

UKRAINIAN ORTHODOX
METROPOLITAN CATHEDRAL
OF THE HOLY TRINITY



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13-та неділя по П'ятидесятниці



13th Sunday after Pentecost

22-го вересня ❖ September 22nd

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.

ВОЗДВИЖЕННЯ ЧЕСНОГО І ЖИВОТВОРЧОГО ХРЕСТА



Хрест існував уже в давніх народів, в єгиптян, фінікійців, асирійців ще до народження Ісуса Христа і кара смерті на хресті вже в ті часи існувала. Від тих народів хрест і кару смерті на хресті перейняли римляни, і коли вони в 63-ому році, перед народженням Христа, завоювали Палестину, то принесли з собою хрест і спосіб карати смертю на хресті різних злочинців-чужинців, але не римлян. У Палестині в той час злочинців карали каменуванням, але для Ісуса Христа єврейський

парламент – Синедріон – обрав ганебний спосіб смерті, тобто не каменування, а розп'яття на хресті, щоб таким чином якнайбільше зневажити особу Ісуса Христа, зачислюючи Його до найбільших злочинців.

І тільки в 313 році Візантійський імператор Костянтин Великий, що своїм Міланським едиктом дав волю християнам вільно визнавати свою релігію, заборонив карати розп'яттям кого б то не було.

Діставши право визнавати віру в Христа Ісуса, християни поцікавились долею хреста, що на ньому був розп'ятий Ісус Христос. Треба було віднайти цього хреста, а тому св. Олена, мати імператора Костянтина, прибула в 326 році до Єрусалиму, і тут вдалось їй віднайти не лише хрест Ісуса Христа, а й хрести, що на них розп'яті були два розбійника. Щоб упевнитися, який з них є хрест Господній, Патріарх Макарій доручив прикладати померлого чоловіка до кожного хреста, і коли того приклали до третього хреста, він ожив. Це і був Господній Хрест.

Радості присутніх при цьому не було меж. Усі хотіли бачити і

навіть доторкнутись до Господнього Хреста, а тому Патріарх Макарій наказав підносити-воздвигати Господній Хрест, щоб народ міг його бачити.

У пошану до Хреста Господнього Православна Церква встановила свято Воздвиження Чесного і Животворящого Хреста Господнього, що його велично святкуємо кожного року 14 вересня, а 27 вересня за новим стилем. Це одне з найдавніших християнських свят. Цього дня в соборних церквах відбувається спеціальний чин підношення-воздвиження Чесного Хреста, а народ, стаючи на коліна, співає: "Господи, помилуй".

З часу смерті на хресті Ісуса Христа християни почали вшановувати хрест, бо смертю на хресті Ісус викупив нас із рабства диявола і смерті. Отже, ми, християни, викуплені великою ціною, ціною смерті Ісуса Христа на хресті. Тому-то й св. апостол Павло писав християнам: "А щодо мене, то нехай нічим не хвалюся, хіба тільки хрестом Господа нашого Ісуса Христа, що ним розп'ятий світ для мене, а я для світу" (Гал. 6, 14). Як колись Костянтин Великий під знаменем хреста переміг свого ворога Максентія, так і тепер кожний християнин, що належно любить Ісуса Христа і вшановує Його Хрест, і поклоняється йому, перемагає його силою свого супротивника диявола.

Пророцтва про те, що Хреста будуть шанувати і прославляти, знаходимо вже в Старому Завіті. Псалмопівець Давид у 132-му псалмі пророкує: "Увійдін же в мешкання Його, поклонімся підніжкові ніг Його" (Пс. 132, 7). Під словами "підніжком ніг Його" треба розуміти хрест, що про нього і пророкує пророк Ісаїя, кажучи: "... і місце ніг Своїх Я пошаную. І зігнуті прийдуть до тебе сини твоїх кривдників і кланятись будуть до стіп твоїх ніг усі ненависники" (Ісаї 60, 13-14).

Патріарх Яків кладе свої руки навхрест на своїх внуках, благословляючи їх (Буття 48, 13-14). Тому на Богослужінні на свято Воздвиження Чесного Хреста співаємо: "Предсказуючи Хрест Твій, Христе, Яків, даючи благословення внукам своїм, хрестовидно на голови їх руки свої поклав".

А про перехід Червоного моря на це ж свято співаємо: "Мойсей жезлом море пересік, а вдаривши впоперек, знову море злучив".

Коли євреї, подорожуючи пустелею, з тяжким трудом знайшли воду, але, на жаль, гірку і до пиття не придатну, то Бог показав

Мойсеєві дерево, той укинув його до гіркої води – і вона стала солодкою (Вихід 15, 23-25). Дерево врятувало євреїв від спраги і від фізичної смерті. Хресне дерево врятувало і рятує людство від духовної смерті.

