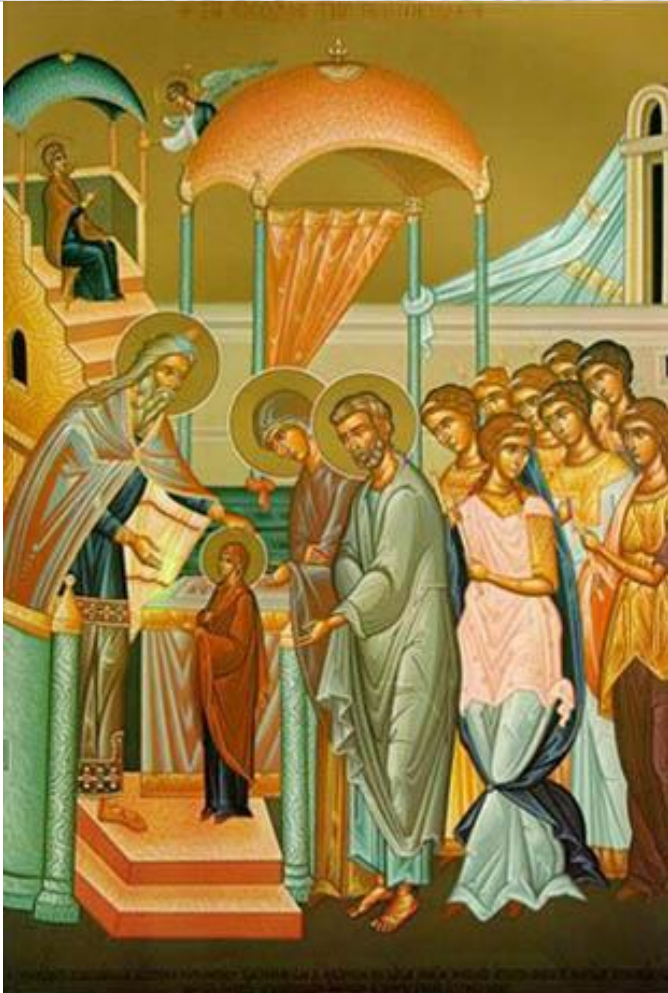




**UKRAINIAN ORTHODOX
METROPOLITAN CATHEDRAL
OF THE HOLY TRINITY**

SUNDAY BULLETIN

25-та НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ ❖ 25th SUNDAY AFTER PENTECOST



4-го грудня



December 4th

ВІТАЄМО!

Ласкаво просимо до Митрополичої Катедри 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.

ВВЕДЕННЯ У ХРАМ ПРЕСВЯТОЇ БОГОРОДИЦІ (ТРЕТЯ ПРЕЧИСТА).



Сьогодні православні відзначають одне з 12 головних православних свят - Введення в храм Пресвятої Богородиці. В основі свята лежить церковний переказ про введення Діви Марії в Єрусалимський храм.

За цим переказом, батьки Діви Марії, праведні Іоаким і Анна, до старості були бездітні, але, одержавши звістку про народження дитини, вони вирішили присвятити її Богу. Це відповідало загальноприйнятій іудейській традиції присвячувати Богу первістків, які віддавалися в Єрусалимський храм і виховувалися там до зрілого віку.

Присвячення Богу полягало у введенні дитини до храму, де здійснювався відповідний обряд. Введення Діви Марії в храм було здійснено в урочистій обстановці, коли їй виповнилося три роки.

Дівчинку зустріли священники храму і сам первосвященик, який, за переказами, був батько Іоанна Предтечі - Захарія. Поставивши доньку на першу

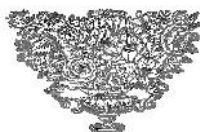
сходинку храму, Анна сказала: "Йди до Того, хто дарував мені тебе". Без жодної сторонньої допомоги дівчинка піднялася високими сходами храму і була прийнята первосвящеником, який ввів її у Святая святих, куди входив тільки раз на рік лише сам первосвященик.

Земне життя Богородиці від дитинства до вознесіння на небо оповите таємницею. Небагато відомо і про життя Пресвятої Діви в Єрусалимському храмі. Але в церковному переказі збереглися відомості, що під час перебування Діви Марії в храмі вона виховувалася у товаристві благочестивих дів, старанно читала Священне писання, займалася рукоділлям і постійно молилася.

Для християн має велике значення не тільки подія, яка згадується у це свято, але і приклад, який подали батьки майбутньої Богородиці, залучивши свою дочку до Бога з раннього дитинства.

