

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



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15-та неділя по П'ятидесятниці



15th Sunday after Pentecost

6-ГО ЖОВТНЯ



October 6th

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.

ЗАЧАТТЯ ЧЕСНОГО СЛАВНОГО ПРОРОКА, ПЕРЕДТЕЧІ І ХРЕСТИТЕЛЯ ІОАНА



Бог, через пророка Малахію, провістив, що перед самим пришествям у світ Христа Спасителя з'явиться Предтеча, тобто Попередник Спасителя. Предтеча буде великим пророком, він сповістить людей про скоре пришестя Христа і буде готувати їх до прийняття Христа Спасителя.

Для народження Предтечі Бог обрав благочестивих батьків, родичів Пресвятої Диви Марії, священника Захарію і дружину його Єлизавету. Вони були вже старими, а дітей не мали. Вони ревно молились Богу, щоб Він позбавив їх такого нещастя.

Якось Захарія здійснював богослужіння в єрусалимському храмі. Коли він увійшов до святилища для кадіння, там йому явився ангел Господній, стоячи праворуч від кадильного жертовника, на якому димів фіміам (ладан); Захарія збентежився, і страх пройняв його.

Ангел же сказав йому: "Не бійся, Захаріє, бо почута молитва твоя: дружина твоя Єлизавета народить тобі сина, і назвеш його Іоан. Народження його принесе радість багатьом. Він буде великим перед Господом, матиме дари Духа Святого від початку свого народження і багатьох людей наверне до Господа Бога. Він передуватиме, тобто буде попередником, перед Господом -Спасителем, за духом і силою, як Ілля, і готуватиме людей до прийняття Спасителя".

Захарія не відразу повірив з радощів і сказав: "А як мені впевнитися, що це збудеться? Адже я і моя дружина вже дуже старі".

Ангел відповів йому: "Я – архангел Гавриїл, що стою перед Богом, і посланий говорити з тобою. За те, що ти не повірив моїм словам, ти будеш німий і не зможеш говорити до того дня, поки це збудеться".

Між тим, народ, молячись, чекав на Захарію і дивувався, що він затримувався у храмі, у святилищі. Він же, вийшовши звідти, не міг говорити з народом і спілкувався знаками. Тоді всі зрозуміли, що йому було видіння у святилищі. Після закінчення днів своєї служби у храмі Захарія повернувся у свій дім.

Коли Єлизавета довідалася про велику Божу ласку до них, вона приховувала від людей свою радість і дякувала Богу.



СКАРБНИЧКА МУДРОСТІ

БОЖА ВОЛЯ

- Нічого не буває з нами без Божого промислу.
(Авва Доротей. Поучення і послання)
- У волі Бога для нас немає нічого поганого, її сутність -
спасіння тих, кого Він усиновив.
(В.Лєпахін. Ікона та іконічність)
- Те, що трапляється нам з волі Божої не є зло, навіть
коли злом видається.
(Д.Туптало. Лік духовний)
- Істинна розкіш у житті цьому - на одну лишень волю
Господню покладатися.
(Д.Туптало. Лік духовний)
- Нашим щастям було б упасти в обійми Божої волі так,
як кидається з довірою в обійми матері мала дитина.
(Жак Філіп. Шукай миру)
- Якщо Божя воля - повести наш човен повільніше, аніж
ми бажаємо, будьмо покірні Його святому бажанню.
(Жак Філіп. Шукай миру)
- Бог не хоче ані посту надмірного, ані труду
непосильного, а лише серця чистого та сокрушеного.
(Києво-Печерський патерик)
- Хто хоче знати волю Божу, нехай шукає тиші.
(О.Мень. Світло в п'їтьмі сяє)
- Найвищий дар Господеві - у всьому покорятися тільки
Його волі.
(Т.Затворник. Про покаяння)



ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

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



СОЮЗ УКРАЇНОК КАНАДИ ВІДДІЛ ІМ. ЛЕСІ УКРАЇНКИ

Місячні Збори

відбудуться в неділю 6-го жовтня
після товариської зустрічі.

Усіх членкинь закликається до численної участі.

СВЯТО - ТРОЇЦЬКІ СЕНЬЙОРИ

В середу 9 жовтня 2013: Початок новий сезон: Молебень
9:30 год. ранку.

