



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

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**6-тя Неділя Великого посту
Вхід Господній в Єрусалим**



**6th Sunday of Great Lent
The Entrance of the Lord into Jerusalem**

**13-го квітня ❖ April 13th
2014**

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.

ШОСТА НЕДІЛЯ ВЕЛИКОГО ПОСТУ

Вхід Господній в Єрусалим або на шляху до Паски



Вхід Господній в Єрусалим, Неділя вайї (Пальмова Неділя), Вербна Неділя – всі ці назви вказують на єдине свято, що святкується в останню неділю перед Пасхою, тобто в 6-у неділю Великого посту.

Для більшості з нас це свято асоціюється з освяченням верби у храмах. В цей день храми переповненні, кожен несе свій букет бажаючи, щоб хоча б краплина святої води впала на нього. На вокзалах, базарах, метро, просто на вулиці і навіть біля храмів ми можемо зустріти ціле розмаїття букетів з верби, які завзято пропонують нам вуличні продавці. І коли запитати навіщо ця верба, то у відповідь часто можна почути: «Ці гілочки посвятить в церкві, а потім покладіть у будинку за образами – верба захистить його від лихого ока і весь рік всі в будинку здоровими будуть, а якщо образів немає, просто у вазу поставте – буде вам оберіг...». Більшість людей так і роблять: прийшли, освятили, часто, навіть, не побувавши на богослужінні, і забули. Та чи дійсно це свято зводиться тільки до освячення

верби? Яке походження цього свята? Яке значення для християнина воно має? Маємо щиро надію, що ще є люди для яких ці питання мають значення.

Це свято, перш за все, про що свідчить і одна з його назв, пов'язане з євангельською подією, що відбулася в останні дні земного життя Господа Ісуса Христа – Його урочистий вхід в Єрусалим напередодні свята Пасхи, який хронологічно та змістовно передував Його Страстям (Лк. 19, 28-40). Євангеліє описує як радів весь Єрусалим, коли Господь на звичайному ослі вїхав у місто. Здавалося б, якою радістю переповнене це свято: як тоді так і зараз велика маса людей, тоді з пальмовим віттям – тепер з вербою, тоді співаючи «Осанна в вишніх!» – тепер з вигуками навколо «З святом вас!». Та насправді це свято одне з найтрагічніших в церковному році. Трагічне воно тому, що все це торжество, вся ця радість побудована на нерозумінні, на самообмані. Народ, що зустрічав Христа чекав політичного вождя, визволителя, що покладе край земним стражданням людей. І коли ці ілюзії розвіюються (а це сталося, як ми знаємо, зовсім скоро, коли народ вже кричатиме, щоб розп'яли Його), що ж сталося? Народ чекає, що месія візьме владу в свої руки, організує повстання і помститься всім, хто ображав народ. А Христос входить тихо і смиренно, чим розчаровує народних вождів і вони настроюють людей проти нього. «Треба відзначити день, - вказує св. Амвросій Медіоланський, - в який ввійшов Ісус Христос у Єрусалим. Це був дев'ятий день місяця, коли вибирався пасхальний агнець, якого ізраїльтяни заколювали в чотирнадцятий день місяця. Отже, Христос – істинний Агнець, який повинен був прийняти розп'яття у п'ятницю, увійшов до Єрусалиму у той день, коли вибирався прообразний агнець». Тобто Господь входить насамперед не як земний цар, а як пасхальне ягня, що готується до заколення. Він входить на смерть.

Народ шукав земної перемоги, земної влади, земної свободи. Його вожді хотіли перемагати і володіти. Та що залишилось від цих людей? Що залишилось від Римської імперії? Що залишилось від атеїстичного Радянського Союзу? Що взагалі залишилось від тих, хто думали, що мають владу і ніхто не забере її від них? – Нічого. Всі, хто шукав влади земної завершили своє життя як і всі могилою, нічого з собою не взявши. А Христос ніякої сили, ніякої влади не проявив. Він, який міг весь цей народ очолити і створити своє царство, відмовився, залишившись безпомічним, вразливим і смиреним перед своїми мучителями. І в наш час може виникнути питання: чому, коли народ так потребує тоді царя,

