



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

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17-та неділя по П'ятидесятниці



17th Sunday after Pentecost

20-го жовтня



October 20th

Гості, ласкаво просимо до нашої Катебри 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.**



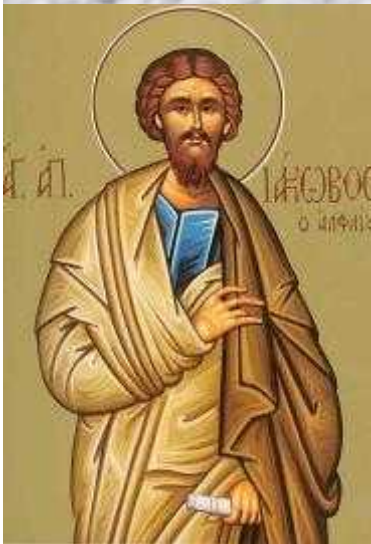
Remember . . .

**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.

СВЯТИЙ АПОСТОЛ ЯКІВ (ЯКІВ МЕНШИЙ, ЯКІВ МОЛОДШИЙ)



До імені цього святого часто додають – «брат Господній за плоттю», але не всі богослови згідні з таким додатком, бо, як вони вважають, тоді в декого можуть закрестися сумніви щодо постійного дівництва Богородиці. Насправді ж ані канонічні, ані навіть апокрифичні Євангелія не згадують жодної дитини Марії, окрім Ісуса. Тож можна припустити, як це зробив святий Димитрій Ростовський у «Житіях святих», що крім Якова Алфеевого і Якова

Зеведеєвого, згадуваних у Новому Заповіті, був Яків Йосифів, син Йосифа-обручника, тобто зведений брат Ісусів. Але, гадають інші, це могло бути лише друге ім'я когось із тих же новозаповітних осіб. І взагалі, слово «брат» у мові давніх євреїв, так як і в сучасній українській, вживалося і щодо зведених, і двоюрідних, і троюрідних, і просто земляків, і всіх одновірців.

Історики ж Церкви згадують Якова – брата Господнього – як першого єпископа Єрусалимського. «Петро та Йоан, – пише Євсевій Кесарійський, – не стали змагатись у славі, а Єрусалимським єпископом обрали Якова Праведного». Священномученик Дорофей пише: «Яків – брат Господній, перший єпископ Єрусалимський, самим Господом поставлений, деревом білильним голову йому проломили, і помер». Білильне дерево – то праник, прач, дерев'яне знаряддя для вибивання білизни під час прання. Отже, Яків, як і більшість апостолів (і з числа

дванадцяти найближчих учнів Ісусових, і з числа сімдесяти, до яких належав цей святець), загинув мученицькою смертю, найвірогідніше в 65-66 роках. До смерті Якова Праведного ересей у Християнстві не було, і Церква йменувалася «Дівою чистою».

Для всіх наступних поколінь зберігся безцінний документ раннього Християнства – Літургія апостола Якова. Нині вона правиться лише в деяких храмах раз на рік, 22 жовтня, зокрема, в Єрусалимі та на острові Закинф, пов'язаному зі страждальним шляхом цього угодника. Але до IX ст. вона була звичайною і в Палестині, і на Кіпрі, і в Італії, і на Синаї, і в Єгипті. Зрозуміло, що за довгі століття чин Літургії першої християнської громади зазнав численних змін і нині вона відправляється в скорочених варіантах – Літургії Йоана Золотоустого та Василя Великого. Але все-таки до нас дійшли її важливі деталі. Наприклад, окрім Апостола і Євангелія, під час неї читаються Пророки (старозавітні писання). Причастя здійснюється теж по-особливому. Спочатку миряни підходять до однієї чаші і священник, промовляючи: «Тіло Христове», дає кожному в уста хліб. Потім підходять до другої чаші й причащаються вином: священник зі словами «Кров Христова, чаша життя» дає кожному відпити з чаші. «Православно це і доречно», як мовиться в чинопослідуванні цієї Літургії. До слова, у XX ст. Російська Православна Церква Закордонна відновила цю відправу не тільки 5 листопада і не тільки в Єрусалимі.

