



UKRAINIAN ORTHODOX METROPOLITAN CATHEDRAL OF THE HOLY TRINITY

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14-та неділя по П'ятидесятниці



14th Sunday after Pentecost

29-го вересня ❖ September 29th

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.**



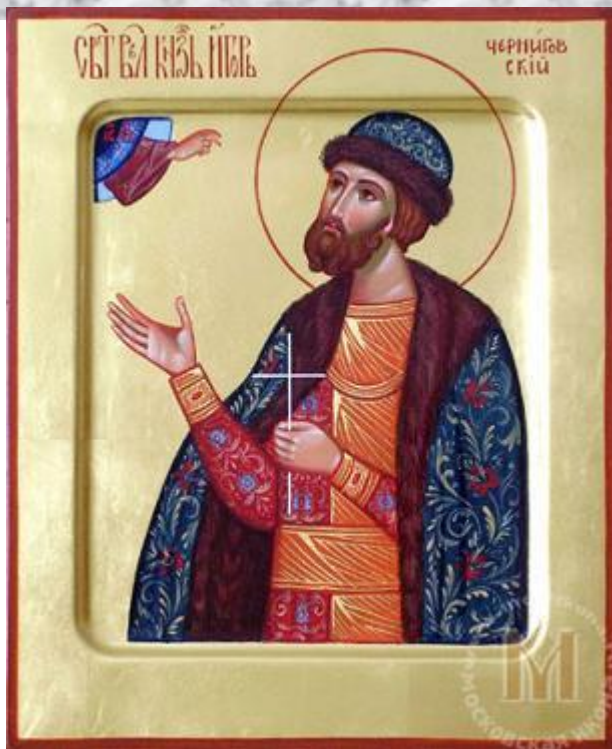
Remember . . .

**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.

ПРП. І БЛАГОВІРНИЙ ВЕЛИКИЙ КНЯЗЬ І МУЧЕНИК ІГОР ЧЕРНІГІВСЬКИЙ І КИЇВСЬКИЙ



Благовірний князь Ігор, у святому хрещенні Георгій, був сином Олега Святославича, князя Чернігівського на прізвисько « Гориславич». Батько князя Ігоря, котрого так прозвали за його гірку долю, був онуком великого благовірного князя Ярослава Мудрого.

Середина XII ст. ознаменувалась для Русі розквітом міжусобних воєн. Якраз тоді й загострилась боротьба за київський престіл між двома князівськими угрупованнями: Мстиславичами та Ольговичами. Всі вони були між собою близькими родичами правнуками Ярослава Мудрого. Мстиславичі називалися на ім'я свого батька – великого князя Мстислава(+ 1132р.), сина

Володимира Мономаха (звідси й інша назва – Мономаховичі). Ольговичами називалися на ім'я вже згаданого князя Олега Святославича (+1115р.). Після князювання в Києві Мономаховичів у 1138р. великокняжий престіл посіли Ольговичі – його зайняв старший брат святого князя Ігоря – Всеволод Ольгович, князь Чернігівський. Замість себе в Чернігові він поставив двоюрідного брата свого Володимира Давидовича і цим викликав невдоволення Ігоря. Але князювання Всеволода в Києві тривало лише 6-років і було переповнене безперервними війнами. Мабуть, відчував Всеволод свій короткий великокняжий шлях, тому почав говорити, що передасть його в руки свого брата Ігоря. При цьому ще й посилався на приклад Мономаховичів: « Володимир посадив Мстислава свого сина в Києві, а Мстислав свого брата Ярополка. А ось я кажу: якщо Бог мене візьме, то я даю після себе Київ брату моєму Ігорю».

Цікаво, що ніхто із з присутніх при цьому князів своєї незгоди не виявив. Треба згадати, що двоюрідним братом стратотерпця Ігоря був прп. Микола Святоша князь Чернігівський, який повністю відрікся від суєти світу цього, роздав все своє майно убогим і став ченцем у славнозвісній Києво–Печерській Лаврі. Князь же Ігор, пішов іншим шляхом, став на жорстоку боротьбу за великокняжий престіл, та і йому був приготований вінець у Царстві Небесному. Благовірний князь Ігор належав до покоління освічених християн, тих, що збирали плоди книжного християнського життя посіяного святим князем Ярославом Мудрим. До нашого часу дійшли свідчення літописів про зовнішній вигляд святого князя Ігоря: «...був муж хоробрий і великий любитель до полювання на звірів та птицю, читав книги, та розумівся на церковних співах...Ростом був середній, худорлявий, лицем смуглий, волосся носив довге, як у священника, бороду мав вузьку і невелику».

