



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

SUNDAY BULLETIN

21-ша НЕДІЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ ✦ 21st SUNDAY AFTER PENTECOST



6-го Листопада ✦ November 6th

ВІТАЄМО!

Ласкаво просимо до Митрополичої Катедри Пресвятої Тройці. Ми надзвичайно раді, що Ви рішили бути на Літургії разом з нами. Просимо приєднатися до нас після Св. Літургії в нашій аудиторії для зустрічі і знайомства за чашкою кави.



ПРИЧАСТЯ

Ми радо вітаємо Вас на сьогоднішнє Богослуження. Прийміть до уваги, що Православні Християни, котрі постом, молитвою і Св. Сповіддю належно до Таїнства Причастя приготувалися - можуть приступати. Після закінчення Літургії, підходьте, будь ласка, до цілування хреста і на бажання беріть по кусочку просфори (посвячений хліб). Просить ся представитися нашому священикові під час товариської зустрічі при каві та запитати його як стати членом Православної Церкви.



Якщо маєте будь-які питання щодо Православної Церкви чи катедральної парафії Пресвятої Тройці,— запитуйте о. Григорія і ми радо будемо відповідати.

WELCOME VISITORS!

Welcome to the Metropolitan Cathedral of the Holy Trinity. We are pleased you chose to be here today. Please join us downstairs for Coffee after the Liturgy, so we have the opportunity to meet you.



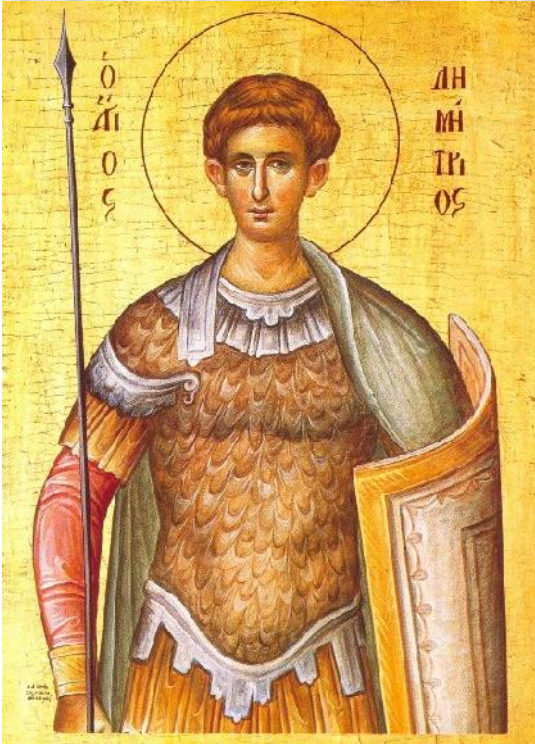
Receiving Holy Communion

We are pleased to welcome you to worship with us today. Please note that only Orthodox Christians who have prepared themselves with prayer, fasting and confession may approach to receive Holy Communion. Everyone is welcome to receive the blessing and partake of the blessed bread (Antidor) at the dismissal. Please introduce yourself to our pastor during the coffee hour and ask him about membership in the Orthodox Church.



If you have any questions about the Orthodox Church or the Holy Trinity Cathedral parish in particular, we will be glad to answer. Please see Fr. Gregory after the services or call him.

ПАМ'ЯТЬ СВЯТОГО ВЕЛИКОМУЧЕНИКА ДИМИТРІЯ СОЛУНСЬКОГО



Свята церква від перших віків християнства високо цінує заслуги мучеників, їх почитає, ставить нам за взірць геройської любові до Бога та визнання святої віри. Деякі з них, що в особливий спосіб відзначилися своєю ревністю і мужністю у визнанні святої віри та чудами, що ними їх Господь Бог по смерті прославив, мають у церковному році урочисті

празники. До них належить святий мученик Димитрій, якому свята церква дала титул великомученика і мироточця.

Св.Димитрій жив у другій половині III століття у місті Солуні, де його батько був високим цісарським достойником. Після смерті батька цісар Максиміліан зробив його солунським проконсулом. З дитинства св.Димитрій виховувався в християнській вірі, яку згодом ревно проповідував. За апостольські діяння цісар Максиміліан кинув його до в'язниці. Перебуваючи у в'язниці, він благословив святого Нестора на поєдинок з Лієм, послав солдат, і вони прокололи його списами. Це було 306 року по Р.Х. Пам'ять про св. Нестора Церква

відзначає наступного дня після празника св. Димитрія.