Video Presentation - Wedding of Natalia & Mykola, Villages of Semakivtsi and Mykhaltsi Horodynka Region of Ivano-Frankivsk - Sept 2012 - Sylvia & Lorne Carpenter



ОРДЕН СВ. АНДРЕЯ



МІСЯЧНІ ЗБОРИ

Приміщення: Митрополича Катедра
Пресвятої Тройці

Дата: четвер 10 жовтня, 2013 7:00 год.
вечора

Presentation: - Galicia - Halychyna - Western Ukraine

Presenter: - George Duravetz - Educator

Прийняття після зборів

РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРІ

12-го жовтня—субота.

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

13-го жовтня—неділя.

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



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.

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.

CONCEPTION OF THE HONORABLE GLORIOUS PROPHET, FORERUNNER AND BAPTIST JOHN



The Conception of the Venerable Prophet, Forerunner and Baptist of the Lord, John: The holy Prophet Malachi prophesied that before the Messiah's birth His Forerunner would appear, and would indicate His coming. The Jews therefore in awaiting the Messiah also awaited the appearance of His Forerunner.

In a city of the hills of Judea in the land of Palestine lived the righteous priest St Zachariah and his wife St Elizabeth, zealously observing the commandments of the Lord. The couple, however, had a misfortune: they remained childless in their old age, and they prayed unceasingly to God to grant them a child.

Once, when St Zachariah took his turn as priest at the Temple of Jerusalem, he went into the Sanctuary to offer incense. Going behind the veil of the Sanctuary, he beheld an angel of God standing at the right side of the altar of incense.

St Zachariah was astonished and halted in fear, but the angel said to him, "Fear not, Zachariah, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John." But Zachariah did not believe the words of the heavenly messenger, and then the angel said to him, "I

am Gabriel, who stand in the presence of God; and I was sent to speak to you, and to bring you the good news. Behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words....”

Meanwhile, the people were waiting for Zachariah and they were astonished that he had not come out from the Sanctuary after so long a time. And when he did come out, he was supposed to pronounce a blessing upon the people, but could not do so because he had been struck speechless. When Zachariah explained by gestures that he was unable to speak, the people then understood that he had experienced a vision. The prophecy of the Archangel was fulfilled, and Righteous Elizabeth was delivered from her barrenness, and gave birth to John, the Forerunner and Baptist of the Lord.



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.



Ukrainian Women's Association of Canada—Lesia Ukrainka Branch Monthly Meeting Sunday, October 6th

Cathedral auditorium following the Fellowship and Coffee Hour.

All members and guests are asked to attend.

HOLY TRINITY SENIORS

Wednesday, October 9th: Commencement of Seniors'

Programming—Moleben Service 9:30

Video Presentation - Wedding of Natalia & Mykola, Villages of Semakivtsi and Mykhalti Horodynka Region of Ivano-Frankivsk - Sept 2012 - Sylvia & Lorne Carpenter



We invite everyone to attend and enjoy the fellowship!

Order of St. Andrew-Winnipeg Chapter Monthly Meeting

Thursday, October 10, 2013 7:00 p.m.

Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity

Presentation: - Galicia - Halychyna - Western Ukraine

Presenter: - George Duravetz - Educator

New members welcome. Reception to follow meeting.

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* - will begin it's sessions on Monday, October 7 at 7:00 PM at Holy Trinity Cathedral Auditorium.

Do you want some basic knowledge about what Orthodox Christians believe? Orthodoxy 101 might be perfect for you. Orthodoxy 101 is designed for anyone interested in strengthening his or her relationship with Christ, to familiarize participants with the history, teachings and doctrines of the Orthodox Christian Church and to help the non-Orthodox spouses of Orthodox Christians understand their mate's religion.

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.

SCHEDULE OF SERVICES AT THE CATHEDRAL

October 12—Saturday.

