



UKRAINIAN ORTHODOX METROPOLITAN CATHEDRAL OF THE HOLY TRINITY

SUNDAY BULLETIN

НЕДЛЯ М'ЯСОПУСНА,
ПРО СТРАШНИЙ СУД.
MEAT-FARE SUNDAY.
COMMEMORATION OF THE AWESOME JUDGMENT



19-го лютого ❖ February 19th

ВІТАЄМО!

Ласкаво просимо до Митрополичої Катедрі Пресвятої Тройці. Ми надзвичайно раді, що Ви рішили бути на Літургії разом з нами. Просимо приєднатися до нас після Св. Літургії в нашій аудиторії для зустрічі і знайомства за чашкою кави.



ПРИЧАСТЯ

Ми радо вітаємо Вас на сьогоднішнє Богослуження. Прийміть до уваги, що Православні Християни, котрі постом, молитвою і Св. Сповіддю належно до Таїнства Причастя приготувалися - можуть приступати. Після закінчення Літургії, підходьте, будь ласка, до цілування хреста і на бажання беріть по кусочку просфори (посвячений хліб). Просить ся представитися нашому священикові під час товариської зустрічі при каві та запитати його як стати членом Православної Церкви.



Якщо маєте будь-які питання щодо Православної Церкви чи катедральної парафії Пресвятої Тройці,— запитуйте о. Григорія і ми радо будемо відповідати.

WELCOME VISITORS!

Welcome to the Metropolitan Cathedral of the Holy Trinity. We are pleased you chose to be here today. Please join us downstairs for Coffee after the Liturgy, so we have the opportunity to meet you.



Receiving Holy Communion

We are pleased to welcome you to worship with us today. Please note that only Orthodox Christians who have prepared themselves with prayer, fasting and confession may approach to receive Holy Communion. Everyone is welcome to receive the blessing and partake of the blessed bread (Antidor) at the dismissal. Please introduce yourself to our pastor during the coffee hour and ask him about membership in the Orthodox Church.



If you have any questions about the Orthodox Church or the Holy Trinity Cathedral parish in particular, we will be glad to answer. Please see Fr. Gregory after the services or call him.

НЕДІЛЯ М'ЯСОПУСНА

ЗАГАЛЬНИЙ СУД



Знаємо, що добрий адвокат завжди зможе знайти якусь „прогалину” в законі. Якщо її використає у досягненні справедливості для свого клієнта, то все буде в порядку. Але якщо свою спритність використає на захист несправедливості, вчинить неправильно і в більшості випадків з користолюбних причин.

Людська справедливість – в руках людей. І може так статися, і часто стається, що несправедливість залишиться не виправленою, а злочин непокараним.

Існує однак справедливість, котра судить за правдою. Не діють на неї жодні правові норми. Це справедливість Божого суду. Ісус Христос сьогодні говорить про те, де буде оцінене життя кожної людини. Людство розділиться на дві частини. Праведним відчиняться двері до вічного життя зі словами: *Усе, що ви зробили одному з Моїх братів*

найменших – ви Мені зробили (Мт. 25:40). Решті відчиняться двері до вічного страждання з обґрунтуванням: *Те, чого ви не зробили одному з Моїх братів найменших – Мені також ви того не зробили.*

Євангеліє нам відкриває нову істину: любов до ближніх є любов'ю до Христа. Не є це якась релігійна метафора, але дійсність, котра випливає із розуміння Церкви, як Христового містичного тіла. Апостол Павло каже: *Так само, як тіло є одне, хоч і багато має членів, і всі члени тіла, хоч є їх і багато, становлять одне тіло, так і Христос. Ви ж – Христове тіло і члени кожний зокрема* (1 Кор. 12:12, 27). І так кожне діло любові або нелюбові, виявлене ближньому, є ділом вчиненим для Христа. Гарно це зображає розповідь з Діянь Апостолів про навернення Апостола Павла. Коли він був на дорозі і наближався до Дамаску, щоб, коли знайде яких-небудь чоловіків та жінок, що визнають Ісуса Христа, привести їх зв'язаними в Єрусалим, зненацька засяяло біля нього світло з неба, і він, упавши на землю, почув голос Христа: *Савле, Савле! Чого Мене переслідуєш?* (Ді. 9:4). Несправедливість супроти християн Христос розуміє як несправедливість супроти Нього самого.

