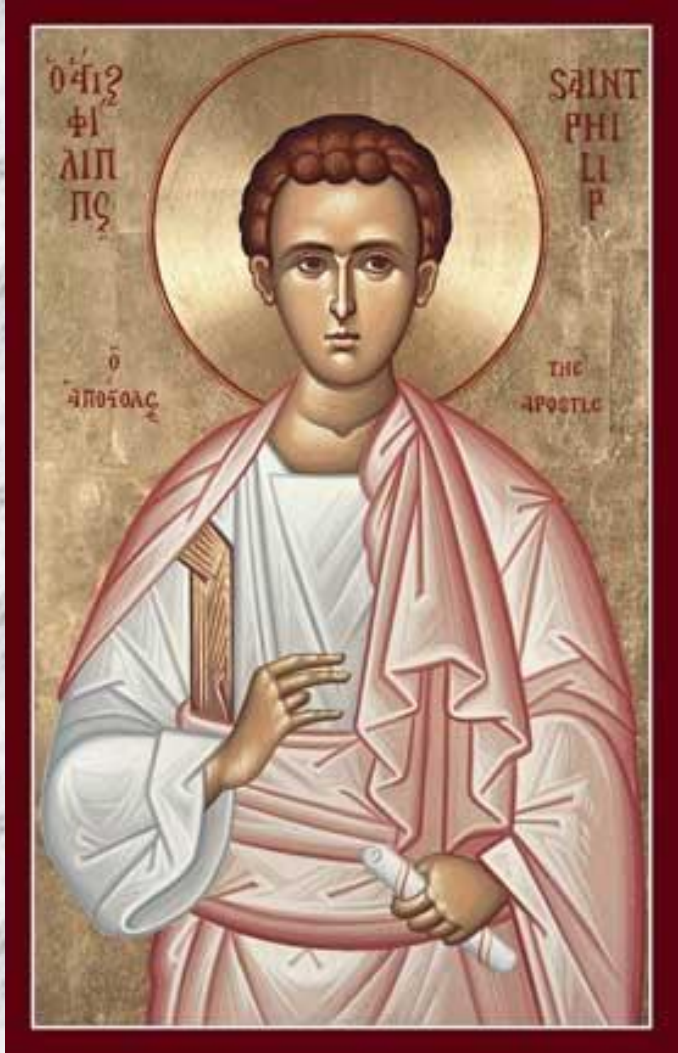


UKRAINIAN ORTHODOX
METROPOLITAN CATHEDRAL
OF THE HOLY TRINITY



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22-га неділя по П'ятидесятниці



22nd Sunday after Pentecost

24-го листопада ❖ November 24th

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.

РІЗДВЯНИЙ ПІСТ—«ПИЛИПІВКА»



Р і з д в я н и й П і с т розпочинається 28 листопада і закінчується в ніч перед Різдом 6 січня. Триває сорок днів і тому називається в Церковному уставі Чотиридесятницею, так само, як і Великий піст. Він називається «Пилипівка» –

тому що починається після дня пам'яті святого апостола Филипа. Різдвяний піст – зимовий піст, він є для всіх православних освяченням останньої частини року, таємничим оновленням духовного єднання з Богом і приготуванням до святкування Різдва Христового.

Започаткування Різдвяного посту, як і інших багатоденних постів, сягає давніх часів християнства. Вже з четвертого століття св. Амвросій Медіодаланський, Філастрій, блаженний Августин згадують у своїх творах Різдвяний піст. У п'ятому столітті про давність Різдвяного посту писав Лев Великий.

Спочатку Різдвяний піст тривав у одних християн сім днів, в інших – трохи більше. На соборі 1166 року, що відбувався при Константинопольському патріархові Луці та візантійському імператорі Мануїлу, всім християнам було встановлено зберігати піст перед великим святом Різдва Христового сорок днів.

Правила утримання встановлені Церквою в Різдвяний піст такі ж, як і в Петрів піст. Зрозуміло, що під час посту не благословляється м'ясо, масло, молоко, яйця, сир. Риба під час Різдвяного посту дозволяється в суботні та недільні дні та великі свята, наприклад, в свято Введення в храм Пресвятої Богородиці (4-го грудня). А також по вівторках і четвергах у дні прославлених святих; у понеділок, середу та п'ятницю – тільки в тому разі, якщо в цей день має бути всенічна, наприклад – у престольне свято. Якщо в які дні немає особливого свята, то треба готувати їжу на олії у вівторок і четвер, та без неї в

понеділок, середу і п'ятницю, в храмові свята і в дні великих святих, якщо вони припадають на вівторок або четвер. Зрозуміло, що для дітей, старих і хворих людей, вагітних і жінок, що годують грудьми правила посту послаблюються. Піст для людини, а не людина для посту.