На жаль, українською мовою Літургія апостола Якова не правиться. Але можемо й повинні просити цього боговгодника: Святий апостоле Якове, брате Господній, моли Бога за нас!

Пам'ять св. ап. Якова шанується **22 жовтня** за новим стилем.



СКАРБНИЧКА МУДРОСТІ



Любов - велика таємниця

Треба повернути любові її правдиве місце, її правдиві виміри.

Правдиве і єдине місце любові - це серце людини і серце історії світу. Любов - це сила, це суттєва енергія, без якої людина і світ не могли б гармонійно розвиватись і досягнути щастя. Правдиві її виміри - безконечні. Любов перевищує любов. Вона приходить з одного світу й летить і інший світ. Для віруючих любов приходить від Бога й повертається до Бога. Бог є Любов.

У цій величній Пригоді подружжя й родина є центром. Це любов, що стає тілом і оживляє життя, як колись Бог - Любов прийняв образ людини і сам став тілом, щоб дати нам Життя.

Найбільшим бажанням у серці людини, кожної людини, значно більшим, ніж бажання жити, є бажання любити і бути любленою. Це - правдивий голод людини, її правдива спрага.

Людина створена любо"ю і для любові. Ніхто не може жити, якщо перед тим не був коханий. Життя - це ріка, а не джерело!

Якщо ти хочеш жити, не бережи свого життя для себе: воно має пестити інші береги, зрошувати інші землі. Біжи до джерела.

Вмерти - це не перестати жити, а перестати любити.



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 25-го жовтня, 2013 р.

в Аудиторії Катедри

Від 11:00 години ранку до 2:00 пополудні

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

Увага:

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

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

РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРІ

26-го жовтня—субота.

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

27-го жовтня—неділя.

- ❖ 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.

THE HOLY APOSTLE JAMES, SON OF ALPHEUS



James, the son of Alphaeus, was one of the Twelve Apostles. He was the blood-brother of the Apostle and Evangelist Matthew. He was a witness of the true words and miracles of our Lord and Savior Jesus Christ, and a witness of His suffering, Resurrection and Ascension. After the descent of the Holy Spirit at Pentecost, the lot fell to James to preach the Gospel of Christ in Eleutheropolis and the surrounding areas, and then in Egypt, where he suffered for his

Savior. With great power in word and in deed, James disseminated the saving news of the incarnate Word of God, destroying idolatry, driving demons out of men, and healing every infirmity and disease in the name of the Lord Jesus Christ. His labor and zeal were crowned with great success. Many pagans came to believe in Christ, churches were built and organized, and priests and bishops were ordained. James suffered in the Egyptian town of Ostracina, being crucified by the pagans. Thus, this great and wonderful apostle of Christ took up his abode in the Heavenly Kingdom, to reign eternally with the King of Glory.

Feast Day: October 22

There were three Apostles named JAMES (or, in the original Greek of the New Testament, Iakovos). Two were members of the Twelve; James, the son of Zebedee, brother of John, was part of Jesus' inner circle of three (Peter, John and James). The Gospels mention another James, the son of Alphaeus and brother of Apostle Matthew, among the Twelve, and he is sometimes called "the Younger" or "the

Less” to distinguish him from the son of Zebedee. There is a third James, the first bishop of Jerusalem and the author of the epistle that bears his name; he is called “the brother (or kinsman) of the Lord” (literally, “of God”). An ancient liturgy is also attributed to this third James. James the Brother of God was the son of Joseph the Betrothed from his first marriage or the son of Kleopas, brother of Joseph. The James commemorated on October 9 is the second of these three, James the Less, son of Alphaeus. The James (Iakovos) commemorated on October 23rd is the third of these three, the Brother of the Lord.

Tropar, Tone 3:

O Holy Apostle James, intercede to our merciful God, that He may grant our souls forgiveness of sins.

Kondak, Tone 4:

The wondrous fisherman that caught in the nations, James, the most ven'erable of Jesus' disciples, and the companion of the apostolic choir, doth dispense unto the world the great wealth of his healings, freeing from adversities them that rightly acclaim him. Wherefore, we cry to him with one accord: O blest Apostle, save all of us by thy prayers.