1 серпня 1146 року помирає великий князь Київський Всеволод Ольгович. Київський престіл посідає благовірний князь Ігор. Кияни цілували хрест на вірність новому князю, Ігор цілував хрест на знак вірності Києву.

Та князювання святого князя тривало лише дванадцять днів. Кияни не любили Ольговичів зажди були на боці Мономаховичів. Народ київський таємно призвав до себе з Переяслава удільного князя Ізяслава Мстиславича, внука Володимира Мономаха. Ігор відчув загрозу і просив допомоги в князів Чернігівських, та вони зволікали торгуючись за землі. Таке зволікання, а також зрада тисяцького Гліба та першого боярина Войтишича дуже нашкодили святому Ігорю. Він потрапляє в полон, мало не лишившись життя. Декілька днів його тримали у Видубицькому монастирі, а потім перевезли в темницю обителі святого Іоанна в Переяславі. Замучений хворобою та тяжким смутком Ігор відмовився від всіх своїх прав і став просити чернечого постригу. Ось тепер він зрозумів марноту світу цього. Великий князь Ізяслав, звелів Переяславському єпископу Євфимію постригти Ігоря в чернецтво. Постриг відбувся напередодні свята Богоявлення Господнього. На здивування всім після постригу князь Ігор повністю одужав. Останні дні свого життя князь-чернець провів у Феодорівському монастирі в Києві, там прийняв схиму з ім'ям Ігнатій. Вірний брат Ігоря, Чернігівський князь Святослав, бажав помститися за брата. Князь Київський Ізяслав почав збирати поти нього військо в похід. Кияни зібравшись на віче вигукували до князя: “Ми йдемо за тебе з дітьми!» Але знайшовся один, який вигукнув: Ми й раді йти, але згадайте, що ворог князя і народу Ігор сидить не у в'язниці, а в монастирі святого Феодора. Уб'ємо його, й тоді підемо на Чернігів”. Збожеволілого натовпу вже не міг зупинити ніхто. Відчуваючи наближення своєї кончини святий страсотерпець Ігор молився в той час перед своєю келійною іконою Пресвятої Богородиці. Яка потім була названа Ігорівською. Пізніше вона була перенесена до Києво–Печерської Лаври і зберігалась в Іоанно-Богословському приділі Великої Успенської церкви. Найбільш намагався захистити нещасного схимника брат великого князя Ізяслава – Володимир. Але з святого князя вже був зірваний чернечий одяг і його виволікли з храму на вулицю. Князь Володимир таки відбив його від натовпу і заховав у будинку своєї матері. Озвірілі люди виламали ворота і вдерлися до

будинку і безжалісно вбили страсотерпця Ігоря. Його роздягнене тіло поволокли вулицями до торгової площі на Подолі й там нарешті залишили. Князь Володимир звелів ігумену Свято-Феодорівського монастиря Ананії поховати Ігоря. Ігумен з великим риданням одягнув страдника і тіло його було занесене в церкву. Вночі в церкві засвітилися самі лампади й свічки. Звершуючи похорон, ігумен Ананія вигукнув такі слова: « Горе тим, що живуть сьогодні, горе віку суєтному і серцям жорстоким!» Слова ці супроводжувалися грізними знаменнями – громом і блискавками. Народ зрозумів свою помилку і почав плакати гірко. Всі усвідомили, що було вбито невинну людину через ненависть до його роду. А тому досить швидко почалося шанування святого князя страсотерпця Ігоря. І в наш час цей святий відноситься до числа найбільш шанованих святих Української Православної Церкви. Його ім'я щоразу згадується в молитві « Спаси Боже людей Твоїх» поряд з іменами святих страсотерпців Бориса і Гліба, а також інших відомих угодників Божих.