Тим самим вони вказали їй істинний шлях у житті, який привів її згодом до того, що саме Марія була обрана Богом для як земна Мати Ісуса Христа. Розглядаючи вчинок Іоакима і Анни як приклад для наслідування, Церква закликає віруючих виховувати своїх дітей вже з раннього віку у дусі християнських цінностей і чеснот.

Згадки про святкування Введення в храм Пресвятої Богородиці зустрічаються вже в перші століття християнства в переказах палестинських християн. У них розповідається про те, що свята цариця Єлена побудувала храм на честь цієї великої події. Згадки про свято є і в працях святителя IV століття Григорія Ніського. У VII столітті свято було включене в церковний календар.



ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

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

СВЯТО СВ. МИКОЛАЯ



Церковна школа повідомляє батьків та парафіян, що в **неділю 18-го грудня** в Катедральній аудиторії, зараз після Богослужби та перекуски, відбудеться **свято св. Миколая**. Діти Церковної школи виступлять з відповідною програмою та привітанням св. Миколая. Св. Миколай роздасть дітям подарунки.

МАЛАНКА 2012

У п'ятницю 13-го січня 2012р.

В парафіяльному центрі Св. Євхаристії , 460 Munroe Ave.

Коктейль о 6-ій год. вечора—Вечера о 7-ій год. вечора

Вступ: Дорослі \$50.00

Студенти \$40.00

Молодь \$15.00

На забаву тільки \$20.00

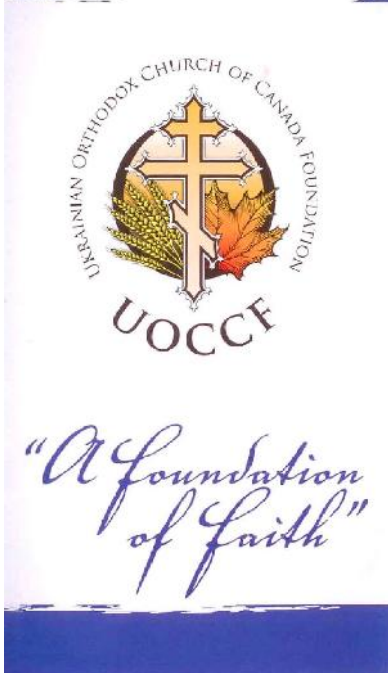
Квитки можна набути від членів Соціального Комітету: Лесі Ралащук 338-5301, Марійки Панчук 237-3098; Лінда Лазарович 487-7299 , Ліда Горохолен; та Марія Ратинська 668-3890

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.

РІЧНІ ЗАГАЛЬНІ ЗБОРИ ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ



Усі члени Української Православної Церкви в Канаді є членами Фондації УПЦК, яка була федерально укопорована в 2003 р. “постачаючи фонди для Української Православної Церкви в Канаді та її складових частин, підтримуючи їх релігійну та харитативну мету.

Фондація урудує фондами понад \$1 мільйон дол. Вона видала грантів майже \$150,000.00 по Канаді, підтримуючи різні проекти УПЦК.

**РІЧНІ ЗАГАЛЬНІ ЗБОРИ
ФУНДАЦІЇ ВІДБУДУТЬСЯ
В СУБОТУ 10-го ГРУДНЯ,
2011 В ГОДИНІ 12:30 ДНЯ
В КОЛЕГІЇ СВ. АНДРЕЯ.**

Обід о год. 12-ій дня, спонсорований Фондацією, - буде поданий перед зборами. Приходьте на обід і візьміть участь у зборах, які передбачаються закінчитися до 2-ої години по полудні.

РОЗКЛАД БОГОСЛУЖЕНЬ

4-ГО ГРУДНЯ—25-ТА НЕДЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ. ВВЕДЕННЯ У ХРАМ ПРЕСВЯТОЇ ВЛАДИЧИЦІ НАШОЇ БОГОРОДИЦІ І ПРИСНОДІВИ МАРІЇ

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

10-ГО ГРУДНЯ—СУБОТА.

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

11-ГО ГРУДНЯ—26-ТА НЕДЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

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

12-ГО ГРУДНЯ—ПОНЕДІЛОК.

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

13-ГО ГРУДНЯ—ВІВТОРОК.

СВ. АПОСТОЛА АНДРІЯ ПЕРВОЗВАННОГО

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

17-ГО ГРУДНЯ—СУБОТА.

