



*A Personal Welcome
to the
Holy Trinity Ukrainian
Orthodox Cathedral
in
Winnipeg, Manitoba, Canada*

Welcome Visitors!

I welcome You to the Holy Trinity Ukrainian Orthodox Cathedral in Winnipeg, Manitoba. The Holy Trinity Cathedral, part of the Eastern Orthodox Church, dates its history back to the very beginning of Christianity. It is rich in tradition and beauty of its ritual. The beginning of Orthodoxy is traced to the original teachings of Christ during His days on earth. Its ritual remains fixed to the belief established by the Twelve Apostles, and the early meetings of the Holy Fathers of the Church. It is a faith of Divine beauty in which the worshippers find peace in prayers to God. The worshippers find comfort in the ritual and inspiration in the choral music that is a vital part of the services.

To explore the riches of this Cathedral and of the Orthodox Faith, one should be acquainted with the history, traditions, ceremonies and ritual. Within this booklet there is a brief expository of the Cathedral and the Orthodox Faith. You, our visitor, may find some answers to questions about the Orthodox Faith and this Cathedral.

A great deal of labour, sacrifice and love was offered for the building of this Cathedral which is dedicated unto the service of God. It stands as a monument to the Canadian Ukrainian pioneer who answered the call of a new land, far from his oppressed homeland, and who has so diligently guarded the spiritual gifts of his Faith and his Culture for the benefit of his children and for the enrichment of Canada.

With these few words I welcome You once again to our Home of Worship.

With Christian Love
Rev. Fr. Nicholas O. Rauliuk
Parish Priest.

SCHEDULE OF SERVICES

Divine Liturgy: Sundays - 10:00 a.m.

Feastdays - 9:30 a.m.

Matins: One hour prior to Divine Liturgy.

THE HOLY TRINITY CATHEDRAL OF THE UKRAINIAN ORTHODOX CHURCH OF CANADA

The Holy Trinity Cathedral is located at 1175 Main Street in Winnipeg adjacent to the beautiful St. John's Park. It is the Cathedral of the Metropolitan Bishop who is the spiritual head of the Ukrainian Orthodox Church of Canada.

HISTORY

The Holy Trinity Parish was organized in March of 1946. The Ukrainian Orthodox Church of Canada was seriously concerned with a need for a central Archiepiscopal Cathedral, and the newly organized Parish offered to serve as a Cathedral Parish.

The Ninth General Council (Sobor) of the Ukrainian Orthodox Church in Canada which met in July, 1946, accepted the offer of the Parish and ruled that the Parish would be charged with the responsibilities of building a suitable Cathedral Church.

The present site was purchased in May, 1946. Architectural designs for the proposed Cathedral were sought. On May 26th, 1948, the Selection Committee recommended a sketch entitled "KIEV" which was submitted by George Korbin and Alexander Powstenko. This "Kiev" sketch served as a model from which the present Cathedral building was developed. Building procedure guidance was given by Mr. Alexander Lasko, a Toronto, Ontario architect. The firm of Pratt and Ross of Winnipeg were engaged as architects and on the basis of the "Kiev" sketch, drew up plans and specifications for the building of the Auditorium portion of the Cathedral as the first phase of the building program.

The Auditorium was constructed by Wallace and Aikens of Winnipeg, Manitoba. The building was started late in 1949 and was completed in 1952. The completed Auditorium was dedicated on Holy Pentecost Sunday, June 8th, 1962, by the Most Reverend Metropolitan Ilarion who was the spiritual head of the Ukrainian Orthodox Church of Canada. This Auditorium served as a Church and as a cultural centre.

Preparations for the completion of the Cathedral Church were started in 1957. Mr. Alex Nitchuk was engaged as the architect. The building Committee and the architect were guided by the experiences of other Parishes in Canada who had built recently and by some valuable recommendations which were offered by Mr. George Kodak

who has distinguished himself as an architect and designer of Ukrainian Churches in Eastern Canada. The building contract was awarded to Semmler Construction Company of which the late Mr. Matt Solonyka, member of the Cathedral Parish, was a partner.

The first Divine Service within the newly built and almost completed Cathedral Church was celebrated on Ukrainian Christmas Eve, January 6th, 1962, by the parish priest, the Very Rev. Father Michael Yurkiwsky. The first Pontifical Divine Liturgy was celebrated by the Most Rev. Metropolitan Ilarion on Christmas Day, January 7th, 1962.

THE CATHEDRAL EXTERIOR

The Holy Trinity Cathedral building reflects the principle features of Byzantine architecture as it was developed in Ukraine. The ancient Byzantine Churches were richly decorated with elaborate arches, delicate scrolls and exceptionally fine stone work. The Holy Trinity Cathedral retained the richness of the design of the domes, but simple and straight lines were used for the walls and the roof lines. This decision was adopted not only because of the modern trend in building designs but was dictated by the local climate and by an attempt to ease maintenance problems and costs. The walls of the Cathedral are of tyndal stone and white perla brick.

The domes of the Holy Trinity Cathedral are characteristic of the Ukrainian-Byzantine Church architecture. One of the most renowned Cathedrals in Ukraine is St. Sophia in Kiev. The lines of the domes of the Holy Trinity Cathedral closely follow the lines of the St. Sophia Church's domes. The domes of both Cathedrals are sheathed in diamond shaped panels of copper. The pedestals of the Holy Trinity Cathedral domes are covered with anodized aluminum. In the ancient Churches the interior of the central dome pedestal opened into the nave of the Church and its windows shed natural light into the interior of the Church. The Holy Trinity Cathedral dome pedestal is closed off but does have a semicircular opening without windows. For this reason the pedestals are simulated windows which are sheathed with gold coloured anodized aluminum.

