THE END

A Homily By St. Nikolai Velimirovich

"But the one who perseveres to the end will be saved"

St. Matthew 24:13

O Lord most wonderful, You have endured all, all to the end. That is why You became not only blessed but the source of blessings for all men who desire good for themselves throughout the ages of ages.

The apostles endured all to the end and entered into blessed eternity. The saints willingly endured the difficulties and sufferings to the end and were glorified, both in heaven and on earth.

The martyrs willingly endured all pains to the end and became the adopted co-inheritors of the Kingdom of Christ.

Every founder of a new organization recruits followers for himself with the promise of good fruits and many pleasures but deliberately remains silent about the hardships and labors which lead to those fruits and pleasures. Our Lord Jesus is the only one Who spoke the whole truth to His followers, both the bitter and the sweet side of the truth. He did not promise fruits without service, nor glory without suffering, nor ultimate rest without the thorny path, nor victory without struggle, nor pleasure without bitterness, nor the kingdom without tears and self-denial.

Although our Lord counted the many difficulties which would befall His followers, in the end He does not abandon them without

comfort. He gives meaning to their sufferings and does not leave them in darkness. He says, "The one who perseveres to the end will be saved." What is that blessing which awaits those who endure to the end that He Jesus fully revealed and that has been witnessed even until today and is being witnessed by many saints, who, have either appeared in glory to the faithful from the other world or who, while yet in the flesh, were uplifted in the spirit to a vision of that glory and blessedness which await the faithful, the chosen and persevering?

O Lord, You are our strength. Help us to endure to the end with faith that You are beside us.

ON HELPING TO QUENCH ANGER

St. John of Kronstadt

A man who is wrathful with us is a sick man; we must apply a plaster to his heart - love; we must treat him kindly, speak to him gently, lovingly. And if there is not deeply-rooted malice against us within him, but only a temporary fit of anger, you will see how his heart, or his malice, will melt away through your kindness and love - how good will conquer evil. A Christian must always be kind, gracious, and wise in order to conquer evil by good.



ON THE POWER OF LOVE

St. Nikolai Velimirovich

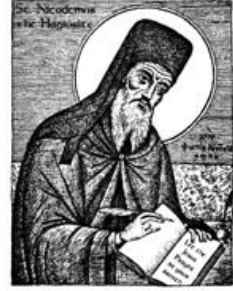
A scholar attracts by his knowledge, a wealthy man by riches, a handsome man by beauty, an artist by his skill. Each of these attracts a limited number of individuals. Only love attracts all human beings. The attraction of love is unlimited. And educated or uneducated, rich or poor, skilled or unskilled, beautiful or ugly, healthy or sick, and young or old - all want to be loved. Christ spread His love on everyone, and lovingly drew all to Himself. With His great love he encompassed even the dead, long decomposed and forgotten by men.



ON THREE DEGREES OF EATING

St. Nicodemus of the Holy Mountain

According to St. Gregory the Sinaite there are three degrees in eating: temperance, sufficiency, and satiety. Temperance is when someone wants to eat some more food but abstains, rising from the table still somewhat hungry. Sufficiency is when someone eats what is needed and sufficient for normal nourishment. Satiety is when someone eats more than enough and is more than satisfied. Now if you cannot keep the first two degrees and you proceed to the third, then, at least, do not become a glutton, remembering the words of the Lord, 'Woe to you that are full now, for you shall hunger' (Lk. 6:25). Remember also that rich man who ate in this present life sumptuously every day, but who was deprived of the desired bosom of Abraham in the next life, simply because of this sumptuous eating.



PLANT YOUR GARDEN TODAY!

Anyone who works in the garden knows the importance of putting good seed into the ground because as the saying goes we shall reap what we sow. It is the same with the human heart – what goes into the soil of the human heart will ultimately grow and sprout forth, manifesting itself in our words and actions. The following is a recipe for a Christian

heart which by the grace of God will bear much fruit!

1. FIRST, PLANT THREE ROWS OF PEAS

- ❖ Patience
- ❖ Promptness
- ❖ Prayer

2. NEXT, PLANT THREE ROWS OF SQUASH

- ❖ SQUASH gossip
- ❖ SQUASH indifference
- ❖ SQUASH criticism

3. THEN, PLANT FOUR ROWS OF LETTUCE

- ❖ LET US obey the Lord
- ❖ LET US be loyal
- ❖ LET US be true to our obligations
- ❖ LET US be unselfish

4. FINISH WITH FOUR ROWS OF TURNIP

- ❖ TURN UP when needed
- ❖ TURN UP with a smile
- ❖ TURN UP with a vision
- ❖ TURN UP with determination

Plant your garden today, remembering the Apostle Paul's words, "He who sows sparingly shall also reap sparingly, and he who sows bountifully shall also reap bountifully." (2 Cor. 9:6)

PARISH AND COMMUNITY UPCOMING EVENTS

March

Sunday March 9:

SUNDAY OF ORTHODOXY

The Winnipeg Orthodox Clergy Association invites you all to this year's annual Pan-Orthodox Vespers at Holy Trinity Metropolitan Cathedral. Please encourage your children to bring an icon and participate in the procession of Icons that will happen at the end of the service.

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

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

1-ша Неділа Великого посту

Торжество православ'я



1st Sunday of Great Lent

Triumph of Orthodoxy

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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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
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ATTACHED CLERGY:

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

Holy Trinity Office Hours are:

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

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CATHEDRAL PARISH COUNCIL

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ORDER OF ST. ANDREW

WINNIPEG CHAPTER
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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.