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

October 13—Sunday

- ❖ 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 following service

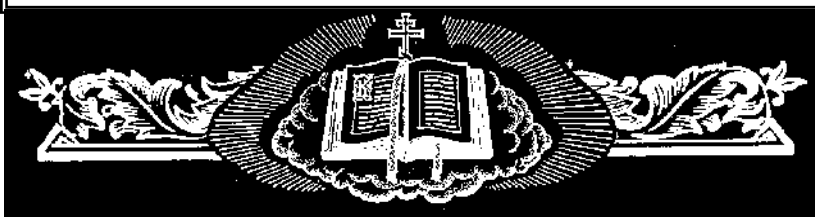


THE SATURDAY EVENING SERVICE

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



WEEKLY SCRIPTURE READINGS

OCTOBER 7—OCTOBER 13

Monday:	Galatians 4:28-5:10	Luke 4:37-44
Tuesday:	Galatians 5:11-21	Luke 5:12-16
Wednesday:	Galatians 6:2-10	Luke 5:33-39
Thursday:	Ephesians 1:1-9	Luke 6:12-19
Friday:	Ephesians 1:7-17	Luke 6:17-23
Saturday:	1 Corinthians 10:23-28	Luke 5:17-26
Sunday:	2 Corinthians 6:1-10	Luke 6:31-36

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



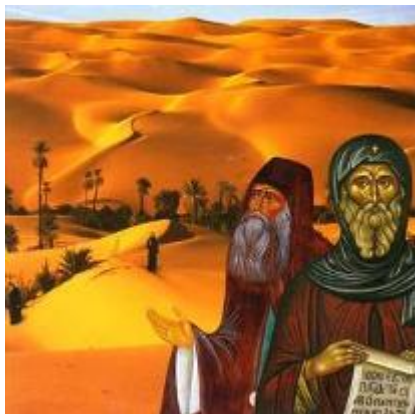
By Way Of The Desert

If only we had meat to eat! We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic, but now our strength is dried up, and there is nothing at all but this manna to look at.

NUMBERS 11:4-6

FVAGRIUS PONTICUS wrote, “A prisoner in chains cannot run. Neither can a mind incarcerated by emotion discover the place of spiritual prayer. Impassioned thoughts abuse it roughly. It cannot be resolute and serene.”

**A mind incarcerated by emotion
cannot discover spiritual prayer.**



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.

Internal Arrangement.

The interior of an Orthodox church is divided into several parts. One enters the church through the Porch where, in ancient times, the Weepers (Penitents forbidden to enter the church proper) stood. From the Porch one entered the Vestibule (Narthex; Lity – Greek; Pritvir – Ukrainian), in ancient times a large, spacious place, wherein the Catechumens received instruction while preparing for Baptism, and also where Penitents excluded from Holy Communion stood. Here was found the Baptismal Font and it is here that the Church Typikon specifies that penitential services (such as Compline, Nocturns and the Hours) be served. In modern times, except for certain monasteries, the Vestibule has fallen into disuse with the decline of the Catechumenate, and has virtually disappeared in church architecture.

The main body of the church is the Nave, separated from the Sanctuary (Altar) by an Icon screen with doors, called the Iconostasis (Icon stand). The walls of the Nave are usually decorated with Icons and frescoes or paintings, before many of which are hanging lit lamps (lampadas). On each side, near the front, are usually found portable Icons – called Banners – which are fastened to staffs. These are carried in triumphant processions in like manner to the ancient military banners of victory, which they imitate. Especially noticeable in traditional Orthodox churches is the absence of any seating (except perhaps for benches placed along the walls and at the rear). The Holy Fathers deemed it disrespectful for anyone to sit during the Divine services (except at certain explicit moments of instruction or Psalm reading) and the open

spaces were seen to be especially conducive to the many bows and prostrations typical of Orthodox worship.

At the extreme Eastern end of the church is found the Altar (or Sanctuary), with two small rooms — the Sacristy and the Vestry — at either side, separated from the Nave by the Iconostasis. The Iconostasis is placed near the edge of the platform upon which stands the Altar and the part of the platform which projects out into the Nave is called the Soleas (an elevated place) where the Communicants stand to receive Holy Communion and where the Celebrants come out for public prayers, sermons, etc. At either side of the Soleas are places for two Choirs, called the Kleros (meaning lots, since in ancient times Readers and Singers were chosen by lots). At the front of the Soleas, before the Holy Doors, is an extension of the Soleas, called the Ambo (ascent) which is the specific spot where the faithful receive Communion and where sermons are given. In many Greek churches, there is a separate place to the side of the Soleas for the delivery of sermons — the Pulpit.

Sometimes placed in the center of the Nave is a raised platform called the Cathedra. Here the Bishop stands when he is vested and it is from here that parts of the services are performed by him. In some churches a special throne is set at the side of the Nave for the Bishop's use.