Велику віру св. Димитрія прославив Господь Бог не тільки різними чудами після його смерті, але також нетлінністю тіла та мироточивістю. Майже через сто років по його смерті відкрито домовину – його тіло лишилось нетлінним, а з його кісток точилося пахуче миро – олія, яке зціляло недужих.

Дар чудес, нетлінністю тіла та мироточивість стають джерелом великого й широкого культу св. Димитрія. До його гробу щороку йдуть сотні й тисячі прочан. У V ст. над його гробом побудовано величний храм. А на Балканах є більше двохсот церков, збудованих на честь св. Димитрія.

Культ св. Димитрія прийшов із християнською вірою і на наші українські землі. Почалося все з облоги Царгорода нашим князем Олегом. Коли наші війська зломили грецьку силу, то греки казали, що це не Олег, а св. Димитрій посланий на них Богом. А згодом, коли християнська віра поширилась серед нашого люду, князі, а також усі вірні віддавали себе св. Димитрієві в опіку.

Князь Ізяслав Димитрій Ярославович побудував у Києві 1057 року монастир на честь св. Димитрія. 1197 року великий князь Всеволод Димитрій Юрієвич дістав у дар із Солуня дошку з труни та сорочку св. Димитрія. З дошки точилося миро, яке лікувало хворих. На честь св. Димитрія цей князь побудував храм у Володимирі, передавши йому згадані дари. На наших рідних землях було побудовано багато храмів, присвячених св. Димитрію.

Свята Церква славить св. Димитрія як мужнього Христового воїна й ісповідника, як чудотворця, що лікує недуги душі й тіла, допомагає людям в скрутні хвилини.

Тропар свята:

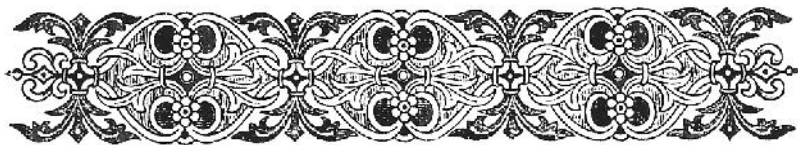
Великого в напастях оборонця придбав увесь світ у тобі, що ворогів перемагаєш. Отже, як Лієву пиху зневажив ти і до подвига нахилив сміливість Нестора, так, святий Димитре, Христу Богові молися, щоб подав нам велику

милість.

У Димитрову, або «родинну», чи ще інакше – «дідову» суботу (в суботу перед святом св. Дмитра) справляють осінні поминки по померлих родичах.

Молитва до святого великомученика Дмитрія Солунського

Святий і славний великомученику Христовий Димитрію, скорий помічник та щирій заступнику всіх, хто з вірою приходить до тебе! Сміливо перебуваючи перед Небесним Царем, виблагай у Нього прощення гріхів наших і щоб визволитися нам від всезгубної рани, землетрусу, потопу, вогню, меча та вічного покарання. Моли благість Його, щоб Він змилосердився над містом цим, обителлю цією та всякою країною християнською. Виблагай у Царя Царюючих перемогу над ворогами, а всій країні нашій мир, спокій, непохитність у вірі та успіх у благочесті. А нам, що шануємо чесну пам'ять твою, виблагай благодатне зміцнення на благі справи. Щоб угодне Владиці нашому Христу Богу тут чинячи, ми, молитвами твоїми сподобилися отримати Царство Небесне для вічного прославлення Його з Отцем і Святим Духом. Амінь.



ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

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

СВЯТО-ТРОЇЦЬКІ СЕНЬЙОРИ

Насупні сходи́ни сеньйорів відбудуться в середу 2-го жовтня, о годині 10-їй ранку.

Гість промовець: о. Григорій - "Old Age and Christian Growth"

Запрошуємо усіх зацікавлених до участі!

ДЕНЬ ПАМ'ЯТІ



Шануємо пам'ять тих, які віддали
своє життя на полі бою за свій
рідний край!

В п'ятницю, 11-го листопада ц.р.
✦ Панахида о годині 10:30 ранку
Митрополіча Катедра Пресвятої Тройці



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

6-ГО ЛИСТОПАДА—21-ГО НЕДЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

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

7-ГО ЛИСТОПАДА—ПОНЕДІЛОК.

