



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

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**11-та неділя по П'ятидесятниці**



**11th Sunday after Pentecost**

**8-го вересня**



**September 8th**

**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.**



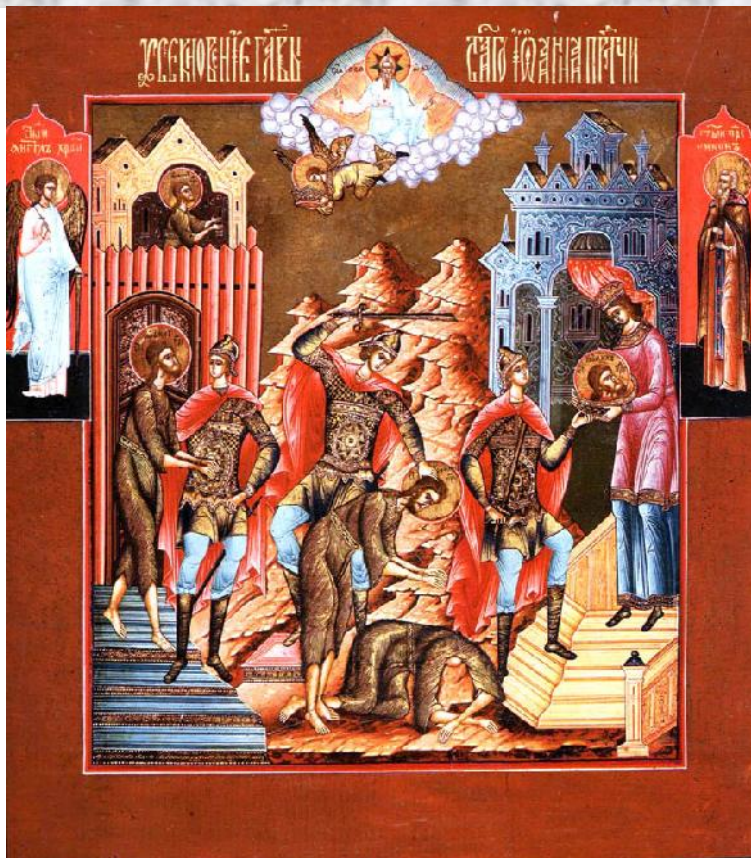
**Remember . . .**

**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.

## УСІКНОВЕННЯ ГЛАВИ ПРОРОКА, ПРЕДТЕЧІ Й ХРЕСТИТЕЛЯ ГОСПОДНЬОГО ІОАННА



**К**ожного року на початку осені ми сумуємо з приводу мученицької кончини Іоанна Предтечі — усікновення його чесної глави. Про Святого Пророка Іоанна віщував пророк Ісайя, що він прийде приготувати дорогу грядущому Господу. За свідченням святого євангеліста Луки, народження Пророка й Хрестителя Іоанна було сприйнято всіма близькими людьми з радістю і надією на спасіння.

Погляньмо, брати й сестри, на лик великого угодника — Предтечі та Хрестителя Іоанна. Про нього Сам Христос

говорив, що з усіх народжених на землі він — найбільший. Він суворий подвижник. Життя його — суцільний подвиг. Він носить тільки необхідний одяг, покриваючи своє тіло шкірою верблюда й підперезуючись широким поясом. Живе в пустелі. Харчується тільки диким медом і акридами. Він не п'є вина. Він у подвизі усамітнення готує себе для великої справи — приготувати серця й уми людей до прийняття Христа Спасителя. Бог благоволив вибрати Предтечею обіцяного Месії саме його — великого Пророка, сильного духом подвижника, земного ангела, світоча Світла, ангела у плоті.

Предтеча Іоанн з усією ревністю проповідує покаєння, запальним своїм словом навертає уми й серця заблудлих іудеїв, викриває в гріхах і пороках як простих людей, так і сильних світу цього; тих, хто покаявся, хрестить у водах Йордану. Він, викривач неправди, мученицьки постраждав за правду. Церковна іконографія у так званому Деїсусному чині зображає Предтечу першим, після Богоматері, яка стоїть поряд із Христом Спасителем, Царем Слави, в постійній молитві за світ і людей. Він — останній пророк Старого Завіту й перший пророк-мученик Нового Завіту, найближчий друг Христа.

