

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



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12-та неділя по П'ятидесятниці



12th Sunday after Pentecost

15-го вересня



September 15th

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.

РІЗДВО ПРЕСВЯТОЇ ВЛАДИЧИЦІ НАШОЇ БОГОРОДИЦІ І ПРИСНОДІВИ МАРІЇ



Пресвята Діва Марія народилася в той час, коли люди дійшли до таких меж морального занепаду, при яких їх спасіння здавалося вже неможливим. Кращі уми тієї епохи усвідомлювали і часто відкрито говорили, що Бог повинен зійти в світ, щоб виправити віру і не допустити погібелі роду людського. Син Божий сховався для порятунку людей прийняти людське єство, і Пречисту Діву Марію, єдину гідну вмістити в Себе і втілити Джерело чистоти і святості, Він обирає Собі Матір'ю.

Різдво Пресвятої Владичиці нашої Богородиці і Приснодіви Марії святкується Церквою, як день всесвітньої радості. У цей світлий день, на рубежі Старого і Нового завітів, народилася Препоблагословенна Діва Марія, передбачена від віку Божественним Промислом послужити таємниці втілення Бога Слова - стати Матір'ю Спасителя світу, Господа нашого Ісуса Христа.

Пресвята Діва Марія народилася в невеликому Галилейському місті Назареті. Батьками її були праведні Йоаким з роду пророка і царя Давида і Анна з роду первосвященника Аарона. Подружжя були бездітне, оскільки свята Анна була неплідною. Досягнувши похилого віку, Йоаким і Анна не втрачали надії на милість Божу, твердо вірячи, що Богові все можливо, і Він може розв'язати неплідність Анни навіть у її старості, як колись розв'язав неплідність Сари, дружини патріарха Авраама.

Святі Йоаким і Анна дали обітницю присвятити Богові для служіння в храмі дитя, яке їм пошле Господь. Бездітність вважалось в єврейському народі покаранням Божим за гріхи, тому святі і праведні Йоаким і Анна терпіли несправедливу ганьбу від своїх співвітчизників. В одне зі свят старець Йоаким приніс в Єрусалимський храм свою жертву в дар Богові, але первосвященик не прийняв її, назвавши Йоакима негідним, зважаючи на його бездітність. Святий Йоаким в глибокому горі пішов у пустелю і там зі сльозами молився Господу про дарування дитяти.

Свята Анна, дізнавшись, що відбулося в Єрусалимському храмі, гірко плакала, однак не нарікала на Господа, а молилася, закликаючи на свою родину милосердя Боже. Господь виконав їх прохання, коли святе подружжя досягнувши похилого віку і приготувавши себе добродіями до високого звання - бути батьками Пресвятої Діви Марії, майбутньої Матері Господа Ісуса Христа.

Архангел Гавриїл приніс Йоакиму та Анні радісну звістку: молитви їх почуті Богом, і у них народиться Преблагословенна Дочка Марія, через Яку буде дароване спасіння для всього світу. Пресвята Діва Марія Своєю чистотою і чеснотами перевершила не тільки всіх людей, але й Ангелів, явилася живим храмом Божим, і, як оспівує Церква у святкових співах, "Небесними Дверима, що вводять Христа у Всесвіт на спасіння душ наших" (2-а стихира на "Господи, возвах", глас 6).

Різдво Божої Матері ознаменувало настання часу, коли

почали справджуватися великі і втішні обітниці Божі про спасіння роду людського від рабства диявола. Ця подія наблизила на землі благодатне Царство Боже, царство істини, благочестя, чесноти і безсмертного життя. Матір Винуватця усього творіння є і всім нам по благодаті Матір'ю і милосердною Заступницею, до якої ми постійно вдаємося з синівською відвагою.

Тропар, гл. 4:

Народження Твоє, Богородице Діво, / радість провістило всьому світові, / бо з Тебе засяло Сонце Правди — / Христос, Бог наш, / що, знищивши прокляття, дав благословення / і, уневажнивши смерть, / дарував нам життя вічне.

Кондак, гл. 4:

Іоаким, Анна від докору неплідности, / Адам же і Єва від тління смертного визволилися, / Пречистая, у святім народженні Твоїм. / Це святкують люди Твої, від вини гріховної визволившись, / і звивають до Тебе: / неплідна народжує Богородицю / і Матір життя нашого.