The five domes are symbolic of Christ amid the four Evangelists. The Crosses which surmount the five domes are of an aluminum alloy composition. The Cross is the most revered Christian symbol in the world. It was upon the Cross that Christ offered up Himself for the Salvation of the world. The Cross, then, is the symbol of salvation, and the surmounting Cross reminds us that Christ is the Head of the Church.

The Ukrainian Orthodox Church uses a "THREE BARRED" Cross as her symbol. This is the Cross of the Crucifixion. It is a very

ancient concept of the Crucifixion Cross and dates back in the earliest years of Christianity. There are many symbolical interpretations given for the outlines of the "THREE BARRED" Cross. Here are two symbolic interpretations: 1). The right side of the foot board points up to indicate the lightened burden for believers and the left side points down to indicate the weighing down of disbelievers. The up-lifted side also indicates that on the second advent of Christ, believers will soar up to Him. Christ's head on the Cross is also usually inclined to the right to beckon disbelievers to follow Him, worship Him, and be saved. 2). The slanted footboard symbolizes the part played by the two thieves who were crucified with Christ. The thief on the right side of Christ repented and is represented by the raised right side of the lower crossbar while the lowered left side represents the other thief who blasphemed Christ during His crucifixion and was condemned.

The extra cross bar at the top of the Orthodox Cross represents the inscription board nailed above Christ on the Cross. The inscription, "This is Jesus, The King of the Jews," was written in three languages, Greek, Latin and Hebrew.

The canopy, which is located over the main entry doors, is another modern feature and replaces the main ancient entry porch. Above the canopy, on the outside west wall of the Cathedral building, there is a 25 foot high tyndal stone framed arch. This is a frame within which there is to be placed an Icon of coloured mosaic glass tile. When completed, this Icon (Holy picture) will be, without doubt, one of the outstanding features of the Cathedral.

In the plan of its exterior shape, a Church may have any one of several forms. It may be in the form of a Cross, shaped like a ship, be star-shaped or circular. Each of these forms has its own symbolic meaning.

A Church constructed in the form of a Cross denotes that the edifice is dedicated to the Saviour and represents Christ's crucifixion on a Cross to redeem sinners. Above the middle of the cross there is often a dome. This represents that in order to receive the many blessings that descend upon us from heaven through the open dome, it is necessary first to accept the Cross, or salvation through Jesus Christ. This form reminds us that as Christians we are saved by the Cross of Christ. The Holy Trinity Cathedral is constructed in this form of the Cross.

A Church constructed in an oblong shape to resemble a ship denotes that it is through the Church that we are saved. Christians express the thought that, as a ship, under the government of a good helmsman, carries men through stormy seas into a peaceful harbour,

so the Church, governed by Christ, saves men from drowning in the deep waters of sin and brings them into the Kingdom of Heaven. The Bishop is likened to the ship's captain who holds the helm, with the rest of the clergy as his sailors. The faithful are the passengers. The middle dome on the Church alludes to the mast and the Cross in the front signifies the flag of Salvation.

A Church constructed in an octagon shape resembling the star denotes that a star shows man his way on a dark night, and the Church helps him walk along the path of righteousness amidst the darkness of iniquity which encompasses him. The star also signifies that through the preaching of the Gospel of Christ in the Church we are guided along the way to the Heavenly Kingdom, just as the Star of the East guided the first wise men. The Church is the star whose light leads to Salvation.

An edifice that is circular in its design signifies that the Church, like a circle, is endless. The Church is symbolized as abiding to the end of time on earth with a continuation in heaven. The faithful will be forever united with Christ because the Church, like the circle, has no beginning and no end.

The entrance into a Church, as well as the Holy Trinity Cathedral, is from the west, the Church itself being turned with its main part to the east, in token that the Christian worshippers enter from the darkness of impiety into the light of truth (the East being the symbol of truth, light and good, while the West is the symbol of darkness, evil and error).

THE CATHEDRAL INTERIOR

The interior of the Holy Trinity Cathedral, as is typical of all Eastern Orthodox Churches, is divided into three sections: the Narthex (Vestibule), the Nave (The Church proper), and the Sanctuary (the Altar).

NARTHEX

In our times the narthex is little more than a relic from the days when the catechumens (those who were under instruction prior to being baptized into the faith) were restricted to that space and were not permitted to enter the Church proper. The Narthex represents this world in which man is called to repentance.

NAVE

The nave extends from the narthex to the soleas (the stairway before the Sanctuary). The Cathedral nave is surrounded on three sides by balconies which were incorporated into the design of the Cathedral for the practical purpose of providing additional seating accomodation for the congregation. The Cathedral has a seating

capacity for approximately 800 persons which includes the nave and the north and south balconies. The rear balcony is reserved for the Cathedral Choir. On the east end of the nave, before the soleas, there is the TETRAPOD (Service Table) on which is placed an Icon and a Holy Cross and at which all Services are celebrated which belong to the order of Services which are celebrated in the Nave of the Church: Baptisms, Marriages, and other Services of Blessing. The Nave represents the Kingdom of Heaven. Passing from the Narthex into the Nave of the Church symbolizes the Christian's entrance into the Kingdom of Heaven.

SANCTUARY

The Sanctuary of the Holy Trinity Cathedral is located in the eastern most part of the Church building. The Nave and the Sanctuary are separated by an Iconostasis (a wall or image screen on which are placed Icons in a particular order with three entry doors).