Зрозуміння тієї євангельської науки дуже важливе. Так ближній стає для нас дорогою до осягнення неба. А це, напевно, покажуть наші діла, слова і думки.

Святий Григорій Великий розповів цю пригоду.

Один монах, Мартирій, ішов відвідати ігумена сусіднього монастиря. Дорогою побачив чоловіка, котрий у нестямі лежав край дороги. Мар-тирій, керуючись співчуттям, загорнувши його у свій плащ, поклав на плечі і попрямував до монастиря.

Коли ігумен їх помітив, закричав на монахів: „Спішіть! Відчиніть браму! Приходить Мартирій і несе нашого Господа!”

Зміст цього оповідання близький до сьогоденішнього Євангелія. В кожній епосі знайдемо велику кількість вчинків чи розповідей, що свідчать не лише про правильне розуміння Божого слова, але про діяння людей, на котрих воно вплинуло.

Сьогодні Ісус Христос запрошує нас задуматися про Загальний Суд. Якщо приймемо Його запрошення,

ступимо на нелегку путь. Йдеться про те, що доторкатися ближнього любов'ю означає часто відмовити собі у власній уяві, планах та комфорті. Ця путь виключає будь-яку брехню, несправедливість та утиск. Може так статися, що „людська справедливість” буде часто над нами тріумфувати, але на Страшному Суді нас стосуватимуться слова: *Прийдіть, благословенні Отця Мого, візьміть у спадщину Царство, що було приготоване вам від створення світу* (Мт. 25:34).

Знаємо, що спритний адвокат зуміє знайти і використати кожную прогалину в законі для користі свого клієнта, буде це справедливо чи ні. В Божій справедливості це не має сили. Ста-раймося, отже, йти дорогою, котру нам вказує сьогоднішнє Євангеліє. Хай кожна наша зустріч з ближнім буде зустріччю з Христом. Так наше життя стане правдивим і справедливим. І напевно витриває в часи Божого суду.

« Горе мені, темна душе! Коли ж ти нарешті із злом зірвеш? Доки лежатимеш у лінощах? Чому не думаєш про страшну годину смерти? Чому ж уся ти не тремтиш перед страшним судом Спасовим? Чим зможеш виправдатися або що зможеш відповісти? Твої вчинки стануть тобі на оскарження, діла ж виявлять неправду. Ото настав час, душе! Біжи наперед і клич з вірою: Згрішила я, Господи, згрішила перед тобою! Але знаю Чоловіколюбче, Твоє милосердя. Тому, заради милости , не відкинь мене, Пастирю добрий, щоб стати мені по твоїй правиці»

(Стихира на стиховні на вечірні суботи М`ясопусної неділі).

«Даниїл- пророк, муж улюблений, убачивши Божу величність,ось як закликав: Суддя засів і книги відкрилися. Гляди душе моя як постиш ти, то не погордуй своїм ближнім; то не осуджуй брата твого, щоб не вкинено тебе у вогонь, в якому горітимеш як віск, але, щоб Христос без перешкоди ввів тебе у своє Царство.»

(Стихира неділі)

ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

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

ПРОДАЖ ВЕРЕНИКІВ

В п'ятницю 24-го лютого 2012 р.

в Аудиторії Катедри

Від 11:30 години ранку до 2:00 пополудні

Маєте нагоду собі взяти гарячі вереники на обід або замовте собі додому.



ПАРАФІЯЛЬНА УПРАВА

Засідання Парафіяльної Управи відбудеться в четвер 23-го лютого ц.р. о 7-ій годині вечора. Усіх членів Парафіяльної Управи просимо прибути на час.

Орден св. Андрія - Вінпегський відділ

Місчні збори

Четвер, 8-го березня 7-ий год. веч.

Ukrainian Canadian Folklore

Dr. Robert Klmasz

Ukrainian Canadian Heritage Studies St. Andrew's College

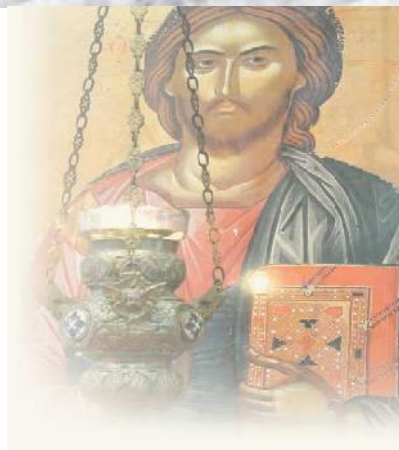
Аудиторії катедри Пресвятої Тройці

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



19-ГО ЛЮТОГО—НЕДЛЯ М'ЯСОПУСНА, ПРО СТРАШНИЙ СУД.