СКАРБНИЧКА МУДРОСТІ



Знаю твердо те, що ти прийдеш...

- Тату, чому при наших зустрічах ти мені завжди кажеш: "Я так тебе чекав.... і ти прийшов". Ти так говориш, але ми навіть не домовлялися про зустріч і ти, також, не знаєш, коли я прийду і чи взагалі я прийду? – Сину мій, це очікування у мене починає народжуватись від того моменту, коли ми кажемо один одному: "До зустрічі!"

Це правда, що я не знаю, коли ти прийдеш, але знаю твердо те, що ти прийдеш!

Пам'ятай: якщо не буде до кого прийти, то Бог завжди тебе чекає...

Та врешті не мені це тобі говорити... Сам знаєш.... Не так?



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 члени СУК Манітобського відділу Музею.



Пласт - це українська скаутська організація для дітей, молоді і дорослих, яка побудована на принципах міжнародного скаутінгу з українським характером. Пластова програма проводиться українською мовою. Програма Пласту включає прогульки, табори, сходини (заняття), пластові навички, провідництво (лідерство), спів, українські традиції та спорт. Пластові заняття для найменших "Пташат" (4-5 років) та молодших "новаків і новачок" (6-11 років) відбуваються по суботах з 1:30 до 3:00. Для старших "юнаків та юначок" заняття відбуваються по понеділках, з 6:30 - 8:00. Заохочуємо також і дорослих приєднатися до нашої пластової родини. Запрошуємо усіх бажаючих на інформативну зустріч у неділю 22-го вересня о годині 2:00 до пластового будинку за адресою 623 Flora Avenue. За додатковими запитаннями просимо звертатися до Ореста або Ірини Денеки 204-338-4848. ДО ЗУСТРІЧІ!

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

21-го вересня—субота.

РІЗДВО ПРЕСВЯТОЇ ВЛАДИЧИЦІ НАШОЇ БОГОРОДИЦІ І ПРИСНОДІВИ МАРІЇ

- ❖ Сповідь: в 9:00 год. ранку.
- ❖ Божественна Літургія: 9:30 год. ранку
- ❖ Велика Вечірня: 5:00 год. вечора
Сповідь після Вечірні.

22-го вересня—неділя.

ТРИНАДЦЯТА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ

- ❖ Сповідь: 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.

THE NATIVITY OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY



In addition to the celebration of the Annunciation, there are three major feasts in the Church honoring Mary, the Theotokos. The first of these is the feast of her nativity which is kept on the twenty-first of September.

The record of the birth of Mary is not found in the Bible. The traditional account of the event is taken from the apocryphal writings which are not part of the New Testament scriptures. The traditional teaching which is celebrated in the hymns and verses of the festal liturgy is that Joachim and Anna were a pious Jewish couple who were among the small and faithful remnant—"the poor and the needy"—who were awaiting the promised messiah. The couple was old and childless. They prayed earnestly to the Lord for a child, since among the Jews barrenness was a sign of God's disfavor. In answer to their prayers, and as the reward of their unwavering fidelity to God, the elderly couple was blessed with the child who was destined, because of her own personal goodness and holiness, to become the Mother of the Messiah-Christ.

Your nativity, O Virgin, has proclaimed joy to the whole universe. The Sun of Righteousness, Christ our God, has shone from you, O

Theotokos. By annulling the curse he bestowed a blessing. By destroying death he has granted us eternal life.

(Tropar)

By your nativity, O most pure virgin, Joachim and Anna are freed from barrenness; Adam and Eve from the corruption of death. And we, your people, freed from the guilt of sin, celebrate and sing to you: The barren woman gives birth to the Theotokos, the Nourisher of our Life.

(Kondak)

The fact that there is no Biblical verification of the facts of Mary's birth is incidental to the meaning of the feast. Even if the actual background of the event as celebrated in the Church is questionable from an historical point of view, the divine meaning of it "for us men and for our salvation" is obvious. There had to be one born of human flesh and blood who would be spiritually capable of being the Mother of Christ, and she herself had to be born into the world of persons who were spiritually capable of being her parents.

The feast of the **Nativity of the Theotokos**, therefore, is a glorification of Mary's birth, of Mary herself and of her righteous parents. It is a celebration as well of the very first preparation of the salvation of the world. For the "*Vessel of Light*," the "*Book of the Word of Life*," the "*Door to the Orient*," the "*Throne of Wisdom*" is being prepared on earth by God himself in the birth of the holy girl-child Mary.