The Sanctuary contains the Holy Altar Table which is placed in the centre of the Sanctuary floor, the Prothesis Table (Table of Oblation) which is located to the north (left) of the Holy Altar Table. To the south (the right) of the Sanctuary there is a small room for the Elders and Altar Boys who assist in the services. To the north (the left) of the Sanctuary there is located the vestry room in which the Priests, Deacons and Sub-deacons robe and prepare for Divine Services. Here are preserved the church vessels, and the vestments of those who officiate in them.

THE ICONOSTASIS

The Sanctuary, together with the Prothesis, are divided from the space provided for the worshippers by a screen, which is called the ICONOSTASIS, because it is decorated with Icons or Sacred Images. The Iconostasis has three doors. The folding doors in the middle, which lead into the Sanctuary, to the Altar, are called the HOLY GATES, because the Holy Gifts of the Eucharist are brought out through them, or are also called ROYAL DOORS (GATES), because the King of Glory, Jesus Christ, passes through them in the Holy Eucharist. These Doors are in open-work (see through) and decorated with carving and Icons of the four Evangelists, with their symbols or characteristics, to signify that on the Altar is offered the sacrifice for the salvation of mankind. Just behind the Royal Doors a curtain is hung. During the services the Royal Doors are opened for the celebrants to go in and out of the Sanctuary, while the curtain is drawn across or drawn away, even when the Royal Doors are closed, in order to emphasize certain prayers or the meaning of certain rites. The door on the left of the Royal Doors leads into the Prothesis and is

called the "Northern Door", while that door on the right leads to the Sanctuary and is called the "Southern" or "Deacon's Door". On these two doors we have the paintings of the ArchAngels, the Messengers of God, who minister unto Him in the Kingdom of Heaven.

Besides the decorations on the doors, the entire screen is decorated with open-work carvings and Icons in three tiers. The Icons of the first tier are called "Local Icons". On the right of the Royal Doors is the Icon of the Saviour, and next to it are the Deacons Doors with the Archdeacon Stephen painted on them, and then next to the doors is the "Church Icon", a representation of the Holy Trinity in honour



of whom the Church has been named and dedicated. On the left side of the Royal Doors is an Icon of the Mother of God. In the same tier we have the "Southern Doors" where the Archangel is painted, then we have St. Nicholas, the Wonder Worker, who is greatly honoured in this locality. Above the Royal Doors is a painting of the Last Supper, in token that, in partaking of Christ's Holy Sacrament, men are made worthy of entering into the Kingdom of Heaven.

In the second tier, we have a presentation of the different Church feasts, that is, of the principal events in the lives of our Lord and His

Mother. The third tier contains the Icons of the Apostles and in the middle of them, just above that of the Last Supper, is a presentation of Jesus Christ - the subject of their preaching - robed in episcopal vestments, with His Mother at His right hand and St. John, the Precursor at the left. Such a presentation of Christ, bears a special name of "DEISUS". The very top of the Iconostasis is adorned with the Holy Cross, bearing the effigy of Jesus crucified. An Iconostasis decorated in this manner, brings before us all the inhabitants of heaven and serves as a book, from which even those who cannot read may learn the history of Christ's Church and doctrine. The Iconostasis is symbolical of the temple veil in the Old Testament which separated the Holy of Holies from the remainder of the temple.

ICONS are more than visual aids in the Orthodox Church. They are sermons in form and colour. They are prayers enshrined in painted wood or metal, sanctified by Church blessing to assist worshippers in their heavenly ascent by making real the presence of God. They are used for inspiration and instruction. It has been said that the Orthodox Church has two Gospels: one written and the other visual, consisting of the Icon. Icons are not considered to belong to the realm of art but to that of theology. They are visual sermons. They make real the persons they depict. For this reason Orthodox worshippers do not hesitate to kiss the Icon. This reverence is not intended for the painted wood but for the person depicted thereon (whose presence the Icon actualizes). Just as Christ used His physical body to communicate with man, so the Church today continues to use the material world (wood, metal, paint, etc.) to make God known to man.

During the services of our Church the priest censes with a censer the Icons first then the entire congregation. In doing so, the Church honours not only the Angels, Saints and Martyrs, but also the Living Icon (image) of God which every faithful Christian bears.

THE ETERNAL LIGHT

This is a votive light that is suspended in front of the Iconostasis before the Icon of the Last Supper. It burns constantly to denote that there is but ONE God.

THE CHANDELIER

The Chandelier also known as the "Panikandila" is usually suspended from the dome to signify the majesty of the firmament and the glory of God's heavenly bodies, that is, the sun, the moon, and the planets. "The heavens declare the glory of God." (Psalm 19:1). Other smaller chandeliers are placed throughout the Cathedral signifying that the Lord gives us the light of truth, and that our souls

burn with the love of God and are penetrated with feeling of joy and devotion. In the Orthodox Churches, lighting is increased during the solemn holiday services and decreased when the services are penitential.

CANDELABRA AND CANDLESTICKS

The two large candelabra in the Nave of the Church, represent the column of light by which God guided the Jews at night to the promised land. When the light appeared the Jewish people followed it until eventually led them to the promised land. During the day God used a cloud. These two candelabra remind us that we, too, have a promised land, that is, the Kingdom of Heaven. Just as God guided the Jews to their promised land, so today He guides us to ours through the teachings of the Gospel and the grace of the Holy Sacraments.

The candlesticks are always portable and carry one, two or three candles. One candle reminds us that there is one God; the candlestick with two candles, called the "Dykirion" and indicates that in Jesus Christ are united two natures, - the Divine and the Human; and that of three candles is called "Trikirion" or "Tritsya" and refers to the three persons of the Holy Trinity (Deity).