PARISH ANNOUNCEMENTS

COFFEE HOUR

Following the Divine Liturgy we invite everyone to come and participate in our **COFFEE HOUR** and **FELLOWSHIP** in the Cathedral Auditorium. Today's fellowship is hosted by the Ukrainian Self Reliance Association—TYC..



BUSY HANDS

“ALL YOU CAN EAT PEROGIES”

FRIDAY, October 25th

served from 11:00 a.m.—2:00 p.m.
in the Cathedral Auditorium.

Take out orders are gladly accepted.

Please come for “ALL YOU CAN EAT PEROGIES”, bring your co-workers, encourage your friends and acquaintances to come here. It's an easy, pleasant way of supporting our **BUSY HANDS** and the Cathedral.

If you are able to do so, **BUSY HANDS** also welcomes you to help prepare the food. Our members (both women and men) will be meeting on: Wednesday, October 23, Thursday October 24 and Friday October 25 mornings to prepare the food in a warm, friendly atmosphere.



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

PARISH COUNCIL

The Parish Council monthly meeting will be held on Thursday, October 24 at 7:00 p.m. in the Board Room.

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

“ORTHODOXY 101” - *Understanding the Orthodox Faith*

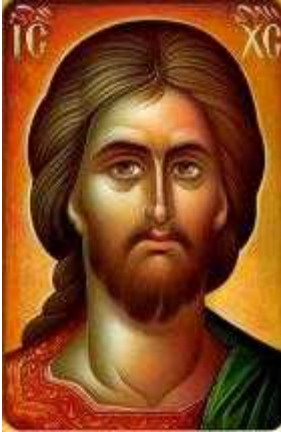
Monday, October 21

7:00 PM

at Holy Trinity Cathedral Auditorium.

The topic for the next session is

**The Theotokos,
the Saints and
Angels.**



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.

Winnipeg Orthodox Clergy Assoc. presents

**Hallelujia Night
2013**



When: Thursday, October 31, 2013

Where: St. Demetrios Greek Orthodox Church
2255 Grant Ave., Winnipeg, MB R3P0S2

When: 5:30pm - Prayer Service

6:00pm - Supper

7:00pm - Games

Cost: \$5.00 per person

Please bring a donation of candy for the children

Info: Fr. Evan Maximiuk 204.474.2812

SCHEDULE OF SERVICES AT THE CATHEDRAL

October 26—Saturday

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

October 27—Sunday

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



THE SATURDAY EVENING SERVICE

Is the first service of the Resurrection. The Divine Liturgy on the following morning, is the second service. Sunday begins on the evening before, just as in the Bible, “there was an evening and morning the first day”. Therefore, the Vespers on Saturday evening is not only for those who are preparing to receive Holy Communion but also for all the faithful. As Orthodox Christians we know that the joy of celebrating the Resurrection should not be regulated to simply the Divine Liturgy. Rather we do well to participate in both of these services, as the righteous ones of the Old and New Testament times worshipped in the evening and morning.

PRAYER BEFORE READING HOLY SCRIPTURE

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



WEEKLY SCRIPTURE READINGS

OCTOBER 28—NOVEMBER 3

Monday:	Philippians 1:1-7	Luke 9:18-22
Tuesday:	Philippians 1:8-14	Luke 9:23-27
Wednesday:	Philippians 1:12-20	Luke 9:44-50
Thursday:	Philippians 1:20-27	Luke 9:49-56
Friday:	Philippians 1:27-2:4	Luke 10:1-15
Saturday:	1 Corinthians 15:58-16:3	Luke 7:2-10
Sunday:	2 Corinthians 11:31-12:9	Luke 16:19-31

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



BY WAY OF THE DESERT A WORD FROM THE HOLY FATHERS

Whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

MATTHEW 6:5-6

EVAGRIUS PONTICUS wrote, “If you really want to pray, keep away from everything that hinders prayer. Then when God approaches you, he merely needs to accompany you.”

Pray to your Father who is in secret.



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.

The Altar and Its Furnishings.