СКАРБНИЧКА МУДРОСТІ



БОГ

- Богові належить перше місце у нашому житті.
- Якщо заберемо зі світу Бога, то в ньому не залишиться нічого по-справжньому людського.
- З усього, що творить Бог, немає нічого такого, що б не було добре. (Авва Доротей. Поучення і послання)
- Усе, що робить із нами Бог, робить Він для нашої користі, люблячи й милуючи нас. (Авва Доротей. Поучення і послання)
- Одному Богові належить влада виправдовувати й засуджувати. (Авва Доротей. Поучення і послання)
- Бог добре ставиться до нас, людей, і хоче, щоб ми також добре поводитися зі собою та один з одним. (Ансельм Грюн. Любити себе)
- Лише Бог може звільнити нас від тягара. (Ансельм Грюн. Середина життя)
- Бог хоче серця людини, а не її досягнень. (Ансельм Грюн. Шляхи до свободи)
- Бог має серце матері. (Антоні Пацьорек. Біблія для кожного і на кожен день)
- Бог любить мене, незалежно від того, що я роблю і чого досягнув. (Генрі Ноуен. Від страху до любові)
- Бог поруч з тими, у кого розбите серце. (Генрі Ноуен. Від страху до любові)



ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

Запрошуємо усіх учасників по сьогоднішнім Богослуженні, перейти до катедральної аудиторії на каву і перекуску та поспілкуватися між собою. Сьогодні гостять члени батьківського комітету при церковній школі.



СОЮЗ УКРАЇНОК КАНАДИ ВІДДІЛ ІМ. ЛЕСІ УКРАЇНКИ

Місячні Збори
відбудуться в неділю 6-го жовтня
після товариської зустрічі.

Усіх членкинь закликається до численної участі.

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

3-го жовтня - четвер.

Дім Святої Родини

- ❖ Служба: 10:00 год. ранку.

5-го жовтня—субота.

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

6-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.

HOLY GREAT-PRINCE AND MARTYR IHOR OF CHERNIHIV AND KYIV



The Holy Prince Igor of Chernihiv: The mid-twelfth century was a grievous time of incessant internecine strife over the Kyiv principality between two princely factions: the Olehovichi and the Mstislavichi. They were all close relatives, they were all great-grandsons of Yaroslav the Wise. The Mstislavichi were called after their father, St Mstislav the Great (April 15), son of Volodymyr Monomakh (from whence their other name: “Monomashichi”). The Olehovichi were called after the name of Oleh Sviatoslavich (+ 1115), known as “Horislavich” because of his bitter

[“gore”] fate. Oleg Horislavich was the son of the Kyivan prince Sviatoslav (+ 1076), who participated in the Transfer of the Relics of the holy Passion-Bearers Boris and Hleb in the year 1072 (May 2). Sviatoslav was the owner of two of the most remarkable theological collections of this time -- the “Sviatoslav Izbornik [selections from the holy Fathers] of 1073” and the “Izbornik of 1076.”

In certain old Misiateslovs [Menaia], Prince Sviatoslav himself was esteemed as a saint of God, but particularly famed were his two grandsons: St Nicholas Sviatosha (October 14), and Nicholas’s first cousin, the holy Martyr Prince Ihor Olehovich, the son of Oleg Horislavich.

St Nicholas Sviatosha and St Ihor Olegovich represent two different paths of Christian sanctity in ancient Rus. St Nicholas forsook the world and his princely duties to become a simple monk. He died in peace, after nearly forty years at the monastery. St Ihor, involved in the struggle for the Kyiv principality by God’s will, would blot out the sin of princely strife by his own martyrdom.

In the year 1138 the Great-principality of Kyiv was assumed by Ihor’s elder brother, Vsevolod Olehovich (great-grandfather of St Michael of Chernihiv). Although his rule lasted only a few years and was filled with constant wars, Prince Vsevolod considered Kyiv as

his own dominion to bequeath [a view partly in conflict with the complex “appanage” system, rotating princes on the basis of seniority], and he decided to bequeath it as an inheritance to his brother Ihor. For this he cited the example of Prince Volodymyr Monomakh and said, almost as if intentionally provoking the Monomashichei: “Volodymyr appointed Mstislav, his son, to follow after him in Kyiv, and Mstislav designated his brother Yaropolk. ‘And herewith I declare that if God should take me, I give Kyiv over to my brother Ihor.’”