Candles are kept burning during daytime worship as well as for evening services to symbolize that the Lord illuminates the world with His spiritual light. Pure wax when used in candle illumination, indicates that the prayers of mankind, when offered from a pure heart, are accepted by God.

THE HOLY ALTAR

In the middle of the Sanctuary there stands a square table; it is the Holy Altar; also called Holy Throne, because the Lord is present on it, or Holy Table, because upon it Christians are offered the Sacrament of the Eucharist, and made to partake of the Body and Blood of Christ. The elements for the sacrifice of the Holy Eucharist (the bread and wine) are transubstantiated here into the true Body and Blood of Christ at the time of consecration during the Divine Liturgy. The Altar is made square in token that Christ's doctrine and Sacraments are free to men of all four corners of the world. The Altar Table, as being the place on which rests the Glory of the Lord, it is vested with a covering of white linen with native embroidery.

THE TABERNACLE

The Holy Altar Table has upon it a TABERNACLE, (form of a miniature Church), in which the Holy Sacrament of Holy Communion, the Body and Blood of Christ is reserved for the benefit of the sick at home or hospital.

In the Old Testament the tablets on which God had written the Ten Commandments were kept in the Tabernacle. In the New Testament it is the Lord Jesus Himself who dwells here. The Church, then, is truly the House of God. God is ever present here in a very real way. This is why the Orthodox Christian makes the sign of the cross whenever he passes before the Holy Altar.

THE CORPORAL CLOTH

Before the Tabernacle, upon the Altar Table is a silken Cloth, on which is represented the Descent from the Cross and the preparation of Christ's Body for interment. This cloth is called the "ANTIMINS" or the "CORPORAL CLOTH". This Cloth is a necessary feature of every Altar, as a priest may not celebrate a Divine Liturgy without it. Into every Antimins is sewed a particle of some Holy relic in memory of the fact that in early times Christians used to assemble for Divine service on or by the tombs of martyrs, and in token that the Saints, being near to God, intercede for us with their prayers.

THE HOLY BOOK OF GOSPELS

Indispensable attributes of the Holy Altar Table are the Cross and the Holy Book of Gospels. The Cross is laid there as a sign of Christ's victory over the Devil and of our deliverance, and the Holy Book of Gospels is there, because it is the book which contains the Word of Christ, by following which we may obtain salvation. The Holy Gospel Book has a beautiful binding, in the middle of which is a representation of Christ Saviour (of the Resurrection), while the corners are occupied by four Evangelists. These are represented with their respective symbols.

With the Evangelist Matthew we see the face of a man or an Angel, in token that Matthew describes Jesus Christ principally as the Son of Man, the descendant of Abraham, as the Messiah expected by Israel, of whom the prophets wrote.

The Evangelist Mark represented Christ as the "Sent of God", possessed of almighty power, the King of all men, whether Jews or Gentiles, therefore his symbol is the Lion, the mighty king of beasts.

The Evangelist Luke, because he represented Christ as the Saviour of all mankind, Who offered Himself as a sacrifice for the sins of men, symbolizes the Bull, the animal which the Jews used to sacrifice.

The Evangelist John gave us more fully the lofty doctrine of Christ as the Son of God; hence his symbol is the eagle, the bird which soars high and fixes his gaze on the Sun.

THE PROTHESIS TABLE

The Prothesis Table (Oblation table) is placed against the wall to the left side of the Altar Table. It is here that the elements to be used in the Divine Liturgy (the Holy Eucharist)) are prepared before the beginning of the Service. During the procession of the Great Entrance, these Holy Gifts are brought from the Oblation Table to the Altar Table. In the Orthodox Service, several special vessels and other sacred objects are an integral part of the service. Included are: the Paten, the Chalice, the Asterisk, the Aer, the Spoon, the Spear and Veils.

The PATEN is a round, flat plate with a stem, usually made of silver or gold, that holds the bread cut out of the prosphora (the altar bread), which is consecrated into the Body of Christ during the Divine Liturgy.

The CHALICE is a goblet-type vessel of precious metal into which is poured the wine and water that becomes consecrated into the Blood of Christ during the Divine Liturgy.

The ASTERISK or STAR, consists of two arched bands, held by a screw in such a way, that they may be put together, or turned about into the shape of a cross. It is placed over the paten, to prevent the portions of bread, which are laid on it in a certain order from getting mixed up.

The SPOON is used to administer the Holy Gifts (the Body and Blood of Christ) into the mouths of worshippers in Holy Communion.

The SPEAR is a lance-shaped knife used in taking the Agnets and other portions from the loaves of altar bread and for breaking the bread. The Agnets is the cube lifted out of the altar bread (called prosphora) and designated for the mystical transubstantiation into the Body of Christ. This Agnets is often referred to as the "LAMB" in token of the sacrificial lamb of the Old Testament and symbolic of Christ who was called the "Lamb of God, that taketh away the sin of the world."

VEILS are made of the same material as the priest's vestments. Two Veils cover the Paten and the Chalice at the beginning and the end of the Liturgy. They are symbolic of the swaddling clothes in which the Christ Child was wrapped.

The AER, a third covering, is a large VEIL which covers the Chalice and the Paten during the Divine Liturgy. The AER symbolizes the corporal cloth (the Shroud) in which the Body of Christ was wrapped for burial by Joseph of Arimathea. It also symbolizes the Heavens which God created and His Glory and Grace which cover the entire world.