Від 1 січня до 7 січня піст посилюється, і в ці дні навіть в суботу та неділю риба не благословляється. Тим часом саме на ці дні припадає святкування світського Нового року, православним християнам, треба бути особливо зібраними, щоб веселощами, винопиттям і споживанням їжі не порушити строгість посту.

Піст тілесний без посту духовного нічого не дає для спасіння душі, навіть навпаки, може бути і шкідливим: якщо людина, утримуючись від їжі, переймається власним достоїнством порівняно з іншими. Справжній піст пов'язаний з молитвою, покаяттям, з утриманням від пристрастей і пороків, викоріненням злих діл, прощенням образ, з утриманням від подружнього життя, з уникненням розважальних і видовищних заходів.

Помірне вживання пісної їжі і пиття послаблює в людях пристрасні порухи плоті, що спричиняються надмірним і приємним харчуванням; але так, щоб не зовсім розслабити тілесну природу, а навпаки – зробити її легкою, міцною і здатною підкорятися рухам духу і бадьоро виконувати його вимоги.

Піст – час самоаналізу, можливість поглянути на себе ніби з-поза меж власного “я”. Піст – це дивовижний духовний досвід, що дає нам відчуття шляху і мети. І основа покаяття – усвідомлення гріха як такого і щире бажання позбутися його, тобто стати кращими, чистішими, людянішими.

У Різдвяний піст і одинадцять днів свят, що йдуть після нього, не звершуються вінчання.

СКАРБНИЧКА МУДРОСТІ



«Молитва – це пожива для духовного життя»

Що робимо, коли встаємо зранку: можемо потягуватися, робити ранкову гімнастику, чистити зуби, вмиватися; дехто любить подивитися у вікно яка там погода або увімкнути телевизор, щоб подивитися як там поживають інші. Можемо побажати комусь доброго ранку. А можемо помолитися і подякувати Богові за прожиту ніч. Так, зупинитись на хвилину і подякувати. Хтось скаже: запізнююсь на роботу чи навчання або я ще маю відвести дитину дитячий садок, день тільки-но почався, а в мене вже багато проблем, або хтось скаже, що помолитись по дорозі чи в маршрутці. Здається, останній варіант кращий, як нічого. Аж тут зустрічаємо знайому чи знайомого і забуваємо про Творця, а Він чекає, можливо і не перший день. Хоче, щоб ми з ним порозмовляли, сказали кілька щирих слів, жили з думкою про нього, адже Він завжди поруч, на всіх наших життєвих дорогах, Він вміє радіти і сумувати разом з нами, але найбільше хоче спілкування, розмови у молитві, у щирій синівській відданості, з відчуттям любові та надії впродовж кожного дня нашого життя.



ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

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



ПАРАФІЯЛЬНА УПРАВА

Засідання Парафіяльної Управи відбудеться в четвер 28-го листопада ц.р. о 7-ій годині вечора. Усіх членів Парафіяльної Управи просимо прийти на час.

ПРОДАЖ ВЕРЕНИКІВ

В п'ятницю 29-го листопада, 2013 р.

в Аудиторії Катедри

Від 11:00 години ранку до 2:00

пополудні

Маєте нагоду собі взяти гарячі вареники

на обід або замовте собі додому.



СОЮЗ УКРАЇНОК КАНАДИ ВІДДІЛ ІМ. ЛЕСІ УКРАЇНКИ

Управа повідомляє членкинь, що

Загальні Річні Збори

відбудуться в неділю 1-го грудня

Після Товариської зустрічі.

Усіх членкинь закликається до численної участі.

Увага:

Якщо ви знаєте, що хтось із вірних нашої церковної родини занедужав і перебуває на лікуванні в лікарні чи вдома, або потребує необхідної пастирської опіки, ласкаво просимо Вас, повідомити про це отця Григорія, настоятеля.

Можна перед Літургією подати священику список осіб, які просять молитися за їх здоров'я або за видужання хворих.

РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРІ

30-го листопада—субота.

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

1-го грудня—неділя.

23-тя неділя після П'ятидесятниці

- ❖ Сповідь: в 9:30 год. ранку.
- ❖ Часи: в 9:30 год. ранку.
- ❖ Божественна Літургія: 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.

BODILY FASTING FOR THE SOUL'S BENEFIT



The Nativity fast begins on November 28, and lasts forty days. The Nativity fast is not as strict as Great Lent or the Dormition fast, and can be compared to the Apostle's fast. It was instituted by the Church so that we would worthily

greet the feast of the Nativity of Christ after having cleansed our hearts by prayer and repentance.