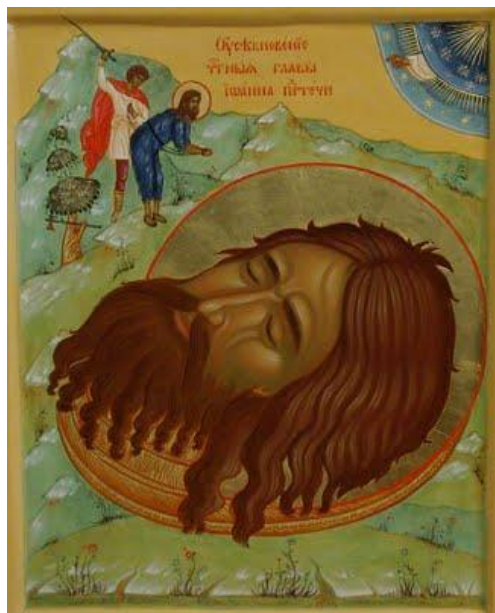
Церква вірить в його молитви і звертається до них. Коли ми, віруючі, відзначаємо те чи інше християнське свято, молитовно вшановуємо того чи іншого Божого угодника, ми не тільки віддаємо йому хвалу і прохання, але й намагаємося, чи, принаймні, повинні намагатися наслідувати його. Кращим даром святому, якого прославляємо, буває наше прагнення наслідувати чесноти його, наслідувати його віру, надію і любов.

У чому ж, брати й сестри, ми можемо наслідувати найбільшого з усіх народжених? Перш за все, потрібно просити його молитовної допомоги у справі нашого вдосконалення, вникаючи у життя, подвиги і святість великого Предтечі. Ми не можемо бути ангелами у плоті, бо ми дуже слабкі й немічні. Але ми можемо боротися, як боровся він, живучи в пустелі, зі своїми порочними думками.

Слово Боже говорить, що від серця виходять злі помисли, вбивства, перелюби, любодіяння, лжесвідчення, хула. Ми будемо спадкоємцями Предтечі, якщо боротимемося зі своєю гордістю. Гордість скинула ангелів з неба в пекло. Вона принижує й губить кожну людину. Борячись з нею, необхідно виховувати в собі смирення Предтечі, бо воно возвеличує і рятує людину.

Наслідуючи великого Предтечу, необхідно стримувати свій язик, просити Бога, щоб Він поставив сторожу устам нашим, щоб з них не виходило ні слова роздратування чи осуду, чи порочного міркування, чи прокляття. Усякому зусиллю людському до добра і благочестя сприяє допомога Божественної благодаті й допомога прославлених Церквою святих угодників Божих.

Нехай же молитовне заступництво і допомога найбільшого Пророка Божого, Предтечі та Хрестителя Господнього Іоанна допоможе нам відкинути спокуси п'янти і приєднатися до сил світла, щоб достойно і праведно славити трисвяте ім'я Боже і святих Його угодників. Амінь.





## **СКАРБНИЧКА МУДРОСТІ**



### ***Азбука загального Христового походу любові***

1. Поважай кожну людину, бо Христос в ній живе. Будь чуйний до іншої людини, брата свого, сестри.
2. Будь доброї думки про всіх, не думай погано про нікого. Старайся навіть у найгіршого бачити щось добре.
3. Говори завжди ввічливо про інших. Не говори нічого поганого про ближніх.
4. Направ кривду виражену словом. Не роби розголосу між людьми. Єдною усіх серцем і словом.
5. Розмовляй з кожним мовою любові, не підвищуй голосу, не проклинай, не роби прикрості, не витискай сліз, заспокоюй і виявляй доброту.
6. Вибачай все і всім, не ховай в серці гніву. Завжди першим простягай руку до згоди.
7. Чини завжди на користь ближнього. Роби добро кожному, якби і ти прагнув, щоби тобі так робили. Не думай про те, що тобі хтось винен, але що ти винен іншим.
8. Активно співчуйвай в терпінні, охоче спіши з допомогою, порадою, потішенням, щирим серцем.
9. Працюй ретельно, бо з плодів твоєї праці користуються інші, як і ти користуєшся з праці інших.
10. Включайся в громадську допомогу ближнім. Подай руку вбогим і хворим, старайся знаходити потребуючих навколо себе.
11. Молися за всіх, навіть за ворогів, по цьому пізнають тебе, що ти учень Христа.  
Амінь.