The verses of the feast are filled with titles for Mary such as those in the quotations above. They are inspired by the message of the Bible, both the Old and New Testaments. The specific Biblical readings of the feast give indications of this.

At the **Vespers** the three Old Testamental readings are "*mariological*" in their New Testamental interpretation. Thus, Jacob's Ladder which unites heaven and earth and the place which is named "the house of God" and the "gate of heaven" (*Genesis 28:10-17*) are taken, to indicate the union of God with men which is realized most fully and perfectly-both spiritually and physically-in Mary the Theotokos, Bearer of

God. So also the vision of the temple with the “door ‘to the East’” perpetually closed and filled with the “glory of the Lord” symbolizes Mary, called in the hymns of the feast “the living temple of God filled with the divine Glory.” (*Ezekiel 43:27-44:4*) Mary is also identified with the “house” which the Divine Wisdom has built for himself according to the reading from Proverbs 9:1-11.

The Gospel reading of Matins is the one read at all feasts of the Theotokos, the famous **Magnificat** from St. Luke in which Mary says: “*My soul magnifies the Lord and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden, for behold, henceforth all generations will call me blessed.*” (*Luke 1:47*)

The epistle reading of the **Divine Liturgy** is the famous passage about the coming of the Son of God in “the form of a servant, being born in the likeness of man” (*Philippians 2:5-11*) and the gospel reading is that which is always read for feasts of the Theotokos- The woman in the crowd glorifies the Mother of Jesus, and the Lord himself responds that the same blessedness which his mother receives is for all “*who hear the word of God and keep it.*” (*Luke 11:27-28*)

Thus, on the feast of the Nativity of the Theotokos, as on all liturgical celebrations of Christ’s Mother, we proclaim and celebrate that through God’s graciousness to mankind **every Christian** receives what the Theotokos receives, the “great mercy” which is given to human persons because of Christ’s birth from the Virgin.



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.



JOINT MEETING



UWAC Lesia Ukrainka Branch and Ukrainian Self-Reliance Association—TYC

Topic: Reports from the Convention

Auditorium Metropolitan Cathedral of the Holy Trinity

Thursday, September 19, 2013

Pot Luck Supper: 5:30 p.m.

St. Stephen the Protomartyr Brotherhood ACOLYTES (ALTAR BOYS)

If there are any boys interested to serve as Acolytes for the 2013/2014 Church Year there is space available for them. If you are interested in serving in the Altar (Ministry) please contact Fr. Gregory or Subdeacon Yakiv.

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

September 21—Saturday

The Nativity of our Most Holy Lady the Theotokos and Ever-Virgin Mary

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

September 22—Sunday

Thirteenth Sunday after Pentecost

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

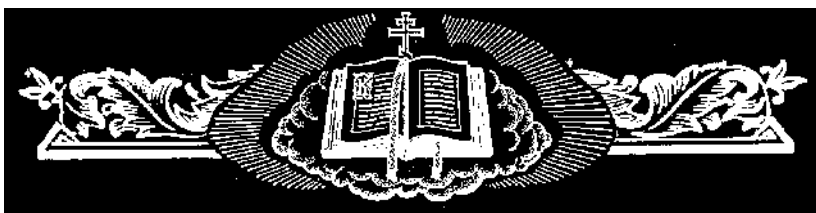


THE SATURDAY EVENING SERVICE

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.

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



WEEKLY SCRIPTURE READINGS

SEPTEMBER 16—SEPTEMBER 22

Monday:	2 Corinthians 8:7-15	Mark 3:6-12
Tuesday:	2 Corinthians 8:16-9:5	Mark 3:13-19
Wednesday:	2 Corinthians 9:12-10:7	Mark 3:20-27
Thursday:	2 Corinthians 10:7-18	Mark 3:28-35
Friday:	2 Corinthians 11:5-21 1 Corinthians 2:6-9	Mark 4:1-9 Matthew 22:15-22
Saturday:	Philippians 25-11	Luke 10:38-42, 11:27-28
Sunday:	Galatians 6:11-18 1 Corinthians 16:13-24 Galatians 4:22-31	John 3:13-17 Matthew 21:33-42 Luke 8:16-21