The establishment of the Nativity fast, like many other long fasts, dates back to the early days of Christianity. Already in the fourth century, St. Ambrose of Milan, Philastrius, and Blessed Augustine recall the Nativity fast in their works. St. Leo the Great wrote about the antiquity of the Nativity fast in the fifth century.

At first the Nativity fast lasted seven days for some Christians and a little longer for others. At the council of 1166 held during the time of Patriarch Luke of Constantinople and the Byzantine Emperor Manuel, all Christians were instructed to keep the fast for forty days before the great feast of the Nativity of Christ.

The Antiochian Patriarch Balsamon wrote that "His Holiness the Patriarch himself said that although these fasts (the Dormition and Nativity fasts —Ed.) are not determined by the canons, let us nevertheless force ourselves to follow the unwritten Church tradition and obligate ourselves to fast ... beginning November 28."

The Nativity fast is the final long fast of the year. It begins on November 15/28 and goes until December 25/January 7, forty days in duration, and therefore it is called the Forty Days in the Church typicon, just like Great Lent. Because the last day before the fast falls on the commemoration day of the

Apostle Phillip (November 14/27), this fast is also called the St. Phillip fast.

The Nativity fast is a winter fast; it serves to illumine the end of the year for us with a mystical renovation of our spiritual oneness with God and our preparation for the feast of the Nativity of Christ.

St. Leo the Great writes, “The very observation of abstinence is marked by four periods, so that throughout the course of the year we would know that we continually have need of purification, and that with a distracted life we always need to strive through fasting and almsgiving to eradicate sin, which multiplies through the frailty of the flesh and unclean desires.”

According to the words of St. Leo the Great, the Nativity fast is a sacrifice to God for the fruits we have gathered. “*As the Lord generously gave us the fruits of the earth,*” writes the holy hierarch, “*so should we also be generous to the poor during the fast.*”

In the words of St. Simeon of Thessalonica, “*The forty days of the Nativity fast is an image of the fast of Moses, who having fasted for forty days and forty nights, received the words of God inscribed on stone tablets. But having fasted for forty days, we gaze upon and receive the living Word from the Virgin, inscribed not on stones, but incarnate and born, and we partake of His Divine flesh.*”

The Nativity fast was established so that by the day of Christ’s Nativity we would have cleansed ourselves through repentance, prayer and fasting; so that with a pure heart, soul, and body we could reverently meet the Son of God Who has appeared to the world, and so that besides the usual gifts and sacrifices we would bring Him our pure heart and desire to follow His teaching.

The rule of the Church instructs what we must abstain from during the fasts—“*All who piously fast should strictly observe the canons concerning the quality of food; that is, abstain during the fast from certain foods, not as from things defiled [may that not be], but as from things not appropriate to the*

fast and forbidden by the Church. Foods from which we should abstain during the fasts are: meat, cheese, butter, milk, eggs, and sometimes fish, depending upon which of the holy fasts.”

The rules of abstinence prescribed by the Church for the Nativity fast are as strict as for the Apostle’s fast. Furthermore, on Monday, Wednesday and Friday of the Nativity fast, fish, wine, and oil are not allowed by the typicon, and foods without oil (xerophagy) can be taken only after Vespers. On the other days—Tuesday, Thursday, Saturday, and Sunday—food may be taken with vegetable oil. Fish is allowed during the Nativity fast on Saturdays and Sundays and on major feasts, like the Entry of the Theotokos into the Temple, on a church’s patronal feast, and on commemoration days of great saints if they fall on a Tuesday or Thursday. If they fall on a Wednesday or Friday, the fast may be relaxed to include wine and oil.

From December 20—25 (old style) the fast is intensified, and fish is not blessed even on Saturday and Sunday. Meanwhile, the civil New Year falls on these days [for those observing the Julian calendar], and we Orthodox Christians have to be especially focused, so that we might not break the strict fast by parties, eating, and drinking wine.

Fasting bodily, we must also fast spiritually. *“Brothers, in fasting bodily let us also fast spiritually, and break all communion with falsehood,”* commands the Holy Church. Fasting is first of all man’s spiritual struggle with his passions. St. John Chrysostom warns, *“He is mistaken who thinks that the fast consists only in abstinence from food. True fasting is departing from evil.”*

Bodily fasting without spiritual fasting does not bring salvation of the soul; to the contrary, it can even be spiritually harmful if in abstaining from food a person is filled with an awareness of his superiority, knowing that he fasts. True fasting is bound up with prayer, repentance, refraining from passions and vices, uprooting evil deeds, forgiving offenses, abstaining from marital relations, avoiding parties, entertainment, theatres, and watching television. Fasting is not a goal but a means—a means of humbling our flesh and

cleansing it from sins. Without prayer and repentance, fasting becomes no more than a diet.