## 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 пригощають 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 укрїнською 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, декана.

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

## РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРІ

### 10-го вересня—вівторок.

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

### 11-го вересня—серeda.

УСКІНОВЕННЯ ГОЛОВИ ПРОРОКА, ПРЕДТЕЧІ І  
ХРЕСТИТЕЛЯ ГОСПОДНЬОГО ІОАНА

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

### 14-го вересня—субота.

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

### 15-го вересня—неділя.

ДВНАДЦЯТА 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 BEHEADING OF THE HOLY GLORIOUS PROPHET, FORERUNNER AND BAPTIST JOHN



The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Esaias 40: 3; Mal. 3: 1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching

them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Savior; and finally, after he had pointed out to the people the very Savior, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2-18; John 1: 29-36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the Tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the King of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32). Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his deceased brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6: 18). Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her - - with an oath more foolish than any foolishness -- that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger. Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was

given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6: 21 - 29). Concerning the finding of his holy head, see February 24 and May 25.

According to Tradition, the mouth of the dead preacher of repentance once more opened and proclaimed: "Herod, you should not have the wife of your brother Philip." Salome took the platter with the head of St John and gave it to her mother. The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head in a unclean place. But the pious Joanna, wife of Herod's steward Chuza, buried the head of John the Baptist in an earthen vessel on the Mount of Olives, where Herod had a parcel of land. (The Uncovering of the Venerable Head is celebrated (February 24). The holy body of John the Baptist was taken that night by his disciples and buried at Sebastia, there where the wicked deed had been done.

After the murder of St John the Baptist, Herod continued to govern for a certain time. Pontius Pilate, governor of Judea, later sent Jesus Christ to him, Whom he mocked (Luke 23:7-12).

The judgment of God came upon Herod, Herodias and Salome, even during their earthly life. Salome, crossing the River Sikoris in winter, fell through the ice. The ice gave way in such a way that her body was in the water, but her head was trapped above the ice. It was similar to how she once had danced with her feet upon the ground, but now she flailed helplessly in the icy water. Thus she was trapped until that time when the sharp ice cut through her neck.

Her corpse was not found, but they brought the head to Herod and Herodias, as once they had brought them the head of St John the Baptist. The Arab king Aretas, in revenge for the disrespect shown his daughter, made war against Herod. The defeated Herod suffered the wrath of the Roman emperor Caius Caligula (37-41) and was exiled with Herodias first to Gaul, and then to Spain.

The Beheading of St John the Baptist, a Feast day established

by the Church, is also a strict fast day because of the grief of Christians at the violent death of the saint. In some Orthodox cultures pious people will not eat food from a flat plate, use a knife, or eat food that is round in shape on this day



*Icon of St. John the Forerunner, depicted as an angel, and holding his Sacred Head. His scroll reads: "Repent, for the Kingdom of Heaven is at hand"*

### **THANK YOU!**

We wish to express our gratitude to Dave Wasylyshyn for donating and planting flowers in the spring in the planters in front of the main entrance to the Cathedral. They have beautified the entrance throughout the summer. Once again many thanks!

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.

## 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 UWAC Museum—Manitoba Branch.



## Parish Picnic Sunday, September 22nd

The Cathedral Parish Picnic will be held at  
**Kildonan Park**  
(the picnic shelter across from the playground)  
**Following the Divine Liturgy—3:00 p.m.**

Hot Dogs and Hamburgers will be supplied  
Signup sheet for Salads and Desserts  
Fun and games for all ages

You are requested to bring a lawn chair for yourself and friends



Those who wish may bring baseball gloves and bats, Frisbees, footballs, soccer balls

We hope that you all will come for the picnic following the Liturgy to enjoy a day of fellowship with your brothers and sisters in Christ!