The Altar which lies beyond the Iconostasis, is set aside for those who perform the Divine services, and normally persons not consecrated to the service of the Church are not permitted to enter. Occupying the central place in the Altar is the Holy Table (Ukrainian — Prestil), which represents the Throne of God, with the Lord Himself invisibly present there. It also represents the Tomb of Christ, since His Body (the Holy Gifts) is placed there. The Holy Table is square in shape and is covered by two coverings. The first, inner covering, is of white linen, representing the winding-sheet in which the Body of the Lord was wrapped. The outer cloth is made of rich and bright material, representing the glory of God's Throne. Both cloths cover the Holy Table to the ground.

Antimension.

In the first centuries of Christianity, the Divine Liturgy was celebrated on the tombs of the Martyrs and this was celebrated by the Bishop. Later, as the Church expanded and the size of a typical Diocese with it, the Bishops of the early Church began to ordain Priests as their representatives to the growing number of Christian communities. Only with the Bishop's permission could a community and its Priest serve the Liturgy and the same holds true today. One of the vehicles by which these important ancient practices are effected today is a simple piece of cloth, folded within another, and resting always on the Holy Table of every Orthodox church — the Antimension.

The Antimension is a rectangular piece of cloth, gold in color, measuring about 18 by 24 inches, and while on the Holy Table it is folded within another cloth, red in color, called the Iliton, which represents the swaddling clothes and the burial shroud of Jesus Christ. Depicted on the top of the Antimension is an Icon of the Burial of Christ, along with Icons of the four Evangelists, as well as Saints Basil the Great and John Chrysostom, for whom the usual Divine Liturgies are named. Sewn into every Antimension is an incorruptible relic of a Saint, making real the early liturgical connection with the Martyrs who died rather than renounce Christ, and whose blood, after the Blood of Christ, formed the very foundation of the Church.

Printed on every Antimension are the words: “By the grace of the All-Holy, Life-giving Spirit, this Antimension, the Holy Table, is consecrated for the Offering on it of the Body and Blood of our Lord in the Divine Liturgy.” Each one is signed by the ruling Bishop of the Diocese and placed on the Holy Table, constituting his permission for the community to exist as an Orthodox parish and to celebrate the Liturgy. This is so, since true Christianity has always held that without the Bishop there is no Church and through the Bishop comes our unity of Faith and Communion which is Orthodoxy.

The word Antimension is a combination of Greek and Latin which means in place of the table. While Holy Tables were always to have been consecrated and relics placed inside of them, it was not always possible for the Bishop to visit each community to do so. For that reason, Bishops consecrated cloths or boards and sent them to each community to be used in place of the consecrated Holy Table. This also allowed for portable Holy Tables for travelers. The use of the Antimension is mandatory, even on Holy Tables which have been consecrated, and a Priest is not permitted to celebrate the Divine Liturgy without it. Military Chaplains and Missionaries also use it instead of the table when serving in remote areas.

Also placed on the Holy Table are two indispensable items: the Cross and the Book of the Gospels. The Cross is placed there both as a sign of Christ's victory over the Devil

and of our deliverance. Since the Lamb of God was slain on the Cross for our salvation, it is especially appropriate that it be placed upon the Holy Table where the Bloodless Sacrifice is offered “on behalf of all and for all.” As it is the Word of God, the Book of the Holy Gospels is placed on the Holy Table, signifying that God is mystically present. It is usually richly-adorned and as it is the Book of Life, its Governing may not be of the skins of dead animals (i.e., leather), but is usually made of precious metals adorned with jewels. At the center of the cover is usually represented Christ, with the four Evangelists — Matthew, Mark, Luke and John — at the four corners.

As the Holy Table represents the sepulcher of the Lord, upon it, at the rear, is placed the Ark (or Tabernacle), so-called because of its general shape, within which are placed the Holy Gifts (Reserved Sacrament) used for the Communion of the sick. Candlesticks are also placed on the Holy Table, signifying the Light of Christ which illumines the world.