A Orthodox Church of the Most Usual Type. (Interior Plan).

The Altar.

o. The Iconostasis

1. The Holy Table

2. The Table of Preparation

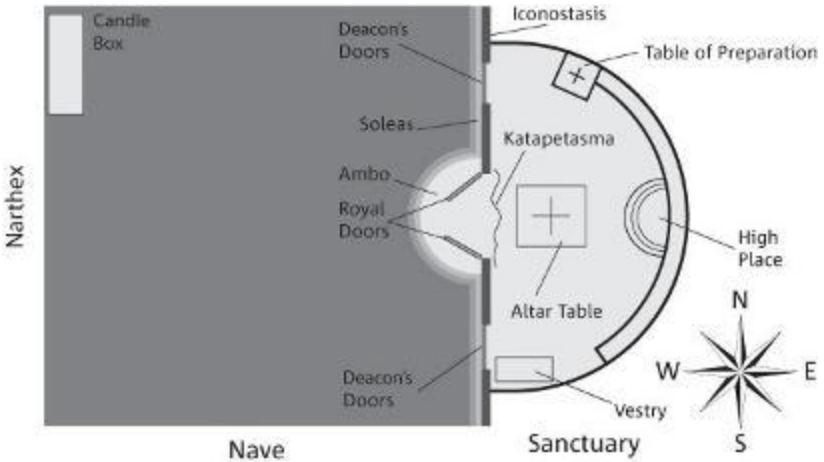
3. The High Place

4. The Vestry

5. The Holy Doors

6. The South Door

- 7. The North Door
- 8. The Ambo
- 9. The Kleros (Choirs)
- 10. The Soleas
- 11. The Nave
- 12. The Vestibule
- 13. The Bell-Tower
- 14. The Porches



Continued in the next issue



THE BLOOD OF CHRIST AND THE SKULL OF ADAM



The mount of Calvary or Golgotha means in Hebrew the "place of the Skull." Some biblical scholars have erroneously attested that it was called this name because the rock formations there resembled a skull. Yet, the actual reason for the name comes from an ancient Jewish tradition that the skull of Adam was brought on the Ark by Noah, and then buried under Calvary.

At the moment of Christ's death, the earth quaked and the rock was split in two, thus allowing the atoning Blood of Christ to literally flow over the bones of Adam. This

is why in Orthodox icono-graphical depictions of the Crucifixion, we see a skull and cross-bones at the base of the Cross.



ABOUT THE THREE-BARRED CROSS



The Three-barred Cross is common to most Slavic Orthodox lands. The three bars distinguish the Holy Cross as the Cross of Christ, as opposed to other crosses used by the Romans. The smaller upper bar represents the sign placed above the Lord's head, which read, "Jesus of Nazareth, King of the Jews". The slanted lower bar reflects the fate of the thieves crucified on either side of the Lord: one side pointing up to Paradise, the other downward to Hades. On either side of the Cross are often pictures the

spear used to pierce the Lord's side, and the pole with the sponge used to give Him sour wine to drink.

BROKENNESS: HOPE AND OPTIMISM

Fr. George Morelli

Does any one need any more evidence that brokenness exists in the world? We see it everywhere: in business, government, education; even in churches, synagogues, and mosques. Brokenness also exists among individuals called to noble conduct: judges, lawmakers, law enforcement officials, medical practitioners, military leaders, religious personages, teachers and more. No level of society or occupation is exempt.

The Prophet Isaiah spoke in stark terms of the people who should have chosen God but decided to choose sin instead: “Ah, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the Lord, they have despised the Holy One of Israel, they are utterly estranged” (Isaiah 1: 3-4). Jeremiah the Prophet said: “The heart is deceitful above all things, and desperately corrupt; who can understand it” (Jeremiah 17:9)?

Hope is fostered in tribulation. We can transform suffering, build character and endurance by nourishing the Godly virtue of hope. St. Paul wrote: “We have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope...” (Romans 5: 1-4)

The Fathers of the Eastern Church knew that we cannot get through the periods of brokenness and darkness in our lives without God and hope in Him. St. Thalassios says: “Our Lord has given light to all men, but those who do not trust in Him bring darkness upon themselves” (Philokalia II). St. Maximus the Confessor wrote: “Hope is the intellect’s surest pledge of divine help and promises the destruction of hostile powers. Love makes it difficult or, rather, makes it utterly impossible for the intellect to estrange itself from the tender care of God; and when the intellect is under attack, love impels it to concentrate its whole natural power into longing for the di-

vine” (Philokalia II).