The essence of fasting can be expressed in the following Church hymn: *My soul, if you fast from food but are not cleansed of the passions, in vain are we content with not eating: for if the fast does not bring you correction, it will be hateful to God as false, and you will be like the evil demons who eat nothing at all.*”

St. Ignatius Brianchaninov:

“Learn to have restraint in food—by temperance you will bring health and strength to the body and vigor to the mind, so needed for the work of salvation...”

St. Isaac the Syrian:

“Fasting with discernment is the spacious dwelling-place of all goodness. Whoever is lazy in fasting brings all goodness to wavering, because fasting was the commandment given to our nature from the beginning as a precaution to eating food, and by breaking the fast our first created fell.”

St. Ambrose of Optina:

You must fast sensibly; try to conduct the coming fast judiciously, considering your physical strength.



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. Today's fellowship is hosted by the Church School..



BUSY HANDS

“ALL YOU CAN EAT PEROGIES”

FRIDAY, November 29

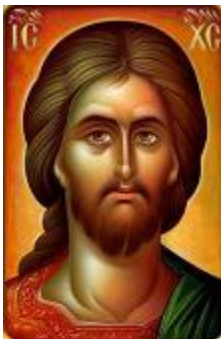
served from 11:00 a.m.—2:00 p.m.
in the Cathedral Auditorium.

Take out orders are gladly accepted.

Please come for “ALL YOU CAN EAT PEROGIES”, bring your co-workers, encourage your friends and acquaintances to come here. It's an easy, pleasant way of supporting our **BUSY HANDS** and the Cathedral.

If you are able to do so, **BUSY HANDS** also welcomes you to help prepare the food. Our members (both women and men) will be meeting on: Wednesday, November 27, Thursday November 28 and Friday November 29 mornings to prepare the food in a warm, friendly atmosphere.

One way or the other we look forward to your help!



“ORTHODOXY 101”

Understanding the Orthodox Faith

Monday, December 2

7:00 PM

at Holy Trinity Cathedral Auditorium.

The topic for the this 3rd session is

The Divine Liturgy:

Part 3—the Liturgy of the Faithful

PARISH COUNCIL

The Parish Council monthly meeting will be held on Thursday, November 28 at 7:00 p.m. in the Board Room.



*Through service, we give others the things they lack,
and we find meaning and fulfillment to our own
lives.*

The Helping Hands group is hosting a
Luncheon meal
at the
Immaculate Conception Parish soup kitchen

181 Austin St N, (off of Euclid)

Sunday, December 8, 2013

We will be providing food and services to this very worthy cause. We require kitchen, serving and cleanup assistance.

Everyone is encouraged to participate.

Please contact:

Deanne Wasylyshen (204-339-1397 or DeanneW@mts.net).

NOTICE OF 2013 ANNUAL GENERAL MEETING UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION



In conjunction with the

**ST. ANDREW'S COLLEGE BOARD AGM
at ST. ANDREW'S COLLEGE**

University of Manitoba Campus,
29 Dysart Road, Winnipeg, MB R3T 2M7

SATURDAY, DECEMBER 7, 2013 AT 12:30 P.M.

PLEASE NOTE THAT ALL UKRAINIAN ORTHODOX CHURCH OF
CANADA MEMBERS ARE MEMBERS OF THE FOUNDATION.
YOUR ATTENDANCE IS VERY MUCH APPRECIATED!

Walter Saranchuk, President

Joanne Rak, Secretary

РІЧНІ ЗАГАЛЬНІ ЗБОРИ ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ



Відбудуться під час

**ЗАСІДАННЯ ДИРЕКЦІЇ КОЛЕГІЇ СВ.
АНДРЕЯ
В КОЛЕГІЇ СВ. АНДРЕЯ**

Кампус Університету Манітоби
29 Dysart Road, Winnipeg, MB R3T 2M7

В СУБОТУ 7-ГО ГРУДНЯ, 2013 О ГОДИНІ 12:30 ПОПЛУДНІ

ВСІ ЧЛЕНИ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ
Є ЧЛЕНАМИ ФУНДАЦІЇ
УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ
ДО ЗУСТРІЧІ НА ЗАГАЛЬНИХ ЗБОРАХ ФУНДАЦІЇ!