In addition to the above, a natural (not artificial) Sponge is usually placed beside the Antimension with which to brush off the particles from the Paten into the Chalice. Also found is a vessel containing the Holy Chrism used for Chrismation, and also a Sick-Call Kit (the Ciborium) within which are to be found a small chest for the Holy Gifts, a small Chalice and Spoon, a small vessel for wine and a sponge to clean the Chalice with. In addition, a small chest, called the Artophorion is placed on the Holy Table during Great Lent, within which is placed the consecrated Lamb (s) used for the Presanctified Liturgy (if the same is not placed in the Tabernacle). Often a canopy is suspended over the Holy Table, representing the heavens over the earth, from which is suspended a dove with outstretched wings (the Fix), representing the Holy Spirit. (In many places, the presanctified Lamb was placed in the Fix during Great Lent.)

Behind the Holy Table a seven-branched Candlestick is usually placed (seven being the sacred number), and

sometimes a large Processional Cross. Behind this, at the extreme East end of the Altar is a raised place, called the High Place (or Bema), upon which is placed the Cathedra (Bishop's Throne), with seats for the Priests on either side. During the Liturgy, the Priests (representing the Holy Apostles) sit at either side of the Bishop (representing the King of Glory). [In modern times, the Cathedra is usually found only in Cathedrals and large Monasteries.]

On either side of the Bishop's Throne are placed ceremonial Fans, with which, in ancient times, the Holy Gifts were fanned to keep away insects. Now they are carried in solemn processions, signifying the six-winged Seraphim who minister at the Divine services, and who are represented iconographically upon them. Above the High Place is an Icon of the Savior and on both sides Icons of the Holy Apostles or (more often) Holy Bishops. Before the Icon of the Savior is suspended a lampada, called the High Light.

Continued in the next issue

PROPER CONFESSION

By V. Rev. Victor Potapov



Before confession, each person must attempt to recall all of his sins, voluntary and involuntary, must attentively go over his life in order, to the extent possible, to recall all of his sins, not only those committed since his last confession, but also those past sins

which through forgetfulness have not been confessed. Then, with compunction and with a contrite heart, approach the Cross and the Gospel, and begin to confess your sins.

1. Confess your sins honestly, remembering that you are disclosing them not to a man but to God Himself, Who already knows your sins, but wishes you to admit to them. There is no reason to feel shame before your spiritual father. He is a person just like you. Because he knows human weakness and man's propensity to sin he cannot be your judge. Are you embarrassed before your spiritual father because you are afraid to lose his good opinion of you? To the contrary, your spiritual father will love you all the more, seeing your sincere confession. Moreover, if you are ashamed to disclose your sins to a single spiritual father, then how will you be able to bear the shame if you have not cleansed yourself of your sins through true confession, and those sins are laid open before God Himself, before the angels and before everyone, acquaintance and stranger alike?

2. Confess all of your sins in full, each sin separately. St. John Chrysostom states, "One must not only say: I have sinned, or I am a sinner, but one must declare each form of sin." I.e., one must list each sin. St. Basil the Great states, "Revelation of sins is subject to the same law as the relating of physical ills..." The sinner is spiritually ill, and the spiritual father is a

physician or healer. It follows that you must confess or relate your sins to your spiritual father in the same way that a physically ill person relates his symptoms to a physician, there-by hoping to be healed.

3. Do not mention others during confession. Do not complain about anyone, for what kind of confession would that be? Instead of confession, it would be a condemnation, and thus, another sin.

4. In confession, do not attempt to justify your-self in any way, blaming weakness, habit, etc. The more you justify yourself during confession, the less you will be justified by God, while the more you denounce, condemn and accuse yourself, the more you will be justified by God.

5. When questioned by your spiritual father, do not say "I do not remember, perhaps I am not guilty of that." God directed us to always be mindful of our sins. In order not to justify ourselves by forgetfulness, we must confess as often as possible. Those who out of carelessness confess infrequently, and as a result forget some of their sins, are themselves to blame, and therefore cannot hope to be absolved of the sins not confessed. Thus it is imperative that we strive to remember all of our sins. If someone is in our debt, we are sure to keep it in mind. Yet we forget our own debt before God! Does this not betray on our part a lack of concern for our soul?