"І зробив Мойсей мідяного змія, і виставив його на жердині. І сталося, якщо змії покусав кого, то той дивився на мідяного змія – і жив!" (Числа 21, 9). Про це пророцтво на свято Воздвиження співаємо: "Поклав Мойсей на стовпі ліки від отруйної і смертельної гадюки і до дерева, що було образом Хреста, змія прив'язав".

Це лише кілька прикладів пророцтв, чи прообразів зі Старого Завіту, що з'явиться Хрест і буде перемагати диявола, гріх і смерть.

Тому християни, а насамперед православні християни, бо в Католицькій Церкві такого свята немає, глибоко шанують Святого Хреста і про нього в стихирі на Воздвиження співають: "Радуйся, Хресте Живоносний, нездолана перемоги, брамо райська, підпоро вірних, обороно Церкви, тобою бо тління розвіяно і знищено, владу смерті подолано і ми від землі до неба піднесені, зброє непереможна, сило проти диявола певна, славо мучеників, преподобних окрасо, пристановище спасіння, що подаєш світові велику милість".

Шануючи Хрест Господній, Православна Церква шанує довершення на ньому жертви Сина Божого для спасіння людей і поклоняється Спасителеві, за нас розп'ятому на хресті. Це видно з цілого ряду молитов і співів на честь Животворчого Хреста. "Хресту Твоєму поклоняємось, Владико, і Святе Воскресіння Твоє славимо". Або: "Захисти мене, Господи, силою Чесного і Животворчого Хреста Твого і Ним охорони мене від всякого зла". Або: "Спаси, Господи, людей Твоїх і благослови насліддя Твоє, перемогу побожному народові нашому на ворогів подай і Хрестом Твоїм охороняй нас, осело Твою".

Шанування Хреста Господнього як символу нашого спасіння походить ще з апостольських часів. Ще в першому столітті св. Ігнатій Богоносець сказав про хрест так: "Хрест – вічний символ віри і влади Христової. Мій дух упокоряється перед Хрестом, який для невірних спокуса, а для нас спасіння і життя вічне".

Знак Хреста Господнього ми зустрічаємо всюди. На банях наших церков, і це свідчить про те, що церква призначена для

прославлення розп'ятого Спасителя. Його бачимо і всередині церкви на багатьох місцях. Святий хрест завершує іконостас, лежить на престолі. Хрест – на церковних корогах, на церковному посуді, на церковному одязі, він на богослужбових книгах, зі Святої Євангелії починаючи. Так у церкві. А що ж, коли пригадаємо нашу рідну землю? Вона була рясно вкрита хрестами, починаючи зі святого хреста св. апостола Андрія Первозваного, що перший в своїх місійних подорожах поставив на київських горах Святого Хреста, пророкуючи, що тут засяє благодать Божа, що тут постане велике місто з багатьма церквами. А пізніший переказ подає, що на місці, де св. Андрій поставив хреста, було побудовано церкву на честь Воздвиження Чесного Хреста.

Із хрестом пов'язане життя православного християнина. Наслідуючи св. апостола Павла, який говорить, що не буде хвалитися, "хіба тільки Хрестом Господа нашого Ісуса Христа", ми проводимо своє життя під знаком і охороною Святого Хреста.

Знаменням хреста осіняє мати дитину по її народженні, а коли звершується над дитиною Таїнство Хрещення і Миропомазання, на дитину одягають хрещального хрестика. Мати навчає дитину, як треба хреститись. Знак святого хреста кладе на себе православний християнин багато разів протягом дня і всього свого життя. Знаком святого хреста він знаменує себе, перед сном і прокинувшись вранці, перед споживанням їжі і після того, перед виконанням праці і по її завершенні, вирушаючи в подорож, в подорожі і повернувшись з неї.

Хресне знамено і образ хреста, що його носимо в своєму серці, означають, що кожної хвилини свого життя християнин готовий узяти на себе і нести Хрест Господній, бо "хто хоче за Мною йти, – каже Христос, – хай зречеться самого себе, і хай візьме свого хреста та й за Мною йде" (Мк. 8, 34).

Хресним знаменням починається і закінчується кожна наша молитва. А Свята Православна Церква присвячує для поклоніння Хресту кожен середу і п'ятницю і два дні в році, неділю Третю Великого Посту і на свято Воздвиження.