Let us do our best to read these appointed passages at home every

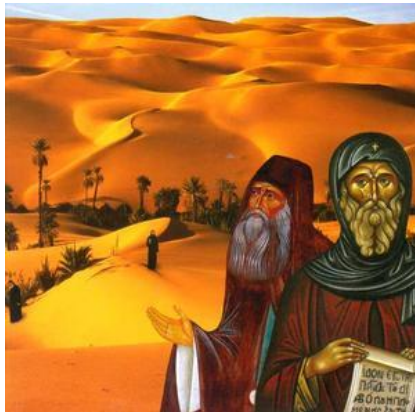
By Way Of The Desert

Take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

EPHESIANS 6:16-17

FVAGRIUS PONTICUS wrote, “If you are genuinely interested in prayer, expect to be assaulted by demonic forces. Patiently endure the lashes you will receive. You will be attacked as though by a wild beast, and your entire body will be involved.”

Take the shield of faith.



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

A BRIEF HISTORY OF THE ORTHODOX CHURCH.

The Persecutions.

After these humble beginnings, Christianity spread far and wide throughout the known world, but the Good News of Christ aroused intense opposition, and the first three centuries of the Church were characterized by sporadic, but bloody, persecutions. Church tradition is full of the lives of these early martyrs for the faith, and one cannot but admire the courage and perseverance of these heroes who willingly gave up their lives rather than denounce Christ. Among these were Ignatius, Bishop of Antioch, Polycarp, Bishop of Smyrna, burned at the stake when over eighty years old, Justin the Martyr, and Cyprian, Bishop of Carthage, as well as many other men and women martyrs, who are commemorated in the Church Calendar.

These persecutions were often local in character and of limited duration, and although there were long periods of de-facto toleration, the threat of persecution was always there. Christians knew that at any time the threat of persecution could become a very present reality and the idea of martyrdom held a central place in the spiritual outlook of these warriors for Christ. Later, when persecution and martyrdom ceased to be a major concern of the Christians, the idea, nonetheless, did not disappear, but took other forms. Chief among these was the monastic life, regarded by many as a form of martyrdom equal to bodily death.

In 312, however, a momentous event occurred, for in that year, seeing, in a vision, a Cross in the sky with the inscription, In this sign conquer, and placing the Cross on the shields of his army, the Emperor Constantine defeated a rival army and ultimately became the first Roman Emperor to embrace Christianity. In 313, Constantine and his fellow

Emperor Licinius issued the Edict of Milan, which proclaimed the official toleration of the Christian faith. Fifty years later, the Emperor Theodosius carried this policy even further when he legislated Christianity as the only accepted religion of the Empire, while outlawing paganism.

In 324, Constantine moved his imperial capital from Rome to Byzantium, on the shores of the Bosphorus, where he built a new capital, Constantinople (dedicated in 330). From here, in 325, he summoned to Nicea what was to be the first of the Seven Ecumenical Councils.

The Seven Councils.

The conciliar principle of deciding matters of doctrinal and disciplinary importance began with the Council of Jerusalem, described in Acts 15, where the Apostles met to decide whether Gentile converts should be subject to the Mosaic Law. (They were not!). With this Council in mind, and the various local councils which met at diverse parts of the Empire in the period prior to Nicea, the Church established an important principle: In council, the members of the Church, so to speak, can together claim an authority which individually none of them possess. The Seven Ecumenical Councils which met in the period from 325 to 787 performed two basic tasks: 1) They formulated the visible, ecclesiastical organization of the Church, setting the ranking of the Five Patriarchates; and 2) they defined, once and for all, the teachings of the Church on faith, formulating the basic dogmas concerning the Trinity and the Incarnation.

Nicea I (325).

This Council condemned the heresy of Arianism, which had contended that the Son was inferior to the Father and was, in fact, created. The Fathers here declared that the Son is one in essence (homoousios) with the Father, and formulated the first part of what eventually became the Creed — the Symbol of Faith. In addition, three great Sees were singled out — Rome, Alexandria and Antioch (Canon 6), and the See of Jerusalem, although still subject to the Metropolitan of Caesarea, was given the next place in honor after Antioch (Canon 7).

Constantinople I (381).