тепер президента, який би навів лад в нашому земному перебуванні, Господь не дає його, як і тоді не ставши політичним вождем. Що ж заповідає Христос своїми діями? Він заповів нам життя. Він навчив нас, що крім любові, крім готовності бачити в своєму ближньому найдорогоцінніше, що є на землі – нема нічого. Він навчив нас, що страждання не можуть зламати людину, якщо вона любить; що ні влада, ні багатство, ні насолоди не можуть заповнити порожнечу в душі кожної людини. Тільки Бог може принести гармонію в людське існування, тільки Бог може перетворити смерть на життя. І як жаль, що тоді і так часто тепер ми відкидаємо Христа, бо він пропонує нам любов, любов до самозабуття і, навіть, смерті за ближнього, за свій народ, а не земні блага чи ідеальну політичну систему. Нам страшно жити за заповідями, бо вони стають в повну опозицію до наших бажань і способу життя.

Та хоч ми живемо в світі, що по суті відрікся від Бога, зайнятий тільки собою, постійно бореться за владу, силу, могутність і перемогу і майже нема тут місця Божій любові, світлу і радості, та в цей день, коли стоїмо ми в переповнених храмах з піднятим віттям верби, виголошуючи знову і знову «Осанна!», ми говоримо собі і всьому світу, що незважаючи ні на що прийде Христове Царство любові, перемоги над гріхом і смертю, і що радості цієї віри в нас не відніме ніхто. І хоч так багато людей вірять в владу, науку, зброю, війни і земних правителів як засобів для досягнення людством щастя, церква в цей день нагадує нам, що Царство радості і щастя не від світу цього, але через Христа воно сходить до нас, пройшовши муку, біль і зневагу.

Принісши вербу додому ми можемо бачити в ній оберіг, прикрасу чи просто гілля, але Церква закликає нас, утледівши, що за зимою йде весна, побачити, що з Христом за смертю йде воскресіння; що перебуваючи з Богом, ми не уникнемо страждань, але можемо преобразити їх на шляху до воскресіння і радості.



ДУХОВНА СКАРБНИЧКА



Із повчань старця Силуана Афонського

Господь Милостивий дав нам покаяння, і покаянням все виправляється. Покаянням ми отримуємо прощення гріхів; за покаяння приходить благодать Святого духа, и так пізнаємо Бога. Якщо хто загубив мир і страждає, то нехай покається, і Господь дасть йому Свій мир.

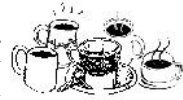
Велике благо - віддати себе на волю Божу. У душі тоді один Господь, і немає іншої думки, і вона чистим розумом молиться Богу і відчуває любов Божу, хоч і страждає тілом.

Коли душа цілковито віддалася на волю Божу, тоді Сам Господь починає керувати нею, і душа безпосередньо вчиться від Бога... І мало хто знає про це, а тільки той, хто живе за волею Божою.

ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

ТОВАРИСЬКА ЗУСТРІЧ ПРИ КАВІ

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



ТАБІР “ВЕСЕЛКА”

Православний літній дитячий табір з українським присмаком.
6-19 липня 2014 р.



- Мистецтво
- Спорт і плавання
- Кухарство
- Українська культура
- Православна віра
- Весело з друзями

Для дітей віком 7-14

Контакт:

trishfrompegyahoo.com
f Camp Veselka

204.930.7857

ПАСХАЛЬНІ КВІТИ

Як це в минулому бувало, Сестрицтво звертається до Катедральної родини, щедро жертвувати на Пасхальні Квіти.

Ці квіти прикрашуватимуть Господній гріб в Страсну П'ятницю, а тоді наш храм упродовж Пасхального сезону.

Висловлюємо нашу подяку наперед за вашу щирість!



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

СТРАСНИЙ ТИЖДЕНЬ

16-го квітня - Свята Велика середа.

- Сповідь: 9:00 год. ранку.
- Літургія Раніш Освячених Дарів: 9:30 год. ранку.