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

18-ГО ГРУДНЯ—27-МА НЕДЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

- ❖ Сповідь: 9:30 год. ранку.
- ❖ Часи: 9:30 год. ранку.
- ❖ Божественна Літургія: 10:00 год. ранку.
- ❖ Велика Вечірня: 5:00 год. вечора.
- ❖ Сповідь після Вечірні.

19-ГО ГРУДНЯ - ПОНЕДІЛОК.

**СВЯТИТЕЛЯ МИКОЛАЯ, АРХИЄП. МИР ЛИКІЙСЬКОГО,
ЧУДОВТОРЦЯ.**

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

21-ГО ГРУДНЯ—СЕРЕДА.

- ❖ АКАФІСТ ДО ПОЧАЇВСЬКОЇ БОЖОЇ МАТЕРІ: 6 ГОД. ВЕЧОРА.

24-ГО ГРУДНЯ—СУБОТА.

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

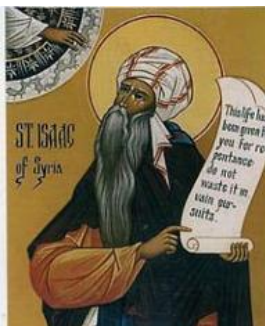
**25-ГО ГРУДНЯ—28-МА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.
НЕДІЛЯ СВЯТИХ ПРАОТЦІВ**

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

31-ГО ГРУДНЯ—СУБОТА.

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

ПЕРЛИНИ СВЯТИХ ОТЦІВ



Подвижницькі настанови святого Ісаака Сирійського

44. *Другий ступінь знання.* Коли людина, полишивши перший ступінь знання, порине в душевні помисли і бажання, тоді, осяявшись світлом душі, звершує такі чудовні діла: піст, молитву, милостиню, читає *Божественні Писання*, чеснотливо живе, бореться з пристрастями тощо. Бо всі добрі діла, прекрасні ознаки душі й чудові способи для служіння во дворах Христових звершує на цьому другому ступені знання силою Своєю в людині Дух Святий. Знання се вказує серцю також стежу, що веде людину до віри, в нім збирає напуття щодо істинного віку.

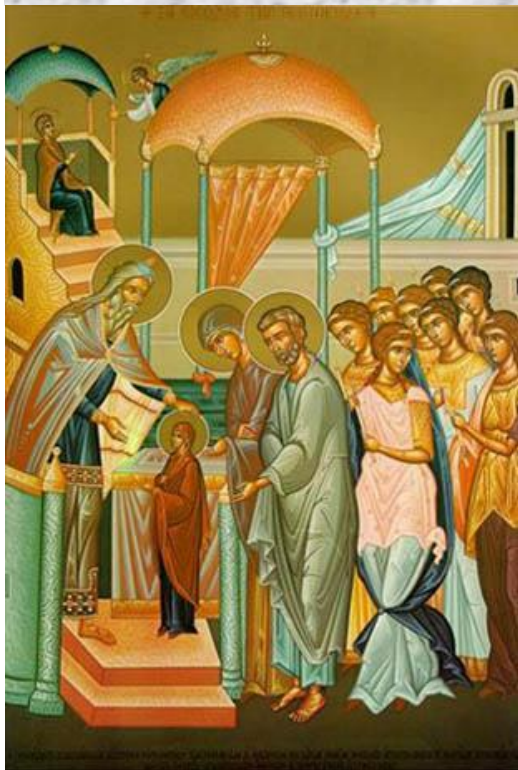
Але й це знання - ще дуже тілесне і складне. Воно - лише путь, що провадить нас до віри. Є ще й вищий ступінь знання. І якщо хтось досягне поступу, то з поміччю Христовою зноситься на сей вищий ступінь знання, коли в основу свого діяння кладе безмовне віддалення від людей, читання *Писань*, молитву та інші добрі діла другого ступеня знання. Саме цим знанням і звершується все прекрасне, тим-то й називається воно віданням діл, бо почуттєвими ділами за посередництвом тілесних чуттів dokonує зовні діло своє.

45. *Третій ступінь знання - ступінь досконалости.* Послухай, як людина вдосконалюється, осягає духовне й уподібнюється в житті до невидимих сил, котрі служіння своє звершують не почуттєвими ділами, а ревністю ума. Коли знання вознесеться над земним і помишлятиме про сокриті від очей, здійметься д'гори і послідує вірі, возпрагши будучого віку і всього обітованного у віднайденні сокровених таїн, - тоді вже сама віра поглинає се знання і, чудесно перемінивши, породжує його знову, так що всеціло стає воно духом.