Володимир Саранчук, президент

Джоанна Рак, секретарка

OUTREACH COMMITTEE

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

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

November 30—Saturday

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

December 1—Sunday

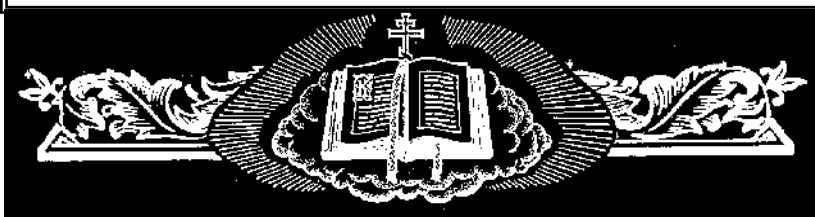
23rd Sunday after Pentecost

- ❖ Confession: 9:30 a.m.
- ❖ Hours: 9:30 a.m.
- ❖ Divine Liturgy: 10:00 a.m.



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



WEEKLY SCRIPTURE READINGS

NOVEMBER 25—DECEMBER 1

Monday:	1 Thessalonians 1:1-5	Luke 14:12-15
Tuesday:	1 Thessalonians 1:6-10	Luke 14:25-35
Wednesday:	1 Thessalonians 2:1-8	Luke 14:12-15
Thursday:	1 Thessalonians 2:9-14	Luke 16:1-9
Friday:	1 Thessalonians 2:14-19	Luke 16:15-18, 17:1-4
Saturday:	II Corinthians 8:1-5	Luke 9:57-62
Sunday:	Ephesians 2:4-10	Luke 12:16-21

Let us do our best to read these appointed passages at



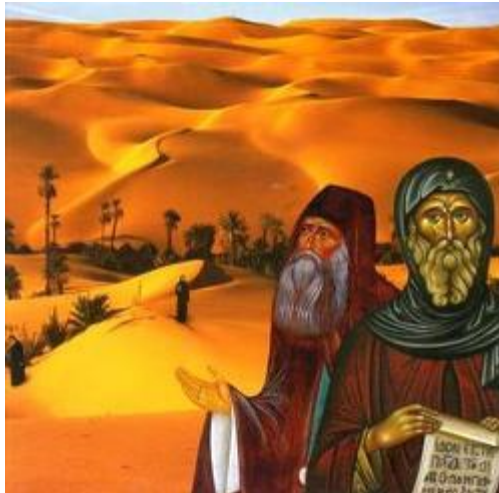
By Way Of The Desert

The Lord will guide you continually.

ISAIAH 58:11

FVAGRIUS said, “The best cures for a wandering mind are reading and prayer. Hunger, labour, and solitude reduce passion. Psalmody, patience, and mercy control anger. All of these remedies have a proper time and amount. If you practice them at inappropriate times and excessively, they may briefly do a little good. But what helps you for a little while may be destructive over a longer time.”

The Lord will guide you continually.



THESE TRUTHS WE HOLD

THE HOLY ORTHODOX CHURCH: HER LIFE AND TEACHINGS

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

Continuation

3. ORTHODOX WORSHIP.

THE FIVE CYCLES.

The Great Cycle of Life.

The life of an Orthodox Christian can be seen as being composed of five cycles. There is, first of all, the great cycle of life, which embraces the whole life of a man from birth to death, and which consists in liturgical actions which are not repeated, occurring only once in a person's lifetime. These are Holy Baptism, Holy Chrismation, and the Burial Service. In addition, there also belongs in this great cycle the Sacraments or Sacramental Blessings which bestow special grace for a particular office or vocation with the community. These are Holy Matrimony, the Monastic Tonsure and Holy Orders.

The Daily Cycle.

Another major cycle which involves the entire life of an Orthodox Christian is the daily cycle of prayers and praises offered by the Church, once every twenty-four hours. These services express our remembrance of events which happened at certain hours and contain petitions relevant to these memories.

In antiquity the day was considered to begin at sunset and thus was divided according to the following order. Night began at 6:00 p.m. (according to our reckoning) and was divided into four parts (called watches — the time of changing guards): Evening (6:00 p.m. to 9:00 p.m.); Midnight (9:00 p.m. to 12:00 midnight); Cock-crow (12:00 midnight to 3:00 a.m.); and Morning (3:00 a.m. to 6:00 a.m.). Day began at 6:00 a.m. (our reckoning) and it, too, was divided into four watches (or hours). First Hour (6:00 a.m. to 9:00 a.m.); Third Hour (9:00 a.m. to 12:00 noon); Sixth Hour (12:00 noon to 3:00 p.m.); and Ninth Hour (3:00 p.m. to 6:00 p.m.).

Following this ancient pattern, Orthodox Christians begin each portion of the day with common prayer, which has resulted in the following eight Services, customarily divided into three groups: Ninth Hour, Vespers, and Compline; Nocturns (Midnight Service), Matins, and First Hour; Third and Sixth Hours. In addition to this

daily pattern, in certain monasteries during certain periods of fasting, each of the Hours is followed by an intermediate Office called the Interhour. Also included in the daily cycle are the Offices for the Blessing of the Table and the Morning and Evening Prayers.