- ❖ Сповідь: 9:30 год. ранку.
- ❖ Часи: 9:30 год. ранку.
- ❖ Божественна Літургія: 10:00 год. ранку.

25-ГО ЛЮТОГО—СУБОТА.

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

26-ГО ЛЮТОГО—НЕДЛЯ СИРОПУСНА.

ЗГАДУВАННЯ АДАМОВОГО ВИГНАННЯ. ПРЩЕННЯ..

- ❖ Сповідь: 9:30 год. ранку.
- ❖ Часи: 9:30 год. ранку.
- ❖ Божественна Літургія: 10:00 год. ранку.
- ❖ Вечірня прощення: о 6:00 год. вечора.

Заговини на великий піст



ПЕРЛИНИ СВЯТИХ ОТЦІВ

Подвижницькі настанови святого Ісаака Сирійського

70. За любов свою, яку явили Святі життям своїм до Бога, страждаючи за Ім'я Його, здобули вони дерзновеніє взирати на Бога неприкритим лицем і просити Його з упованієм. Велика бо сила сміливої молитви! Тим-то допускає Бог, щоби Святих Його спокушувано було всілякою журбою. Тоді звідають на собі всю поміч Його і повсякчасний Промисел Божий щодо себе. У спокусах здобувають вони мудрість, а з досвіду черпають знання про все, щоби не потерпіти їм осміяння від демонів. Якби Бог вправляв їх лише в добрі, то не були б вони обучені супроти диявольських напастей і в боротьбі зі спокусами були б вони сліпі.

71. Якщо людина спершу не буде спокушеною, себто випробуваною поганим, то не відчує смаку в доброму, і - коли побачить у поганому добре - не зможе скористатися тим зі знанням - як своїм набутком. Яке приємне знання, добуте з досвіду і яку силу дає воно тому, хто тривалим трудом набув його! Се розуміють тії, що звідали користь від нього, - як і неміч свого єства і поміч Божественної сили - і удостоверились у сім. Бо тільки тоді пізнають вони все це, коли Бог, стримавши спершу силу Свою від содіяння їм, приводить їх до усвідомлення немочі їхнього єства, ваготи спокус, лукавства того, з ким їм доводиться боротися, охорони Божественної сили; скільки звершили вони путі, наскільки вознесла їх Божа сила і якими немічними бувають вони у боротьбі з усілякою пристрастю, якщо віддаляється від них поміч Божа. - Так що з усього того черпають вони смиренність, наближаються до Бога, уповають на поміч Його і перебувають на молитві. І звідки би вони навчилися усього того, якби не були досвідчені многим злом, що спало на них з Божого допущу, як визнає Апостол: *А щоб я не загордів надмірно висотою об'явлень, дано мені колючку в тіло, посланця сатани, щоб бив мене в обличчя, щоб я не зносився вгору* (2 Кор. 12:7). Але в спокусах, многократ сподобляючись Божої помочі, людина здобуває і тверду віру, від чого стає безстрашною і благодушною.



SUNDAY OF THE LAST JUDGMENT



From Vespers:

*O Righteous Judge of all mankind,
You will come, enthroned in glory and escorted by Angels,
to judge the living and the dead.
Every man will stand in fear before You,
trembling at the river of fire flowing past Your throne,
as each one waits to hear the sentence he deserves.
On that awesome day have mercy on us as well, O Christ;
count us worthy of salvation,
for, worthless as we are, we turn to You in faith,*

O compassionate and merciful Lord!

For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

Next week we will enter into the forty-day Great Fast in preparation for the Pascha of the Lord. Today is the Sunday of the Last Judgement, often called Meat-fare Sunday, because it is the last day on which we will eat meat until Pascha.

Western Christianity has Shrove Tuesday, pancake day, sometimes called *Mardi Gras* or Carnival (From the Latin for “Meat, farewell!” — *Carne, vale!*) It is the day before Lent begins in the West, and the purpose of the pancakes is to use up all the eggs and butter before Lent. Today is the Orthodox Carnival, Meatfare Sunday, the last day we will eat meat before Pascha. But instead of a Pancake *Day*, we have a whole week: During Cheesefare Week, eggs, butter, fish and cheese are permitted. So it is the week of macaroni and cheese, omelettes and fish & chips, which we will say farewell to next Sunday.

