

UKRAINIAN ORTHODOX
METROPOLITAN CATHEDRAL
OF THE HOLY TRINITY



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21-ша неділя по П'ятидесятниці



21st Sunday after Pentecost

17-го листопада



November 17th

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.

СОБОР АРХИСТРАТИГА МИХАЇЛА ТА ІНШИХ НЕБЕСНИХ СИЛ



"Ангел такий прозорий, що через нього леться на нас і досягає до нас світло Божественне... через них ми пізнаємо не їх, а живого Бога, Якого вони пізнали."

Святитель Григорій Палама

Роль ангелів в реалізації спасіння людського роду є винятковою. Слово ангел, в перекладі з грецької, означає вісник. Ця їхня роль була підтверджена архангелом Гавриїлом, який приніс Діві Марії радісну звістку про те, що від неї народиться Спаситель Світу.

Небесні духи були створені Господом ще до творіння світу матеріального. І коли на небі стався бунт і Денниця (Сатана), разом з частиною ангелів, вирішив повстати на Бога, вірні Йому ангели, на чолі з архістратигом Михаїлом (архістратиг - начальник ангельського війська) скинули Сатану у безодню. З тих пір війна між ангелами Царства Божого і ангелами темряви не припиняється, і поле цієї війни - рід людський.

В сьогоднішній день Православна Церква вшановує архістратига Божого Михаїла разом з усім собором (від слова зібрання) святих ангелів.

Святкувати собор святих ангелів свята Церква стала згідно переказу святих отців після того, як відкинула стародавнє нечестиве шанування ангелів, встановлене єретиками і ідолопоклонниками.

Ще в Старому Завіті, коли люди, відступивши від Бога, Творця свого, стали приносити жертви сонцю, місяцю, і зіркам, - вони стали поклонялися і приносити жертви також і ангелам. Про це так сказано в книзі Царств: "кадили Ваалу, сонцю і місяцю і сузір'ям, і всьому воїнству небесному" (4 Цар. 32, 5).

Таке неправильне шанування ангелів було сильно поширене за часів святих апостолів, оскільки були деякі єретики, які учили звершувати поклоніння ангелам таке ж, як Самому Богу.

Були і такі єретики, які проповідували, що ангели - творці всього видимого і, як безтілесні, вищі і більш гідні шанування Самого Христа. Архангела ж Михаїла називали богом євреїв.

Інші, що займалися чаклунством і зваблюванням людей, під ім'ям ангелів закликали бісів і служили їм, називаючи їх ангелами.

Коли ж таке неправильне шанування ангелів було осуджене, то встановилося правильне шанування їх - як служителів Божих і хранителів роду людського.

Згідно давньо-християнському церковному письменнику Діонісію Ареопажиту, учню апостола Павла, чинів ангельських налічується дев'ять. Ці дев'ять чинів ангельських розділяються на три ієрархії - кожної по три чини - вищу, середню і нижчу.

Вищі чини - серафими, херувими і престоли. У середній ієрархії знаходяться: господства, сили і власті. У нижчій ієрархії також три чини: начала, архангели і ангели.

Хоча по своєму положенню і по даній від Бога благодаті всі чини мають різні найменування, проте мають вони загальну назву - ангели.

Служіння ж їх різне і неоднакове, і кожен чин має своє

власне призначення, оскільки премудрий Творець не всім однаковою мірою відкриває таємниці Свого наміру, але від одних до інших, через вищих освічує нижчих, відкриваючи їм Свою волю, яку повеліває виконувати.

Над всіма вищеназваними дев'ятьма небесними чинами ангелів начальником і вождем поставлений Богом святий архістратиг Михаїл, як вірний служитель Божий.

Таке об'єднання святих ангелів, на чолі з Архангелом Михаїлом, одержало ім'я Собору ангельського, оскільки вони разом і одногосно славлять Отця, і Сина, і Святого Духа, - Святу Трійцю.



СКАРБНИЧКА МУДРОСТІ



Вся наша спадщина у Христі

Якщо ти у полум'ї, Він – джерело охолоджуюче;
Якщо ти поневолений гріхами, Він – твоє визволення;
Якщо ти потребуєш допомоги, Він – твоя сила;
Якщо ти боїшся смерті, Він – Життя;
Якщо ти стремиш до неба, Він – Шлях;
Якщо ти втікаєш від темряви, Він – Світло;
Якщо ти потребуєш їжі, Він – Кормитель.