### ORDER OF ST ANDREW

#### MONTHLY MEETING

Issues Concerning the Order of St. Andrew  
2013 Biennial Saskatoon Conference  
Presenters

OSA Supreme Executive  
Maurice Bugera, Andrew Serray, Walter Manulak

Metropolitan Cathedral of the Holy Trinity

**Thursday, September 12, 2013—7:00 p.m.**

Reception to Follow



## SCHEDULE OF SERVICES AT THE CATHEDRAL

### September 10—Tuesday

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

### September 11—Wednesday

#### Beheading of the Holy Glorious Prophet, Forerunner St. John the Baptist

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

### September 14—Saturday

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

### September 15—Sunday

#### Twelfth Sunday after Pentecost

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

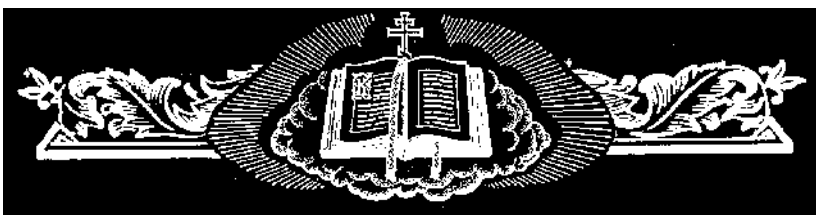


### THE SATURDAY EVENING SERVICE

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 God, and to You we give glory together with Your eternal Father and Your all-holy, gracious and life-giving Spirit, now and ever and forever. Amen.



## WEEKLY SCRIPTURE READINGS

SEPTEMBER 9—SEPTEMBER 15

<b>Monday:</b>	2 Corinthians 5:10-15	Mark 1:9-15
<b>Tuesday:</b>	2 Corinthians 5:15-21 2 Corinthians 6:11-16	Mark 1:16-22 Mark 1:23-28
<b>Wednesday:</b>	Acts 13:25-32	Mark 6:14-30
<b>Thursday:</b>	2 Corinthians 7:1-10	Mark 1:29-35
<b>Friday:</b>	2 Corinthians 7:10-16	Mark 2:18-22
<b>Saturday:</b>	1 Corinthians 1:26-29	Matthew 20:29-34
<b>Sunday:</b>	1 Corinthians 15:1-11	Matthew 19:16-26

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

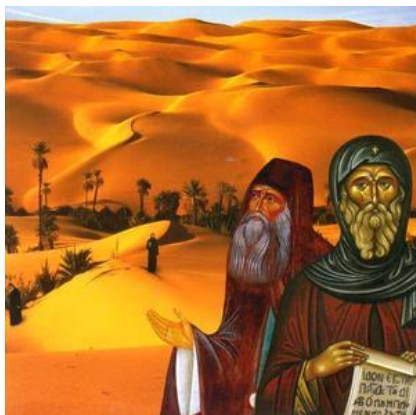
## BY WAY OF THE DESERT A WORD FROM THE HOLY FATHERS

*As you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure.*

PHILIPPIANS 2:12-13

**A**BBA EVAGRIUS said, “When your attention wanders, pray. As Paul wrote, pray with fear and trembling, sincerely and carefully. This is the way we should pray because evil forces are attempting to hold us back.”

**God who is at work in you.**





# THESE TRUTHS WE HOLD

## THE HOLY ORTHODOX CHURCH: HER LIFE AND TEACHINGS

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

### Introduction.

The teachings of the Orthodox Church are concerned primarily with the salvation of mankind through Our Lord and Savior Jesus Christ. This salvation is expressed in the change which occurs in the soul before and after death, and in eternal blessedness after the Resurrection of the Dead. The means for achieving these blessings are faith, adherence to Christ and obedience to His teachings, all of which is facilitated by the Divine Grace of the Holy Spirit, imparted through the Sacraments, among which the Holy Eucharist occupies the central place.

Only in the Church — the Mystical Body of Christ — can the Holy Eucharist be celebrated, and all the other Sacraments are grouped around it. By receiving and partaking of the Precious Body and Blood of the Lord, the sons and daughters of the Church become communicants of the Lord Jesus Himself, constituting His very Body, which assumes true reality on earth in the Church of Christ (cf. Eph. 4:15-16, etc.).