This Council expanded the Nicene Creed, developing the teachings concerning the Holy Spirit, “who proceeds from the Father; Who, with the Father and Son, is worshipped and glorified...,” against the heresy of the Pneumatomachi (Spiritsmashers) and the Macedonians (followers of Macedonius), who could not accept the Third Person of the Trinity as equal to the other Two. It was in this period that we see the activities of the great Cappadocian Fathers, St. Gregory Nazianzus (the Theologian), St. Basil the Great and St. Gregory of Nyssa, as well as the great Alexandrian Father, St. Athanasius the Great. The First Council of Constantinople also decreed that Constantinople, the new capital, should hold the next place of honor after Rome, since it was now the New Rome (Canon 111).

Ephesus (431).

This Council met to discuss the heresy of the Nestorians, who could not accept that God and Man had been united in one Person, Christ, refusing to call the Virgin Mary, Theotokos (or Birthgiver of God). Supported primarily by St. Cyril of Alexandria, this Council affirmed that Mary was truly Theotokos, since, as the Evangelist had proclaimed, the Word was made flesh (John 1:14), and the Virgin had borne a single and undivided Person Who is, at the same time, God and Man.

Chalcedon (451).

This Council met to discuss the heresy of the Monophysites who held that in Christ the human nature had been merged into the divine, so that there was, after the divine union, only one nature. The Bishops of this Council accepted the so-called Tome of Pope St. Leo the Great of Rome, which affirmed the belief that the “one and the same son, perfect in Godhead and perfect in manhood, [is] truly God and truly man...acknowledged in two natures unconfused, unchanged, undivided and inseparable.” In addition, the place of Constantinople after that of Rome was confirmed, as was that of Jerusalem in the fifth place of honor.

A tragic result of this Council (and that of Ephesus prior) was the splitting apart from the main body of a large group of Christians adhering to either the Nestorian or Monophysite view. The Nestorians were found basically in Persia and Mesopotamia, and were especially decimated by the Islamic and Turkish onslaughts, whereas the Monophysites were strong in Africa (Egypt and Ethiopia — the present Coptic Church), Armenia, and India (the Jacobite Church).

Constantinople II (553).

This Council met to further reinterpret the decrees of Chalcedon, seeking to explain how the two natures of Christ unite to form a single person. It affirmed that Jesus Christ, the Son of God, is “one of the Holy Trinity,” one and the same divine Person (hypostasis), Who has united personally (hypostatically) in Himself the two natures of God and Man, without fusing them together and without allowing their separation. Certain teachings of Origen, including his teaching concerning the pre-existence of the soul, among other things, were also expressly condemned.

Constantinople III (681).

This Council met to condemn the Monothelite heresy which held that in the union of the two natures in Christ, the human will was merged into the divine as one will, since the two natures were united into one person. The Council, however, held that if Christ has two natures, he also has two wills — human and divine.

Nicea II (787).

This Council met to affirm the belief of the Orthodox that veneration of the Holy Icons was proper and necessary for a correct understanding of the Incarnation of Christ, against those who held that Icon-veneration was idolatry and that all Icons should be destroyed (Iconoclasts). This Seventh Council was also the last of the Ecumenical Councils accepted as such by the Orthodox Church, although the possibility does exist that, in principle, more could be convened. The Iconoclast controversy did not end until after another rising

of the heretics beginning in 815, which was finally suppressed by the Empress Theodora in 843. This final victory of the Holy Icons in 843 is known as the Triumph of Orthodoxy, and is commemorated on the First Sunday of Great Lent. Thus, with the resolution of the Iconoclast controversy, the Age of the Seven Councils came to an end.

During this same period, there were two other major currents that were to have a profound effect on the Byzantine Empire and Orthodoxy. The first of these was the rise of monasticism. It began as a definite institution in Egypt in the 4th Century and rapidly spread across the Christian world. It literally began at a time when the persecutions had ended, and the Monks, with their austere life, were, in a real sense, martyrs when martyrdom of blood had virtually ceased. At a time when people were in danger of forgetting that life in the world — the earthly kingdom — was not the Kingdom of God, the Monks and their withdrawal from society, reminded Christians that God's Kingdom, in fact, is not of this world.

The second major current in this period was the rise and rapid spread of Islam, the most striking characteristic of which was the speed of its expansion. Within fifteen years after the death of Mohammed in 632, his followers had captured Syria, Palestine and Egypt, and in fifty years, they were already at the gates of Constantinople. Within 100 years, they had swept across North Africa and through Spain. The Byzantine Empire lost the Patriarchates of Alexandria, Antioch and Jerusalem, and until the actual fall of Constantinople in 1453, the Empire was never free from attack.