св. Амвросій Медіолянський



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 - ТРОЇЦЬКІ СЕНЬЙОРИ

В середу 20-го листопада 2013 в годині 10-ий ранку відбудуться сходини.

TOPIC: RAY RATYNSKI'S TRIP TO WESTERN UKRAINE SUMMER 2013

Усіх запрошується до участі



Союз Українців Самостійників - ТУС

МІСЯЧНІ ЗБОРИ

Четвер 20-го листопада 2013р.

7-ій годині вечора

в Митрополичій Катедрі Пресвятої Тройці

У приміщенні Борд рум

Нових членів запрошуємо

Увага:

Якщо ви знаєте, що хтось із вірних нашої церковної родини занедужав і перебуває на лікуванні в лікарні чи вдома, або потребує необхідної пастирської опіки, ласкаво просимо Вас, повідомити про це отця Григорія, настоятеля.

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



РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРІ

20-го листопада—серeda.

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

21-го листопада—четвер.

СОБОР АРХИСТРАТИГА МИХАЇЛА ТА ІНШИХ НЕБЕСНИХ СИЛ БЕЗПЛОТНИХ

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

23-го листопада—субота.

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

24-го листопада—неділя.

22-га неділя після П'ятидесятниці

- ❖ Сповідь: в 9:30 год. ранку.
- ❖ Часи: 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.

SYNAXIS OF THE ARCHANGEL MICHAEL AND THE OTHER BODILESS POWERS OF HEAVEN



The synaxis of the Holy Archangel Michael and the other bodiless powers, commemorated on November 21st (the 8th, old style), is the major feast in honor of the holy angels, and was already celebrated in the 4th century as an established holiday.

According to tradition, Satan, formerly the brightest of all the heavenly spirits created by God, and usually called Lucifer or *lightbearer*, but who became filled with self-love, pride and evil, - fell from his archangelic power and lured away a multitude of other spirits. Then the

Archangel Michael, as God's faithful servant, assembled the entire angelic host that had not been enticed by the ruinous example of satanic pride, and said: "Let us attend and stand aright before our Creator, and let us bear no ill towards Him." Appealing thus to the entire angelic host, he began to glorify the Most-holy, One-in-Essence, Indivisible Trinity – the One God, triumphantly singing: *holy, holy, holy, Lord God of Sabaoth.*

Such an assembly of holy angels is called a "synaxis of the angels," and expresses attentiveness, like-mindedness, concord, unity. The words of the angels' declaration – "Who is like God?" – mean **MI-CHA-EL** in ancient Hebrew, and have become the name of the greatest of the angels who had remained on the side of good, - the celestial warrior and the leader of the angelic host – the **Archangel Michael**.

The Archangel Michael is mentioned several times in the Holy Scriptures. Besides the Archangel Michael, the names of several other archangels are known to us from the Scriptures.

We know the **Archangel Gabriel**, God's messenger, who announced to the Holy Virgin Mary that She would give birth to the Saviour, and who also announced to Zacharias the birth of St. John the Baptist.

We know the **Archangel Raphael**, whose name means “God’s healer,” who is the healer of illnesses in mankind, and who is mentioned in the Book of Tobias.

We also know the **Archangel Uriel**, whose name means “the fire or light of God,” and who has been referred to in the Book of Ezra.

We know the **Archangel Salaphiel**, “the one who prays to God” and who urges mankind to prayer, also mentioned in the Book of Ezra.

We know the **Archangel Jegudiel**, “the one who glorifies God” and who strengthens those that work for the glory of God.

We also know the **Archangel Barachiel**, “the blessing of God,” who intercedes before God to shower His blessings upon men.

Besides these seven archangels, mentioned in the Book of Tobias, we also know the name of the **Archangel Jeremiel**, whose name means “the exaltation of God,” who is mentioned by the Prophet Ezra, even though his position in the Heavenly Hierarchy has not been revealed to us. The above-mentioned seven Archangels are those of whom speaks the holy Archangel Raphael: “I am one of the seven holy angels who lift up the prayers of the saints and who ascend before the glory of the Holy God” (Tobias 12:15).