Тоді злітає воно - мов на крилах - у сфери безтілесних, торкається глибин неосяжного моря, зрить умом своїм Божественну й чудну правлячу десницю у всіх мислячих і почуттєвих ествах. І здіймається тоді се знання до духовних таїн, що їх можна збагнути лише простим і проникливим умом. Тоді внутрішні почуття пробуджуються для духовного діяння, яке в будучому віці переміниться у безсмертя і нетління, бо ще в цьому житті, ніби в тайні, сподобилось мисленного воскресіння - істинного свідоцтва про загальне воскресіння усіх.



THE ENTRY OF OUR MOST HOLY LADY THEOTOKOS AND EVER-VIRGIN MARY INTO THE TEMPLE



The Entry of the Holy Theotokos into the Temple is one of the twelve major church feasts and is numbered among those that affect our salvation. What takes place on this day? The three-year-old Child, the Most-holy Virgin Mary, is brought by Her parents to the temple of Jerusalem. She is placed on the temple steps and, moved by Divine revelation, the high priest Zacharias comes out to Her and leads Her into the Holy of Holies – the place where God Himself was

mysteriously present, the place which no man could ever enter except the high priest, who, moreover, went in only once a year and not without sacrificial blood. And it is precisely this place, the Holy of Holies, which the Virgin Mary enters, invisibly carrying within Herself a new, living sacrifice – the forthcoming Christ, Saviour of the world, Who will sacrifice Himself in order to deliver all men from sin and death.

This holiday is “wondrous,” as sings the Church, not finding words to express the inexpressible joy, hope and expectation which commence with today’s event.

From a mysterious and grace-filled seed there will grow up a new covenant between God and man. The Saviour's most-pure, animate temple – the Most-holy Maiden, precious bridal chamber, sacred treasure of God's glory – is led into the Lord's temple. And She brings with Her the foreshadowing of God's goodwill to all of mankind, the beginning of a new covenant between God and man, the end of the many centuries of man's alienation from God, and the end of our bondage to sin. Only a brief time remains, only several more years, for the fulfillment of that which the entire humanity awaits – the appearance of God Himself in the flesh, by way of the Most-holy Virgin.

She will be brought up in God's temple – a place of holiness, purity and the power of God. She will be nourished by Divine grace, in order to become capable of containing Divinity Itself, so that the mystery of God's incarnation could take place through Her. She must become used to conversing with the angels, in order to harken to the Archangel Gabriel's glad tidings. She must encompass God within Her heart, in order to truly become a new temple of God.

We are all familiar with the words of the Apostle Paul: *“Know ye not that ye are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”* This mystery is revealed to us because we are called upon to become the temples of God, and this is the reason for today's celebration.

Today's feast reminds us of the unique significance of man-made temples (i.e. churches). Let us ponder today: what is a church of God? When we come here today to celebrate the feast, we not only participate in wondrous hymn-singing, but we touch upon eternity, which is always present in a church of God. And nothing else in life makes sense except in the light of eternity. We should ponder this and repent of how often we remain deaf and blind to these great mysteries, and reject God's gifts.

The Church cannot save us by itself. For our salvation we must actively participate in church life. The Lord calls upon us today to think of this, and to see the sinful condition in

which each one of us lives. The Lord continues to await our repentance. He continues to patiently tolerate our detrimental lack of faith, and continuously wishes to enfold us within His grace, in order that we may be saved from the terrible misfortunes that are coming upon the world.

And we know that the Most-holy Virgin Mary, Mother of the suffering mankind that is being destroyed by its sins, will surely intercede for all those who appeal to Her with faith and love, and who offer their lives unto Her.

Let us thank God that our churches are still standing, and that the Lord and the Mother of God are present in them along with us. We magnify Thee, O Most-holy Virgin, God-chosen Maiden, and we honour Your Entry into the Temple of the Lord.

The feast of the Entry of the Holy Virgin Mary, the Mother of God, into the temple is a feast of the Church itself. It is also a feast of all of us, because the Holy Virgin, ascending the steps of the temple of Jerusalem, presages not only Her future life, Her ascension into the Holy of Holies, but also presages the affiliation of mankind with Christ's way of the cross and with His Resurrection. This feast tells us that the Mother of God, Who now enters the Holy of Holies, is even greater than the Holy of Holies. By the grace of God She is more honourable than the cherubim and beyond compare more glorious than the seraphim. She is above all creation. And not only by the grace of God, but by the hope of all of mankind, which has rushed towards this light, towards this holy of holies, towards this focal point of life and the source of life itself – the Lord – through the darkness of ages, through all sorrows, through all the sins and horrors of history.