THE BISHOP'S THRONE

The Bishop's Throne is usually found to the right of the Iconostasis. It is set apart for the Bishop or Archbishop who is considered to be the spiritual head of the Church and represents Jesus Christ. For this reason an Icon of Christ, the High Priest, is usually painted somewhere on the Throne. The Bishop occupies the Throne during Church ceremonies.

THE ANALOGION (Analog)

The Analog (Analogion) is usually located to the left of the Iconostasis near the centre of the Nave. It is a high table, with a slanted top, used for the reading of the Gospel and the preaching of the sermon. It symbolizes the stone used to seal the entrance to Christ's tomb from which the Angel proclaimed the good tidings of the Resurrection to the women who had come to anoint His Body.

BANNERS

Banners with sacred pictures on them stand at the sides of the front of the Church. These serve as ensigns and symbolize the victory of the Church over both her inner and outer enemies. These banners are carried at the head of Church processions. They are also symbolic that the entire earthly life is a struggle against the forces that stand in the way of salvation.

PERSONS PERFORMING DIVINE SERVICES

In the Orthodox Church, the Divine Services are usually conducted by a Priest, one who has the sanction of the Bishop. Priests conduct all services except those exclusively reserved to the higher Episcopal office.

The first and highest degree of priesthood belongs to the Bishop. This name is given to the successors of the Apostles in the service and the government of the Church; with regards to public Divine service, Bishops are the spiritual chiefs or heads of all Churches situated in their diocese.

In Canada we have three such Dioceses. In Toronto and the Eastern Diocese we have the Most Rev. Archbishop Michael, the Primate and acting Metropolitan of the Ukrainian Orthodox Church of Canada; in Edmonton and the Western Diocese we have the Most Rev. Archbishop Andrew; in Winnipeg we have the Right Rev. Bishop Boris, the Bishop of Saskatoon and the Central Diocese.

The second degree of ordained priesthood is occupied by the Priests, who by the authority and blessing of their Bishops, govern small Christian communities, called "Parishes".

The third degree of priesthood is occupied by the DEACON, meaning "ministrant". He ministers to the Bishop and to the Priests in the performance of the Sacraments, but may not perform them himself.

In the Orthodox Church candidates for the Holy Orders may be married or unmarried. After ordination a Deacon or Priest cannot marry. Bishops are chosen from celibates or widowers who have taken the Monastic vows.

In addition to the Bishops, Priests, and Deacons, others who assist in the Orthodox Church Services include sub-deacons, readers, singers (cantors) and altar boys. None of these are ordained or included in Holy Orders but they must have the blessing of the Bishop or Priest before serving.

SACRED VESTMENTS

There are many vestments and accessories worn by deacons, priests and bishops of the Orthodox Church. Members of the Clergy are vested in sacred garments. These vestments include: the Alb or Dalmatic, the Sticharion, the stole (the epitachelion), the Cuffs (the maniples), the Zone (the belt), the Chasuble (the phelonion), the mitre.

The STICHARION is a full length garment, with sleeves. This garment reminds the celebrant that the Grace of the Holy Ghost covers him as with a garment of salvation and joy, and invests him with beauty.

The Alb or Dalmatic is a long straight garment reaching to the feet covering the Sticharion worn by a bishop. A Deacon wears an Alb without a Sticharion. It has wide sleeves and symbolizes the purity and the spotless life and the spiritual joy which flows from the wearer.

The Stole (Epitachelion) which means "what is worn around the neck." This is a stole that encircles the neck and descends in front in two ends sewn together. It is worn on both shoulders in token that they have received the added grace of priesthood and have devoted themselves wholly to the Church.

The Cuffs (Maniples) still remain an attribute of all grades of priesthood, as an indication that a minister of the Church must hope, not in his own strength, but in the help of God.

The Zone (Belt) is worn only by the priests and bishops and serves to remind them that God strengthens them with His own strength, places them on the path of righteousness, and helps them to ascend to the height of holiness with the swiftness of the deer.

The Chasuble (Phelonian) is the vestment of a priest which differs from that of a deacon or bishop. This garment which is without sleeves and short in front, has an opening for the head and is put on over the other vestments. The Chasuble is in token that priests are invested with truth, and hedged off by it from all iniquities which surround them, and consequently should be ministers of the truth.

The Mitre, a crown like headpiece that is beatifully decorated is worn by a Bishop to indicate the power bestowed by his ordination in the Orthodox Church and also symbolizes Christ's crown of thorns worn at His trial before His Crucifixion. A priest may wear a Mitre to indicate his outstanding service to the Church, an honour bestowed upon him by the Bishop.

COLOUR SYMBOLISM OF CHURCH VESTMENTS

White, yellow or gold vestments are used for most of the feasts of our Lord, the feasts honouring the Virgin Mary and feast days dedicated to the Angels and Saints who were not martyrs. This symbolizes the joy, innocence and glory.

Red vestments are used on feast days dedicated to the Holy Spirit and on special days honouring the Apostles and Martyrs. Red is symbolic of the fire of divine charity also of martyrdom and the blood of the Martyrs.

Green vestments are used on Sundays after Epiphany and Sunday of Holy Pentecost. They are also worn on ordinary days when no special church feast is commemorated. Green is symbolic of the desire to attain heaven, also denotes hope.

Purple or violet vestments are used during Advent and Lent and for Vigil Services. This is symbolic of fasting denoting penance.

Black vestments are worn on Good Friday, for services and memorials for the dead. Black is symbolic of death and darkness, also mourning. White is used in conjunction with black vestments which is symbolic of the hope of eternal light for all sinful souls in the darkness of hell. Black also reminds us to pray constantly for the dead.