But these external preparations for Lent are outward signs of an internal preparation. The last judgment, as St Symeon points out above, is the point at which all self deception ends — when God reveals to us what is really in our hearts.

St. Symeon the New Theologian wrote:

God is truth and light. God’s judgment is nothing else than our coming into contact with truth and light. In the day of the Great Judgment all men will appear naked before this penetrating light of truth. The ‘books’ will be opened. What are these ‘books’? They are our hearts. Our hearts will be opened by the penetrating light of God, and what is in these hearts will be revealed. If in those hearts there is love for God, those hearts will rejoice in seeing God’s light. If, on the contrary, there is hatred for God in those hearts, these men will suffer by receiving on their opened hearts this penetrating light of truth which they detested all their life.

So that which will differentiate between one man and another will not be a decision of God, a reward or a punishment from

Him, but that which was in each one's heart; what was there during all our life will be revealed in the Day of Judgment. If there is a reward and a punishment in this revelation – and there really is – it does not come from God but from the love or hate which reigns in our heart. Love has bliss in it, hatred has despair, bitterness, grief, affliction, wickedness, agitation, confusion, darkness, and all the other interior conditions which compose hell.

This Sunday sets before us the eschatological dimension of Lent: the Great Fast is a preparation for the second coming of Christ, for the eternal Passover in the age to come. But the judgment is not only in the future. Here and now, each day and each hour, in hardening our hearts toward others and in failing to respond to the opportunities we are given of helping them, we are already passing judgment on ourselves.

Another theme of this Sunday is that of love. When Christ comes to judge us, what will be the criterion of His judgment? The parable of the Last Judgment answers: love. Not a mere humanitarian concern for abstract justice and the anonymous “poor,” but concrete and personal love for the human person – the specific persons that we encounter face-to-face each day in our lives.



FROM THE FATHERS



If you listen to God's commandments then God will listen to your prayers.

Saint John Chrysostom

The end of sin is death; the end of God's commandments is eternal life.

Saint Basil the Great

Love the churches of God, but try to build within yourself the church of God.

Saint Nilus of Sinai

Innovator is the name the unwise give to the far-sighted.

Saint Gregory the Theologian

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.

BUSY HANDS

“ALL YOU CAN EAT PEROGIES”

FRIDAY, February 24

served from 11:30 a.m.—3:00 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, February 22, Thursday February 23 and Friday, February 24, 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 Meeting** will be held on **Thursday, February 23rd, 7 p.m.** All Council members are asked to be on time.

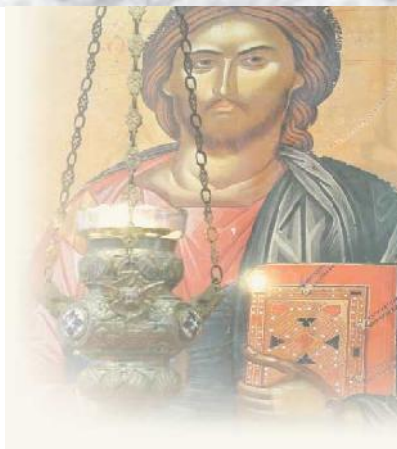
Order of St. Andrew - Winnipeg Chapter Monthly Meeting

Ukrainian Canadian Folklore—Dr. Robert Klymasz
Ukrainian Canadian Heritage Studies St. Andrew's College
Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity
Thursday, March 8, 2012, 7:00 p.m.

Reception to Follow - New members welcome.

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



FEBRUARY 19TH—MEAT-FARE SUNDAY.

COMMEMORATION OF THE AWESOME JUDGMENT

- ❖ CONFESSION: 9:30 A.M.
- ❖ HOURS: 9:30 A.M.
- ❖ DIVINE LITURGY: 10:00 A.M.

FEBRUARY 25TH—SATURDAY.

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

FEBRUARY 26TH—CHEESE-FARE SUNDAY.

COMMEMORATION OF THE EXPULSION OF ADAM FROM PARADISE.

SUNDAY OF FORGIVENESS.

- ❖ CONFESSION: 9:30 A.M.
- ❖ HOURS: 9:30 A.M.
- ❖ DIVINE LITURGY: 10:00 A.M.
- ❖ Forgiveness Vespers: 6:00 p.m.