6. Unless asked by the spiritual father, do not talk about sins you have not committed, or about what you have not done. That is to say, do not emulate the Pharisee in the Gospel, who only praised himself, and did not confess his sins; thereby he only caused his condemnation to be greater.

7. We must confess with sorrow and a contrite heart the sins by which we have grieved our Lord God. It is not good that many re-late their sins matter-of-factly, without any remorse. They speak as if engaged in some casual conversation. Even worse, some allow themselves to laugh during confession. These are all signs of a lack of repentance. By confessing in this manner, we are not cleansed of sins, but only increase them.

8. Finally, confess your sins with faith in Jesus Christ and with hope in His mercy. Only with faith and hope in Jesus Christ can we receive forgiveness of sins. Without faith, we can in no wise be forgiven. Note the example of Judas the betrayer.

This, then is how we must confess in order to receive from our Lord God remission of sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness...." (1 John 1:9)



Evil is bound to find a justification for itself, must appear disguised as good – often the highest good. Evil strives to present its positive aspect as a jewel so precious that all means are justified to attain it. Yet, good is not attained by evil means and the end does not justify the means. Good not obtained by good means is not good. This is the testament we have received from the Apostles and holy Fathers.

- Elder Sophrony on the teaching of Saint Silouan

As the moon waxes and wanes, it illustrates the condition of man. Sometimes he does what is right, sometimes he sins, and then through repentance returns to a holy life. The intellect of one who sins is not destroyed, just as the physical size of the moon does not diminish, but only its light. Through repentance, a man regains his true splendor, just as the moon clothes itself once more in its full light after a period of waning.

- Saint John of Karpathos

A holy man named Pambo asked Anthony, "What ought I to do to live a righteous and spiritual life?" Anthony replied, "Do not trust in your own righteousness, do not worry about the past, but control your tongue and your stomach."

- From the life of Saint Anthony the Great

HOW DOES YOUR PARISH RATE?

A reporter recently visited 18 different churches on successive Sundays to find out what each community was really like. In every instance, he dressed neatly and stood near the front. After services, he walked slow to the rear of the church, then returned to the front, and then went back to the foyer, using another aisle. He smiled at everyone and asked others for directions to specific places – the parish hall, the office, the rest rooms, etc. He remained for coffee, if served.

Using the following scale, the reporter awarded points to each community on the following basis:

- ✓ 10 points for a smile from a worshipper.
- ✓ 10 points for a greeting from someone nearby.
- ✓ 100 points for an exchange of names.
- ✓ 200 points for an invitation to have coffee.
- ✓ 300 points for an invitation to return.
- ✓ 1,000 points for an introduction to another worshipper.
- ✓ 2,000 points for an invitation to meet the pastor.

The reporter discovered that, using this scale, 11 of the 18 churches visited earned less than 100 points! Five actually received less than 20 points! The conclusion: The doctrine may be sound, the singing inspirational, and the sermon uplifting – but, when a visitor finds nobody who cares whether he or she is there, he or she is not likely to return!

FOR CONSIDERATION

Jesus says in Matthew 6:21, “Where your treasure is there shall your heart be also.” What a person does with his money, how he thinks about it, where he spends it, what he will do to earn it, and the things to which he will give it are some of the real clues to who he is inside, to what is essentially important to him, to what is really in his heart.



ON THE PARTICULAR DUTIES OF EVERY CHRISTIAN

Saint Tikhon, Wonderworker of Zadonsk

Godliness alone is needful in this life

Compare time with eternity, the present with what is to come, living people with the dead, and so your mind will be enlightened and you will know for yourself and acknowledge that they err greatly who lay up treasure for themselves but are not rich toward God (cf. Lk. 12:21). The dead have all left the world, and with the world, they have left everything. You too will leave it, even though you may have the whole world at your feet. Godliness alone will stay with us into the next age. Be godly to the end, then, and have godliness as your treasure.



What to think on at the beginning of work

Whatever task you may begin, consider whether it is in agreement with conscience and with the Law of God, and whether it is truly profitable to you. When it is in accordance with the Law of God, begin and labor. When it is opposed to it, turn away from it lest you fall into the snare of the enemy who always seeks to catch a man in his snare. Not everything that seems useful to you is in fact useful, but only that which is in agreement with healthy reason and the word of God.