СОБОРУВАННЯ

- По Українському - Собор Покрови Пресвятої Богородиці: 6:00 год. веч.
- По Англійському - Церква Всіх Святих: 7:00 год. вечора.

17-го квітня - Святий Великий четвер.

Спомин Святих і Спасенних Страстей Господа нашого Ісуса Христа

- Сповідь: 9:00 году ранку.
- Вечірня з Літургією св. Василя Великого: 9:30 год. ранку.
- Утрєня (Страстей Господні): 6:00 год. вечора.

18-го квітня - Свята Велика п'ятниця.

- Вечірня (винос святої Плащаниці): 4:00 год. вечора.

19-го квітня - Свята Велика субота.

- Сповідь: 9:00 год. ранку.
- Божественна Літургія: 9:30 год. ранку.
- Освячення пасок (для вигоди наших старших парафіян): 7:00 год. вечора.
- Діянь Святих Апостолів: 8:30 год. вечора.
- Полуношниця: 9:30 год. вечора.

20-го квітня - неділя.

СВЯТА ПАСХА

Світле Воскресіння Господа Бога і Спаса нашого Ісуса Христа

- Хресний обхід церкви: 6:30 год. ранку.

- Пасхальна Утрєня
- Пасхальні Часи
- Пасхальна Божественна Літургія: 8:00 год. ранку.
Освячення пасок після Божественної Літургії

СВІТЛИЙ ТИЖДЕНЬ

21-го квітня - Світлий понеділок.

- Божественна Літургія: 9:30 год. ранку.

22-го квітня - Світлий вівторок.

- Божественна Літургія: 9:30 год. ранку.

26-го квітня - Світла субота.

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

27-го квітня - неділя.

АНТИПАСХА

Фомина неділя

2-га неділя по Пасці

- Сповідь: 9:30 год. ранку.
- Божественна Літургія: 10:00 год. ранку.
- Спільне Свячене: в катедральній аудиторії зараз після Богослужби.



Sixth Sundays of Great Lent

The Entrance of the Lord into Jerusalem

The Entrance of the Lord into Jerusalem is the entrance of the Lord into each of our homes. Just imagine how you would react if the Lord were to appear in your home. The Entrance of the Lord into Jerusalem is the entrance of the Lord into each of our souls. Just imagine that the Lord came into our souls. What does His entrance into our souls mean?



At the magnification at Matins: 'We magnify Thee, O Christ the Giver of Life, Hosanna in the Highest, and we cry aloud to Thee: Blessed is He that comes in the name of the Lord'.

'Having seen the Resurrection of Christ' is not sung. Palms are blessed, which is why the feast is popularly known as 'Palm Sunday'.

Such are some of the particularities of the Vigil of the feast.

The entrance hymn at the Liturgy is: 'Blessed is He that comes in the name of the Lord, blessed are ye out of the house of the Lord, God is the Lord and has appeared unto us'.

The Gospel speaks of the young ass which was destined for the Lord. They brought an ass and the colt of an ass and put their clothing on it and He sat on it. A multitude of people placed their clothing on the way and others cut down branches from the trees and put them on the way. The people exclaimed: Hosanna to the Son of David: Blessed is He that comes in the name of the Lord.

When He entered into Jerusalem, all the city was moved and said: Who is this?

The Gospel at the Liturgy speaks of the supper which they prepared for Christ. There was Lazarus, whom Christ had raised from the dead, there was Martha who served and Lazarus was among those who lay at table. Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped them with her hair and the house was filled with the fragrance. Judas Iscariot was indignant and said: Why did you not sell this ointment for three hundred pence and give it to the poor? He said this because, as the Gospel remarks, he was a thief. Jesus supported Mary and said: Leave her alone, she had kept this for the day of my burial. This happened in Bethany where the people began to gather. The high priests planned to kill Lazarus together with Christ, because many had come to believe in Christ on account of Lazarus. The next day after the meal the Lord went to Jerusalem. Here He is, sitting on the young ass and the people meet Him excitedly.

Such is the description the Gospel gives of the entrance of the Lord into Jerusalem.

What do we see here? The supper, Lazarus with Christ at the supper, Martha serving, Mary wiping Christ's feet with her hair, excited people and the high priests, and Judas, scheming his cunning murder.