Beginning of the Great Fast



LITURGICAL ITEMS REQUIRED FOR OUR CATHEDRAL

We are appealing to our Cathedral family for donations to replace or purchase anew items required for liturgical services:

- ➔ Censor (Festive) —**DONATED**
- ➔ Litia tray (blessing of bread, wheat, wine and oil)
- ➔ Trinity Candle holders for Theophany (set of 3)
- ➔ Funeral Candles (set of 4)
- ➔ Paschal Trisvichnyk with cross
- ➔ Holy Water vessel (large)
- ➔ Altar boy stichars
- ➔ Priestly vestments

ONCE AGAIN OUR SINCEREST GRATITUDE FOR THE GENEROUS DONATIONS TOWARDS YOUR CATHEDRAL, MAY THE LORD BLESS EACH AND EVERYONE OF YOU WITH HIS HEAVENLY BLESSING. THERE ARE STILL ITEMS ON THE LIST THAT THE CATHEDRAL REQUIRES, IF YOU ARE INTERESTED PURCHASING ONE OF THEM, PLEASE CONTACT FR. GREGORY.

PRAYER BEFORE READING HOLY SCRIPTURE

O Master Who loves mankind, illuminate our hearts with the pure light of Your divine knowledge and open the eyes of our mind to understand the teachings of Your Gospel. Instill in us also the fear of Your blessed commandments, that we may overcome all carnal desires, entering upon a spiritual life and understanding and acting in all things according to Your holy will. For You are the enlightenment of our souls and bodies, O Christ

WEEKLY SCRIPTURE READINGS



FEBRUARY 20—FEBRUARY 26

Monday:	3 John 1:1-14	Luke 19:29-40, 22:7-39
Tuesday:	Jude 1:1-10	Luke 22:39-42, 45-23:1
Wednesday:	Joel 2:12-26, 3:12-21	
Thursday:	Jude 1:11-25	Luke 23:1-34, 44-56
Friday:	Zachariah 8:7-17, 8:19-23	
Saturday:	Romans 14:19-26	Matthew 6:1-13
Sunday:	Romans 13:11-14:4	Matthew 6:14-21

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

THE DIVINE LITURGY

CONTINUED FROM PREVIOUS ISSUE

THE LITURGY OF THE CATECHUMENS

The deacon standing by the Royal Doors, raises the sacred Gospel aloft and proclaims:

Deacon: Wisdom! Aright!

Choir: Come, let us worship and fall
down before Christ, who

rose from the dead, O Son of God, save
us who sing to Thee: Alleluia!

This exclamation reminds the faithful that they must stand **upright** (in the literal meaning of the Greek word *orthi*, which means correctly or straight) and be attentive, keeping their thoughts concentrated. They should look upon the Holy Gospel as upon Jesus Christ Himself, Who has come to preach, and they should faithfully sing, “*O come, let us worship...*” In Hebrew the word “*Alleluia*” means “Praise the Lord.”

The *troparia* and *kontakia* (short commemorative hymns for Sunday or the feast) are then chanted, while the priest prays that the Heavenly Father who is hymned by the Cherubim, and glorified by the Seraphim, might receive from us the angelic hymn (*the Trisagion*), forgive us our sins, and sanctify and grant us the power rightly to serve Him. The conclusion of this prayer is uttered aloud:

Trisagion

Priest: For holy art Thou, O our God,
and unto Thee do we send up glory:
to the Father, and to the Son, and to the
Holy Spirit, now and ever and unto the
ages of ages.

Choir: Amen. Holy God! Holy Mighty!
Holy Immortal! Have mercy on us

(thrice).

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Holy Immortal! Have mercy on us.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

With this hymn the worshipers glorify the Holy Trinity: the Father, Son and Holy Spirit. The hymn originates from the ecstasy of Isaiah in which he witnesses the angelic order of Seraphim crying "*Holy, Holy, Holy is the Lord of Hosts*" and from the vision of the Apostle John in which he saw worshipers in Heaven exclaiming: "*Holy, holy, holy, Lord God Almighty, Who was, and is, and is to come!*" (Is. 6:3, Rev. 4:8). Through the singing of this prayer, the Church raises the hearts of the believers to contemplation of the Lord's glory and, together with the heavenly powers, to extol and worship Him.