Only by belonging to the Church, or, in other words, being in communion with the very essence of Christ through the Holy Eucharist, can one attain salvation unto eternal life. And who can be regarded as members of the Church? The answer is quite clear: all those who have been properly baptized in the Name of the Father, and of the Son, and of the Holy Spirit, who believe in the Lord Jesus Christ as the true Son of God come in the flesh (1 John 4:2-3), and who are united by the grace of the Sacraments, in particular the Holy Eucharist administered by the Priesthood of the Apostolic Succession.

The whole life of the Church is based on an organic bond between the hierarchy and laity. We must recall that the principle of an ecclesiastical hierarchy was set forth by the Lord Himself, Who said to His disciples, **I have chosen you out of the world** (John 15:19) and Who said elsewhere, **He who hears you hears Me, and he who rejects you rejects Me, and he who rejects Me rejects Him Who sent Me** (Luke 10:16). This hierarchy consists of a line of direct and immediate successors to the Holy Apostles through the grace of the laying-on of hands (cf. Acts 1); these successors are the Bishops, and through them the Priests and Deacons of the Church. The Sacraments may be administered only

by the Bishops, but in order to make them available to a greater number, their administration is rightly entrusted to Priests (who can be ordained only by Bishops). Following the teachings of St. Ignatius of Antioch († 107), then, where this true hierarchy is absent, the Church of Christ is absent [*To the Trallians*].

St. Cyprian of Carthage († 258) points out the unbreakable unity between Believers and the Church: “A man cannot have God as his Father if he does not have the Church as his Mother” [*On the Unity of the Catholic Church*, 6]. This is self-evident, since one cannot think of God and the Church as being apart from each other. God is salvation, and God's saving power is mediated to man in His Body, the Church.

For this reason, the Orthodox Church regards herself as the *One Holy-Catholic and Apostolic Church*, since otherwise, salvation would be possible in any Church. Thus she says that *outside the Church there is no salvation!* This is so because, as one prominent Orthodox theologian has put it, “salvation is the Church” [G. Florovsky, *Sobornost: the Catholicity of the Church*].

But, does this mean that everyone outside of the Church is, of necessity, damned and those visibly within the Church saved? The answer is an emphatic *No!* As the Blessed Augustine noted: “How many sheep there are without, how many wolves within” [*Homilies on John*, XIV, 12]. There may be members of the Church who are not *visibly* such, but whose membership is known to God alone. If anyone is saved, he must, in *some sense*, be a member of the Church, but in what sense, it is not always possible to say. The Spirit of God blows where it will, and, as St. Irenaeus points out, where the Spirit is, there is the Church!

In any case, the final judgment is left to God. As the noted Orthodox theologian, A. Khomiakov so eloquently asserts:

Inasmuch as the earthly and visible Church is not the fullness and completeness of the whole Church which the Lord has appointed to appear at the final judgment of all creation, she acts and knows only within her own limits; and...does not judge the rest of mankind, and only looks upon those as excluded, that is to say, not belonging to her, who exclude themselves. The rest of mankind, whether alien from the Church, or united to her by ties which God has not willed to reveal to her, she leaves to the judgment of the great day [*The Church is One*, Part 2].

The Church, knowing that outside her bounds there is no salvation for the outcast (with the conditions outlined above) and that such is doomed to destruction, nonetheless cannot permit herself to be excessively severe, closing her doors once and for all to the sinner who could return to the fold — for to do so would be to appropriate for herself the chastising judgment which is God's alone. The Church simply requires that the sinner who wishes to return, truly and sincerely repent and atone for his sins. This is because the Church sees the primary cause of spiritual destruction for one outside the Church as the failure to partake of Holy Communion, that is, to be in communion with the very Essence of Christ (we speak here only of the salvation or destruction of the Christian).

Therefore, as Orthodox we say that the Church of Christ is the community of all Believers, externally directed and organized by the hierarchy (Bishops and ordained clergy), joined together spiritually by the constant presence of the Holy Spirit, Who manifests His grace in the Sacraments. And it is precisely by partaking of the Sacrament of Sacraments — the Holy Eucharist — that one is mystically united with Christ and becomes part of His mystical Body, the Church.

With the above in mind, a concise exposition will be presented in the following pages of our bulletin concerning this Church of Christ — the Holy Orthodox Church — and will examine her traditions, her teachings, and her practices. Hopefully, a careful reading of the upcoming issues of the bulletin which follow will enable one to more fully appreciate **These Truths We Hold**.