Значення свята Воздвиження Чесного Хреста і його обряди пояснює нам архієпископ Інокентій, ректор Духовної Академії в Києві: "Воздвиженням Хреста показується найперше все життя нашого Господа, різні види приниження Господа... Уяви собі, як Він покидає Престіл слави, сходить на землю, оселюється в утробі Діви, після народження кладеться в ясла,

тікає від Ірода до Єгипту, як 30 років перебуває Він незраним в Назареті, як потім Він, Бог, приймає хрещення від раба, спокушає Його сатана, як Він проповідує Царство Небесне серед різних перешкод, наклепів і небезпек, як продається учеником, засуджується як бунтівник і на хресті розпинається як розбійник, як його в гробі пильнують наче якогось ошуканця. А при воздвиженні Хреста вгору, уяви собі, християнине, прославлення Сина Чоловічого, як Архангел звістив зачаття, і ангели оспівують народження Предвічного, як Він, маючи 12 років, засоромлює в храмі в Єрусалимі мудрість всіх книжників, як голос з неба називає Його Сином Улюбленим, як сліпі на його слово бачать, глухі чувають, духи нечисті тікають, мертві воскресають, як діти вітають Його, як на Голгофі меркне сонце, земля трясеться, як Він воскресає з гробу, як возноситься на небо та керує всім світом, як перемагає одного за другим ворогів своїх, поки не знищиться і останній ворог – смерть".

Воздвиження нагадує нам все життя Господа і нагадує також нам, щоб ми йшли за Його слідами. При огляданні хреста, до землі похиленого, запитаймо себе, чи ми також здатні схилитися в покорі і терпінні для слави Божої і для добра ближнього?.. А при підношенні хреста вгору чи ми думаємо про заповідь Божу підійматися в нашому житті від чеснот до чеснот все вище і вище і досконалим ставати?

У безмежному благоговінні припадаймо перед Святим Хрестом Господа нашого, щоб в благоговінні і радості припасти нам і перед знаменем Христовим, що буде віщувати прихід вічного і щасливого Царства Небесного для тих, що правдиво визнають і виконують науку і заповіді Христа.

Нехай же Хрест Господній буде нам силою, що нею спасаємось! Нехай він буде ознакою нашої православної віри! Нехай же Хрест буде нам знаменем спасіння, як він віками був у великій пошані в наших побожних дідів і прадідів.





СКАРБНИЧКА МУДРОСТІ



ЛЮБОВ

Любити — це означає дарувати Любов:

Тому, хто не знає Любові;

Тому, хто просить Любові;

Тому, у кого нема Любові;

Тому, хто не має дару Любові;

Тому, хто не вмiє просити Любові;

Тому, хто нічого не знає про Любов;

Тому, хто не знає сили Любові;

Тому, хто вважає себе недостойним ще раз прийняти
Любов;

Тому, що був невірний Любові.



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.

ПРОДАЖ ВЕРЕНИКІВ

В п'ятницю 26-го вересня, 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.



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 прошу 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

26-го вересня—четвер.

- ❖ Велика Вечірня з Літією: 5:30 год. вечора
Сповідь після Вечірні.

27-го вересня—п'ятниця.

ВОЗДВИЖЕННЯ ЧЕСНОГО І ЖИВОТВОРЯЩОГО ХРЕСТА ГОСПОДНЬОГО

- ❖ Сповідь: в 9:00 год. ранку.
- ❖ Божественна Літургія: 9:30 год. ранку

28-го вересня—субота.

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

29-го вересня—неділя.

ЧОТИРНАДЦЯТА 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 UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS



The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter.

Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This took place under the Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire.

In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Edict of Milan to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict of toleration extend also to the Eastern part of the empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer."

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, St Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to St Macarius, Patriarch of Jerusalem.

Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful.

Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6).

In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found.

Christians came in a huge throng to venerate the Holy Cross, beseeching St Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326.

During the discovery of the Life-Creating Cross another miracle took place: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Cyriacus and afterwards was consecrated Bishop of Jerusalem.

During the reign of Julian the Apostate (361-363) he accepted a martyr's death for Christ (see October 28). The holy empress Helen journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings and where the Mother of God was buried after her death.

St Helen took part of the Life-Creating Wood and nails with her to Constantinople. The holy emperor Constantine gave orders to build at Jerusalem a majestic and spacious church in honor of the

Resurrection of Christ, also including under its roof the Life-Giving Tomb of the Lord and Golgotha. The temple was constructed in about ten years. St Helen did not survive until the dedication of the temple, she died in the year 327. The church was consecrated on September 13, 335. On the following day, September 14, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.

Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after a fourteen year captivity. During the reign of the Byzantine emperor Phocas (602-610) the Persian emperor Khozroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and captured both the Life-Creating Cross of the Lord and the Holy Patriarch Zachariah (609-633).

The Cross remained in Persia for fourteen years and only under the emperor Heraclius (610-641), who with the help of God defeated Khozroes and concluded peace with his successor and son Syroes, was the Cross of the Lord returned to the Christians.

With great solemnity the Life-creating Cross was transferred to Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Cross of Christ into the temple of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Cross of Christ into the church.

In a sermon on the Exaltation of the Cross, St Andrew of Crete (July 4) says: “The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast”.