So it was twenty centuries ago. Now we have a triumphant service and here we are holding branches. This is the outward

side. The inward side is concealed at the Vigil. Christ knows that His hour is near, when these exalted people, glorifying Him, will soon cry out: Crucify him, crucify Him and, just as they could not contain their exaltation, so they will not contain their fury. But for now everything is triumphant, the earthly task is over, it has reached its high point, Hosanna in the highest, blessed is He that comes in the name of the Lord. We magnify Thee, O Christ the Giver of Life. Christ is coming. The most difficult and the most responsible moment stands before us – Holy Week, the suffering on the Cross, the Crucifixion...Only when we realize that what faces us will be so difficult, will we be able to cast aside earthly glory, for which we all have a weakness. Christ does not need earthly glory, He shows that we do not need it either, because the final sufferings and death face each of us. Who will rise from the dead, who will achieve resurrection from the dead, nobody knows. We stand before such earthly glory, after which come sufferings and, by bearing sufferings, man receives heavenly glory.

What can we say to all this, we who have gathered here in this house of God? Now our life is so transparent that everything is clear and visible, everything is understood, but what do we understand? Let us think a little, we are not limited to just a service, a service is a service only when our life matches that service...If we cling on to earthly goods and greatness, then our service is just formal, behind it are concealed all sorts of illegitimate affairs and we take the side of God's enemies. Or else we need nothing earthly and all we do is for heaven, then our service is incense raising us up to heaven...We live on earth, but all that we have is in heaven...

What is the message of the entrance of the Lord into Jerusalem? Look at your branches in your hands, what do they mean to us? Christ is coming. Nowadays for people who are used to driving around in all sorts of comfortable cars, an entrance on an ass may even seem amusing, we are proud of our comforts, but these comforts spoil our close relations with each other. For us an ass is a caricature. That is if you look at it from the outside, but from the inside, what stands behind a car, what petty selfish feelings, shallow pride, and if you look at it more deeply, then it gathers speed at a furious

rate and all of a sudden, just one corner that you fail to take and everything is up in the air, smashed to pieces, nothing is left, earthly glory is just a heap of scrap...and it is funny and sad and bitter and painful and it hurts. Let us switch off from all this and be serious and turn our attention to the Entrance of the Lord into Jerusalem.

The Lord is coming, Lazarus is raised from the dead, Martha serves, Mary wipes his feet. The people gather, they greet Christ.

Standing over there so freely, even rather casually, what do you think of this? Here is he who yesterday offended someone, who cheated him, what do you think of this? Is there not in your deceit something of the betrayal of Judas?

And that woman over there, weeping bitterly for her children, perhaps we did not pay attention to her, we do not think that her tears are like myrrh on the feet of Christ? And you over there, what were you planning? If your plans succeed, they will not help you.

And where is Lazarus, whom Christ raised from the dead, who despite his state of death came forth from the tomb? The world is old in all its affairs, as it was then, so is it now. The Lord enters into Jerusalem, the clapping hooves of the ass should be heard in our ears. What thoughts does all this bring to mind? Let us note that although today and tomorrow the hymn 'Having seen the Resurrection of Christ' is not sung, palms are blessed. Palms are the shoots of a tree. When shoots come forth, a tree lives. For our souls to rise from the dead, virtues must be sung in them. Blessed is He that comes in the name of the Lord. Only in the Highest, only in heaven is there triumph, after triumph on earth may come suffering.

Here we are today, serving in triumph, but tomorrow we will say: He comes to voluntary suffering for our salvation. Everything that God does is for our salvation, but we must not remain passive. Without us, as they say, God will not save us. What is asked of us?

The Entrance of the Lord into Jerusalem is the entrance of the Lord into this church, small, not able to take many

people, but many wanted to come in, we are happy to be here, side by side with the Lord Who rides on an ass.

The ass is a submissive animal, it can also symbolize people who submissively do the will of God, they offer themselves to the Lord, saying: O God, do Thy will.

The Entrance of the Lord into Jerusalem is the entrance of the Lord into each of our homes. Just imagine how you would react if the Lord were to appear in your home.