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

8-ГО ЛИСТОПАДА—ВІВТОРОК.

ВЕЛИКОМУЧЕНИКА ДИСИТРІЯ СОЛУНСЬКОГО

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

11-ГО ЛИСТОПАДА—П'ЯТНИЦЯ.

ДЕНЬ ПАМ'ЯТІ

- ❖ Панахида: 10:30 год. ранку.

12-ГО ЛИСТОПАДА—СУБОТА.

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

13-ГО ЛИСТОПАДА—22-ГА НЕДЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

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

16-ГО ЛИСТОПАДА—СЕРЕДА.

- ❖ Акафіст до Почаївської Божої Матері: 6 год. вечора.

19-ГО ЛИСТОПАДА—СУБОТА.

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

20-ГО ЛИСТОПАДА—23-ТЯ НЕДЛЯ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ.

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

21-ГО ЛИСТОПАДА—ПОНЕДІЛОК.

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

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

26-ГО ЛИСТОПАДА—СУБОТА.

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

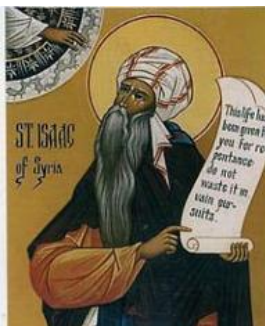
27-ГО ЛИСТОПАДА—24-ТА НЕДІЛЯ ПІСЛЯ П'ЯТИДЕМСЯТНИЦІ.

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

28-ГО ЛИСТОПАДА—ПОНЕДІЛОК.

Початок Різдвяного Посту (Пилипівки)

ПЕРЛИНИ СВЯТИХ ОТЦІВ



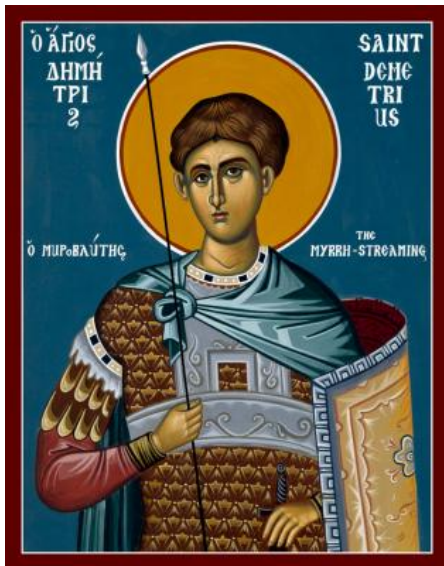
Подвижницькі настанови святого Ісаака Сирійського

34. Блаженні чисті серцем, бо немає такої миті, коли б не услаждалися вони солодкістю сліз, у яких завжди зрять Господа. Поки сльози у них на очах, доти одкровення Божі відкриваються їм на висоті їхньої молитви; і немає у них моління без сліз. Про се й сказав був Господь: *Блаженні засмучені, бо будуть утішені* (Мт. 5:5). Коли монах удостоїться з поміччю плачу виборсатись з болота пристрастей на рівну й суху твердь душевної чистоти, тоді стрічає його утішення, якого сподобляються від Бога тільки ті, що плачуть. Сльози і плач - дарування безпристрасним. І якщо сльози того, хто плаче і докоряє собі, можуть не тільки привести його до безпристрасности, а й досконало очистити й визволити ум його від згадки про пристрасті, то що казати про тих, що з віданням день і ніч вправляються у діянні сім?

35. Хтось зі Святих сказав, що товаришем гріха є тіло, що страшисться спокусу і страждань і трясеться за життя своє. Тим-то Дух Святий закликає тіло вмерти (схиляє подвижника приректи себе на смерть). Бо знає, що якщо не вмере - не перемаже гріха. Коли хто хоче, щоб Господь оселився у нім, то примушує тіло своє служити Господеві, трудитися в заповідях Духа, виписаних в Апостола, і оберегати душу свою від діл плотських (Гал. 5:19-21). Тіло ж, приставши до гріха, костеніє в ділах плотських, тим-то Дух Божий не упокоюється в нім. А коли тіло знемагає у пості й смиренні, тоді душа утверджується на молитві.