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.

ST. NICHOLAS CONCERT



The Church School wishes to announce that on **Sunday, December 18th** following the Divine Liturgy and fellowship in the Cathedral Auditorium the **St. Nicholas Concert** will be held. The children of our school will hold a short concert and then greet St. Nicholas to our parish, who will then distribute gifts to the children.

MALANKA 2012

Holy Trinity Metropolitan's Cathedral's - A Family Malanka Friday, January 13, 2012

Cocktails 6:00pm; Dinner 7:00pm; Dance 9:00pm; Cash Bar
Holy Eucharist Parish Center, 460 Munroe Avenue at Watt

Dance to live band "Sloohai" and thrilling guest performance by Rozmai Ukrainian Dancers.

Advance Pre-paid Tickets only: Adults \$50. Students \$40. Children 12yrs and younger \$15. Dance Only \$20.

Last date for ticket purchase: January 9

Reservations by Pre-Paid Advance tickets, first come first serve

Make cheque payable to Holy Trinity Ukr Orthodox Cathedral Social Committee

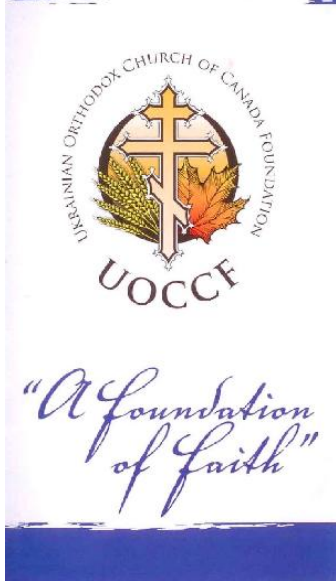
TICKETS: Call Lesia Palaschuk 338-5301 Marika Panchuk 237-3098 Linda Lazarowich 487-7299 Lydia Horocholyn 254-4502 Maria Ratynski 668-3890

Come, celebrate with Holy Trinity Cathedral at our Family Malanka 2012 !

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



All members of the Ukrainian Orthodox Church of Canada are members of the UOCC Foundation which was federally incorporated in 2003 " to provide funding for the Ukrainian Orthodox Church of Canada and any constituent part thereof " ... in support of their religious and charitable objectives.



The Foundation controls funds in excess of \$1 million and has distributed grants totaling almost \$150,000.00 across Canada in support of various projects within the framework of the UOCC.

THE 2011 ANNUAL GENERAL MEETING OF THE FOUNDATION WILL BE HELD ON SATURDAY, DECEMBER 10, 2011, AT 12:30 P.M. AT ST. ANDREWS COLLEGE.

A lunch sponsored by the Foundation will be served at noon prior to the meeting. Come for lunch and attend the meeting which is anticipated to conclude by 2:00 p.m.

MEMBERSHIP DUES

We find ourselves in the last physical quarter of this year. We are appealing to the membership, those that are still outstanding for 2011, if you could remit your membership dues to the Cathedral Office as soon as possible. The Holy Trinity Cathedral, Consistory and Eparchy rely on these membership dues to help offset the cost of running the Cathedral and Consistory. Your co-operation would be greatly appreciated.

SCHEDULE OF SERVICES

DECEMBER 4TH—25TH SUNDAY AFTER PENTECOST.

THE ENTRY OF THE MOST HOLY THEOTOKOS INTO THE TEMPLE

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

DECEMBER 10—SATURDAY.

- ❖ GREAT VESPERS: 5:00 P.M.
- ❖ SACRAMENT OF CONFESSION AFTER THE SERVICE

DECEMBER 11TH—26TH SUNDAY AFTER PENTECOST.

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

DECEMBER 12TH—MONDAY.

- ❖ GREAT VESPERS: 5:30 P.M.
- ❖ SACRAMENT OF CONFESSION AFTER THE SERVICE

DECEMBER 13TH—TUESDAY.

APOSTLE ANDREW THE FIRST-CALLED

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

DECEMBER 17TH—SATURDAY.

- ❖ GREAT VESPERS: 5:00 P.M.
- ❖ SACRAMENT OF CONFESSION AFTER THE SERVICE

DECEMBER 18TH—27TH SUNDAY AFTER PENTECOST.