THE ORTHODOX CHURCH SERVICES

VESPERS

This service begins with the glorification of God, the Creator of the world and its Providence, and consists of the following parts: petitions setting forth our needs; the singing of psalms anthems,, expressive of regret for the lost beatitude of Paradise, and repentance of sins; prayers for salvation, and expressions of hope in the Saviour. The VESPER Service is filled up with the memories of the Creation,

the Fall, the expulsion from Paradise and the profound contrition of the best men, who found their only comfort in hope in the Saviour and joyfully hailed His coming.

COMPLINES

These are prayers that are recited before retiring to rest. These consist of three parts. In the First we give thanks to God for the day and express the hope that He will grant us a restful sleep during the approaching night, and rest after death with the Saints. The Second part is penitential. The Third part consists in glorifications of the Lord and His Saints.

NOCTURNS

These are prayers to be recited in memory of Jesus Christ's midnight prayer in the garden of Gethsemane, - in imitation of the Angels, who, night and day, glorify the Lord, - and as a reminder that we should be ever ready to give answer on the Day of Judgment to Christ, who will come unexpectedly, as the Bridegroom in the night. This prayer consists also of the glorification of the Holy Trinity.

On days when an all-night Vigil is served, the Complines and Nocturns are omitted.

MATINS

Matins consists chiefly in praises of the Lord, Who has given us not daylight alone, but Spiritual Light - Christ Saviour. Therefore, this entire service is filled up with memories of the time when Christ appeared upon earth, and lived here unrecognized by nearly all men. The Matins service is divided up into three parts. The first part consists of the singing of psalms expressive of penitence and hope in the Redeemer, and general prayers for mercy. The second part is entirely consecrated to the glorification of the Saint of the day or of the event commemorated on that day. It consists of hymns from the Old Testament, which refer to the coming Saviour, and others from the New Testament, showing that the expectations of the righteous men of old have been realized. The third part consists of hymns of praise and prayers for the granting of spiritual gifts to Christians.

HOURS

This is the name given to brief sets of prayers recited at the hours which begin the four watches of the day. The FIRST Hour or Watch from 6 a.m. to 9 a.m. commemorating the bringing of Christ before Pilate. The THIRD Hour or watch was from 9 a.m. to 12 noon commemorating Christ's judgment by Pilate, the scourging and the mocking, and the Descent of the Holy Ghost upon the Apostles. The SIXTH Hour or Watch was from 12 noon to 3 p.m. Commemorating

Christ's going forth to Golgotha, the Crucifixion, the insults offered to Him on the Cross, the darkness which covered the earth. The NINTH Hour or Watch was from 3 p.m. to 6 p.m. commemorating Christ's Passion and death.

THE ALL-NIGHT VIGIL

This is the name of a service composed of Vespers and Matins, which is performed with great solemnity, especially in the parts consecrated to the memory of the day. The all-night VIGILS are served on the Eve of Christmas and on the Eve of Epiphany.

THE DIVINE LITURGY

The most important service in the Orthodox Church is the Divine Liturgy which was instituted by Christ just before His crucifixion, on the Thursday of the Last Supper.

When the time of Christ's death was approaching, Christ sent two of His disciples to prepare a room where they could celebrate the Pascal Supper. At this supper the head of the family offered the Pascal Lamb to God with the entire family partaking of this Lamb together with unleavened bread and wine.

During that supper, Christ and His disciples offered the Pascal Lamb to God, but shortly after, Christ, the true Lamb of God, was to offer Himself as a sacrifice to the Father for the redemption of sinners. To His Father He offered bread and wine, consecrated it with a blessing. And blessing the bread He said, "This is My Body which shall be given to you." Blessing the wine He said, "This is My Blood, shed for you for the remission of sins." Thus He gave Himself to the disciples in Holy Communion.

The disciples therefore instituted a prescribed ritual or Order of the Liturgy which was transmitted orally while the apostles were still alive. In this early ritual, the Liturgy of St. James was prominent. In the fourth century, the Liturgy was put into written form by John Chrysostom and Basil the Great. These two Liturgies and a third form instituted by St. Gregory (used on certain days of Great Lent) are the Liturgies used in the Ukrainian Orthodox Church at the present time.

In the Divine Service the priest follows the acts of Christ Jesus. At the beginning of the Last Supper, Christ performed a profound act of humility by washing Himself and then the feet of His disciples. He prayed and He spoke to the disciples about God and their own destiny. The Priest begins the Divine Liturgy by humbly confessing his sins at the Altar and emulating God by washing his hands. He prays, reads the Gospel and instructs the faithful. The priest offers a sacrifice to God with the bread and wine mystically changing into the Body and Blood of Christ.

The Liturgy can be celebrated by a bishop or a priest; neither a bishop nor a priest may celebrate more than one Liturgy in one day. The Liturgy can only be celebrated at an Altar on which there is an Antimins (Corporal Cloth). The time appointed for the celebration of the Liturgy is, by ancient custom, the ninth Hour of the morning.

The Service of Divine Liturgy is divided into three parts: in the first part the elements for the Sacrament are prepared; in the second part, the worshippers prepare to take part in the celebration of the Sacrament; in the third part, the Sacrament itself is performed.