The haughty words of Vsevolod, whom the Kyivans did not love, became a pretext for inciting enmity against his brother Ihor and all the Olehovichi. “We do not want him to inherit,” resolved the Kyivan council. The ill-will and arrogance of the prince provoked the ill-will and arrogance of the Kyivans. St Ihor, dragged into the very center of events against his will, became an innocent victim of the growing hatred.

On August 1, 1146 Prince Vsevolod died, and the Kyivans kissed the cross, accepting Ihor as their new prince. Ihor kissed the cross and promised he would rule the people of Kyiv justly and defend them. But the Kyivan nobles violated their oath of fidelity when they kissed the cross, and immediately invited the Mstislavichi to Kyiv with their forces. Beneath Kyiv a battle raged between the forces of Prince Ihor and those of Izyaslav Mstislavich. Once again breaking their oath, the Kyivan forces went to Izyaslav’s side during the battle. For four days Ihor Olehovich hid himself in the marshes about Kyiv. Then they took him captive, and took him to Kyiv and put him in the “blockhouse.” This was on August 13. His princely rule lasted only two weeks.

In order to free a prisoner from the “blockhouse,” a dank log house without windows or doors, it was necessary to “chop” him out of there. The much-suffering Ihor fell grievously ill, and they thought that he would die. Under these conditions the enemies of the prince decided “to chop him out” of prison and have him tonsured a schemamonk at the Theodorov monastery. With the help of God, the prince recovered his health. As a monk at the monastery, he spent his time weeping and praying.

The struggle for Kyiv continued. Incited by pride and blind hatred, neither side wanted to give in. Determined to wipe out the line of the Olehovichi, and all its princes, the Kyivan council in the following year decided to kill the prince-monk.

The Metropolitan and the clergy tried to reason with them and stop them. The prince ruling at Kyiv, Izyaslav Mstislavich, and in

particular his brother Volodymyr, tried to avert this senseless bloodshed, and to save the holy martyr, but they themselves were in danger from the vicious mob.

The mob rushed into church during the Holy Liturgy and seized Ihor, who was praying before the icon of the Mother of God, and they dragged him out to kill him. Prince Volodymyr halted the mob at the gates of the monastery. Ihor said to him: "Brother, will you forsake me?" Volodymyr jumped down from his horse, wanting to help, and covered him with his princely cloak while saying to the Kyivan people: "Brethren, do not commit murder!" According to the Chronicle, "Volodymyr led Ihor to his mother's palace, and they rushed at Volodymyr."

Volodymyr succeeded in pushing Ihor into the palace and locking the gates. But the people broke down the gates, and seeing Ihor "in the lofts," they dragged the holy martyr down and murdered him on the stairway. The vicious mob was so intense, that they subjected the dead body of the sufferer to further beatings and abuse. Then they dragged him by his feet to the Desyatina (Tithe) church. They threw him on a cart, and then "hung him up in the marketplace."

Thus did the holy martyr surrender his soul to the Lord, "and he put off the perishable robe of mankind, and was clothed in the imperishable and much-suffering robe of Christ." When on the evening of the same day the body of St Ihor was transferred to the church of St Michael, "God manifested a great sign, and the candles around him lit by themselves." On the second morning the holy sufferer was buried in the monastery of St Simeon, on the outskirts of Kyiv.

In the year 1150, Prince Sviatoslav Olehovich of Chernihiv transferred the relics of his brother, St Ihor, to Chernihiv and put them in the cathedral of the Savior. The wonderworking Ihorov icon of the Mother of God, before which the martyr prayed before his murder, is in the Dormition church of the Kyiv Caves Lavra (the icon is commemorated on June 5).



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 parents of our Church School.