All these holy angelic ranks live one common life, helping one another in the sacred and joyous process of attaining greater and greater knowledge of God, of becoming more and more like Him. The disciple of the great Apostle Paul, Saint Dionysius the Areopagite, to whom the Lord revealed the entire angelic world, writes about it thus: “The heavenly hierarchy is established in such a way that the lesser spiritual beings receive enlightenment from the higher ones, and represent for each other a ladder of ascension to supreme perfection.”

The higher hierarchy and the closest to the Holy Trinity is composed of the **seraphim, cherubim and thrones**. Closest to God are the six-winged fiery seraphim. They are aflame with love for God and arouse in others the same fervent feeling. The very name “seraphim” in Hebrew means “fiery, flaming.” After the seraphim come the many-eyed cherubim, who shine with the knowledge of God’s mysteries and the depth of His wisdom, and who enlighten others with their knowledge. Through the cherubim comes the wisdom and the enlightenment of spiritual eyes that is needed for knowing God. The Lord Himself sits on the thrones and passes His righteous judgment. By serving God’s justice, the thrones instill the sense of justice in earthly judges, and help earthly

kings and lords be just in their rulings.

The middle hierarchy is composed of **dominions, forces and powers**. Dominions give strength to God-appointed rulers on earth, to rule over their domains wisely and sensibly. Dominions also teach men to dominate their will and passions, to subjugate flesh to spirit and to rise above all temptations. Forces are filled with God's strength and carry out His will. They work great miracles and instill the same grace of wonderworking and divination into saints, giving them the power of healing and foreseeing the future. Forces also help men bear their burdens and give them strength to endure sorrows and misfortunes. Powers have power over the devil and are able to curtail the harm that demons do to people. Powers also give strength to ascetics in their struggle against the forces of evil.

The lower hierarchy and the closest to mankind is composed of **principalities, archangels and angels**. Principalities rule over the universe and are the guardians of all earthly kingdoms and peoples. Thus, every kingdom and every people on earth has its own guardian angel. Principalities also teach people to honor their rulers, and rulers to use their power worthily, for the glory of God and the good of their subjects. Archangels are the messengers of great and glorious events, reveal prophecies and the will of God to people, and also fortify them in their faith. Angels are the closest of all to people, instruct them in virtue and righteousness, and guard all the faithful. In the sacrament of baptism, all the newly-baptized receive their own guardian angel, who protects them throughout their entire life on earth and helps them in crossing over to the other world.

The supreme commander of all the angels is the **Archangel Michael** - loyal servant of God, conqueror of demons and protector of Christians. Archangel Michael possesses an extraordinary and unparalleled spiritual strength. Before the creation of the physical world, when the most glorious angel became filled with overweening pride, rebelled against God and incited one third of the heavenly host to follow him, Archangel Michael gathered the remaining angels and led them into battle against the insurgents, conquered them, threw down Satan and his evil spirits into hell, and then assembled all the faithful angels to sing a triumphant hymn of praise to God.

The constant struggle against evil continues to this day. The Scriptures tell us of the antiquity and violence of this war. We are confronted daily by sin and temptation amid our surrounding

environment and throughout all the towns and cities of the earth. Nor is this battle against evil confined to the earth, but rather encompasses all of creation. The stern look of the iconographic portrayal of the angelic forces speaks of the seriousness of this confrontation.

We must distinguish between the supreme archangels or celestial warriors, such as the Archangels Michael, Gabriel, Raphael and the other of the seven archangels, whom the Holy Scriptures often simply call angels, and the archangels and angels who form part of the lower heavenly hierarchy. The first ones, being among the highest seraphim, are called angels or archangels in the same sense as in military terms even the highest generals are often simply called soldiers.