GREAT MARTYR SAINT DEMETRIOS, THE MYRRH-STREAMER



Saint Demetrios suffered in Thessalonica during the reign of Galerius Maximian (c. 306). He belonged to one of the most distinguished families of the province of Macedonia and was widely admired not only because of his noble ancestry and grace of bearing, but also for virtue, wisdom and goodness of heart surpassing that of his elders.

The military expertise of Saint Demetrios led Galerius, as Caesar of the Eastern Empire, to appoint him commander of the Roman forces in Thessaly and Proconsul for Hellas. But for all this, Demetrios remained ever aware of the underlying realities of life. Since faith in Christ had touched his heart, all the glory of this world meant nothing to him, and there was nothing he preferred to teaching and preaching the word of God.

Despite the persecution directed against Christians by the Emperor, Saint Demetrios brought a large number of pagans to the faith. His words convinced them because they saw in the righteousness, peace and brotherly love that marked his life an illustration of the truth of which he spoke.

The Emperor Maximian had just won a series of brilliant victories over the Scythians and was on his way back to Rome when he halted at Thessalonica to receive the acclamations of the populace and to offer sacrifices in thanksgiving to the idols. A number of pagans, envious of the success of the Saint, took advantage of the Emperor's presence in the city to

denounce Demetrios as a Christian. Maximian's astonishment gave way to violent indignation when he was told that Demetrios' was making use of his official position to spread the faith. Demetrios was summoned and confined in a cell, located in the basement of nearby baths.

Maximian arranged for games and gladiatorial combats to take place in the amphitheater of the city. He had brought with him a man of gigantic stature and Herculean strength called Lyaios, a Vandal by origin. Such was this man's strength and skill in single combat that no one could withstand him. There was in the city a young Christian called Nestor, who observing the empty pride of the Emperor in the victories of his champion, made up his mind to show him that real power belongs to Christ alone. He ran to the baths where Demetrios was imprisoned and asked for the protection of his prayer in going to confront the giant. The Martyr made the sign of the Cross on the brow and the heart of the boy, and sent him like David before Goliath. He reached the amphitheater just as the heralds were crying out on all sides for any who would stand against Lyaios. Advancing towards the Emperor, Nestor threw his tunic to the ground and shouted, "God of Demetrios, help me!" In the first encounter, at the very moment the giant rushed upon him, Nestor slipped aside and stabbed him to the heart with his dagger. There was uproar and amazement at the marvel, and people asked themselves how a mere child, relying neither on strength nor weapons, could so suddenly have brought down the barbarian.

Rather than yield to the sign of the sovereign power of God, the Emperor flew into a rage and ordered the immediate arrest of Nestor and his beheading outside the city. He had heard Nestor calling upon the God of Demetrios and, supposing the Saint had used some kind of witchcraft, Maximian ordered his soldiers to go and thrust Demetrios through with their lances, without trial, in the depths of his prison cell. There were some Christians, including Demetrios' servant Lupus, present at his martyrdom, and when the soldiers had gone, they reverently buried the Saint's body.

It was God's will that the grace with which He filled Saint

Demetrios should remain active even after his death. This is why He caused to flow from his body a myron with a delightful scent, which had the property of healing all who took it as an unction, with faith in the intercession of the Saint. Time and again, during sixteen hundred years, Saint Demetrios has given proof of his benevolent care for the city of Thessalonica and its inhabitants. He has defended them from the attacks of barbarians, he has preserved them from plague and famine, healed the sick and comforted the afflicted.



MEMBERSHIP DUES

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

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.

HOLY TRINITY SENIORS

Next meeting will be held on **Wednesday, November 9th at 10:00 a.m.** In the Cathedral auditorium.

Guest speaker: Fr. Gregory—Old Age and Christian Growth
We invite everyone to attend and enjoy the fellowship!

Order Of St. Andrew - Winnipeg Chapter



The Honour Guard of the Order of St. Andrew - Winnipeg Chapter will be in attendance at the Remembrance Day Memorial Service to be held at the Ukrainian Orthodox Metropolitan Cathedral of the Holy Trinity on Friday, November 11, 2011, at 10:30 a.m. Following the Memorial Service, all parishioners and guests are invited for lunch and a special presentation on:

Tribute to Our Veterans



REMEMBRANCE DAY

(Friday, November 11th)

Lest we forget... Celebrate our freedom by remembering those who fought to preserve it!