Seek God's blessing before eating and drinking

When you wish to eat or drink, call on the Name of the Lord, and ask a blessing of Him for your food and drink, saying, "Lord bless." And think here that you will taste and enjoy the good things of your Lord. For everything that is God's is good, as was said above, *The earth is the Lord's, and the fullness thereof* (Ps. 23:1). Whoever has possession for himself from theft and injustice has a curse, and not the blessing of God. For this reason he should not call upon the Name of God here. Likewise, also, they that wish to become drunk ought not to call on the Name of God, for drunkenness is forbidden by God.

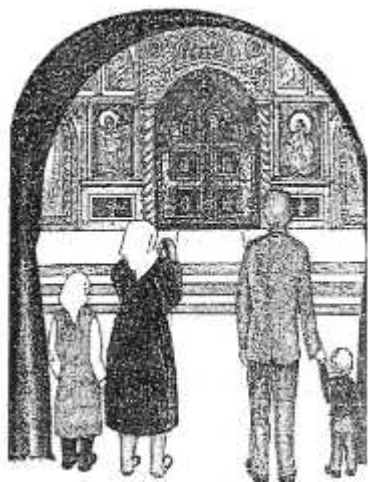
By no means offend anyone

Be extremely careful not to offend anyone in word or deed, for it is a grave sin. When someone is offended, God, Who loves the man, is

also offended, for there can be no offending man without offending God. Whoever sins against man, also sins against God. This is a serious matter, as you can see for yourself. And when you offend your neighbor, straightway humble yourself before him and beg forgiveness of him with humility, lest you fall under God's just condemnation.

How to stand in church

While standing in church attend diligently to the reading and singing. This gives birth to compunction, true prayer, heartfelt singing and thanksgiving. Avoid, then, standing bodily in church while wandering outside the church in mind, and standing bodily before God



while wandering about in spirit in worldly affairs, lest that saying be applied to you, *These people draw near to Me with their mouth, and honor Me with their lips; but their heart is far from Me* (Mt. 15:8). While standing bodily in church, then, stand with heart and spirit as you stand before God. When you look upon the icons of the saints, call to mind that He Who created them also created you, and that His purpose was the same for them as it is for you, that is, to save both them and you. They are glorified, and before you lies the same glory, only imitate their lives and you shall be saved.

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 14th. 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 6:00 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 then 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 an 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.

CHURCH NEEDS LIST

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



4 Single Candle stands—

used for Funeral services. These candles stands are set around the coffin during the service in church.
\$225.00 per stand Total \$800.00

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



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

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



PARISH AND COMMUNITY UPCOMING EVENTS

October

October 17, 18, 19, 20

Central Eparchy Conference
Yorkton, Saskatchewan

• **Monday, October 21**

“ORTHODOXY 101” - Understanding the Orthodox Faith -
Study series - 7:00 PM at Holy Trinity Cathedral Auditorium.
Session Topic: The Theotokos, the Saints and Angels

November

• **Friday, November 15**

“Bud, Spud and Steak” Night

The Social Committee of Holy Trinity Cathedral is hosting a “Bud, Spud and Steak” Night on Friday, Nov. 15, 2013. This replaces the regular fall bazaar. Tickets are \$20.00 each and are available from the committee members. Iris Demianiw (633-0971), Olga Sorby (339-6786), Joan Kosowan (222-4953), Luba Drewniak (339-8294), Walter Manulak (222-3022) and Taras Monastyrski (661-1125). The supper is a choice of steak or chicken. There will be a Silent Auction - prizes and monetary donations towards prizes are greatly appreciated.

ІКОНА НА ОБКЛАДЕНЦІ ” ICON ON THE FRONT COVER

СВЯТИЙ АПОСТОЛ ЯКІВ



THE HOLY APOSTLE JAMES, SON OF ALPHEUS

WEBSITE

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

CHECK IT OUT!



Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity

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Web page: htuomc.org



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



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

Office: 582-8946 *Residence:* 415-3166
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ATTACHED CLERGY:

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

Holy Trinity Office Hours are:

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

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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.