Although the establishment of this holiday dates to the 4th century, the worship of the holy angels goes back to the very beginning of Christianity, i.e. to the 1st century A.D. The Church has established the celebration of the feast of the holy Archangel Michael and all the other nine angelic ranks on November 8th for the specific reason that the month of November is the ninth month according to the Paschalion, since the Biblical year began with March 1st, and the Biblical year appeared to be the most precise, since the world began its existence in March. (In the Ukrainian

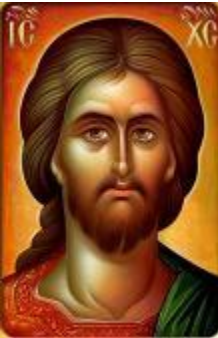
Church, up until 1343 A.D., the New Year came on March 1st). The date of the 8th has been chosen because all the time that has passed from the creation of the physical world is called the 7th day in church parlance, while the time of the angelic life that the righteous will lead after the Last Judgment will be called the 8th day. For this reason the number 8 has been regarded by the divinely-guided establishers of the holiday as being the most appropriate date for the feast of the angelic host.



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.



“ORTHODOXY 101”

Understanding the Orthodox Faith

Monday, November 18

7:00 PM

at Holy Trinity Cathedral Auditorium.

The topic for the this 3rd session is

The Divine Liturgy:

Part 2—the Liturgy of the Word

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

HOLY TRINITY SENIORS

Wednesday, November 20, 2013
at 10:00 a.m.



**TOPIC: RAY RATYNSKI'S TRIP TO WESTERN UKRAINE
SUMMER 2013**

Most Wednesdays will include power walking, exercising, singing, and discussion with our priest. We will also have some bingo, videos, card games, and of course, lunch will be served every time.

We invite everyone to attend and enjoy the fellowship!



Ukrainian Self-Reliance Association—TYC

MONTHLY MEETING

Metropolitan Cathedral of the Holy Trinity

Executive Board Room

Thursday, November 21, 2013, 7:00 p.m.

New members welcome



*Through service, we give others the things they lack,
and we find meaning and fulfillment to our own
lives.*

The Helping Hands group is hosting a

Luncheon meal

at the

Immaculate Conception Parish soup kitchen

181 Austin St N, (off of Euclid)

Sunday, December 8, 2013

We will be providing food and services to this very worthy cause. We require kitchen, serving and cleanup assistance.

Everyone is encouraged to participate.

Please contact:

Deanne Wasylyshen (204-339-1397 or DeanneW@mts.net).

NOTICE OF 2013 ANNUAL GENERAL MEETING UKRAINIAN ORTHODOX CHURCH OF CANADA FOUNDATION



In conjunction with the

**ST. ANDREW'S COLLEGE BOARD AGM
at ST. ANDREW'S COLLEGE**

University of Manitoba Campus,
29 Dysart Road, Winnipeg, MB R3T 2M7

SATURDAY, DECEMBER 7, 2013 AT 12:30 P.M.

PLEASE NOTE THAT ALL UKRAINIAN ORTHODOX CHURCH OF
CANADA MEMBERS ARE MEMBERS OF THE FOUNDATION.
YOUR ATTENDANCE IS VERY MUCH APPRECIATED!

Walter Saranchuk, President

Joanne Rak, Secretary

РІЧНІ ЗАГАЛЬНІ ЗБОРИ ФУНДАЦІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ



Відбудуться під час

**ЗАСІДАННЯ ДИРЕКЦІЇ КОЛЕГІЇ СВ.
АНДРЕЯ
В КОЛЕГІЇ СВ. АНДРЕЯ**

Кампус Університету Манітоби
29 Dysart Road, Winnipeg, MB R3T 2M7

В СУБОТУ 7-ГО ГРУДНЯ, 2013 О ГОДИНІ 12:30 ПОПЛУДНІ

**ВСІ ЧЛЕНИ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ
Є ЧЛЕНАМИ ФУНДАЦІЇ**

УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В КАНАДІ

ДО ЗУСТРІЧІ НА ЗАГАЛЬНИХ ЗБОРАХ ФУНДАЦІЇ!

Володимир Саранчук, президент

Джоанна Рак, секретарка

OUT REACH COMMITTEE

In this period before the Christmas season, the Out Reach Committee is appealing to the membership for donations towards the flower fund. These flowers will be delivered to our shut-ins and infirmed members of our parish family. Please respond generously to this request, bring a light of joy to our fellow brothers and sisters in the season.

Please notify the Fr. Gregory of all sick and hospitalized parishioners. This is the duty of the family. Do not count on your friends and neighbours to pass the word around. Also, let the clergy know when your family members have been discharged from the hospital or moved to a nursing home.