Remembrance Day Panachyda Service: 10:30 a.m.

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

NOVEMBER 6TH—21ST SUNDAY AFTER PENTECOST.

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

NOVEMBER 7TH—MONDAY.

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

NOVEMBER 8TH—TUESDAY.

GREAT MARTYR DEMETRIOUS

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

NOVEMBER 11TH—FRIDAY

REMEMBRANCE DAY

PARASTAS: 10:30 A.M.

NOVEMBER 12TH—SATURDAY.

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

NOVEMBER 13TH—22ND SUNDAY AFTER PENTECOST.

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

NOVEMBER 16—WEDNESDAY.

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

NOVEMBER 19TH—SATURDAY

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

NOVEMBER 20TH—23RD SUNDAY AFTER PENTECOST.

- ❖ CONFESSION: 9:30 A.M.

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

NOVEMBER 21ST—MONDAY.

**SYNAXIS ARCHANGEL MICHAEL AND ALL THE BODILESS
HOSTS.**

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

NOVEMBER 26TH—SATURDAY

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

NOVEMBER 27TH—24TH SUNDAY AFTER PENTECOST.

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

NOVEMBER 28TH—MONDAY.

BEGINNING OF THE NATIVITY FAST (PHILIPS FAST)

LITURGICAL ITEMS REQUIRED FOR OUR CATHEDRAL

We are appealing to our Cathedral family for donations to replace or purchase anew items required for liturgical services:

- ➔ Bilingual Altar Gospel —**DONATED**
- ➔ Censor (Festive)
- ➔ Censor (Lenten)
- ➔ Censor (Daily)
- ➔ Litia tray (blessing of bread, wheat, wine and oil)
- ➔ Trinity Candle holders for Theophany (set of 3)
- ➔ Funeral Candles (set of 4)
- ➔ Paschal Trisvichnyk with cross
- ➔ Holy Water vessel (large)
- ➔ Icon stands (set of 2) —**DONATED**
- ➔ Icons Saviour & Mother of God —**DONATED**
- ➔ Altar boy stichars
- ➔ Priestly vestments

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

PRAYER BEFORE READING HOLY SCRIPTURE

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



NOVEMBER 7—NOVEMBER 13

Monday:	Colossians 2:13-20	Luke 9:18-22
Tuesday:	2 Timothy 2:1-10	John 15:17-16:2
Wednesday:	Colossians 3:17-14:1	Luke 9:44-50
Thursday:	Colossians 4:2-9	Luke 9:49-56
Friday:	Colossians 4:10-18	Luke 10:1-5
Saturday:	2 Corinthians 5:1-10	Luke 7:1-10
Sunday:	Galatians 6:11-18	Luke 16:19-31

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

AN ORTHODOX CATECHISM

II. THE CREED

THE NINTH ARTICLE

How does the ninth article of the Creed read?

And in one Holy, Catholic and Apostolic Church.

What is spoken of in this article?

The Church.

What is the Church?

The Church is a body of Christians, united by the Seven Sacraments, the Hierarchy and the Orthodox faith.

Why is the Church one?

The Church is one because it has one Head, Christ, and but one Orthodox doctrine. The Church is the Body of Christ -- He is to the Church what the soul is to the body.

Why is the Church holy?

It is sanctified by the doctrines and Passions of Christ.

Why is the Church Catholic?

Catholic means universal and the Church is universal because it includes all of the Orthodox believers of all lands, of all times and of all peoples.

Why is the Church Apostolic?

The Church is Apostolic because it was spread throughout the world by the Apostles and their successors, the bishops and priests.

What is the highest earthly authority of the Church?

The authority of the Ecumenical Council.

What is the highest authority in the provincial churches?

The Patriarch or Metropolitan/Archbishop and his Consistory and the Sobor of the Church.

CONTINUED IN THE NEXT ISSUE

SAINT PAISIUS VELICHKOVSKY

Commemorated on November 15



Saint Paisius Velichkovsky is the person who transmitted Eastern Orthodox eldership or the concept of spiritual guidance to the Slavic world.

A Ukrainian by birth, Pyotr Velichkovsky was born in Poltava, where his father, Ivan, was a priest. At the age of 17 he took monastic vows and went to Mount Athos, where he established a

separate hermitage for himself and his followers. It is there that he came across the Greek tradition and practice of spiritual guidance through charismatic elders.