The Divine Liturgy is often included in this daily cycle, normally being served after the Sixth Hour (although, during Fast Periods it is celebrated after Vespers). Often treated as part of the daily cycle, the Divine Liturgy is not prescribed to be celebrated every day (as it is in many cathedrals and monasteries) and in a theological and mystical sense actually stands outside of chronological time since it also serves as a point of contact with the eternal, where its participants (by virtue of their partaking of the Holy Eucharist) are transported to a point outside of time “where there is no past, present or future, but only the eternal Now” [The Festal Menaion, trans. Mother Mary and Archimandrite Kallistos Ware, p. 40]. On days when the Divine Liturgy is not celebrated, the Service of the Typical Psalms is celebrated in its place after the Sixth Hour (it also sometimes precedes the Liturgy), thus forming part of the third group of Daily Services with the Third and Sixth Hours.

In addition to these two cycles, there are also three others: The Weekly Cycle of the Eight Tones (Octoechos), the Annual Cycle of Movable Feasts (dependent upon Pascha), and the Annual Cycle of Fixed Feasts, beginning on the first day of the Church Year — September 1. These three cycles are combined and superimposed on each other, giving the Liturgical Year a constant and unending variety.

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The Weekly Cycle.

Each day of the Weekly Cycle is dedicated to certain special memorials. Sunday is dedicated to Christ's Resurrection; Monday honors the Holy Bodiless Powers (Angels, Archangels, etc.); Tuesday is dedicated to the prophets and especially the greatest of the Prophets, St. John the Forerunner and Baptist of the Lord; Wednesday is consecrated to the Cross and recalls Judas' betrayal; Thursday honors the Holy Apostles and Hierarchs, especially St. Nicholas, Bishop of Myra in Lycia; Friday is also consecrated to the

Cross and recalls the day of the Crucifixion; Saturday is dedicated to All Saints, especially the Mother of God, and to the memory of all those who have departed this life in the hope of resurrection and eternal life.

Each week of the Weekly Cycle is centered around the Eight Tones (the basis for Orthodox Church music) and each Week has its appointed Tone. On Saturday Evening of Bright Week (the Eve of St. Thomas Sunday), the cycle of Tones begins with Tone One and, week by week, the sequence continues through the successive Tones, One to Eight, changing to a new Tone every Saturday Evening, throughout the year.

The Annual Cycle of Movable Feasts.

The yearly cycle of Movable Feasts is that centered around Holy Pascha and is called movable because, being linked with the Feast of Feasts, it shifts from year to year as Pascha itself falls on a different date each year. The Feasts which comprise this cycle are Palm Sunday (the Sunday before Pascha), Holy Ascension (the fortieth day after Pascha) and Holy Pentecost (the Descent of the Holy Spirit — the fiftieth day after Pascha).

The Annual Cycle of Fixed Feasts.

Each day of the year is dedicated to the memory of particular events or Saints and these memorials always fall on the same Calendar date each year. Thus, in honor of each event or Saint(s), special hymns have been composed which are added to the usual hymns and prayers of the day.

The Great Feasts.

Among the feasts of the Church Year, a place of special honor belongs to the Feast of Feasts, Holy Pascha. Next in importance come the Twelve Great Feasts, which can be divided into two groups: Feasts of the Lord and Feasts of the Mother of God.

Great Feasts of the Lord:

1. The Universal Exaltation (or Elevation) of the Life-creating Cross (Sept. 27)
2. The Nativity of Our Lord God and Savior Jesus Christ (Christmas — Jan. 7)
3. The Theophany (or Epiphany) of Our Lord God and Savior Jesus Christ (Jan. 19)

4. The Entrance of Our Lord Jesus Christ into Jerusalem (Palm Sunday — Sunday before Pascha)
5. The Ascension of Our Lord and Savior Jesus Christ (40 days after Pascha)
6. The Descent of the Holy Spirit (Holy Pentecost — 50 days after Pascha)
7. The Transfiguration of Our Lord God and Savior Jesus Christ (Aug. 19)

Great Feasts of the Mother of God:

1. The Nativity of the Most-Holy Theotokos (Sept. 21)
2. The Entrance (or Presentation) of the Theotokos into the Temple (Dec. 4)
3. The Meeting of Our Lord Jesus Christ in the Temple (Feb. 15)
4. The Annunciation to the Most-Holy Theotokos (Apr. 7)
5. The Falling-Asleep (or Dormition) of the Most-Holy Theotokos (Aug. 28)