PARISH PICNIC—THANK YOU—The first day of Fall at Kildonan Park was a beautiful setting for our Cathedral Parish Picnic. A wonderful barbeque was enjoyed by all. The youth enjoyed many games and a Parishioner Trivia, even the adults joined in for a Tug-of-War and the Grocery Game. Thanks to Pat Maruschak for organizing the many volunteers for the luncheon and for the games led by Pat Bugera, Dave Wasylyshen and Peter Palaschuk our BBQ chefs, and to all that contributed to the luncheon. Thank you to all that attended for making our Picnic a huge success.

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.

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

October 3—Thursday.

Holy Family Home

- ❖ Service: 10:00 a.m.

October 5—Saturday.

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

October 6—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



WEEKLY SCRIPTURE READINGS

SEPTEMBER 30—OCTOBER 6

Monday:	Galatians 2:11-16	Luke 3:19-22
Tuesday:	Galatians 2:21-3:7	Luke 3:23-4:1
Wednesday:	Galatians 3:15-22	Luke 4:1-15
Thursday:	Galatians 3:23-4:5	Luke 4:16-22
Friday:	Galatians 4:8-21	Luke 4:22-30
Saturday:	1 Corinthians 4:17-5:5	Luke 4:31-36
Sunday:	2 Corinthians 4:6-15	Luke 5:1-11
	Galatians 4:22-27	John 1:5-25



*Let us do
our best
to read
these*

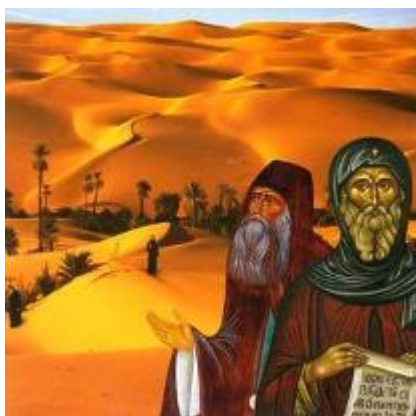
By Way Of The Desert

Do not repay anyone evil for evil, but take thought for what is noble in the sight of all.

ROMANS 12:17

ÆVAGRIUS PONTICUS wrote, “you can count on it: when you do something good for someone, another person will treat you badly. The demons use this to induce you to strike out while protesting injustice. The moment you succumb, you will spill what you have carefully harvested. Beware of this.”

Take thought for what is noble in the sight of all.



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.

EXTERNAL ARRANGEMENT.

Orthodox churches generally take one of several shapes that have a particular mystical significance. The most common shape is an oblong or rectangular shape, imitating the form of a ship. As a ship, under the guidance of a master helmsman conveys men through the stormy seas to a calm harbor, so the Church, guided by Christ, carries men unharmed across the stormy seas of sin and strife to the peaceful haven of the Kingdom of Heaven. Churches are also frequently built in the form of a Cross to proclaim that we are saved through faith in the Crucified Christ, for Whom Christians are prepared to suffer all things. Less frequently churches are built in the shape of a circle, signifying that the Church of Christ shall exist for all eternity (the circle being one of the symbols of eternity) or in the shape of an octagon, signifying a star, for the Church, like a star, guides a man through the darkness of sin which encompasses him. Because of the difficulties of internal arrangement, however, the latter two shapes are not often used.

Almost always Orthodox churches are oriented East — West, with the main entrance of the building at the West end. This symbolizes the entrance of the worshipper from the darkness of sin (the West) into the light of Truth (the East). This rule is violated only if the building had been previously constructed for another purpose, or if services are conducted in a private home, for example, when the entrance and main portion have been arranged according to convenience.