During the reading of the Epistle, a censuring is performed as a symbol of the Grace of the Holy Spirit by which the Apostles proclaimed to the entire world the teachings of Jesus Christ. We should respond both to the censuring and to the exclamation of the priest, "*Peace be unto all!*" with a simple bow, without making the sign of the Cross. "**Alleluia**" is sung three times with the intoning of special verses, and the **Gospel** of the day is read. The priest precedes this reading with the prayer: *Illumine our hearts with the incorruptible light of Thy knowledge, O Master, Lover of mankind, and open the eyes of our mind to the understanding of Thy Gospel teachings. Implant in us also the fear of Thy blessed commandments, that, trampling down all lusts of the flesh, we may pursue a spiritual way of life, being mindful of and doing all that is well-pleasing unto Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee do we send up glory, together with Thine unoriginate Father, and Thine all-holy, good, and life-giving Spirit, now and ever and unto the ages of ages. Amen.*

Epistle

Deacon: Let us attend.

Priest: Peace be unto all.

Read: And unto thy spirit.

Deacon: Wisdom.

Read: The prokeimenon ...

Choir: *repeats the prokeimenon ...*

Deacon: Wisdom.

Read: The reading of the Holy Epistle of Saint Paul the Apostles to ____ .

Deacon: Let us attend.

Read: *reads the epistle.*

Priest: Peace be unto you.

Read: And unto thy spirit.

Deacon: Wisdom.

Read: Alleluia.

Coir: Alleluia....

The Gospel

Deacon: Bless, Master, him who proclaims the good tidings of the holy Apostle and Evangelist ____.

Priest: May God, through the prayers of the holy, glorious, and all laudable Apostle and Evangelist ____, enable you to proclaim the glad tidings with great power, to the fulfillment of the gospel of His beloved Son, our Lord Jesus Christ.

Deacon: Amen.

Deacon: Wisdom! Let us attend! Let us listen to the Holy Gospel.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: The reading from the Holy Gospel according to St. ____.

Deacon: Let us attend.

Deacon: *reads the Gospel.*

Priest: Peace be unto you who have proclaimed the Gospel.

Choir: Glory to Thee, O Lord, glory to Thee.

The candle held at this time by the altar boy signifies the all-illuminating Light of Christ, Who taught us how to believe and how to live in order to achieve the Kingdom of eternal light. It is usual at this point to have a sermon in which the meaning of the Epistle and Gospel readings are explained. Sometimes the sermon is put at the end of the service.

CONTINUED IN THE NEXT ISSUE



Enlarging Your Circle of Friends

Often times when we come to church we find ourselves mingling with the same group of people; people with whom we may have a special affinity or perhaps people with whom we may have formed lasting friendships – and this is a great and wonderful thing! Yet, at the same time, we mustn't pass up the opportunity to interact with and get to know people outside our circle of friends. There is nothing better than a unified parish, whose circle of friendship includes everyone. Take a moment each Sunday to get to know someone different – you won't regret it!



The Season of the Great and Holy Fast

begins on Sunday, February 26th, at 6:00p.m. with the Forgiveness Vespers service and concludes with the celebration of Pascha, April 15th. As we know, during this season of repentance we are called to much more than a mere dietary change; we are called to change our entire way of life so that it conforms to the ways of God. And for this reason we not only cease those things which are spiritually harmful (arguing, gossiping, overeating, judging others, etc.) but we also limit those things which bring no spiritual benefit (television, radio, magazines, etc.). In their stead we apply ourselves to prayer, fasting, and almsgiving: attending more church services, helping to those in need, spending more time in spiritual reading and reflection, and reforming bad habits. There is no greater opportunity to spiritually “get back on track” than the Great Fast— let us not waste it!



The Rite of Forgiveness

will be served immediately on Sunday, February 26th. On this day before the beginning of the Great Fast, we ask each other's forgiveness, remembering that there can be no true fast, no genuine repentance, no reconciliation with God, unless we



are at the same time reconciled with one another. Let us take this God-given opportunity to forgive and forget those things which separate us, so that we can travel the road of Lent, not as individuals, but together, as brothers and sisters returning to our Father's House.



ESTABLISHING GOOD HABITS

It is heartening when we in the 21st century find that contemporary experts discover, using scientific methods, what the Church has known and practiced all along. One such recent discovery is that it takes about six weeks, or forty days, to make a certain practice into a habit. The period of forty days has since Old Testament times been that amount of time necessary to prepare for some-thing significant or purge oneself of something negative. Today, the Church invites us to a forty-day fast twice a year: once before the Nativity of our Lord and the other before our Lord's Passion and Resurrection.