Contemporary research psychologists have studied how individuals cope with tribulation have found that “Learned Optimism” (Seligman, 1990, 1995) is a major contributing factor. “Learned Optimism” can be viewed as applying the virtue of hope in our lives. It involves perceiving tribulation as temporary, and a challenge to find some meaning in it.

Another Eastern Church Father St. Peter of Damaskos said: “For God, as the creator of all things, knows our nature thoroughly and has ordered all things for our benefit... if someone wants to be saved no person and no time, place or occupation can prevent him” (Philokalia III). This means that there is no trial, or tribulation, no matter how insurmountable it may seem, which cannot be overcome with God’s help.

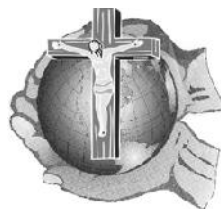
The brokenness we see in the world, often a source of despair, can be transformed into an opportunity to learn from the life-errors we and others have made which have brought about this corruption. Thus: Love of God and neighbor can motivate us to take the first steps in recognizing and changing, transforming, our own faults and brokenness.

Our victory over brokenness begins with ourselves in the voluntary struggle that must be waged daily. The words of Jesus set the theme of hopeful optimism: “With men this is impos-

THE EARTH IS THE LORD’S AND THE FULLNESS THEREOF

From Parish Publishing LLC on Psalm 24:1

The principle behind stewardship is that every material thing, though you may call it yours... actually belongs to God. God owns it all: your land, your property, your income, your life. This is God’s world. When you give a truly significant portion of your money, you are only setting apart for God’s use a portion of the money that has been entrusted to you by God. The person who gives sacrificially does so because he or she knows whose world this is!



If God comes first in our lives, then giving to God should also come first. The person who says, "After I pay my bills I can't afford to give," may be telling the truth. But these people have made a grave error. They have put the cart before the horse! None of us could afford to give with what's left. We must put God first and then manage the rest of our income in a way by which we will still pay all our bills. This is easier than we think because by doing so, we will have God's blessing!

FROM THE DESERT FATHERS

Abba David said, "Abba Arsenius told us the following, as though it referred to someone else, but in fact it referred to himself. An old man was sitting in his cell and a voice came to him which said, 'Come, and I will show you the works of men.' He got up and followed. The voice led him to a certain place and showed him an Ethiopian cutting wood and making a great pile. He struggled to carry it but in vain. Instead of taking some off, he cut more wood which he added to the pile. He did this for a long time.



Going on a little further, the old man was shown a man standing on the shore of a lake drawing up water and pouring it into a broken receptacle, so that the water ran back into the lake. The voice said to the old man, 'Come and I will show you something else.' He saw a temple and two men on horseback, opposite one another, carrying a piece of wood crosswise. They wanted to go in through the door but could not because they held their piece of wood crosswise. Neither of them would draw back before the other, so as to carry the wood straight; so they remained outside the door. The voice said to the old man, 'These men carry the yoke of righteousness with pride, and do not humble themselves so as to correct themselves and walk in the way of Christ. So they remain outside the Kingdom of God. The man cutting the wood is he who lives in many sins and instead of repenting he adds more faults to his sins. He who draws the water is he who does good deeds, but mixing bad ones with them, he spoils even his good works. So, everyone must be watchful of his actions, lest he labor in vain.



Saint John of the Ladder

Fire and water are incompatible; and so is judging others in one who wants to repent. If you see someone falling into sin at the very moment of their death, even then do not judge him, because Divine judgment is hidden from men. Some have fallen openly into great sins, but they have done greater good deeds in secret.

All who ask and do not obtain their requests from God, are denied for one of the following reasons: because they ask at the wrong time, or because they ask unworthily and vaingloriously, or because if they received they would become conceited, or finally because they would become careless after obtaining their request.