AN INTRODUCTION TO ORTHODOX SPIRITUALITY

George C. Papademetriou

Continuation

Philosophy and Divine Knowledge

The important Orthodox doctrine of the incarnation, that is, the divine Logos who became flesh, rendered philosophy and metaphysics irrelevant to our deeper knowledge of the divine truth. Christianity offers access to divine grace for the salvation of mankind through the resurrection of Christ. We cannot speculate about the Logos after the coming of Christ, who is the divine Logos in the flesh, and who sent the Holy Spirit to the world and "teaches us all things." The mystical experience spoken of by the classical Greeks is abstract and conceptual. That is, in ancient Greek philosophic contemplation, the soul or spirit goes outside the body to be liberated. Philosophy plays only a linguistic role in Orthodoxy, lending the use of its terminology after the terms have been transformed and purified of their secular meanings, "Christianized" philosophy and culture, as Father Georges Florovsky used to say. A master of spirituality, a monk of Mount Athos, describes this point in the following manner: "Many of the Greeks tried to philosophize, but only the monks found and learned the true philosophy." The Logos became flesh and revealed to humanity the divine revelation. He is the Truth and through him we can attain knowledge of the divine will. The metaphysical patterns of the philosophic speculation of the Christian revelation distort the divine mission of the incarnate Logos.

Three Ways Upwards

The Fathers of our holy Church suggest three ways to make progress in the spiritual life and attain spiritual perfection:

1. The way of catharsis or purification
2. The way of illumination, and
3. The way of perfection by total union with God.

These ways can bring the Christian who cooperates with

divine grace to perfection. Synergy of the individual effort with the help of the grace of God brings us to our ultimate destiny of perfection. Our Lord's death and resurrection achieve for us our end in attaining the presence of the Holy Spirit within us.

The *Philokalia* speaks of "the increasing knowledge of God decreases knowledge of all else. In other words, the more a man knows God; he knows less of other matters. Not only this, but he begins to realize more and more clearly that neither does he know God." This point is of fundamental importance to Orthodoxy that declares the total mystery and unknowability of the divine essence.

The purpose of man is to achieve moral perfection through the acquisition of the Holy Spirit. In the teachings of Saint Seraphim of Sarov, the Holy Spirit leads the individual through the steps outlined above in order to attain union with the Spirit of Truth.

Monasteries Are Spiritual Centers of Orthodox Spirituality

The spirituality of the Orthodox Church is best exemplified in its spiritual centers, the monasteries. The monk is a "martyr" or "witness" to Christ, the Son of the living God. Dostoyevsky's *The Brothers Karamazov* is an excellent example of this spiritual model in the person of Father Zossima. This monastic model eloquently portrays the spirituality of the Orthodox Church. Dostoyevsky distinguishes between worldly freedom and the spiritual person. He says that the worldly or secular people "maintain that the world is getting more and more united, more and more bound together in brotherly community, as it overcomes distance and sets thoughts flying through the air." But in reality the opposite is true, as is evident in international conflicts and wars. This famous Orthodox novelist expressed eloquently the Orthodox view that in spiritual subjugation, that is, in absolute obedience to Christ, one finds limitless freedom. This is especially exemplified in monasteries where spirituality is nurtured.

WHEN YOUR HUT'S ON FIRE

The only survivor of a shipwreck was washed up on a small, uninhabited island. He prayed feverishly for God to rescue him. Everyday he scanned the horizon for help, but none seemed forthcoming. Exhausted, he eventually managed to build a little hut out of driftwood to protect him from the elements, and to store his few possessions.



One day, after scavenging for food, he arrived home to find his little hut in flames, with smoke rolling up to the sky. He felt the worst had happened, and everything was lost. He was stunned with disbelief, grief, and anger. He cried out, "God! How could you do this to me?"

Early the next day, he was awakened by the sound of a ship approaching the island! It had come to rescue him! "How did you know I was here?," asked the weary man of his rescuers. "We saw your smoke signal," they replied.

The Moral of This Story: It's easy to get discouraged when things are going bad, but we shouldn't lose heart, because God is at work in our lives.... even in the midst of our pain and suffering. Remember that the next time your little hut seems to be burning to the ground. It just may be a smoke signal that summons the Grace of God.