PARISH ANNOUNCEMENTS

PARISH PICNIC—In lieu of Coffee Fellowship today, please join us at our Cathedral Parish Picnic at Kildonan Park.



Next week, our Church School will be hosting Fellowship. Please join us then and support our Church School.

BUSY HANDS

“ALL YOU CAN EAT PEROGIES”

FRIDAY, September 27th

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, September 25, Thursday September 26 mornings to prepare the food in a warm, friendly atmosphere.



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

PARISH COUNCIL

The Parish Council monthly meeting will be held on Thursday, September 26 at 7:00 p.m. in the Board Room.

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 26—Thursday.

- ❖ Great Vespers: 5:30 p.m.
Sacrament of Confession following service

September 27—Friday.

THE EXALTATION OF THE PRECIOUS LIFE-GIVING CROSS OF THE LORD

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

September 28—Saturday.

- ❖ Great Vespers: 5:30 p.m.
Sacrament of Confession following service

September 29—Sunday

Fourteenth 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.

By Way Of The Desert

We brought nothing into the world, so that we can take nothing out of it.

1 TIMOTHY 6:7



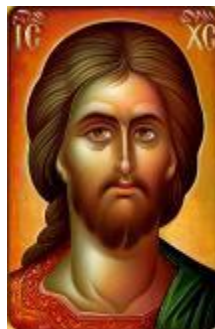
WHEN MACARIUS lived in Egypt, he returned to his cell one day to discover a thief with a donkey who was stealing his belongings. Pretending that he was not the owner, Macarius helped the thief load his donkey and sent him on his way with a smile. He thought, “We bring nothing into this world. The Lord gives and the Lord takes away. Blessed be the name of the Lord.”

The Lord gives and the Lord takes away.

“ORTHODOXY 101”

Understanding the Orthodox Faith - will begin it's sessions on Monday, October 7 at 7:00 PM at Holy Trinity Cathedral Auditorium.

Do you want some basic knowledge about what Orthodox Christians believe? Orthodoxy 101 might be perfect for you. Orthodoxy 101 is designed for anyone interested in strengthening his or her relationship with Christ, to familiarize participants with the history, teachings and doctrines of the Orthodox Christian Church and to help the non-Orthodox spouses of Orthodox Christians understand their mate's religion.



Please join us for this study series and bring a friend. The series will introduce the Orthodox faith through presentations, readings, video presentations, and discussions. For more information, please contact Father Gregory @ 204-415-3166.

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.

NOTABLE FATHERS OF THE EARLY PERIOD.

St. Cyprian, Bishop of Carthage († 258).

St. Cyprian, commemorated on September 13 was Bishop of Carthage during the persecutions of the Emperor Decius (250). He died as a martyr in 258, and among his many writings concerning Church life, the most important is *On the Unity of the Catholic Church*, which sets forth the role of the Bishop in the ecclesiastical structure.

St. Ignatius, Bishop of Antioch († 107).

St. Ignatius was the second Bishop of Antioch and is commemorated on January 2 and February 11. Martyred in the Arena at Rome, while on his way to martyrdom, he wrote seven letters to Christian communities, as well as to St. Polycarp, which contain valuable information on the dogmas, organization and liturgy of the early Church.

St. Irenaeus of Lyons († 202).

St. Irenaeus, who is commemorated on September 5, was a disciple of St. Polycarp, and, as a Westerner, he succeeded St. Photinus as Bishop of Lyons. His major doctrinal work is *Against Heresies*, which defends Orthodoxy against the Gnostics, borrowing heavily on both human reason and Holy Scripture and Tradition, serving as an important witness to Church traditions of his time.

St. Polycarp, Bishop of Smyrna († 167).

St. Polycarp was a disciple of St. John the Theologian and is commemorated as a martyr on March 8. The account of his martyrdom, the earliest detailed account of a martyr, gives an excellent picture of his character and the steadfastness of his Christian faith.

NOTABLE FATHERS OF THE EARLY BYZANTINE PERIOD

St. Anthony the Great († 356).

St. Anthony, commemorated January 30, is considered to be the Father of monasticism, and *The Life of St. Anthony*, by St. Athanasius, presents him as a truly inspiring example of monastic ascetical perfection. During the Arian controversies, he risked his life defending the Orthodox teachings of St. Athanasius in Alexandria.

St. Athanasius the Great, Patriarch of Alexandria († 373).

St. Athanasius, commemorated January 31 and May 15, was a great defender of the Orthodox faith during the Arian controversies and was exiled five times for his labors. Among his major writings are *The Incarnation of Christ* and *The Life of St. Anthony*, which serve as major inspirations for Orthodox theology and monastic spirituality.

St. Basil the Great, Archbishop of Caesarea in Cappadocia († 379).