All of the Feasts listed above, with the exception of Palm Sunday and Holy Pentecost are preceded by a period of preparation known as the Forefeast. In addition, The Nativity of Christ and the Dormition are preceded by a special fasting period (the Nativity Fast begins on November 28 and the Dormition Fast begins on August 1). Three of the Feasts are followed, on the next day, by a distinctive commemoration known as a Synaxis: The Nativity of Christ is followed, on Jan. 8 by the Synaxis of the Most-Holy Theotokos; the Theophany is followed, on Jan. 20 by the Synaxis of St. John the Baptist; and the Annunciation is followed, on Apr. 8 by the Synaxis of the Archangel Gabriel. In addition, all except one (Palm Sunday) are followed by a festal period called the Afterfeast, during which the prior Feast is continually observed. The last day of the Afterfeast — the actual close of the Feast — is called the Leavetaking.

Services of the Daily Cycle.

The services of the Daily Cycle are divided into three groups of three services each, conveniently entitled: Evening Service (9th Hour, Vespers and Compline), Morning Service (Nocturns, Matins and 1st Hour), and Midday Service (3rd Hour, 6th Hour and Divine Liturgy or Typical Psalms). In addition, on Saturday evenings, as well as on Major Feasts, All-Night Vigil, which consists of a joining of Great

Vespers and Matins into one Service, may be served. In ancient times and now in many monasteries, this service literally lasts all night (from early evening until daybreak of the following day), but in parish life, as well as certain cathedrals and monasteries, the All-Night Vigil may last for only two to four hours.

9th Hour.

The first service of the Evening Service is the 9th Hour, which is usually appointed to be said at 3:00 p.m. (the “9th Hour” in antiquity). The structure of each of the canonical Hours is basically the same. The 3rd and 9th Hours begin with the full beginning – “O Heavenly King...,” the Trisagion, etc., since they begin their respective Service groups whereas the 1st Hour (joined to Matins) and the 6th Hour (joined to the 3rd Hour) begin with the next part of all the Hours, “Come, let us worship...” and then three Psalms appropriate to that Hour. Then follows the Troparion of the day (connected with the Yearly or Weekday Cycle), the Theotokion (a hymn in honor of the Mother of God), the Trisagion and Lord’s Prayer, the Kontakion of the day, “Lord, have mercy!” (40 times), the Prayer of the Hour, “Thou Who at every season and every hour...,” and the concluding prayers (one is especially appointed for each Hour). The general theme of the 9th Hour is the Passion and Death of Our Lord: And about the ninth hour Jesus cried with a loud voice, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why hast Thou forsaken me?”...And Jesus cried again with a loud voice and yielded up His spirit (Matt. 27:46-50).

Continued in the next issue



80th Commemoration of the HOLODOMOR 1932-33 Famine-Genocide in Ukraine

Eighty years ago, millions of Ukrainians were deliberately starved to death. This engineered famine is known as ***Holodomor***, which means “inflicting death by starvation”.

Ukraine was a republic of the Soviet Union in 1932-33. The Communist regime first took the people's land, then seized all the grain in Ukraine. In many areas, it confiscated all other food as well, leaving farmers and their families with nothing to eat.

The harvest had been plentiful, but the Ukrainian people were forbidden from keeping any of it, and millions of Ukrainians starved while Soviet authorities sold the grain or exported it abroad.



Five Ears of Grain

August 7, 1932: Stalin authored a law which punished by death or 10-year imprisonment any misappropriation of collective farm property. This led to mass arrests and executions. Even children searching for grain left in fields were convicted. The law became known as "*Five Ears of Grain*"

During the Holodomor and for seventy years afterwards, the USSR denied the famine. It was unlawful to mention it. Many in the West, especially those sympathetic to the Communist regime, chose to disbelieve accounts of intentional starvation. With the collapse of the USSR in 1991, archives were opened for the first time for Holodomor researchers.

Through Acts of Parliament, the governments of Canada and five provinces, including Manitoba, recognize this act as genocide and set aside a day of remembrance for the millions who were starved to death,

many of whom were children. In many schools across Canada, this is done on the 4th Friday in November. Many survivors have descendants now living in Canada.

HOW DOES THE DEVIL CONFIRM SINNERS IN THEIR SLAVERY TO SIN?