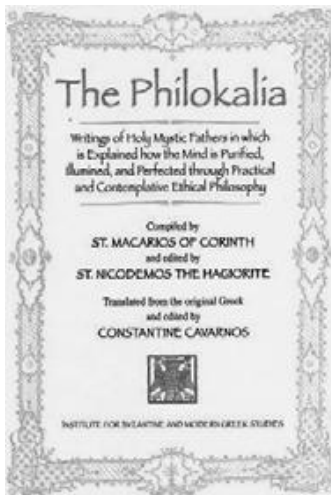
In 1764 Prince Grigore III Ghica of Moldavia asked Paisius to revive the monastic life in his country. Thereupon Paisius and 64 other monks went to Iasi. While living in the principality, Paisius led several sketes, notably the Neamt Monastery.

Paisius wrote theological epistles to his disciples and translated into Russian a great number of Greek theological writings, including the Philokalia. He exerted immense influence on the startsy of the Optina Monastery both through his translations and through his personal disciples, such as Feodor Ushakov. Paisius's translation of Philokalia was one of the favourite books of saint Seraphim of Sarov, who received blessing to go to Sarov for spiritual devotion from the Paisius's monastery close friend abba Dositheus near Kyiv.

ABOUT THE PHILOKALIA

The Philokalia is a collection of writings, mostly centering on practicing the virtues and spiritual living in a monastery. In recent decades it has become a Orthodox Christians, laity and clergy alike, in personal living and in some ways has achieved status as a major secondary spiritual written resource (after the primary one, Holy Scripture) along with St. John Climacus' The Ladder of Divine Ascent.

The Philokalia was first published in Venice in 1782. The collection's full title is The Philokalia of the Neptic Fathers. Neptic is an adjective derived from the Greek Nipsis (or Nepsis) referring to contemplative prayer and meaning 'watchfulness'.



Philokalia is defined as the "love of the beautiful, the exalted, the excellent, understood as the transcendent source of life and the revelation of Truth." In prayer the mind is trained to become aware of God as a living presence as the source of being of all creatures and sensible forms. The writings of The Philokalia have been chosen above others because they "...show the way to awaken and develop attention and consciousness, to attain that state of watchfulness which is the hallmark of sanctity. They describe the conditions most effective for learning what their authors call the art of arts and the science of sciences, a learning which is not a matter of information or agility of mind but of a radical change of will and heart leading man towards the highest possibilities open to him, shaping and nourishing the unseen part of his being, and helping him to spiritual fulfillment and union with God."

Guide to Reading the Philokalia

Like all spiritual readings, the Philokalia should be read under the guidance of a spiritual father as to avoid misinterpretations or malpractice of spiritual remedies. For those who are not practicing monastics, the text may seem extreme. However, there are also sayings and writings that are relevant to those who are called to "remain in the world" such as the practice of virtues or the controlling, even extinguishing, of the passions.

Also, this work is not meant to be read all at once. It should be approached like a Merck's Medical Journal: look up the things that are relevant for whatever moment you as a reader need it. The English translations make it easier to use it in this way. For an example, if you are wondering about what patience is about, simply look at the index. If the page numbers are in bold, then it is a significant passage of text addressing that issue; otherwise it may appear as either one sentence or a small part of a larger context.

UOCC Church Goods Supply—Consistory

The Philokalia is available online or at Borders / Barnes & Noble.

THE MEANING OF MERCY

Written by the Very Rev. Vladimir Berzonsky

Priest: "Have mercy upon us, O Lord, hear us and have mercy"

Choir: "Lord have mercy" [3 times]

(Augmented Litany)



What is going through your mind when you hear the deacon or priest invoke this petition for the Lord's mercy? Is it a mere background sound you tune out, or do you think about...mercy, of course? What do you understand by this sacred term that is used so frequently in all of the Orthodox Christian worship, as well as private prayers? Forgiveness? To have our sins nullified as though they never happened? The Bible term "eleos" is emotional, and it always means God's faithful and merciful help. God has promised it, so that while we cannot claim it, we can expect it. It comes with the covenant relationship between the Lord and His people. Kindness is assumed; a Person to person affection. God will

be faithful and merciful to those who love and trust Him without reservation or hesitation. When we call out for mercy, we must check our own attitude -- have we a faith, trust and love affair with God? If those are lacking, it's high time to acknowledge it and get

right with Him by owning up to our defects.