St. Basil, commemorated January 14, was a notable theologian and spiritual writer of the 4th Century and is noted for his many writings on numerous theological and spiritual subjects, as well as commentaries on Holy Scripture. During the Sundays of Great Lent, as well as on his Feast Day (Jan. 1), the Liturgy of St. Basil the Great is served, although probably only the prayers are actually of this Saint.

St. Cyril, Patriarch of Alexandria († 444).

St. Cyril, commemorated on January 31 and June 22, was the leader in the defense of Orthodoxy against the Nestorians, and was a firm defender of the veneration of the Virgin Mary as Theotokos. He was especially prominent in the deliberations of the Third Ecumenical Council.

St. Ephraim the Syrian († 373-9).

St. Ephraim, commemorated February 10, was a major spiritual writer and hymnographer of the 4th Century, and is especially noted in Orthodox liturgical life for, among other things, his inspiring work, *The Lenten Prayer of St. Ephraim the Syrian*, which is said at all of the weekday services of Great Lent.

St. Gregory the Theologian, Archbishop of Constantinople († 389).

St. Gregory, commemorated February 7 and 12, was a fellow student and friend of St. Basil the Great and was a leading opponent of the Arians. He has been honored by the Church with the title “Theologian,” being one of only three, so honored (the others being St. John the Evangelist, and St. Simeon the New Theologian), primarily because of his Five Theological Orations.

St. Gregory, Bishop of Nyssa (4th Cent.).

St. Gregory was the younger brother of St. Basil the Great and is commemorated on January 23. He is especially known for his spiritual writings, as well as various dogmatic works, including his Great Catechism.

St. John Chrysostom, Archbishop of Constantinople († 407).

St. John Chrysostom (the Golden-mouth), commemorated February 9 and 12 and November 26, was one of the greatest preachers of his time (late 4th Century) and was known for his zeal for Orthodoxy and his passionate defense of the poor, boldly exposing the vices of his age, for which reason he was eventually deposed and exiled. The bulk of his works are sermons on Holy Scripture, especially the Epistles of St. Paul, as well as other ascetical and pastoral works, including his *On the Priesthood*. To St. John is attributed the usual Divine Liturgy, although, as in the case of that of St. Basil the Great, probably only certain prayers are properly his.

NOTABLE FATHERS OF THE LATER BYZANTINE PERIOD.

St. Gregory the Dialogist, Pope of Rome († 604).

St. Gregory the Dialogist, commemorated March 25, was Pope of Rome in the 7th Century and was noted for his many literary works, including his *Dialogues on the monastic Saints of Italy*. To him is ascribed the writing-down of the beautiful Gregorian Chants as well as the Liturgy of the Presanctified Gifts, during which he is specially commemorated.

St. Gregory Palamas, Archbishop of Thessalonica († ca. 1360).

St. Gregory, commemorated on November 27 and the

Second Sunday of Great Lent, was a pious Monk of Mt. Athos, and later was elected to the See of Thessalonica as its Bishop. He is noted for his defense of the contemplative life of hesychasm (inner silence), teaching concerning the uncreated Light of Tabor and the Divine Energies of God, through which man can have true communion with God.

St. John of Damascus (Damascene († 776)).

St. John, commemorated December 17, was noted for his Exact Exposition of the Orthodox Faith, a major dogmatic work, as well as his zealous defense of the Holy Icons, for which he suffered the severing of his hand (miraculously restored by the prayers of the Mother of God). He is also noted for his many sermons on Feast Days, as well as numerous hymns, extensively used in Orthodox liturgical services.

St. Mark, Archbishop of Ephesus (15th Cent.).

St. Mark, commemorated February 1, accompanied the Byzantine Emperor to the Council of Florence, and single-handedly defended the Orthodox faith against the Latins. His brilliant defense of Orthodoxy and his letters after the Council were largely responsible for the Orthodox rejection of this false Council.

St. Photius the Great, Patriarch of Constantinople († 891).

St. Photius, commemorated February 19, was a zealous defender of Orthodoxy against the Latin error of the Filioque, for which he suffered much. He wrote on the Procession of the Holy Spirit and was responsible for the commissioning of Sts. Cyril and Methodius for the conversion of the Slavs.

St. Simeon the New Theologian († 1021).

St. Simeon, commemorated March 25 and October 25, was noted as a brilliant spiritual writer, whose works hold a place of honor in the Phllokalia, a major monastic spiritual work. For this reason he endured persecution and also received the veneration of the Orthodox Church which honors him as the New Theologian.