SCHEDULE OF SERVICES AT THE CATHEDRAL

November 20—Wednesday.

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

November 21—Thursday.

Synaxis of the Archangel Michael and the other Bodiless Powers

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

November 23—Saturday

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

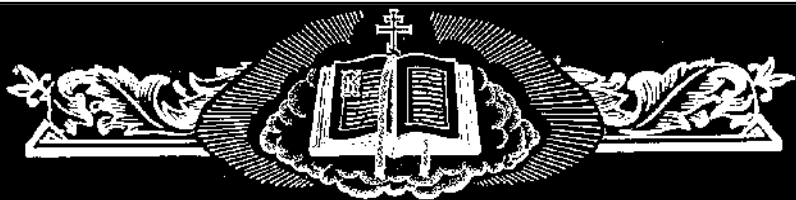
November 24—Sunday

22nd Sunday after Pentecost

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

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



WEEKLY SCRIPTURE READINGS

NOVEMBER 18—NOVEMBER 24

| | | |
|-------------------|-----------------------|----------------------|
| Monday: | Colossians 2:13-20 | Luke 12:13-15, 22-31 |
| Tuesday: | Colossians 2:20-3:3 | Luke 12:42-48 |
| Wednesday: | Colossians 3:17-4:1 | Luke 12:48-49 |
| Thursday: | Colossians 4:2-9 | Luke 13:1-9 |
| Friday: | Colossians 4:10-18 | Luke 13:31-35 |
| Saturday: | II Corinthians 5:1-10 | Luke 9:37-43 |
| Sunday: | Galatians 6:11-18 | Luke 16:19-31 |

Let us do our best to read these appointed passages at



By Way Of The Desert

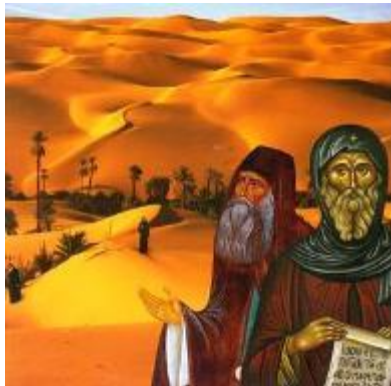
The night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honourably as in the day.

ROMANS 13:12-13

ABBA PHILAGRIUS lived in Jerusalem and with much labour managed to earn enough to eat. When he was selling his crafts in the market place, someone accidentally dropped a bag of coins near him. Philagrius found it and thought, “The one who lost this will soon return looking for it.”

It wasn't long before the distressed man came back. Philagrius took him aside and returned his coin pouch. The relieved owner offered to give him some of the money as a reward, but the hermit refused to accept anything. The owner began to shout, “Come see what this man of God is like!” Philagrius slipped quietly away and left town before anyone could praise him for what he had done.

Let us live honourably as in the day.



THESE TRUTHS WE HOLD

THE HOLY ORTHODOX CHURCH: HER LIFE AND TEACHINGS

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

Continuation

THE CHURCH BUILDING AND ITS SERVERS.

CHURCH SERVERS AND THEIR VESTMENTS.



In the Orthodox Church there are three “Major Orders” — Bishop, Priest and Deacon — and two “Minor Orders” — Subdeacon and Reader. All of these have specific functions in the Church and all have distinctive vestments relative to these functions. [For a further study of these Holy Orders, please see the section of this book entitled The Sacraments.]

Reader.

The universal garment worn by all classes of ordained persons is the Stikharion (or Dalmatic), a long garment with sleeves, reaching to the ground. Except for a short garment barely covering the shoulders when he is set apart by the Bishop (Reader's Phelonion — symbolizing his dedication to the service of God), the Reader's basic ecclesiastical garment is the Stikharion. This garment (for Readers, Sub-Deacons and Deacons — with wide sleeves; Priests and Bishops — with narrow sleeves) is called “the

robe of salvation and the garment of joy,” symbolizing a pure and peaceful conscience, a spotless life, and the spiritual joy in the Lord which flows in him who wears it.

Sub-Deacon.