ON THE DIVINE CRAFTSMAN

St. Methodius of Olympus



Seeing man, His fairest work, corrupted by envious treachery, God could not endure, with His love for man, to leave him in such a condition, lest he should be forever defective, and bear the blame for eternity; but He dissolved him again into his original components, so that, by remodeling, all the blemishes in him might waste away and disappear. For the melting down of the statue in the former case corresponds to the death and dissolution of the body in the latter, and the remolding of the material in the former, to the resurrection after death in the latter.



WHY DO WE WEAR A CROSS?

From Orthodox.net

In pre-Christian times, the Cross was the instrument of a shameful and horrible death. The Romans invented it and used it in order to intimidate the peoples whom they had subjugated. Everyone looked on this instrument of execution the shameful Cross with horror.



But a remarkable change took place with respect to the Cross after Our Lord Jesus Christ was crucified on it. The Lord suffered and died on the Cross. He took horrible sufferings upon Himself in order to save us from sins. The Cross received great glory, such as no other object made by the hands of man has possessed. The Cross became the sign of our salvation, through which we receive the power of God the grace of God.

The Cross is the first and greatest Christian sacred object. When the priest sanctifies water, he immerses the Cross in it, and the water becomes holy. When we wear the Cross on our chest, our body constantly touches it, and from this touch it, too, is sanctified. The Cross that we wear protects us from danger.

In Communist times, believing people would wear a Cross at great risk, since there could be much unpleasantness from the godless for this. But these remarkable people were not afraid to confess their faith, and they would fearlessly wear a Cross. One ought not to look upon the Cross as some kind of jewelry like a bracelet or brooch. The Cross must adorn our soul and not our clothing, and must constantly remind us that we are Orthodox Christians, called to live according to our faith, which is founded on the Savior's sufferings on the Cross.

FOR CONSIDERATION

From the Prologue of Ochrid

Moses spoke to the sons of Israel: "I have set before you life and death, the blessing and the curse. Choose life...that you may live" (Deuteronomy 30:19). There are some decisive moments in the life of men when, indeed, it is left up to man to choose between life or death. Judas, in a decisive moment, was corrupted by silver and he chose death, i.e., the sin of avarice [greed]. When the general wanted to elevate Marinus the soldier (August 7) to the rank of an officer (centurion), envious men accused him of being a Christian. The general permitted him only three hours to contemplate and to choose between life or death, i.e., either to deny Christ or to die. Marinus, hearing the words of his superior, went to the local bishop, Theotechnus, and asked him for advice. The bishop led Marinus into the church, stood him before the Gospel and pointing his hand, at first to the Gospel and after that to the sword which hung from Marinus' waist, said to him: "Choose courageous man, one of these two; either to wear the sword and serve the earthly king temporarily and, after death, be lost eternally or to become a soldier of the Heavenly King and lay down your life for His Holy Name which is written in this Book and to reign with Him in eternal life." Marinus immediately decided, kissed

the Book of the Holy Gospel and departed through death into life eternal.



PARISH AND COMMUNITY UPCOMING EVENTS

September

• **Sunday, September 22**

Registration - Church School
Parish Picnic

• **Friday, September 27**

All You Can Eat Perogies

October

• **October 17, 18, 19, 20**

Central Eparchy Conference
Yorkton, Saskatchewan

November

• **Friday, November 15**

“Bud, Spud and Steak” Night

The Social Committee of Holy Trinity Cathedral is hosting a “Bud, Spud and Steak” Night on Friday, Nov. 15, 2013. This replaces the regular fall bazaar. Tickets are \$20.00 each and are available from the committee members. Iris Demianiw (633-0971), Olga Sorby (339-6786), Joan Kosowan (222-4953), Luba DREWNIAK (339-8294), Walter Manulak (222-3022) and Taras Monastyrski (661-1125). The supper is a choice of steak or chicken. There will be a Silent Auction - prizes and monetary donations towards prizes are greatly appreciated.

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РІЗДВО ПРЕСВЯТОЇ ВЛАДИЧИЦІ НАШОЇ БОГОРОДИЦІ І
ПРИСНОДІВИ МАРІЇ



**THE NATIVITY OF OUR MOST HOLY LADY THE THEOTOKOS AND
EVER-VIRGIN MARY**

WEBSITE

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

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*Archbishop of Winnipeg and the Central Eparchy,
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**Rt. Rev. Mitred Archbishop Fr. Gregory Mielnik,
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Monday: 9:00 AM – 3:00 PM /Secretary/
 Fr. Gregory: by appointment

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