## **1. A Brief History of the Orthodox Church.**

The history of the Orthodox Church actually begins in the Acts of the Holy Apostles, with the Descent of the Holy Spirit: When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance (Acts 2:1-4). As the text further tells us, on that same day, after St. Peter had preached to the gathered people, those who received his word were baptized, and there were added that day about three thousand souls (Acts 2:41), thus constituting the first Christian community at Jerusalem.

This first community of Christians, headed by St. James, the Brother of the Lord — the first Bishop of the city — was later

scattered by the persecutions which followed the stoning of the first martyr of the Christian Church, St. Stephen: And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the region of Judea and Samaria, except the Apostles (Acts 8:1).

At the same time, faithful to the Lord's command to go...and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19), the Apostles went out and preached wherever they went, first to the Jews and then to the Gentiles, so that in a surprisingly short time, Christian communities had sprung up in all the main centers of the Roman world and beyond. Their exploits are recorded in the Acts, as well in the inner tradition of the Orthodox Church.

**Continued in the next issue**

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## **FROM THE SAYINGS OF THE FATHERS**

"What is a merciful heart? It is a heart on fire for the whole of creation, for humanity, for the birds, for the animals, for demons, and for all that exists. By the recollection of them the eyes of a merciful person pour forth tears in abundance. By the strong and vehement mercy that grips such a person's heart, and by such great compassion, the heart is humbled and one cannot bear to hear or to see any injury or slight sorrow in any in creation. For this reason, such a person offers up tearful prayer continually even for irrational beasts, for the enemies of the truth, and for those who harm her or him, that they be protected and receive mercy."



*St. Isaac the Syrian, 7th century*

# AN INTRODUCTION TO ORTHODOX SPIRITUALITY

*George C. Papademetriou*

## **Introduction**

The sources of Orthodox spirituality are the Holy Scriptures, sacred Tradition, the dogmatic definitions of the Ecumenical Synods, and the spiritual teachings of the Greek Orthodox Fathers. Orthodox spirituality is mainly expressed through prayer, daily Christian living, and worship, which ultimately lead to union with the divine uncreated Light.

## **Man and His Purpose as Creature of God**

Before we enter into a discussion of the spirituality of the Orthodox Church, let us see what is man's purpose as a creature of God. Man is created in the image and likeness of God. The human destiny is not to achieve mystical union with the essence of God, but rather to attain moral and spiritual perfection by participation in the divine uncreated energies. Man, according to the Orthodox Fathers, was not created perfect from the beginning. Rather he was created with the potential to achieve perfection through grace. This, of course, was not realized because of the fall. In the fullness of time, God sent our Lord and Savior Jesus Christ to become man, and through his suffering and resurrection from the dead, restored man to his original state of grace and enabled him to attain perfection. Christ says: "Be perfect as your Father in Heaven is perfect." The ultimate purpose of man, therefore, is to become perfect in God, through love. That is, to attain perfect, selfless love of God and one's fellow human beings.

## **The Christian Commitment**

The life of moral perfection, according to our Bible and the Fathers of the Church, is a call to a life in Christ, that is, a Christ-like life. Consequently, the spirituality of the Orthodox Christian is portrayed as a life in Christ, a life of commitment to the Lord, and a complete submission to his will. One lives only to do everything for Christ's sake, as Christ wants it and as Christ would do it.

The Christian commitment to Christ must be made by an inner, free act and is not compelled by any external force, not even by God. "Man is free and able to enter into relations with both kingdoms - the kingdoms of light and that of darkness." These kingdoms, the spiritual and the satanic, are hidden, not in the mind, but much deeper in the soul - "under the mind, beneath the surface of the

thoughts," as Saint Makarios asserts. This fourth-century saint already had the notion of "heart," which is strikingly close to the modern psychological concept of the subconscious.