On the roof of Orthodox churches are usually found

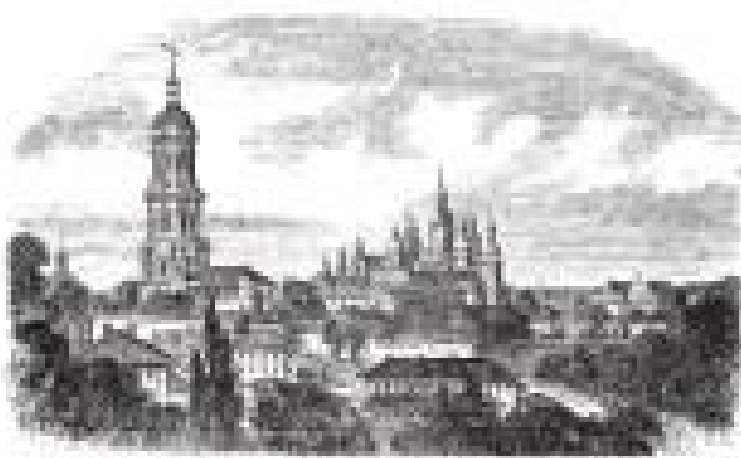
one or more cupolas (towers with rounded or pointed roofs), called crests or summits. One cupola signifies Christ, the sole head of the Christian community; three cupolas symbolize the Most-Holy Trinity; five cupolas represent Christ and the four Evangelists; seven cupolas symbolize the Seven Ecumenical Councils which formulated the basic dogmas of the Orthodox Church, as well as the general use in the Church of the sacred number "seven"; nine cupolas represent the traditional nine ranks of Angels; and thirteen cupolas signify Christ and the Twelve Apostles.

A peculiar feature of Skavic Orthodox churches is the presence of onion-shaped domes on top of the cupolas. In the early history of the Ukrainian Church, especially in Kiev, the first capital, the domes of the churches followed the typical Byzantine rounded style, but later, especially after the Mongol Period, Slavic churches tended toward the onion domes, which, in many places, became quite stylized. Historians are not in agreement as to the origin of this particular style, but some point to the possible influence of Persia on this peculiar feature of Slavic church architecture, while others argue that since this style was more popular in the far North of Rus, it had a practical application, in that the shape was particularly suited to shed the large amounts of snow common in the region.

Every cupola, or where there is none, the roof, is crowned by a Cross, the instrument of our salvation. The Cross may take one of many different shapes, generally according to the national tradition of a particular local Church. In the Slavic Church, the most common form is the so-called three-bar Cross, consisting of the usual crossbeam, a shorter crossbeam above that and another, slanted, crossbeam below. Symbolically, the three bars represent, from the top, the signboard on which was written, in Hebrew, Latin and Greek, Jesus of Nazareth, the King of the Jews (John 19:19); the main crossbeam, to which the hands of Jesus were nailed; the lower portion, to which His precious feet were nailed.

The three-bar representation existed in Christian art from very early times in Byzantium, although usually without the bottom bar slanted, which is particularly Slavic. The origin of this slanted footboard is not known, but in the symbolism of the Slavic Church, the most common explanation is that it is the pointing upward to Paradise for the Good Thief on Jesus' right and downward to Hell for the Thief on His left (Luke 23).

Continued in the next issue



AN INTRODUCTION TO ORTHODOX SPIRITUALITY

George C. Papademetriou

Continuation

The Eucharist as Expression of Spirituality

The question is asked: Is it possible without the Holy Eucharist to reach the spiritual state of perfection? The answer is no, because Christ says: "Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you." Frequent participation in the most Blessed Sacrament of the Holy Eucharist is the preeminent means for our salvation and spiritual perfection. Jesus said: "for my flesh is meat indeed, and my blood is drink indeed." Thus, Christ's statement makes clear that the "body and blood" of our Lord is necessary for our spiritual perfection. The Eucharist, therefore, is not received merely as an act of obedience to the command of God or of the Church; it is especially an antidote to sin and death. It is a necessary prerequisite for our perfection in our life in Christ. An important interpretation by Saint John Chrysostom makes this clear.

Paul does not say participation, but communion, because he wishes to express a closer union. For, in receiving Holy Communion, we not only participate in Christ, we unite in him. In fact, as this body is united with Christ, so by bread we are united with Christ. But why do I speak of Communion? Paul says that we are identical with this body. For what is this bread? That is, the body of Christ. And what do we become by receiving this bread? The body of Christ: not many bodies, but only one.