- ❖ CONFESSION: 9:30 A.M.
- ❖ HOURS: 9:30 A.M.
- ❖ DIVINE LITURGY: 10:00 A.M.
- ❖ GREAT VESPERS: 5:00 P.M.
- ❖ SACRAMENT OF CONFESSION AFTER THE SERVICE

DECEMBER 19TH—MONDAY.

ST. NICHOLAS THE WONDERWORKER

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

DECEMBER 21ST—WEDNESDAY.

- ❖ AKATHIST TO THE PCHAIV MOTHER OF GOD: 6:00 P.M.

DECEMBER 24TH—SATURDAY

- ❖ GREAT VESPERS: 5:00 P.M.
- ❖ SACRAMENT OF CONFESSION AFTER THE SERVICE.

DECEMBER 25TH—28TH SUNDAY AFTER PENTECOST.

SUNDAY OF THE HOLY FOREFATHERS

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

DECEMBER 31ST—SATURDAY

- ❖ GREAT VESPERS: 5:00 P.M.
- ❖ SACRAMENT OF CONFESSION AFTER THE SERVICE.

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:

- ➔ Bilingual Altar Gospel —**DONATED**
- ➔ Censor (Festive)
- ➔ Censor (Lenten) —**DONATED**
- ➔ Censor (Daily) —**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)
- ➔ Icon stands (set of 2) —**DONATED**
- ➔ Icons Saviour & Mother of God —**DONATED**
- ➔ Altar boy stichars
- ➔ Priestly vestments

Please contact Fr. Gregory for more information about a particular item you or your family may wish to donate to the Cathedral.

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



DECEMBER 5—DECEMBER 11

Monday:	1 Timothy 1:1-7	Luke 14:12-15
Tuesday:	1 Timothy 1:8-14	Luke 14:25-35
Wednesday:	1 Timothy 1:18-20, 2:8-15	Luke 15:1-10
Thursday:	1 Timothy 3:1-13	Luke 16:1-9
Friday:	1 Timothy 4:4-8, 16	Luke 16:15-18, 17:1-4
Saturday:	Galatians 3:8-12	Luke 9:57-62
Sunday:	Ephesians 5:9-19	Luke 12:16-21

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

AN ORTHODOX CATECHISM

IV. THE TEN COMMANDMENTS

Who gave the Ten Commandments?

The Lord God Himself, through the prophet Moses, gave the Commandments on Mount Sinai on the fiftieth day of the Exodus of the Hebrews from Egypt.

Why must Christians keep the Ten Commandments?

Christ Himself instructed Christians to keep the Commandments as recorded in the Gospel.

What is the first commandment?

I am the Lord thy God; thou shall have no other gods before Me.

What are we commanded to do by this commandment?

We must acknowledge God in thought; believe in Him with our heart, and love Him; to glorify Him by words of our mouth, and to serve Him with our whole being.

What regard should we have for the Angels and for the Saints of God?

We should venerate them as the servants of God; because of their love for us they pray to God for us.

What are the sins against the first commandment?

Serving other false gods instead of the One True God, failing to pray to God in the home and non-attendance at church.

What is the second commandment?

Thou shall not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shall not worship them, nor serve them.

What does God forbid in this commandment?

The worship of idols.

What is an idol?

An idol is a hand-wrought statue or figure serving as a representation of a false deity, such as the golden calf fashioned by the Hebrews and worshiped as their god.

What is an Icon?

Icons are the Holy Pictures used in Eastern Orthodox churches to represent Jesus Christ, the Virgin Mary and the Saints. They are correctly, used for religious remembrance, and prayers to God and the Saints are offered before them because in so doing we raise our minds and hearts to God and the Saints portrayed on the Icons.

What is the third commandment?

Thou shall not take the name of the Lord thy God in vain.

What is forbidden by this commandment?

The use of the name of God in a wrong way.

When may the name of God be used?

In prayers, in the instruction of religion and when lawful authority requires the swearing of an oath.

What is the fourth commandment?

Remember the Sabbath day to keep it holy. Six days shall thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God.

What does this commandment require of us?

Six days are for work but the seventh day is dedicated to God for church attendance, for visiting the sick and for other good deeds.

Why does God command us to keep the seventh day holy?

God created the world in six days and on the seventh day He rested. The word Sabbath is from the Hebrew and means day of rest. In Old Testament times Saturday was the seventh day and was observed as the Sabbath but Christians consecrate Sunday, the first day of the week to commemorate the Resurrection of Christ.

What other Orthodox days beside Sunday should we consecrate?

The holy days honoring the Lord, the Virgin Mary and the Saints. Fasting days should also be observed.

What is the fifth commandment?