Keep in mind, that when we speak of habits, we may either mean something good or something bad. In the case of the Christian life, we are often speaking of replacing bad habits with good ones. This process is called repentance, since the bad or sinful habits lead to death and away from God, whereas the good habits or virtues lead to God and eternal life.

We often emphasize changing our ways at the beginning of the New Year or during one of the pro-longed fast periods of the Church, but any time is a good time to begin forming a good habit. In fact, the best time to root out the bad and institute the good is always in the present moment. "Behold, now is the acceptable time, behold now is the day of salvation." (2 Cor. 6:2)

step 1: realize the problem

Motivation is an essential element for a person to be successful at instituting a new and virtuous habit. We must realize that not all is right in our lives; something needs to change. Once we realize what that something is then we become increasingly sensitive to it, until we become motivated enough to want to do something positive about it. This is the moment when we are most ripe for change. For example, the Prodigal Son was wasting away his life in a foreign land with his father's money, thinking everything was great. It wasn't until

life got ugly and uncomfortable that this lost son began to realize something was wrong. He looked around him, seeing the mud, the husks and the swine, and he began to remember his former life with his family. His nakedness, hunger and loneliness in contrast to his former life of bliss and fulfillment brought him to his senses. He had a moment of realization that he needed to change, to get up out of the mud and return to his father with a humble, contrite and repentant heart. This is the first step toward developing a good habit.

step 2: firmly desire change

The second step is to realize that change does not happen without struggle and effort. Sometimes that struggle is the adjustment of our schedule or lifestyle to incorporate whatever habit we are trying to establish. We should also realize that there are forces working against our efforts towards the good and virtuous. The holy Fathers of the Church have typically listed three such negative forces. First, we must contend against our own sinful inclinations and passions, our weaknesses of the flesh and our mortality. Secondly, we must be aware of the Evil One and his demons, who ceaselessly wage spiritual war against us and our noble purposes. Finally, we must remember that we live in a fallen world whose values oppose those of God. To forget any of these aspects of the spiritual war and not be willing and ready to struggle against them with the help of God is to not be serious in our goal of establishing a good habit.

Continually keeping our motivation fresh in our minds can help us overcome the forces against us. For example, if the habit we are trying to form is to be more diligent in saying our daily prayers, perhaps a helpful thought is to remember how beneficial these prayers are in keeping us in communication with God. As Elder Paisios of the Holy Mountain put it, it is vital for the spiritual soldier to remain in communication with his "base." If we firmly keep our goal before us, it will help us to remain committed to our purpose.

A third principle to keep in mind in establishing a good and virtuous habit is that much force of will and effort will be necessary, especially at the beginning. This good beginning is

vital to sustain our effort. St. John of Sinai, the author of The Ladder of Divine Ascent, taught: To lag in the fight at the very outset of the struggle and thereby to furnish a token of our coming slaughter is a very hateful and dangerous thing. A firm beginning will certainly be useful for us when we later grow slack. A soul that is strong at first, but then relaxes, is spurred on by the memory of its former zeal. And in this way new wings are often obtained.

It is important to remember that we may be either fighting against momentum in the wrong direction or are faced with no momentum at all, but inertia. Either way, physics provides the principle that teaches us that much force and energy are required to move our hearts, minds and bodies in the right direction.

step 3: act with resolve

Finally, the last step is to put our good intentions into action. This should go without saying, but unfortunately it is where we most often fall short. We need to actually begin the process of repentance and establish whatever virtue or good practice we are trying to make into a habit. Most people have good intentions, but not all have active prayer lives, healthy bodies, organized finances or clean homes. The first three steps are important to understand and keep in mind during the struggle, but ultimately all is naught if we do not move from contemplation to action. Furthermore, it is vitally important to remember that an action not sustained profits us nothing. How many health clubs grow rich on people who take initial action and join their clubs, but do not sustain their use of their membership for longer than a couple of weeks.

remember: have realistic expectations and seek

God 's help

There is no substitute for self-discipline when it comes to forming good habits. Having a realistic expectation of the resistance that we will face, will help us to set up the correct routine and stick with it. If we run with patience the race that

GOD'S COFFEE

From an anonymous source

Recently a friend sent me an email that grabbed my attention. It was about a group of college alumni, well-established in their careers, who began talking at a reunion about the impact that a professor of theirs had made on each of their lives. They decided to go visit their old professor, who was now retired. During their visit their conversation turned into complaining about the stress in their work and lives.