MAIN PARTS OF THE DIVINE LITURGY

1. THE PROSKOMIDE means "the bringing of gifts". Here the elements of Communion are prepared. The altar bread used in the communion is called Prosphora, meaning bringing. The bread is made of pure wheat flour, leavened, round in shape and in two layers to signify the two natures of Christ, heavenly and earthly. On the top of each loaf there is a cross stamped with the following inscription in the four corners: IC. XC. HI. KA, signifying "Jesus Christ prevails". Five loaves are used in the preparation of the Sacrament. Out of the first loaf, a cube of the size of the entire stamp is cut out, in memory of our Lord, and God, and Saviour Jesus Christ. This portion is called the Lamb, and represents Christ, of whom the Pascal Lamb was the prototype. Out of the second loaf of holy bread the priest takes out a small particle in honour and memory of the Mother of God, and is placed on the right side of the Lamb on the paten. This loaf is called "the Mother of God's Loaf". Out of the third loaf nine particles are taken out, in honour of the various hosts of Saints, who have been found worthy of an habitation in Heaven, with the nine orders of Angels, therefore this loaf is called "The Prosphora of the Nine Orders". These particles taken out of the loaf are placed in three rows at the left of the Lamb. Out of the fourth loaf, called the "Prosphora of health," particles are taken, with a prayer for the health of living members of the Church, and are laid below the Lamb. Under the "Health particles" are placed those particles taken out of the fifth loaf, which is called "the Requiem Prosphora", with a prayer for the deceased. Water and wine are poured into the Chalice for communion. Having placed all the particles on the Paten, the priest covers them with the ASTERISK, reminding us of the star which stopped over the place in Bethlehem, where the infant Jesus dwelt. Then the Paten and the Chalice are covered with the Veils and the AER in token that Christ, from the first moment of His coming into this world clothed Himself with Glory, that His glory cover the whole world, that He covers us also with His grace.

2. The second part of the Divine Liturgy is named "The Liturgy of the Catechumens," because not the faithful alone may be present at it, that is, those who have received Baptism, but also the Catechumens, who are preparing for baptism, and the penitent, that is, such Christians as are, for their sins, excluded from Holy Communion for a time. This part of the Divine Liturgy consists only of prayers, hymns in honour of the Most Holy Trinity, and readings from the Word of God (The Gospel). At the present time, when Baptism is usually administered in infancy, there seldom are any Catechumens in a Church, consequently the "departure of the Catechumens" takes place very rarely. But the illusion is preserved in the service to remind the faithful of the vows they took at baptism, and arouse in them a humble consciousness of sin.

3. The third part of the Divine Liturgy is named "The Liturgy of the Faithful", because none but the faithful may be present at the Celebration thereof, that is, such persons that have received the Sacrament of Baptism and endeavour to live in accordance with the Christian law. The Liturgy of the Faithful is divided into four parts:

A). The final preparation of the Elements and the final preparation of the Faithful for the Sacrifice, that is, for receiving the Holy Gifts are made;

B). The Offering of the Sacrifice, that is, the performance of the Sacrament and commemoration of the members of the Church takes place. At this moment, transubstantiation is accomplished and the bread and wine become the Body and Blood of Christ;

C). The preparation of Communion and partaking of Communion takes place. An Ectenia (a series of petitions) begins the preparation of the faithful for partaking of the Holy Eucharist after which the Lord's Prayer is given. Communion then begins with those performing the service partaking of the Holy Gifts to signify the manner in which the disciples received Communion from Christ at the Last Supper.

D). The Thanksgiving for Communion and the conclusion of the Service takes place. The dismissal benediction is then given.

THE OUTLINE OF THE MAIN PARTS OF THE DIVINE LITURGY

1. THE PROSKOMIDE

2. LITURGY OF THE CATECHUMENS

The Great Litany (Ectenia)

The First Antiphon (Psalm 103 and 102)

The Little Litany

The Second Antiphon (Psalm 145)

The Little Litany

The Third Antiphon (The Beatitudes)
The Little Entrance (With the Gospel)
The Trisagion (Thrice Holy Hymn)
Reading of the Epistle and Gospel of the Day
Litany of the Catechumens

3. LITURGY OF THE FAITHFUL

The Great Entrance with the Holy Gifts (Hymn of the Cherubim)
The Creed
Sacrament of Communion
The Lord's Prayer
Benediction.

RELIGIOUS DEDICATIONS OF THE DAYS OF THE WEEK

MONDAY is dedicated to the Angels.
TUESDAY is dedicated to John the Baptist and the Prophets.
WEDNESDAY is dedicated to the Betrayal of Jesus.
THURSDAY is dedicated to the Apostles and St. Nicholas.
FRIDAY is dedicated to the Crucifixion and Burial of Christ.
SATURDAY is dedicated to the Martyrs and our departed ones.
SUNDAY is dedicated to the Resurrection.

THE HOLY SACRAMENTS

1. BAPTISM

In this Sacrament, the Holy Spirit cleanses the soul of sin so that the human soul enters into a relationship with God through grace and is received into the fellowship of true believers. Those baptized receive forgiveness of original sin and are united with Christ in such a way as to receive the full benefits of His Redemption. They are mysteriously reborn into a spiritual Christian life.

"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3:5.

2. CHRISMATION (Confirmation)

The Holy Sacrament is administered at the time of Holy Baptism. Through this Sacrament, the Holy Spirit fills the soul, which has been previously emptied of sin and cleansed by Baptism, with positive powers. Strength is given through this Sacrament, for living the new life received through being Baptized.

"... Ye have an unction from the Holy One, and ye know all things. And in the anointing which ye have received of Him abideth in you." 1 John 2:20 and 27.

3. COMMUNION

This Sacrament is called the Holy Eucharist. This Sacrament was instituted by Jesus Christ when, with prayer, He broke bread and offered the chalice of wine to His disciples at the Last Supper. This Sacrament perpetuates the eternal love of God through sacrifice. In this Sacrament the elements which have been prepared and sanctified by the priest's invocation, the Holy Spirit descends upon the elements and transubstantiates them into the Body and the Blood of Christ. This is a transubstantiation and not a transformation because the substance becomes changed while in the form of bread and wine and remaining unchanged to the eyes. We are spiritually fed through this Sacrament.