Continued in the next issue



AN INTRODUCTION TO ORTHODOX SPIRITUALITY

George C. Papademetriou

Continuation

The Divine Energies

One of the most important aspects of Orthodox spirituality is participation in the divine energies. Briefly stated, this is an Orthodox doctrine of fundamental importance and very often ignored. In Orthodox theology, a distinction is made between the "essence" and "energies" of God. Those who attain perfection do so by uniting with the divine uncreated energies, and not with the divine essence. The Greek Orthodox Fathers, whenever they speak of God, emphasize the unknowability of God's essence and stress the vision of the divine energies, especially the divine uncreated Light. Orthodox spiritual tradition emphasizes the divine Logos indwelling in the world and our ability to attain a spiritual life and mystical union with the Holy Spirit in this world.

Christian contemplation is not "ecstatic," that is, outside ourselves, but it takes place within the Christian person who is the "temple of the Holy Spirit." The divine energies are "within everything and outside everything." All creation is the manifestation of God's energies. Vladimir Lossky says in the *Mystical Theology of the Eastern Church*: "These divine rays penetrate the whole created universe and are the cause of its existence." The uncreated Light and the knowledge of God in Orthodox tradition "illuminates every man that cometh into this world." It is the same light that the apostles saw on Mount Tabor that penetrates all of creation and transforms it, creating it anew. A modern ascetic says in the *Undistorted Image*: "Uncreated Light is divine energy. Contemplation of Uncreated Light begets, first and foremost, an all absorbing feeling of the living God - an immaterial feeling of the immaterial, an intuitive, not a rational perception - which transports man with irresistible force into another world, but so warily that he neither realizes when it happens nor knows whether he is in or out of the body." This is not a sentimental or emotional feeling or romantic fantasy. It is experience of the divine uncreated Light described by the neptic Fathers. Again, in the words of the same ascetic: "This supramental sensation of the Living God (which is experienced in contemplation) is accompanied by a vision of light, of light essentially different from physical light. Man himself abides in light because, assimilated to the Light which he

contemplates, and spiritualized by it, he then neither sees nor feels his own material being or the materiality of the world."

Illumination

God's act is pure light, and when the Lord appears to us, he always appears as Light. In Holy Scripture we read: "In Your Light we shall see light." Only in the state of illumination does divine grace makes possible the contemplation of the divine light. The hidden truths of Holy Scripture are not revealed to everyone, since illumination comes through the special divine gift of revelation. For this reason in the early Church, the holy Bible was read only in the Church and only by a charismatic person. In the Orthodox Church, we have never experienced "bibliolatry" or "worship of the Book," as in some sects. The Church holds fast to the unadulterated spirit of the Bible as it was delivered to the Saints, and through them, to us.

Spiritual Warfare

We are saved by Christ and in Christ. Yet we are still subject to temptation and to sin. Therefore, it is important to mention the fact that to acquire spirituality or moral perfection, we must wage war against the "enemy," that is, sin and the devil. Saint Makarios said: "I have not yet seen a perfect Christian man, one completely free (from the devil and sin)." And "although one is at rest in grace and enters into mysteries and revelations and into the sweetness of grace, still sin is yet present within." Consequently, as long as we live, we must be ready to fight against the dark powers of the devil. And "Satan is never quiet from warring. As long as ever a man lives in this world and wears the flesh, he has to war." The holy Bible is the most necessary means of spiritual warfare against the devil; it is also the chief means of acquiring knowledge of the divine will.

The Role of the Sacraments

We must further emphasize the role and purpose of the holy sacraments in attaining spirituality. In the sacraments, we receive divine grace, and in the case of the holy Eucharist, Christ himself, who aids us in waging war successfully against the satanic powers. As Fr. Sergius Bulgakov says: "The heart of Orthodoxy lies in its rites." All the Orthodox rites and sacraments are meant to combat the powers of evil. The sacramental life of the Church is the chief means toward the attainment of spirituality and of ultimate salvation.

Continued in the next issue



ON CHRISTIANS

From the Epistle to Diognetus / Written before the 4th century

Thristians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead an eccentric form of life... They live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything



with others, yet they endure everything as if they were foreigners... They marry, like everyone else, and they have children... They share a common table, but not a common bed. They exist in the flesh, but they do not live by the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, all the while surpassing the laws by their lives. They love all men and are persecuted by all. They are un-known and condemned. They are put to death and restored to life. They are poor, yet make many rich. They lack everything, yet they overflow in everything. They are dishonored, and yet in their very dishonor they are glorified; they are spoken ill of and yet are justified; they are reviled but bless; they are insulted and repay the insult with honor; they do good, yet are punished as evildoers; when punished, they rejoice as if raised from the dead. They are assailed by the Jews as barbarians; they are persecuted by the Greeks; yet those who hate them are unable to give any reason for their hatred. To sum it all up in one word, what the soul is in the body, that is what Christians are in the world. The soul is dispersed through all the parts of the body, and Christians are scattered through all the cities of the world. The soul lives in the body, yet is not of the body; Christians live in the world, yet are not of the world.