The holy Eucharist serves as the bond of unity in love. The holy Eucharist unites us to Christ and to one another. This is the makeup of the mystical body of Christ: the Church. This concept of the Church as the mystical body of Christ is very dear to our Orthodox tradition because it expresses the reality of Christ in the world and the unity of the Church, which is real only when Christ is the central figure. The Orthodox Church rejects the misconception, of sectarian origin, that

Christianity is only a system of morals. It strongly emphasizes the fact that mystical union with Christ is a reality in his Church. The whole life of Saint Paul was "a perpetual system of morals in action." Only because of his personal commitment to Christ and his mystical encounter with the divine Lord, did Saint Paul attain spiritual perfection.

Father John of Kronstadt on Teaching Young People the Spiritual Way

In this brief exposition of the vast topic of Orthodox spirituality an introduction was provided only as a beginning to your own investigation of the great truths of our faith. For some this may be regarded as a spiritual discourse not profitable to the ordinary layman. I am convinced, however, that all Orthodox Christians must acquire knowledge of the Orthodox tradition of spirituality, especially those who teach young people as well as the parents. Father John of Kronstadt addressed the teaching priests, the Christian teachers, and leaders in the following penetrating words:

Do not neglect to uproot from the hearts of children the tares of sins, impure, evil and blasphemous thoughts, sinful habits, inclinations and passions; the enemy and sinful flesh do not spare even children; the seeds of all sins are to be found in the children, too; show them all the danger of sin on the path of life; do not hide sin from them lest through ignorance and want of comprehension, they should be confirmed in sinful habits and attachments, which grow stronger and stronger and bring forth corresponding fruits when children grow up.

These words set forth the mission and goal of the Christian priest, teacher and leader.

Conclusion

In concluding this presentation, the following suggestions can be made to those responsible for the development of spirituality in the Church:

1. In order to transmit Orthodox spirituality to young people, the teacher first must learn it through personal experience and through study of the spiritual writings of Orthodox authors.

2. Each Christian must acquire Orthodox spirituality in his or her own life by living the sacramental life of the Church and by participating frequently in holy Confession and holy Communion.

3. Responsible Christians ought to communicate to young people the great spiritual riches of Christianity and the importance of adhering to the Orthodox tradition of spirituality.

All of us, priests, Church School teachers, leaders, faithful Christians - young and old, and especially parents, have a responsibility to emphasize to young people the importance of their personal commitment to Christ and of their sacramental communion with Him. You need to continue your spiritual reading for your spiritual growth. Contact any Orthodox bookstore for a catalogue.



PSYCHOLOGICAL BARRIERS TO THE WAY OF THE CROSS

Fr. George Morelli Ph.D.

If anyone wishes to come after me, let him deny himself, take up his cross and follow me. (Mark 8:34)

This verse is from the gospel Orthodox Christians read the Sunday after the Elevation of the Cross. This counsel from Our Lord is essential in for our salvation. It is what will enable Christ to be in us and thus we achieve deification.

Consider making the 'cross' meaningful in our lives in practical ways. As an aid to this let us follow the sequence of events that lead to our Lord's crucifix-ion from the time after the Last Supper. Jesus left the Supper and went into the Garden. He knew the grueling ordeal He would have to endure. In His human nature He sweat blood and cried out: "Father if possible let this cup pass from me but not my will but thine be done."

How often do we anticipate some really bad things: crosses that may happen in our lives? It is the real 'crosses' in our lives that we have to carry. Unfortunately the human propensity to think irrationally and have distorted cognitions make carrying our crosses that much more difficult than it would be in reality.

Irrationality and distorted cognitions serve as psychological barriers to our sanctification. Errors in thinking lead humans to create scenarios that may never be. Often these scenarios are linked in a downward cascade or spiral of scenes leading to anticipated events (with no realistic foundation) which by another thinking error is "over-evaluated" as something more that 100% bad, awful, terrible and catastrophic.

Needless anxiety and depression of irrationality and distorted thinking processes are frequently the consequences. Instead of carrying the real crosses Our Lord allows us to face in our lives, we end up carrying fictitious crosses we ourselves create by our own 'faulty thinking.' This impedes our deification when we allow these emotional reactions to erode our love of God, dependency on Him and hope for our salvation.

Before taking up the real crosses in our lives, followers of Christ should do a mental inventory of the reality base of what are thought of as crosses. Unreal crosses are arrived at by our own faulty thinking. We may be given partial ambiguous in-formation about

something and we draw a conclusion (unreal scenario) based on this.