The Entrance of the Lord into Jerusalem is the entrance of the Lord into each of our souls. Just imagine that the Lord came into our souls. What does His entrance into our souls mean?

In general, what does the entrance of the Lord mean? It means continuing on the way the Lord took for our salvation. The Lord did everything that needed to be done on earth, now this earthly work must be affirmed and it can be affirmed only in suffering. Entering into Jerusalem, the Lord also goes to suffer, today we greet the entrance of the Lord in triumph, all things rejoice, as a sign of greeting we hold branches in our hands, but how will we follow Him tomorrow, already tomorrow He goes to His sufferings, will we follow Him? We are ready to rejoice in glory, but will we rejoice where there is no glory, in suffering, even though as Christians we often repeat, punishment, sufferings – this is Divine mercy, but in life we do not always put this into practice. Moreover, having come to the faith, we reject the Lord when trials come.



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.



PASCHA FLOWERS

As in the past years, the Sisterhood, is appealing to members of our Cathedral family, to generously donate towards the Paschal Flowers Collection.

These flowers will be adorning the Tomb of Christ on Holy and Great Friday, and then for Pascha and throughout the festive services.

We express our thank you in advance for your generosity and support!



Ukrainian Woman's Association of Canada Lesia Ukrainka Branch



Palm Sunday—Spring Tea

will be held at the Holy Trinity Cathedral Auditorium

Sunday, April 13, 2014

12:30 to 2:30 pm

**Guest speaker: Oksana Bondarchuk—
President**

**Ukrainian Canadian Congress
Manitoba Provincial Council**

President—Carol Kowalchuk

Convenors: Olga Sorby, Iris Demianiw

Easter Baking

Pysanky—Easter Eggs



“SPILNE SVIACHENE” - PASCHAL LUNCH

On **Thomas’ Sunday (April 27)** following the Divine Liturgy, we will hold our traditional **Paschal Lunch (Spilne Sviachene)** in the Cathedral Auditorium.

We invite all of our parishioners to come and join us at this traditional **“Spilne Sviachene”**, as one family in Christ celebrating His glorious resurrection!

CHRIST IS RISEN! INDEED HE IS RISEN!



CAMP VESELKA

An Orthodox Summer Camp with a Ukrainian Flavour

July 6-19, 2014

Gimli, Manitoba



- Arts & Crafts
- Sports & Swimming
- Culinary Arts
- Ukrainian Culture
- Orthodox Faith
- Fun & Friends
- **For Children Ages 7-14**

Contact: Patricia Maruschak 204.930.7857

Email: trishfrompeg@yahoo.com

Facebook: Camp Veselka

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**

PASSION WEEK

April 16th—Holy and Great Wednesday.

- Confession: 9:00 a.m.
- Presanctified Divine Liturgy: 9:30 a.m.

HOLY MYSTERY OF UNCTION

- Ukrainian language—St. Mary the Protectress Sobor: 6:00 p.m.
- English language—All Saints Church: 7:00 p.m.

April 17th—Holy and Great Thursday.

**Commemoration of the Holy Redeeming Passion of
our Lord Jesus Christ**

- Confession: 9:00 a.m.
- Vespers with the Divine Liturgy of St. Basil the Great: 9:30 a.m.
- Matins (Passion of Christ): 6:00 p.m.

April 18th—Holy and Great Friday.

- Vespers (procession with the Holy Plashchanytsia): 4:00 p.m.

April 19th—Holy and Great Saturday.

- Confession: 9:00 a.m.
- Vespers with the Liturgy of St. Basil the Great: (:30 a.m.
- Blessing of Easter Baskets /Paska/ (for the convenience of our senior members): 7:00 p.m.
- Acts of the Apostles: 8:30 p.m.
- Polunoshnytsia: 9:30 p.m.

April 20th—Sunday.

HOLY PASCHA

**The Resurrection of our Lord, God and Saviour,
Jesus Christ**

- Procession around the church: 6:30 a.m.
- Paschal Matins
- Paschal Hours
- Paschal Divine Liturgy: 8:00 a.m.