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

What does God require of us in this commandment?

He commands us to honor, respect and obey our parents. We are also expected to respect those who stand in place of parents such as the government, spiritual fathers and teachers.

What is the sixth commandment?

Thou shall not kill.

What does God forbid in this commandment?

He forbids the taking of human life by force or guile and forbids strife, hatred and cruelty which may shorten life.

What is the seventh commandment?

Thou shall not commit adultery.

What does God forbid in this commandment?

He forbids unclean thoughts, feelings, words and deeds and lustful pleasures. It is also sinful to read obscene books, to sing or listen to immoral songs or to look at shameless pictures and entertainment.

What is the eighth commandment?

Thou shall not steal.

What does God forbid in this commandment?

He forbids the taking of things that belong to others, either by open force or secretly.

What is the ninth commandment?

Thou shall not bear false witness against thy neighbor.

What does God forbid in this commandment?

He forbids us to testify falsely against any person in court or to slander or defame anyone.

What is the tenth commandment?

Thou shall not covet thy neighbor's house, thou shall not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What does God forbid in this commandment?

He forbids us to do evil by covetous means. Evil desires may lead to evil deeds.

CONTINUED IN THE NEXT ISSUE

The Nativity Fast

began on Monday, November 28, and ends with the celebration of the Divine Liturgy on Christmas Day, January 7th. During this period, in addition to abstaining from certain types of foods, we should also seek to free ourselves from sin by making a good Confession and, if we are not frequent communicants, by receiving Holy Communion.

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.



Fasting appears gloomy until one steps into its arena. But begin and you will see what light it brings after darkness, what freedom from bonds, what release after a burdensome life...

St. Theophan the Recluse

Confession

makes the soul bright, clean, and light. It allows us to lay down at the Cross of Christ those sins which burden our relationship with Him and each other. What greater joy, happiness, and freedom of spirit can we feel than when we walk out of church, having made a heartfelt confession, and having received a new lease on life, another chance to live with a pure heart and unburdened conscience, another chance for a new beginning with the Lord. Holy Confession wipes the slate clean with God (there is no sin which cannot be forgiven by repentance and confession) and helps us make a new beginning with our fellow man. What a great opportunity the Lord has given us! Is there a better way to prepare for Christmas than to start anew with God and those we love!?



THE ADVENT SEASON

By Archimandrite Roman Braga

A season of six weeks opens the Christmas period. The season begins on November 28. It is said that this period originated in Gaul (today's France) in the fourth century and the duration of the season varied from four to seven weeks, until an ecumenical council established the season to be 40 days before Christmas as a fasting period – Advent.

Although as Orthodox Christians we do not call this period Advent as it is called in the Roman Catholic Church, the name seems proper; it consists of two Latin words: “ad venire”, meaning “to come to.” Advent’s message is that God is coming to the World in the person of Jesus Christ.

This coming of Christ into the world can be understood as a past experience, a present experience or a future experience.

Past Experience

We may think of Christ Who came into the world 2000 years ago as Old Testament. This is a past experience and what we do every year at Christmas time is only a commemoration, an

anniversary of that event. It is good to believe that God came to Earth on Christmas day, twenty one centuries ago; it is good to stress the divinity of Jesus at a time when many believe that Jesus was just a good guy, a revolutionist, a victim of the social condition of His time. Some call Him a genius, a superstar, but many do not even consider Him God.

Many Christians are not convinced of the necessity of God's Incarnation, which was not only for the salvation of the human race, because God could have saved the world in other ways too, but His Nativity is the crowning of God's act of creation. The entire Universe has been transfigured, sanctified, and deified, for the entire Universe participated in His Incarnation. He included in His body all the physical and chemical elements that constitute the bodies of men, plants, animals and of all the Universe. When the Bible talks about the creation of man out of dust it involves necessarily the idea that man is comprised out of all the elements of the universe – he is a synthesis of the Universe, a crowning of God's act of creation. That is why God became man, so He can transform and sanctify the entire Universe.

St. Paul says that God did not want to become an angel; He became man, making Himself like us in all aspects except sin. Sin was not given to us by God; sin is a fruit of our own choice.

The Bible also says that man was created in the image of God. It is a logical consequence of the act of creation. If man is like God than God had to become man in order to demonstrate the truthfulness of His creation.