I have seen farmers who were casting the same seeds on the earth, yet each had his own special purpose. One was thinking of paying his debts, another wanted to get rich; another wished to honor the Lord with his gifts; another's aim was to get praise for his good work from the passers-by on the way of life; another desired to annoy his neighbor who was envious of him; and another did not want to be reproached by people for idleness. Here are the names of those seeds cast to the earth by the farmers: fasting, vigil, alms, services and the like. Let our brethren in the Lord carefully test their intentions.

God is not unjust and does not close the door against those who knock in humility.

**THE PARISH COMMUNITY: OUR LIFE IN
CHRIST**
**AN EXCERPT FROM “THE ORTHODOX PARISH
IN NORTH AMERICA”**

BY VREV. THOMAS HOPKO

Heart: Liturgical Worship and Sacramental Service

Jesus says that God must be loved first of all with all one's heart. In biblical usage, the heart is the center of a person's being. It is the ground of a person's life, the seat of a person's will, and the source of a person's activity, beginning with one's words. It is the “place where God bears witness to himself,” according to St. Isaac of Syria; the place in a person, according to St. Macarius, which contains God himself, and Christ and the Holy Spirit, and the whole of creation, visible and invisible, spiritual and material, good and evil.

A person's heart reveals what he or she really is, and really thinks, and really wants and really does. “For where your treasure is,” Jesus tells us, “there will your heart be also.” (Matthew 6:21)



The heart of a parish, if it is Christ's one holy Church, will be totally given to God. In this sense, the heart of an Orthodox Christian parish will be its liturgical and sacramental worship. Worship will constitute the parish's core. It will be the parish's essential mode of self-realization. It will be its basic reason for being, the foundational purpose for its existence and life.

An Orthodox Christian parish is first and foremost a worshipping community. It exists to praise, bless and glorify God, to ceaselessly sing the thrice-holy hymn to the life-creating Trinity. Its essential purpose is to baptize people in

the name of the Father and the Son and the Holy Spirit; to enable them to die in Christ and to be raised with Him to newness of life; to be sealed with the gift of the Holy Spirit; to hear God's word, to respond to God's gospel, to confess and repent of our sins, to participate in the eucharistic sacrifice of Christ's Body and Blood; and to actualize God's Kingdom on earth, in spirit and truth, by faith and grace, until Christ comes in glory at the close of the age.

FROM THE COUNSELS OF ELDER EPIPHANIOS OF ATHENS

True love is like the flame of a candle. However many candles you light from the flame, the initial flame remains unaffected. It doesn't lessen at all. And every freshly lit candle has as much flame as the others do.

+

I have made an agreement with God: I will empty my pockets in almsgiving and He will fill them. He has never violated our agreement. Will I violate it? May it never happen!



+

Why do they put rubber tires with inner tubes on cars? So they give in, collapsing a little with every little stone or pothole in the road, and in this way they pass obstacles. If the wheels were firm and unyielding, the car wouldn't be able to move forward. It would fall apart after a short distance because of the vibration from the small inconsistencies of terrain. The same thing happens with yielding to others in the family. In this way many problems are surpassed and continuous spiritual progress is assured.

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

- **Monday, October 7 and 21**

“ORTHODOXY 101” - Understanding the Orthodox Faith -
Study series - 7:00 PM at Holy Trinity Cathedral Auditorium.

- **October 17, 18, 19, 20**

Central Eparchy Conference— Yorkton, Saskatchewan

- **Thursday, October 31**

“Hallelujia Night—St. Demetrius Greek Orthodox Church

November

- **Saturday November 9:**

Acolytes Appreciation Night

Following Vespers (which begin at 5 p.m.) in the Cathedral auditorium a supper will be held for the Acolytes and parents. Following Supper a short program to follow.

- **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

ЧЕСНОГО СЛАВНОГО ПРОРОКА, ПРЕДТЕЧІ І ХРЕСТИТЕЛЯ ІОАНА



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

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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 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
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

Holy Trinity Office Hours are:

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

THE CATHEDRAL FAMILY

CATHEDRAL PARISH COUNCIL

Dr. Gregory Palaschuk—President
 Res: 338-5301 Bus: 582-8946

BROTHERHOOD

Taras Monastyrski
 Res: 661-1125 Bus: 582-8946

SISTERHOOD

Rose Petras
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CHURCH /SUNDAY/ SCHOOL

Dobr. Brenda Mielnik
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 Margaret Pestrak
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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.