You know that by confessing your sins you are liberated from the oppression of a bad conscience. Now you must do something with your restored status before the Holy Trinity. You feel the glorious awareness of being right with God -- the gift of grace. Grace means, in the definition of the divine Augustine, "The free gift of God's mercy."

It means that mercy is both the forgiveness and the gift of grace. You have received a charisma -- you are now a charismatic person. A loving God who knows you better than you can know yourself would not bless you with a gift that you are incapable of putting to good use; therefore, it's for you to know yourself completely in order to discern the talent hidden within your psyche. What is it that God sees in you that you haven't recognized in yourself?

When you find out, what will you do with that glorious blessing of grace given to you? Would you want to own a priceless ornament made of many precious jewels if all you could do with it would be to keep it safely locked away in a vault? Grace is not like that at all. Grace is not an ornament to show off but an attribute to make use of in your effort to make the world a better place. In other terms, as you are Jesus Christ's disciple working to restore the world into the original plan of the Creator, you cannot do it without discovering and making use of all the gracious gifts that the Lord has poured out upon you.

Grace is the power of God coming into the world through you, the servant of the Lord. But it has no effect unless and until you want it, accept it, welcome it, receive it, and— most of all—make use of it. Jesus is telling us that message in the parable of the wealthy man who took a trip to a far country, first distributing his wealth among three of his servants. He knew their abilities and how different they were from one another. He gave to the most capable ten talents, to the second five, and to the least intelligent one talent. Upon his return he called each to account for what they had done to increase what he had entrusted them with, expecting them to multiply what was given to them. (Matthew 25:14-30). You know the tale well. What will you answer when the Lord calls you to account for the spiritual gifts He had given to you?



PARISH AND COMMUNITY UPCOMING EVENTS

November

Sunday 6th:

- **All Saints Church—Archpastoral Visitation**
9:30 Greeting of His Eminence
10:00 Hierarchical Liturgy
Celebratory Dinner with short program to follow
All are invited to celebrate this special day with our sister parish

Friday 11th:

- **REMEMBRANCE DAY**
Panachyda Service: 10:30 a.m.

December

Sunday 4th:

- Celebration of Our Past, Present and a Vision into the Future..... **O. Koshetz Choir—65th Anniversary**
At 2:00 p.m. Franco-Manitoban Cultural Centre 340 Provencher Boulevard. Call Lida Horocholyn for tickets 254-4502

Sunday 11th:

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

ИКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER
СВЯТИЙ ВЕЛИКОМУЧЕНИК ДИМИТРИЙ СОЛУНСЬКИЙ



GREAT MARTYR SAINT DEMETRIOS OF THESSALONICA

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*



Archpriest Gregory Mielnik, Dean
Office: 582-8946 *Residence:* 415-3166
E-mail: gmielnik@shaw.ca



ATTACHED CLERGY:

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

Holy Trinity Office Hours are:

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

THE CATHEDRAL FAMILY

CATHEDRAL PARISH COUNCIL

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

BROTHERHOOD

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

SISTERHOOD

Rose Petras
 Res: 586-3672 Bus: 582-8946

CHURCH /SUNDAY/ SCHOOL

Dobr. Brenda Mielnik
 Res: 415-3166 Bus: 582-8946

OUTREACH COMMITTEE

Walter Manulak
 Res.: 222-3022 Bus: 582-8946

CATHEDRAL CHOIR

Lorraine Mischuk
 Res: 669-1071 Bus: 582-8946

SENIORS' GOLDEN AGE CLUB

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

UKRAINIAN MUSEUM OF CANADA

Winnipeg Collection
 Margaret Pestrak
 Res:334-5267 Bus: 582-1018

JUNIOR CYMK—U.O.Y.

Advisors:
 Michelle Kowalchuk Res: 663-2994
 Lorraine Mischuk Res: 669-1071

U. S. R.L. —TYC WINNIPEG BRANCH

Maurice Bugera—President
 Res: 694-9639 Bus: 582-8946

UWAC—LESIA UKRAINKA BRANCH

Margaret Pestrak—President
 Res:334-5267 Bus: 582-1018

**ORDER OF ST. ANDREW
 WINNIPEG CHAPTER**

Evhen Uzwyshyn
 Res:668-2824 Bus: 582-89 46

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.