In addition to the Stikharion, a Sub-Deacon wears, crossed upon the breast and back, a long, wide band of material, called an Orarion (or stole), typifying the wings of angels who serve at the

Throne of God, just as do the Sub-Deacons, Deacons, Priests and Bishops. Sometimes the words, Holy, Holy, Holy are embroidered upon the Orarion.

Deacon.

Whereas the Sub-Deacon always wears his Orarion crossed, the Deacon, for the most part, wears his on his left shoulder, only crossing them at the time of the Communion of the clergy and the faithful. The Orarion is the Deacon's principal vestment, without which he cannot serve at any service whatever. In ancient times Deacons used to wipe the lips of communicants after they had partaken of the Holy Gifts.

In addition to the Orarion, the Deacon also wears the Cuffs (as do the Priests and Bishops) for convenience during services and also to remind him that he must not put his trust in his own strength alone, but in the right hand of the Almighty God.

Priest.

In addition to the Stikharion (called a Cassock (or Pidriznik), in this case) with narrow sleeves, the Epitrachelion (what is worn around the neck — an Orarion worn around the neck so that both ends hang down the front, being buttoned or sewn together for convenience), and the Cuffs (which for the Priest also symbolizes the bonds with which Christ's hands were bound), the Priest also wears a Belt (Zone) around his Cassock and Epitrachelion, for convenience in serving at the Altar. It symbolizes that the Celebrant must place his hope, not in his own strength, but in the help of God.

If so awarded, the Priest may also wear the Nabedrennik and the Palitsa (thighshields), which are worn at the hip and are either rectangular (Nabedrennik — or Epigonation) or lozenge-shaped (Palitsa). The Nabedrennik is worn on the right hip, but if the Palitsa is awarded, it is worn on the right hip, and the Nabedrennik on the left. These symbolize the “sword of the Spirit,” which is the Word of God.

Over the Cassock and Epitrachelion, the Priest wears a long garment, sleeveless, with a hole for the head, called a Phelonion (Chasuble). [In the Ukrainian tradition, the Phelonion is shorter in the front than in the back, with the back part extending up behind the neck.] This signifies that the Priests are invested with truth, and are ministers of the truth.

As tokens of honor, a Priest also may be awarded a pointed

hat (the Skufia) or a tall flat-brimmed hat (the Kamilavka), such as Monks wear, except that they are of purple color. [If the Priest be a Monk, he wears the Kamilavka with the veil — the Klobuk.] In addition, at ordination to the Priesthood, the Priest is given a Pectoral Cross, symbolizing that he must confess the Cross of Christ before all men as a Preacher of the faith. As further distinctions of honor, a Priest may also be awarded a Gold Cross or a Jeweled one. A Priest may also be awarded the right to wear a Mitre (a headpiece decorated with precious stones and Icons, similar to that worn by the Bishop).

Bishop.

The Bishop wears all the vestments of the Priest, except the Phelonion and the Nabedrennik. Originally the Phelonion was part of the Bishop's vestments, but in Byzantine Imperial times, this was replaced by a garment, similar to the Deacon's Stikharion, called a Saccos (sackcloth garment), symbolizing that the Bishop must rise to holiness of life, wearing this "garment of humility." As Christ's robe was without seam, so too, the Bishop (as an Icon of Christ) wears the Saccos, either sewn or buttoned at the sides.

Draped over the Saccos, the Bishop wears a wide Orarion, called the Omophorion (shoulder-covering), which, in ancient times, was made of sheepskin. This hangs down in front and back, and symbolizes the wandering sheep which Christ took upon His shoulders as the Good Shepherd, which the Bishop also must be. At other moments of the Divine services, the Bishop may wear a shorter Omophorion (with both ends hanging down the front), usually called the Small Omophorion.

Upon his head, the Bishop wears a richly embroidered headgear, called a Mitre (headband), dating from Byzantine times and now symbolizing, as does a crown, the power bestowed upon a minister of the Church. [The Mitre is sometimes awarded to Archimandrites, Abbots, and certain Archpriests.]

Upon his breast, in addition to the Pectoral Cross, the Bishop also wears a small, circular Icon of the Savior or of the Mother of God, called the Panagia (All-Holy), reminding him that he must always bear in his heart Our Lord and His Holy Mother, and thus his own heart must be pure, and his spirit upright.