Blessing of Paschal Baskets following the Divine Liturgy

BRIGHT WEEK

April 21st—Bright Monday.

- Divine Liturgy: 9:30 a.m.

April 22nd—Bright Tuesday.

- Divine Liturgy: 9:30 a.m.

April 26th—Bright Saturday.

- Great Vespers with Litia: 5:00 p.m.
Sacrament of Confession following the service

April 27th—Sunday.

ANTIPASCHA

St. Thomas' Sunday

2nd Sunday after Pascha

- Confession: 9:30 a.m.
- Divine Liturgy: 10:00 a.m.
- Paschal Dinner (Spilne Svachene): following the service in the Cathedral Auditorium.



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

APRIL 14—APRIL 20

Monday: Hebrews 2:11-18 Luke 1:24-38
Tuesday: Isaiah 49:6-10 Genesis 31:3-16 Proverbs 21:3-21
Wednesday: Isaiah 58:1-30 Genesis 43:26-31 Proverbs 21:23-22:4
Thursday: Isaiah 65:8-16 Genesis 46:1-7 Proverbs 23:15-24:5
Friday: Isaiah 66:10-24 Genesis 49:33-50:26 Proverbs 31:8-32
Saturday: Hebrews 12:28-13:8 John 11:1-45
Sunday: Philippians 4:4-9 John 12:1-18

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



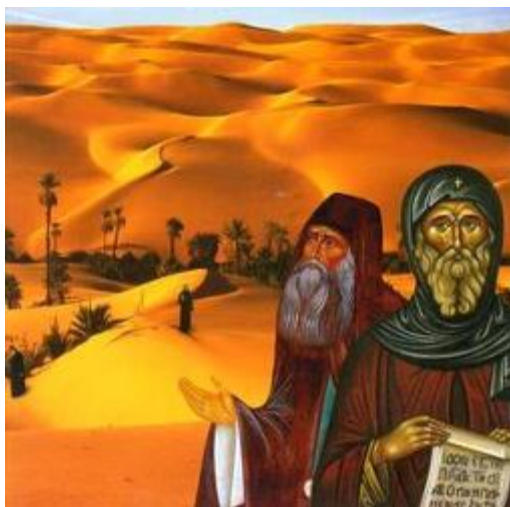
BY WAY OF THE DESERT A WORD FROM THE HOLY FATHERS

Return, O my soul, to your rest, for the LORD.

PSALM 116:7

A BROTHER complained to a hermit about his wandering thoughts. The hermit answered, “Keep sitting in your cell and your thoughts will settle down. Hitch a mother donkey to a rail and her foal will dance and prance around, but it always returns to her. The same thing happens for the one who sits patiently in his cell seeking God. His thoughts may wander occasionally, but they will return to God.”

Return, O my soul, to your rest.





THE THEOLOGY OF GREAT AND HOLY WEEK

We now enter the most sacred week of the year. It starts with the feast of the Entry of our Lord into Jerusalem, also known as Palm Sunday. The joy of the raising of Lazarus who was four-days-dead, is coupled with the harrowing humiliations which are to follow.

The Monday, Tuesday and Wednesday of Great and Holy Week are a preparation for the Passion. They already have a strongly accented character of mourning and repentance. The Thursday, Friday and Saturday of the Great and Holy Week belong to the paschal solemnities - each one of these days reveals to us a special aspect of the mystery of Pascha. One could even say that this mystery has three aspects, each of which corresponds to a day: Thursday, Friday and Saturday. One could also say that each of these three aspects corresponds to a place: the Upper Room, Golgotha, the Holy Sepulcher. Great and Holy Thursday commemorates the mystery of the Upper Room, Great and Holy Friday the mystery of Golgotha, and Great and Holy Saturday the mystery of the tomb of Christ.



On the Thursday, in the Upper Room, Jesus, through a sacramental action, both announces and represents, consecrates and offers what is to take place in the following days. On Friday, at Golgotha, Jesus, by His death on the Cross, accomplishes our redemption. On the Saturday, Jesus rests in the tomb; but the church already looking ahead to the feast of Resurrection Sunday, speaks to us of the victory over death that our Savior has won. This anticipation of the

Resurrection on Great and Holy Saturday allows us to say that the mystery of Christ's Resurrection, triumphantly celebrated on Pascha, already belongs, although incompletely, to the Great and Holy Week. And so, this week constitutes a summary of the whole economy of salvation.