As a young man I revolted against God. I loved Jesus Christ very much, I loved His personality, His sacrifice, I loved the theology of love, but I could not understand the "Ten Commandments": "do not do this, do not do that, you shall not, you shall not, you shall not." But we are people, we live in the flesh, we fight temptations. There seemed to be an abyss between man and God that could not be bridged. Only later I understood that Christ, through His Incarnation bridged the gap between man and God. He became man to show us that the "Ten Commandments" can be fulfilled even in our human condition; they are not impossible for us.

“Truth, I am the Way, I am the Life.” If man was created in the image of God then God must resemble man, He must have everything man has, except He does not have sin.

Present Experience

Most people do not understand that the coming of God is a present experience. They think that Christmas is just a commemoration like Lincoln’s birthday or Washington’s birthday. Christmas is not a birthday. God must be understood eternally. Past and future do not exist in God. When Moses asked God, “What is your name?”, the answer was “I am the Existing One.” He who lives eternally. And if God is infinite, His acts, His gestures, are like Himself – eternal.

For instance, when we say that God created the world, we understand that His work continues. The world is not finished and will never be; God knows no rest; He works continuously, always creating new species of plants, animals, inspiring developments in science and so on.

When we say that God was Incarnate that means He Incarnates in each one of us, everyday, making us similar to Him. God may come to you this Christmas in the form of rebirth, either for the first time, if you did not believe in Him, or as a renewed birth with a deeper understanding of His divinity.

Future Experience

As a future experience, Christmas means that Christ will return unpredictably at the end of the world. “He will come again, in glory to judge the living and the dead.”

Since Advent promises the sure coming Lord, its message is “prepare, be ready.” The Lord is coming whether the world is ready or not. Then how does Advent suggest that we be prepared? Through repentance, prayer and patience.

Advent is a time to become aware of one’s sins; it is a penitential season, originally known as the “winter lent.” During this season weddings are not allowed, not for the wedding itself, because marriage is a sacrament, but because

of the social aspect of marriage.

In the Winter Lent period, before Christmas, we must be filled with spiritual joy and hope. Advent stresses, not so much fulfillment, as anticipation of fulfillment: the Lord is coming. We must be like a bride, anticipating the wedding day. It is the quiet joy of anticipation and not the joy of celebrating a past event.

Of all seasons, Advent is the most difficult to observe because of the competition with the commercial world. The secular world, in fact, celebrates Christmas during Advent, not on Christmas day. On Christmas day everything is over. Even the churches fall pray to this secularization by decorating the churches and singing Christmas carols weeks before Christmas.

The coming of Christ is a culmination of a historical process coming down through the history of Israel. This is a climax of the plan of salvation. The Old Testament is a record of God's preparing the world for the coming of His Son. So Advent is the Old Testament period of the church year. The child born in a manger in Bethlehem was none other than the Son of God, the promised "Messiah." Advent makes sense only as a time of preparation for the Messiah. This child is "true God of true God." In Him God invaded the history of mankind.

Because it is possible for Him to be born again in our hearts, at Christmas, it is important that we genuinely observe this lent and be spiritually prepared for His coming.



PARISH AND COMMUNITY UPCOMING EVENTS

December

Sunday 4th:

- **1 yr. Memorial for blessed memory Protopresbyter Dmytro Luchak**—Panachyda following the Liturgy.
- **O. Koshetz Choir—65th Anniversary Concert** at 2:00 p.m. Franco-Manitoban Cultural Centre 340 Provencher Boulevard. Call Lida Horocholyn for tickets 254-4502

Saturday 10th:

- **ANNUAL GENERAL MEETING OF THE UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION- AT 12:30 P.M. AT ST. ANDREWS COLLEGE.**

Sunday 11th:

- **St. Andrew's College Feast Day**
9:30 Greeting of His Eminence
10:00 Hierarchical Liturgy
Celebratory Dinner with short program to follow and AGM All invited to this special day.

Sunday 18:

- **ST. NICHOLAS CONCERT**
Brunch followed by St. Nicholas program.

January

Friday 13th:

- **MALANKA 2012—Holy Trinity Metropolitan's Cathedral's - A Family Malanka - Friday, January 13, 2012**
Cocktails 6:00pm; Dinner 7:00pm; Dance 9:00pm; Cash Bar
Holy Eucharist Parish Center, 460 Munroe Avenue at Watt

**ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER
ВВЕДЕННЯ У ХРАМ ПРЕСВЯТОЇ БОГОРОДИЦІ**



**THE ENTRY OF OUR MOST HOLY LADY THEOTOKOS AND EVER-
VIRGIN MARY INTO THE TEMPLE**

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

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His Eminence Metropolitan YURIJ
*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:

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

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