As a symbol of his pastoral service, the Bishop bears a Staff (Crozier), as a reminder of the Shepherd's Crook and that he is a shepherd of Christ's flock. The Episcopal Staff has a double crook at the top, and above that a Cross. [Sometimes this double crook is in

the shape of serpent's heads, symbolizing the brazen serpent lifted up by Moses in the Wilderness, which symbolizes Christ lifted up on the Cross, and whose Icon the Bishop is.] The Staff is also given to some Archimandrites and Abbots as a token of their spiritual authority over the monastery which they rule.

In addition, at certain times the Bishop wears a monastic garment, the Mantiya, which covers his whole body except his head. Its flowing lines symbolize the wings of angels, for which reason it is often called "the angelic vestment." It has no sleeves (nor do any monastic Mantiyas), symbolizing for all Monks (of whom the Bishop is one) that the fleshly members are dead to the world. Unlike the typical monastic Mantiya, however, which is black, that of the Bishop is some other color, usually red (blue in the case of Ukrainian Metropolitans) and upon it are sewn the Tables of the Law (square patches at the neck and feet), typifying the Old and New Covenants from which the ministers of God receive their doctrines. In addition, strips of cloth (called fountains) are sewn horizontally around the Mantiya, representing the streams of teachings which flow from the Bishop's mouth.

During Divine services, the Bishop stands on a small round or oval rug, upon which is represented an eagle hovering over a city. The view of the city symbolizes his rule over a city and the eagle (for which reason this rug is called an Orlets (eaglet)) reminds the Bishop that by his teaching and life he must rise above his flock and be to them an example of one aspiring to the things of heaven.

At various times during the Divine services, the Bishop blesses the faithful with two candlesticks — one with two candles (dikiri) and the other with three (trikiri). The one symbolizes the two natures of Christ, while the other symbolizes the three Persons of the Holy Trinity.

Continued in the next issue



MAKING ROOM FOR GOD

Fr. Andrew J. Barakos

There is a story of a high school senior who upon graduating his father takes him to a car dealership to select a gift. They found a car and the father said that he would take care of the rest. Graduation came and the young man's father said, 'Congratulations for finishing with honors, I want you to have this.' And he handed him a Bible. His son was furious! 'How dare you go back on your word and not give me the car!' The boy said, as he threw the Bible down and left. The boy went away to college and never had anything to do with his father for the rest of his life.



Many years later, news came to the young man that his father had died. He went back to his father's house in order to take care of the estate. In the library he ran across the bible that his father had given him. He went over and picked it up and opened it. There to his amazement was a check for the exact amount of the car along with a note. It read, "Dear Son, as important as a car might be to you, I didn't want you to forget the most important thing in life. The day you care enough to open this Bible then you will know."

God does the same thing with us. Every time we think that we know what is most important, He takes it away and reminds us of higher things. September first marks the beginning of the Church year in the Orthodox Church. The message rings loud and clear what is most important as the Church brings before us the Feast of the Cross of September 27th. The Cross is our companion and foundation as Christians. It instructs us that if are to followers of Christ we must 'deny ourselves, take up our Cross and follow Him'. Taking up one's Cross means that of our free choice we live lives which exhibit a denial of this world as an end in itself - we live for God's Kingdom!

Maybe we need to rethink what is most important on Saturday evenings. Instead of dinner and a movie, why not attend Great Vespers at 5:00 P.M.? One might discover that

forty-five minutes spent in Church is far more satisfying than spending a lot of money for a movie that one forgets moments later. By the way, I wonder what it means when we spend ten dollars to see a bad movie and only one dollar when the tray is passed at Church?

Maybe we need to rethink how we spend our week. One might discover that one hour spent at the studies in Orthodox Class is far more satisfying than the one hour television program that evening. Interacting with fellow Christians, asking long kept questions and sharing from our life experiences is something which rarely takes place today.

Maybe we need to rethink how we spend our mornings. One might discover that a half hour spent in prayer and reading the Bible is far more satisfying than a morning walk or a stroll at the Mall. By communing with God through prayer and the reading of Holy Scriptures, we discover our true nature as being spiritual and that if it is not watered it will wilt and vanish away.