It would be a great mistake to want to concentrate on one of the aspects of the paschal mystery by separating it from the others. The word "Passover," in the traditional language of the church, does not only designate the Sunday of the Resurrection, It also covers the mystery of the Eucharist (Thursday), the mystery of the Cross (Friday) and the mystery of the Tomb (Saturday). The Sunday of Pascha, completes the one and unique paschal mystery. This whole unity is the Christian transposition of



what the Jews called "the Passover," that is to say, the passage. The elements of the Jewish mystery correspond to those of our paschal mystery. For them, there was the feast in which the lamb was eaten. There was the blood of the lamb - the sign of salvation for those houses whose doors were painted with it and whom the angel of death would spare. There is the crossing of the Red Sea - the departure from the land of Egypt and slavery - the miraculously divided waters and the passage across on dry ground and, at last, the arrival on the other side, the side of freedom and hope. The Great and Holy Week will only have its true meaning for us when we see it as a "passover," a passage from death to life.



10 TIPS FOR A BLESSED HOLY WEEK AND PASCHA

1. Make participation at the Services a top priority.
2. In our homes we should strive to “keep out the world” and enter into the peace, solemnity, and theology of the events of the last days of our Lord.
3. Be sure to read the last chapters of the Holy Gospels that speak of the Passion, Death, Burial, and Resurrection of Christ.
4. If you are visiting another parish and wish to receive Communion, make sure that the priest knows who you are and that you are prepared. This should be done in advance by phone, email, or any other way.
5. Last year’s palms and pussywillows should be placed outside in an area to decay where they will not be disturbed. They are holy and should not be simply thrown out with the garbage.
6. Before venerating Holy Objects, such as the Cross, the Chalice, Icons, or the Winding-Sheet, make sure to wipe off your lipstick or chapstick. Reminder: we do not kiss the face of our Lord, His Mother, or the Saints – instead kiss the hands or feet.
7. If you haven’t yet made your Confession during Great Lent, try to make it during the beginning of Holy Week. Speak with Fr. John to arrange a time.
8. Try to make amends with those we may be upset with or those who are upset with us, so that on Pascha we can joyfully sing, “Let us call brothers, even those that hate us, and forgive all by the Resurrection!” (Paschal Canon)
9. Try to stay after the “Midnight Service” on Pascha morning for the blessing of baskets and festive meal. Let us share in the joy of the Lord’s Resurrection with fellowship and love.
10. During Bright Week, sing or read the Paschal Hours (you can pick up a copy in the back of the church) instead of your “normal” morning and evening prayers. Let the joy of praising the Lord’s Resurrection accompany you throughout Bright Week, the Paschal season, and your whole life.





THE SHROUD OF CHRIST

The Shroud (Greek: Επιτάφιος, epitaphios; Slavonic: Плащаница, plashchanitsa) is an icon, today most often found as a large cloth, embroidered and often richly adorned, which is used during the services of Great Friday and Holy Saturday. It also exists in painted form, on walls or panels.

The icon depicts Christ after He has been removed from the cross, lying supine, as His body is being prepared for burial. The scene is taken from the Gospel of St. John 19:38-42. Shown around Him, and mourning His death, may be His mother, John the beloved disciple, Joseph of Arimathea, and Mary Magdalene, as well as angels. Nicodemus and others may also be depicted. Sometimes, the body of Christ appears alone, except for angels, as if lying in state.

Usually, the following hymn is embroidered around the edges of the icon:

The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb.

The Shroud is used on Holy Friday and Holy Saturday, as part of the ceremonies marking the death and resurrection of Christ.

At the Vespers served on Holy Friday (usually around 3pm), following the reading of the last Passion Gospel, the Shroud is brought to the center of the church for veneration by the faithful.

In the Paschal Midnight service, the clergy dramatically raise the Shroud (which represents the dead body of Christ) from the bier

and carry it into the sanctuary, laying it upon the Holy Table.