A clinical example will illustrate this process. A parent receives a note from his/her child's teacher stating the child is having behavior problems in school. (Note how general and abstract description is: in my own clinical experience I have found teachers [and parents] frequently communicate in general terms [which provides no real information]) This is fertile ground for the parent to create scenarios. My child is hanging out with a drug crowd > My child is taking drugs > My child will fail in school > My child's whole life will be useless > This is terrible and awful > God how could you allow this > I cannot pray to you anymore > Why go to church and receive the holy mysteries. etc.

Any time scenarios are created by us in any area of life (family, school, relationships, health, employment etc. we should do a "reality check cognitive evaluation." Three questions are helpful: Where is the evidence? Is there any other way of looking at it? Is it as bad as it seems? Actually getting these answers frequently entails getting real information about problems we encounter in life.

There are real crosses in life. Let us make sure we pick up the real not fictitious ones. We can then apply our psychological strengths and spiritual efforts on the crosses which are real.

Our inclination will always be (for fictitious or real crosses) "let this cup pass from me". Our weak human nature wants us to complain, groan moan, show anger, despair or depression. How many of us go the step further and say "But Father not my will but thine be done." ... it will be hard but I am ready to accept what you are going to give me. Give me the strength to do this; to accept your will.

Jesus was arrested and condemned to death. Now is the time for us to accept our condemnation. The apostles and disciples in the Gospels, where the gazing upon the Crucified Lord, learned how to love God above all creation and give their lives for others; We can learn in our own life as Our Lord showed us from His Cross: good and conquer evil, forgiveness can cancel retribution; and our hearts can be opened to all mankind, soothing and comforting the infirm, physically when we can but always spiritually.

Despite human fear Jesus accepted His cross, He even out of human weakness fell. But He got up again. He looked up to the Father, told the woman of Jerusalem not to weep for themselves but for their children. He allowed Simon the Cyrene to help him.[a great lesson here is we in the name of Christ and out of love can aid

each other in carrying our crosses and achieve sanctification]. Most of all despite the falls Jesus kept going.

If our cross were our actual physical murder (or murder of a loved one), could any of us call for the forgiveness of our killer, while falling and nailed to this cross? This is what Jesus did. "Father forgive them for they know not what they do. Clinically and pastorally many times someone has told me about some "slight" just received but cannot for-give. Yet in utter misery the Savior of the world, Almighty God Himself was able to reach out and ask forgiveness for this tormentors and killers.

Think of the worst sin you have ever committed Jesus took his cross for that sin. Think of the worst sin you could think of that would be possible for someone to commit on this earth. Multiply this sin to al-most infinity. Jesus took up His cross to forgive that sin. He took up His cross to forgive every sin we have ever committed and will ever commit.

"Is any servant greater than his master?" Not only are we to willingly carry the crosses God allows in our lives we are to at the same time continue to love Him, be dependent on Him and love and serve others and forgive them. Triumphant over sin He conquered death. By our cross, if we carry it as Jesus did , we conquer death.

One more key. Jesus is both God and man. We are only creatures: Man. We have to do what the penitent thief did: Repent. We have to acknowledge our sinfulness "Truly we deserve our punishment ...but this man did nothing": We have the Holy Mystery of Confession ...Every time we miss it we act as the arrogant thief...we condemn ourselves. If we proclaim our sinfulness the priest echo's Our Lord's words on the cross to the "good thief" "...I unworthy priest forgive and absolve you for all your sins and transgressions"..."today you will be with me in paradise."



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 (prosphora) 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

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
ПРП. І БЛАГОВІРНИЙ ВЕЛИКИЙ КНЯЗЬ І МУЧЕНИК ІГОР
ЧЕРНІГІВСЬКИЙ І КИЇВСЬКИЙ



HOLY GREAT-PRINCE AND MARTYR IHOR OF CHERNIHIV AND KYIV

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

1175 Main Street Winnipeg, Manitoba
 Cathedral Office: 582-8946 Auditorium: 582-7345 Fax: 582-4659
 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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Bus: 582-8946

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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.