Whatever we may think God has taken away from us it presents an opportunity for us to discover a hidden treasure. God knows what we truly need and provides for us if only we are able to rethink a few things.



KEEPING CHRIST IN MIND BETWEEN SUNDAYS

Written by the Very Rev. Vladimir Berzonsky

“When you come out of church do not begin to be distracted toward vain and useless matters, lest the devil come and find you occupied with them. It is as when a crow finds a grain of wheat on the plain before it has been covered up with earth and picks it up and flies off. So the devil removes the memory of the words of the catechesis from your hearts” (St. Simeon the New Theologian, *The Discourses*, Ch. XXX, 1)

There are many ways to state the same problem: How does one retain the peace, joy, inspiration and faith accrued within the mind



and soul? What can be done to hold onto those glorious gifts of grace from the time I drive from the church's parking lot until the next time I enter? Like the song of Elton John for Lady Diana's funeral, "Candle in the Wind," many of us hardly make it home without surrendering our spiritual selves to some passing motorist or the checkout clerk in the supermarket. We blow up when cut off on the road or when treated discourteously.

One must work at self control. In a culture that encourages us to "let it all hang out," whatever that implies, or to "be in touch with your inner self," the implication is that we should feel free to express our emotions and disregard the effect it has on others. We are a self-indulgent people and rarely excuse ourselves for bad behavior. This is in opposition to the person we must become if we dare call ourselves Christian. Read slowly the Sermon on the Mount chapters 5-7 in the St. Matthew gospel to find what it is our Lord expects from us.

We are capable of continuing the uplifting emotions that charged our spiritual batteries while in church. You may say that you are easily distracted and that may well be; however, it shows that you have to take control of your thought patterns. St. Maximus the Confessor wrote that we are like riders on horses. We are the rider. We have a mind, a memory, and a plan for where we wish to go. The horse is like the irrational passions that want to control us, set the route or have no route, and act in an arbitrary fashion. Who is in

control?

A third element in connecting the spiritual high one feels when in church from one church service to another is to pray continually. Much has been written about this controversial and even frustrating demand from St. Paul [I Thessalonians 5:17]. Some even try to explain the order away, such as saying that work is prayer. But St. Paul meant it literally. It is possible and worthwhile to develop a constant consciousness of the Holy Trinity. When the Bible and church fathers ask that we have a fear of God, they mean that by the awareness of God's omnipresence we are cautious, even fearful, of acting or speaking in ways that offend His presence.

We all know that prayer takes several forms. We soon memorize certain psalms and those prayers we say mornings and evenings. And it's always proper to begin with them. We may go on to lift up personal prayers for our immediate needs: For the ill, the needy, those in some circumstance that calls for our concern, and we move on to contemplation, enjoying the feeling that overwhelms us after we pray or even without verbal prayers, when we imbibe the grace of the Holy Spirit like warm water flowing through our souls.

What happens when we lose those exquisite feelings of being in the Lord's presence? It happens when we say mean, vulgar, silly words to others or even to ourselves. Or when we stew in some real or imagined feeling of anger, dejection, rejection or grief. That is when it takes both courage and grace to be humble enough to realize that we are alienated from the loving Lord, to beg forgiveness, and to reconnect with the energy of the Holy Spirit "present everywhere and filling all things" and to fill us again with Himself.

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.



PARISH AND COMMUNITY UPCOMING EVENTS

November

- **Monday, November 18—Orthodoxy 101—7 pm**
The Divine Liturgy" - Part 2 - The Liturgy of the Word and Liturgy of the Faithful
- **Friday, November 29- Perogies - "All you can Eat"**
11:30 Am - 2:00 PM—Please place your orders early

December

ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER

**СОБОР АРХИСТРАТИГА МИХАЇЛА ТА ІНШИХ НЕБЕСНИХ СИЛ
БЕЗПІЛОТНИХ**



**SYNAXIS OF THE ARCHANGEL MICHAEL AND THE OTHER BODILESS
POWERS OF HEAVEN**

WEBSITE

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

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1175 Main Street Winnipeg, Manitoba
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*Archbishop of Winnipeg and the Central Eparchy,
 Metropolitan of All Canada*

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

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

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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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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.