### **Moral Perfection Is Life in Christ**

Orthodox spirituality is described throughout the centuries as life in Christ, striving for moral and spiritual perfection. The mystical union in Orthodox spirituality is not the "devout life" that some sects claim but the communion of the person with God. In sectarian teachings, the "devout life" is a sentimental and emotional relation to "divinity." The Orthodox Church rejects this concept in favor of one, which envisions the meeting of man with the divine Person in a mystical way. Orthodox spirituality is union with Christ, with God. A spiritual person is one who purifies himself of all worldly and moral defects in order to be united with the love of Christ. The mystical experience takes place in this world, yet the cause, God, is from beyond the material world. Orthodox spirituality, as well as the whole thought of the Church, is based on the revelation found in the Old and New Testaments. Studying the Patristic interpretation of the Christian truths can see this. In the mystical vision of the divine energies of the advanced Christian, he experiences the divine presence within himself, as vision of the uncreated light and of the energies of God. It is especially through the sacrament of the holy Eucharist that we experience mystical union with our Lord.

**Continued in the next issue**



### **HUMILITY – A KEY TO BIBLICAL UNDERSTANDING**

*From the writings of Bishop Ignatius*



One elder passed seventy weeks in fasting, eating food only twice a week, as he begged the Lord to reveal to him the meaning of a passage in Holy Scripture. But God would not reveal it to him. Seeing this, the elder said to himself, "I have labored long and hard, and I have accomplished nothing. I will go to my brother and ask him."

When he had left his cell and locked the door behind him, an angel from the Lord appeared and said to him: "Seventy weeks of fasting did not bring you nearer to God. Now, however, when you have humbled yourself and resolved to go to your brother with your question, I have been sent to you to explain the meaning of this passage." And fulfilling this, the angel departed.

## GUIDELINES FOR RECEIVING HOLY COMMUNION



The Orthodox Church offers certain guidelines for members to prepare themselves for the joyous partaking of Holy Communion. These are:

1. Attendance at Church services the night before Liturgy. If not possible, then one should keep the evening with prayer, study and/or charity.
2. Observance of the fasting days and seasons of the Church.
3. A recent confession of sins and absolution from a priest the night before or the day of.
4. Fasting from food and drink (including water), and smoking from midnight on the day which Holy Communion is to be received. **NOTE:** *Do not fast from medications, or food or drink recommended by a doctor.*
5. Abstinence from sexual relations the night before Liturgy and on the day of receiving Holy Communion.
6. Reading of the appointed prayers before and after receiving Holy Communion. These are found in one's prayer book *The Good Shepherd*.
7. Being at peace, or at least seeking peace, with one's neighbor.

Questions or special circumstances? Please speak with Fr. Gregory.



## PRAYER FOR TEACHERS AND STUDENTS



O Lord, our God and Creator, Thou hast honored us men with Thine own image, and didst teach Thy chosen disciples that the fear of Thee is the beginning of true wisdom; Thou hast revealed Thy wisdom to children and didst teach Thy law to Solomon and to all those who have sought Thee in purity of heart. Open the hearts, the minds, and the lips of these students, that they may perceive the power of Thy law, and successfully comprehend the useful things which will be taught them, so that they will understand Thy perfect will and contribute to the building up of Thy Holy Church. Deliver them from every snare of the enemy, preserve them in the true faith and in righteousness and purity all the days of their lives, that they may grow in wisdom and in the observance of Thy commandments, and may be revealed as worshippers of Thy Name and heirs of Thy Kingdom. Bless also their teachers, O Lord; grant that their words may be free from every worldly deceit and vanity, and may always clearly proclaim the word of Thy truth.

For Thou art God, the Author of truth and the Fountain of wisdom, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.



## 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.



## **THE LITURGICAL YEAR IN THE ORTHODOX CHURCH**

By Fr. Theodore Stylianopoulos

The Liturgy and all the sacraments in the Orthodox Christian Church begin with the prayer:

"Blessed is the kingdom of the Father and the Son and the Holy Spirit, always, now and forever".

The aim of all Christian living -- praying, studying, working and resting is to bring us before the awe-some and renewing reality of the kingdom of God. Although God's kingdom may be described by many words (God's will, rule, power, lordship, majesty, glory and grace), put simply it is God's personal holy presence. To live in the reality of God's kingdom is to live in the presence of God -- with a sense of wonder, joy and thanksgiving in all circumstances and for all things.

What is the significance of the liturgical year?