"Take ye and eat. This is my Body . . . Drink ye all of this. For this is My Blood . . . shed for many for the remission of sins."
Matthew 26:26-28.

4. PENANCE (Confession)

The penitent receive forgiveness of sins committed after Baptism. Through this Sacrament the believer becomes pure in heart again before God and is healed of all spiritual illness. This Sacrament was instituted by Christ through His words and actions,

"Receive ye the Holy Spirit, whose sins ye shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." John 20:21-23.

5. ORDINATION (Holy Orders)

In this fifth Sacrament, the Holy Spirit gives the special grace of Orders to the Priest to qualify him for ministering the Sacraments and services of the Church. The Grace of the Holy Spirit is given by God through the act of laying on of the hands of the Apostles and their successors, the Bishops, upon the heads of those who have been instructed, examined and found worthy.

"Take heed therefore unto yourselves . . . to feed the Church of God which He hath purchased with His own blood." Acts 20:28.

6. MATRIMONY

Through this Sacrament of Holy Matrimony, the Holy Spirit, by God's grace, unites a man and woman into marriage for the special purpose of the growth of the Church according to the Commandments of God. Also for the special purpose for the benefit and assistance of husband and wife in the work of their salvation.

"A man shall leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Ephesians 5:31-32.

7. HOLY UNCTION WITH OIL

In this seventh Sacrament, the Holy Spirit comes into the believer's life in its last emergency and heals the sick. The purpose of the performance of this Sacrament is for the restoration of health and the remission of sins.

"And anointed with oil many that were sick, and healed them."
Mark 6:13.

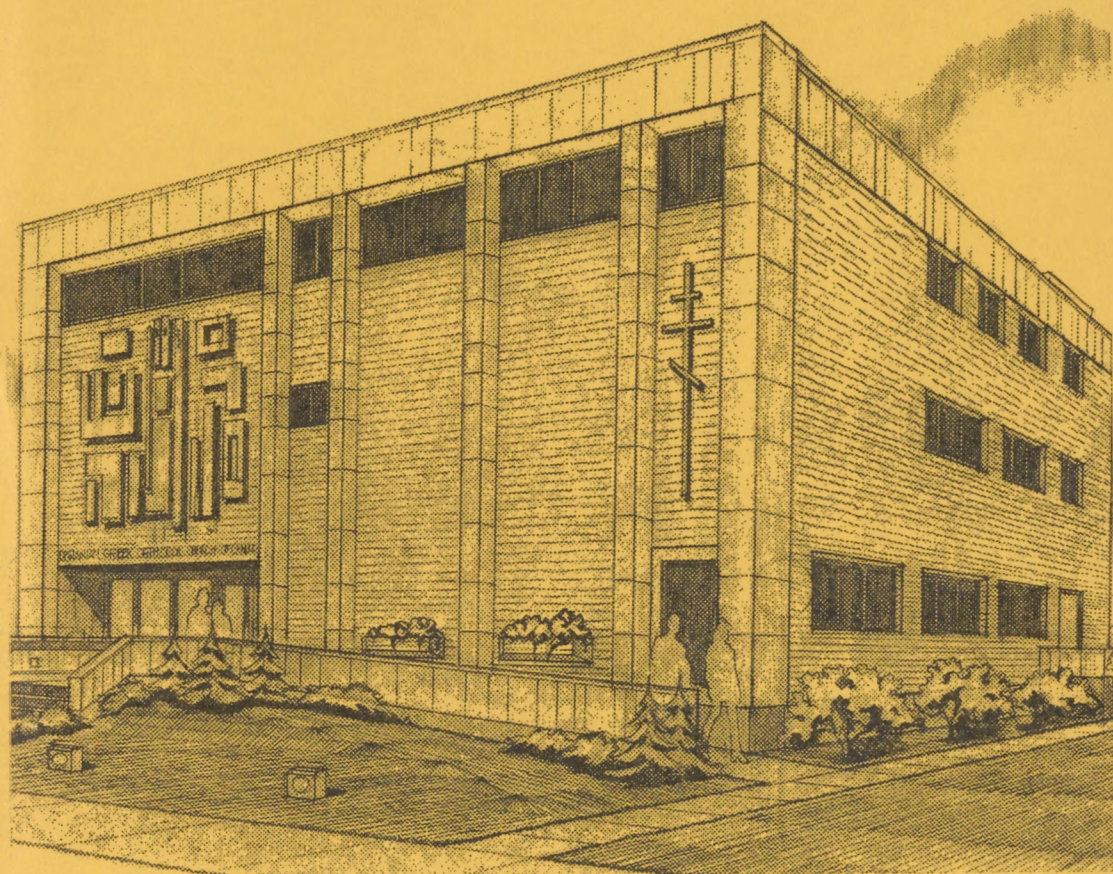
Two of the above seven Sacraments, ORDINATION and MARRIAGE, pertain to the well-being of the entire Church. The other five pertain to personal life and personal salvation of the individual believer. Through these Sacraments, the Lord Jesus Christ transmits spiritual blessings by means of material things to the believer. All of the Sacraments are of a Divine Nature. In their performance there must be first a visible sign that is subject to the human senses. Prayer consecrates this sign and a Priest invested with the right to perform the Sacraments carries out their performance in harmony with the established ritual.

THANK YOU FOR VISITING OUR CATHEDRAL.

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