USING YOUR POTENTIAL

From Parish Publishing LLC

The story is told of two men who were caught stealing sheep. Their punishment was to be branded on the forehead, "ST" (sheep thief). One of the branded men, unable to deal with his brand, immediately moved to another area to live.

The one who stayed in the locality decided that he would show his townsfolk that he could change. As the story is told, many years later a newcomer in town, seeing the branded man, asked another person, "What does ST mean?" "I don't know," he replied, "but knowing the man I think it stands for 'saint'."

We are called not to be afraid of small beginnings, but also not to fail to begin.

What we have done, or what we have let ourselves become is of little concern to the Lord. What we decide to do with our God-given potential is the only concern. We have the potential, however small we may perceive it to be, to call to life the power of God's Holy Spirit within our lives, that His light and life may shine through our words and actions.



THE POWER OF LOVING HUMILITY

From The Brothers Karamazov by Dostoevsky



At some thoughts one stands perplexed, above all at the sight of human sin, and wonders whether to combat it by force or by humble love. Always decide 'I will combat it by humble love.' If you resolve on that once for all, you can conquer the whole world. Loving humility is a terrible force: it is the strongest of all things, and there is nothing else like it.

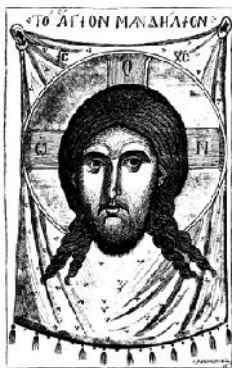


FROM THE PROLOGUE OF OCHRID

The Orthodox Church surpasses all other Christian groups in the richness of her Tradition. The Protestants want only to adhere to Holy Scripture. But, not even Holy Scripture can be interpreted with-out Tradition. The Apostle Paul himself commands: "Therefore, brethren, stand fast and hold the traditions which you have been taught, whether by word or our epistle" (2 Thessalonians 2:15). The tradition of Prince Abgar, without doubt, is of Apostolic Tradition even though the apostles do not mention him in their writings. The Apostle Thaddaeus, did not write anything at all and, according to Protestant thinking, did not say anything and neither did he teach the faithful. According to what then was he an apostle of Christ? St. John Damascene [Damaskin] mentions the tradition of Prince Abgar in his defense of the veneration of icons. How wonderful and touching is the letter of Abgar to Christ. And since he previously wrote that he heard of His miraculous power, that He cures the sick and since he implored Him to come and to heal him, Abgar further writes: "I also hear that the Jews hate You and that they are preparing some evil against You. I have a city, not large, but beautiful and bountiful in every good: come to me and live with me in my city, which is sufficient for the both of us for every need." Thus wrote a heathen prince while the princes of Jerusalem were preparing death for the Lord, the Lover of Mankind.

ABOUT THE ICON NOT-MADE-BY-HANDS

At the time when our Lord preached the Good News and healed every illness and infirmity of men, there lived in the city of Edessa on the shore of the Euphrates Prince Abgar who was completely infected with leprosy. He heard of Christ, the Healer of every pain and disease and sent an artist, Ananias, to Palestine with a letter to Christ in which he begged the Lord to come to Edessa and to cure him of leprosy. In the event that the Lord was unable to come, the prince ordered Ananias to portray His likeness and to bring it to him, believing that this likeness would be able to restore his health. The Lord answered that He was unable to come, for the time of His passion was approaching took a towel, wiped His face and, on the towel, His All-pure face was perfectly



pictured. The Lord gave this towel to Ananias with the message that the prince will be healed by it, but not entirely, and later on, He would send him a messenger who would erase the remainder of his disease. Receiving the towel, Prince Abgar kissed it and the leprosy completely fell from his body but a little of it remained on his face. Later, the Apostle Thaddaeus, preaching the Gospel, came to Abgar and secretly healed and baptized him. The prince then destroyed the idols which stood before the gates of the city and above the gates he placed the towel with the likeness of Christ attached to wood, framed in a gold frame and adorned with pearls. Also, the prince wrote beneath the icon on the gates: "O Christ God, no one will be ashamed who hopes in You." For many years after King Abgar's reign, Edessa remained a faithful Christian city. However, when one of Abgar's great grandsons restored idolatry, the bishop of Edessa came by night and secretly walled up the miraculous icon over the gates. Many believed the icon to have been destroyed by the new idolatrous king and the icon was soon forgotten; even though it was to remain safely hidden within the walls for nearly 400 years. In 545 AD, during the reign of Emperor Justinian, the Persian King Chozroes attacked Edessa and the city was in great hardship. It happened that Eulabius, the Bishop of Edessa, had a vision in which was revealed to him the mystery of the sealed wall and the forgotten icon. The icon was discovered and, by its power, the Persian army was defeated. After that it stayed in Edessa for a long time, and many famous people from history came to see it. In the year 944 AD, it was taken to the city of Constantinople and placed in a church, where it remained until 1204 AD, when the Crusaders carried it off. The miraculous icon was never seen again.