From Unseen Warfare

When the devil keeps a man in slavery to sin, he takes special care to darken him more and more by spiritual blindness, banishing from him every good thought, which could bring him to realize the perniciousness of his life. Not only does he



banish thoughts, which could lead to repentance and turn the man to the path of virtue, but instead of them he implants evil and depraved thoughts, at the same time presenting opportunities for committing the sin, which is most habitual to him, and enticing him to fall into it or into other more

grievous sins as often as possible. Thus the poor sinner becomes more and more blind and darkened. This blindness strengthens in him the habit and constant impulse to go on every sinning and sinning. Led from sinful action to greater blindness, and from blindness to greater sins, the unhappy man whirls in this vortex and will do so right up to death itself, unless special Divine grace is sent to save him. If a m

state and wishes to be freed from it, then, as soon as a good thought, or rather, a suggestion comes to him, calling him from darkness to light and from sin to virtue, he should immediately and without delay accept it with his whole attention and desire, and put it at once into practice with all diligence, calling from the bottom of his heart to the generous Giver of all blessings: "Help me, O Lord God, help me quickly, and let me no more linger in this sinful darkness." Let him never weary in appealing to God in these or similar words. At the same time let him also seek help on earth, by turning to those who know for advice and guidance as to how better to

free himself from the bonds of sinful slavery that hold him. If he can-not do it immediately, he should do so as soon as the chance presents itself, at the same time never ceasing to appeal to the Lord Jesus, crucified for us, and to His Holy Mother, the Immaculate Virgin, imploring them to have mercy on him and not to deprive him of their speedy help. He should know that victory and triumph over the enemy lie in not delaying and in quick readiness to follow a right prompting. an find himself in this perilous



WHAT IS THE PURPOSE OF CHRIST'S ADVENT IN THE FLESH?

Saint Symeon Metaphrastis

It is the restoration of human nature in Him, for He restored to human nature the dignity of Adam, and, in addition, bestowed on it the unutterable grace of the heavenly inheritance of the Holy Spirit. Leading it out of the prison of darkness, He showed it the way and the door to life. By going this way and knocking on this door, we can enter the Kingdom of Heaven. As He said, "Ask and it will be given to you... knock and it will be opened to you" (Matt. 7:7). By passing through this door, it is possible for everyone to attain the freedom of

his soul, to cut off his evil thoughts, and to become Christ's bride and con-sort through the communion of the Holy Spirit. Such is the inexpressible love of the Lord towards man, whom He created in His own image.



On the Will of God and on Freedom

By Saint Silouan of Mount Athos

The Holy Spirit sets us all on different paths: one man lives a life of silent solitude in the desert; another prays for mankind; still another is called to minister to Christ's flock, or to preach, or give comfort to the suffering; while yet another serves his neighbor by the fruits of his labor or by his goods – and all these are gifts of the Holy Spirit accorded in varying degrees: to some thirty-fold, some sixty, and some an hundred.

.....
Many people think to themselves, "I have sinned much – plundered and killed, used violence, slandered and led a wanton life; and done many other wrong things." And shame keeps them from the path of repentance. But they forget that in God's sight all their sins are merely as drops of water in the sea.

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O my brethren the world over, repent while there is still time. God mercifully awaits our repentance. And all heaven and all the Saints look for our repentance. As God is love, so the Holy Spirit in the Saints is love. Ask, and the Lord will forgive. And when you receive forgiveness, there will be joy and gladness in your soul, and the grace of the Holy Spirit will enter your soul...

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PARISH AND COMMUNITY UPCOMING EVENTS

November

•**Sunday November 24:**

80th Commemoration of the HOLODOMOR 1932-33 Famine-Genocide in Ukraine - Panachyda following the Divine Liturgy

•**Friday, November 29-** Perogies - "All you can Eat"

11:30 Am - 2:00 PM—Please place your orders early

December

Sunday December 1:

Iris Bugera 1 yr. Memorial Panachyda, after the Divine Liturgy.

The O. Koshetz Choir Christmas Concert: "Дзвони дзвонять - The Call of the Bells" 2:00pm

Tec Voc Performing Arts Theatre, Tec Voc School—1555 Wall Street at Notre Dame Avenue.

Tickets \$20, children 12 and younger--free.

Tickets available from Lida Horocholyn (254-4502)

Monday December 2: Orthodoxy 101—7 pm

The Divine Liturgy" - Part 3 - The Liturgy of the Faithful

Sunday December 15:

ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER

АПОСТОЛ ФИЛИП



AP;OSTLE PHILIP

WEBSITE

Visit our Cathedral website at htuomc.org. The site will provide news, information and event updates.

CHECK IT OUT!



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1175 Main Street Winnipeg, Manitoba
 Cathedral Office: 582-8946 Auditorium:582-7345 Fax: 582-4659
 Web page: htuomc.org

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

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

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 Rev. Fr. Deacon Robert Hladiuk
 Rt. Rev. Protopresbyter Wolodymyr Sluzar –Priest Emeritus

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

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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.