The liturgical year is a way of discipline in prayer, a pattern of worship, an anchor of support for the life of the Church. But it also has deeper significance. The late George Florovsky, an eminent Orthodox theologian of blessed memory, has taught us that worship is a response to the call of God who has already made known His redeeming love to us through decisive events culminating in the person and ministry of Jesus Christ. Worship has two major aspects: remembrance (anamnesis which means not only historical remembrance but also re-living the events commemorated) and thanksgiving (including praise and doxology).

Thus the liturgical year, by bringing unceasingly before us God's mighty deeds of salvation and the reality of God's kingdom in our midst, is the sanctification of time and thereby the true fulfillment of both personal and corporate aspects of our lives as Christians. Far from being simply a calendar, the liturgical year in the life of the Church -- the life of Christians living in community as brothers and sisters -- in awareness of God's kingdom, remembering the entire communion of Prophets, Apostles, Saints and all of God's people on earth and in heaven, being renewed by God's saving love, helping one another, witnessing to Christ's good news, and waiting for the fullness of the coming kingdom according to God's timing.

"If we live, we live to the Lord, and if we die, we die to the Lord" (Rom. 14:8)

Orthodox worship proclaims the centrality of Christ. The liturgical year celebrates the presence of the mystery of Christ in the life of the Church and seeks to make the living Christ a renewing life-

source for every Orthodox Christian.

Do not the most important Feastdays of the year celebrate the good news of the life and work of Christ, the Annunciation, His Birth, Presentation in the Temple, Baptism, Transfiguration, Triumphal Entry, Passion Week, Easter, Ascension and His gift of the Spirit on Pentecost day, all of which are based on the New Testament? Do we not remember and re-live His death and resurrection on each Sunday (Kyriake, that is, the Lord's Day) and in each Liturgy? Do we not continuously hear about Jesus' teachings, miracles and encounters with men and women from all walks of life? Even the Feastdays of the Prophets, the Apostles, the Theotokos and the Saints, properly understood, point to the centrality of Christ, the Saviour and Lord of all.

This is the essential message of the Orthodox faith: Christ lives and desires to be one with us in a union of holy love. He is the Leader of our life and the Celebrant of the sacraments. He is the Good Shepherd who continues not only to seek out the lost but also to feed those who are already in His flock. Are we prepared to hear His call? Are we willing to open our hearts to Him? Do we seek Him as eagerly as He seeks us? I would like to end this preface with the image of Christ the Pursuer from the conclusion of St. John Chrysostom's 15th Homily on 1 Timothy, a passage to which George Florovsky has pointed. In the final part of this Homily, St. John Chrysostom meditates on Christ's love for us and exhorts Christians to glorify Christ for His countless material and spiritual gifts -- the same Christ that we often neglect and perhaps even secretly dislike for pursuing us and seeking to change our lives. Then St. John has Christ speaking to us in these words:

"But what shall I say? It is not in this way only that I have shown my love to you, but also by what I have suffered. For you I was spit upon, I was scourged. I emptied myself of glory, I left my Father and came to you, who hate me, and turn from me, and are loath to hear my name. I pursued you, I ran after you, that I might overtake you. I united and joined you to myself, "eat me, drink me," I said. In heaven above I hold you, and on earth below I embrace you. Is it not enough for you that I have your pledge of salvation in heaven? Does this not satisfy your desire? I again descended on earth (through the Eucharist): I not only am mingled with you, I am entwined in you. I am eaten, broken into tiny particles, that the fusion, intermingling, and union may be more complete. Things united remain yet (sometimes) in their own limits, but I am interwoven with you. I would have nothing separating us. I will that we both be one".

## PARISH AND COMMUNITY UPCOMING EVENTS

### September

- **Sunday, September 22**

Classes begin at the Church School

- **Friday, September 27**

All You Can Eat Porgies

### 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 Demaniw (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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ПРОРОКА, ПРЕДТЕЧІ Й ХРЕСТИТЕЛЯ ГОСПОДНЬОГО ІОАННА**



**THE HOLY GLORIOUS PROPHET, FORERUNNER AND BAPTIST JOHN**

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 Metropolitan of All Canada*



**Rt. Rev. Mitred Archbishop Fr. Gregory Mielnik,  
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 Rev. Fr. Deacon Robert Hladiuk  
 Rt. Rev. Protopresbyter Wolodymyr Sluzar –Priest Emeritus

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