During Bright Week (Easter Week), the Royal Doors of the sanctuary remain open as a symbol of the empty tomb of Christ. The Shroud is clearly visible through the open doors, and thus symbolizes the winding sheet left in the tomb after the resurrection (Jn 20:5).

At the end of Bright Week, the Holy Doors are closed, but the Shroud remains on the Holy Table for 40 days, as a reminder of Jesus' physical appearances to His disciples before His Ascension into heaven.



THE MYSTERY OF HOLY UNCTION

will be served on Great and Holy Wednesday, April 16:

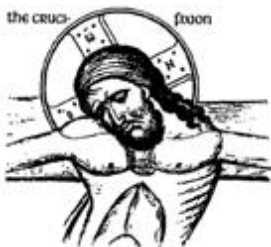
Ukrainian language—St. Mary the Protectress Sobor: 6:00 p.m.

English language—All Saints Church: 7:00 p.m.



The Church's practice of anointing with holy oil for the healing of soul and body dates back to Apostolic times as cited in the Epistle of St. James (5:14). Those who wish to receive this Mystery should have made a recent Confession, being at peace with God and each other.

HOLY WEEK AND PASCHAL SERVICES



provide us with an opportunity to spiritually enter into the saving events of the Lord's Passion, Death, and Resurrection. There are liturgical services offered this week (refer to the schedule of services in this bulletin). While it may be difficult, or even impossible, to attend all of these services, we should do our best to be present at the very least on Holy Friday and Pascha.



SUPPORT

HOLY TRINITY'S PARKING LOT PAVEMENT PROJECT

We are ready to improve the Lord's property at Holy Trinity Cathedral— at our AGM this year we had approved a Capital expenditure project: the repaving of our parking lot, something that regular users of the parking lot all can agree. We need to do this so that we can provide a safer environment for all that visit here. We need to raise approximately \$100,000 for this project.

We are appealing to each of you to seek God's will about how much He would have you to give towards this effort. Many have been very faithful to give towards the needs of their church, and we want to thank each one of you. We thank each of you for your giving, and ask that now we all make a commitment to "dig a little deeper" so we can see this project completed.

May God bless you for your generosity, as your car will thank you for the wonderful new parking surface.

Respectfully,

Members of the Parish Council



PARISH AND COMMUNITY UPCOMING EVENTS

April

Sunday, April 13:

UWAC - Lesia Ukrainka Branch - Annual Palm Sunday Tea

Sunday, April 20:

PASCCHA—Resurrection of Christ

Friday, April 25th:

All your can eat Perogies—11:30 am to 2 pm

May

Sunday , May 25:

**Metropolitan Yuriy—25th Anniversary of Archpastoral
Ministry**

Saturday, May 31:

Open Doors Winnipeg—11 am to 5 pm

June

Sunday, June 8:

**Pentecost—Patron Saint Feast Day of the Cathedral—Khramove
Sviato**

ІКОНА НА ОБКЛАДЕНЦІ " ICON ON THE FRONT COVER

6та Неділя Великого посту

Вхід Господній в Єрусалим



6th Sunday of Great Lent

The Entrance of the Lord into Jerusalem

WEBSITE

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



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
E-mail: gmielnic@shaw.ca

ATTACHED CLERGY:

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

Holy Trinity Office Hours are:

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

THE CATHEDRAL FAMILY

CATHEDRAL PARISH COUNCIL

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

BROTHERHOOD

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

SISTERHOOD

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

CHURCH /SUNDAY/ SCHOOL

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

OUTREACH COMMITTEE

Steve Hinkewich
 Res.: 667-5720 Bus: 582-8946

CATHEDRAL CHOIR

Elaine Salamon
 Res: 269-5322 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

U. S. R.L. —TYC WINNIPEG BRANCH

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

UWAC—LESIA UKRAINKA BRANCH

Carol Kowalchuk—President
 Res:489-2449 Bus: 582-1018

ORDER OF ST. ANDREW

WINNIPEG CHAPTER
 Evhen Uzwyshyn
 Res:668-2824 Bus: 582-8946

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.