Offering his guests coffee, the professor went to the kitchen and returned with a large pot of coffee and an assortment of cups - porcelain, plastic, glass, crystal, some plain looking, some expensive, some exquisite - telling them to help themselves to the coffee.

When all the alumni had a cup of coffee in hand, the professor said, "Notice that each of you took one of the nicer-looking cups. You didn't take any of the plain ones. While it is normal for you to want the best for yourselves, that has become the source of your problems and stress. The cup itself adds nothing to the quality to the coffee. What all of you really wanted was coffee, not the cup, but you consciously went for the best cups...and then you began eyeing each other's cups. You compared the quality of your cup with the quality of a friend's cup."



The professor continued, "Now consider this: Life is the coffee; your job, money and position in society are the cups. They are just tools to hold and contain life. The style of cup one has does not define or change the quality of life an individual lives.

Sometimes, by concentrating only on the cup, we fail to enjoy the coffee God has provided us. The happiest people don't have the best of everything. They just make the best of

everything."

Here is the lesson for today: God brews the coffee, not the cups. Enjoy your coffee! Live simply. Love generously. Care deeply. Speak kindly. Joyfully give thanks to the Father. Spend time with God...over coffee.

"Being strengthened with all power according to his glorious might so that you have great endurance and patience, and joy -fully giving thanks to the Father." (Col 1:11-12a)

FROM MERE CHRISTIANITY

By C. S. Lewis

"A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic - on the level with a man who says he is a poached egg - or he would be the devil of hell. You must take your choice. Either this was, and is, the Son of God, or else a madman or something worse. You can shut Him up for a fool or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."



Meat-Fare Sunday

is the last day we partake of meat products until Pascha, April 8th.

"Cheese Week"

is the week before Great Lent, during which we are permitted to eat dairy products (but not meat) on any day of the week, including Wednesday and Friday.

Cheese-Fare Sunday

is the last day we partake of dairy products until Pascha, April 15th.

VIRTUES OF THE CHRISTIAN

Saint Nikolai Velimirovich

Almsgiving: “When you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Truly I say to you, They have their reward. But when you do merciful deeds, do not let your left hand know what your right hand does, so that your merciful deeds may be in secret. And your Father who sees in secret Himself shall reward you openly. (Matthew 6:2-4)

Loving your enemies: “I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, so that you may become sons of your Father in Heaven. For He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. (Matthew 5:44-45) There is no other way to cooperate with Christ our establish peace.

Forgiveness: If your brother trespasses against you, rebuke him. And if he repents, forgive him. And if he trespasses against you seven times in a day, and seven times in a day turns again to you, saying, I repent, you shall forgive him. (Luke 17:3-4) Try to experience the joy of forgiving.

Responding to duties: Render to Caesar the things that are Caesar's, and to God the things which are God's.” (Matthew 22:21) It means, to render to the worldly authorities the worldly tributes and to God the spiritual tributes. As the image of Caesar is on the money, so the image of God is on the soul.



PARISH AND COMMUNITY UPCOMING EVENTS

February

Sunday 19:

- Panachyda blessed memory †Mary Ewanyshyn, following the Divine Liturgy.

March

- Lenten Schedule to be published soon

Saturday 17

- UWAC—Lesia Ukrainka Branch—Bazaar

April

Sunday 8th

- UWAC—Lesia Ukrainka Branch SPRING TEA

Sunday 15th:

- Pascha—Easter

May

Thursday 24th:

- Ascension of our Lord

June

Sunday 3:

- Pentecost-Holy Trinity Cathedral Patron Feast Celebration

**ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER
НЕДЛЯ М'ЯСОПУСНА, ПРО СТРАШНИЙ СУД.**



**MEAT-FARE SUNDAY. COMMEMORATION OF THE AWESOME
JUDGMENT**

WEBSITE

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

CHECK IT OUT!



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



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



Archpriest Gregory Mielnik, Dean
Office: 582-8946 *Residence:* 415-3166
E-mail: gmielnik@shaw.ca



ATTACHED CLERGY:

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

Holy Trinity Office Hours are:

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

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 Res: 586-3672 Bus: 582-8946

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CATHEDRAL CHOIR

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

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