ON THE BENEFITS OF ATTENDING THE LITURGY

St. Maximos the Confessor

It is necessary for every Christian to spend time in the holy church of God, and never to miss the celebration of the Divine Liturgy – for here, the holy angels have custody – they register the people going in each time and offer their angelic intercessions on their behalf. Each person who is found present at the Divine Liturgy, the grace of the Holy Spirit transforms, remolds, and truly remodels into a more divine image, conforming to Himself.



A LESSON: PUTTING THE PIECES TOGETHER

One day a Church School teacher brought a large poster into her classroom. But the picture on the poster was covered with paper so the children couldn't see it. She then took scissors and cut the poster into 20 pieces (one for each child), distributed them in sealed envelopes, and instructed the students not to open the envelopes but to bring them back to class the following Sunday.



The next week, the children gathered around a table, opened their envelopes, and began to assemble the pieces into a puzzle, excitedly twisting and organizing the pieces in anticipation of discovering the complete picture. When all the children present had used their respective pieces, they began to see a colorful icon of Our Lord develop but there were six gaping holes in the puzzle because three students forgot to bring their pieces back to class and three other students were absent.

The teacher seized the opportunity for a valuable lesson. "When we are baptized, we each become a part of the church to help do Jesus' work. When any piece is missing, someone's not doing their job. But when all the pieces fit together, what a beautiful icon of Our Lord it is!"

Without the mutual faith, commitment, presence, active involvement, prayers and contributions of each and every Church member, there remain gaping holes in the work of Christ and His Church; the picture is incomplete. ***How many pieces of the puzzle are missing in your parish? Is YOURS among them?***



1900-FIXURBIBLE

by Matthew Archbold

Are you tired of reading passages from the Bible that shock you? Don't you think that sometimes the Word of God can seem a little... outdated? Aren't you weary of being offended by certain things Jesus said?



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CHURCH NEEDS LIST

The following items the Cathedral still requires. We are looking for donors for these items. If you are interested in donating or require additional information, please contact Fr. Gregory.



4 Single Candle stands—

used for Funeral services. These candles stands are set around the coffin during the service in church.

\$225.00 per stand Total \$800.00

Litia tray — used during Great Vespers on the eve of major feast days when the Litia service is served. We bless 5 loaves of bread (prospora) wheat, wine and oil. The blessed oil is then used to anoint the faithful at the service of that particular feast. \$1,400.00



Gold Plated banners (Christ the Teacher and Mary the Mother of God: \$1,500.00 (set)

Small Holy Water Blessing Font (used during specific feast days to bless water)
\$300.00



PARISH AND COMMUNITY UPCOMING EVENTS

September

- **Sunday, September 22**

Classes begin at the Church School

- **Friday, September 27**

All You Can Eat Perogies

October

- **Monday, October 7 and 21**

“ORTHODOXY 101” - Understanding the Orthodox Faith -
Study series - 7:00 PM at Holy Trinity Cathedral Auditorium.

- **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

ІКОНА НА ОБКЛАДЕНЦІ “ ICON ON THE FRONT COVER
ВОЗДВИЖЕННЯ ЧЕСНОГО І ЖИВОТВОРЧОГО ХРЕСТА
ГОСПОДНЬОГО



**THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING
CROSS**

WEBSITE

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

CHECK IT OUT!



Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity

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

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

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

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

ATTACHED CLERGY:

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

Holy Trinity Office Hours are:

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

THE CATHEDRAL FAMILY

CATHEDRAL PARISH COUNCIL

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

BROTHERHOOD

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

SISTERHOOD

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

CHURCH /SUNDAY/ SCHOOL

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

OUTREACH COMMITTEE

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

CATHEDRAL CHOIR

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

SENIORS' GOLDEN AGE CLUB

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

UKRAINIAN MUSEUM OF CANADA

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

JUNIOR CYMK—U.O.Y.

Advisors:
 Michelle Kowalchuk Res: 663-2994

U. S. R.L. —TYC WINNIPEG BRANCH

Maurice Bugera—President
 Res: 694-9639 Bus: 582-8946

UWAC—LESIA UKRAINKA BRANCH

Sonja Bejzyk—President
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**ORDER OF ST. ANDREW
 WINNIPEG CHAPTER**

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

Holy Orthodoxy is the direct continuation of the Church of Jesus Christ and His Apostles, the Church of the Bible, the Church of the Creeds, the Church of the Fathers and the Church of the seven Ecumenical Councils.