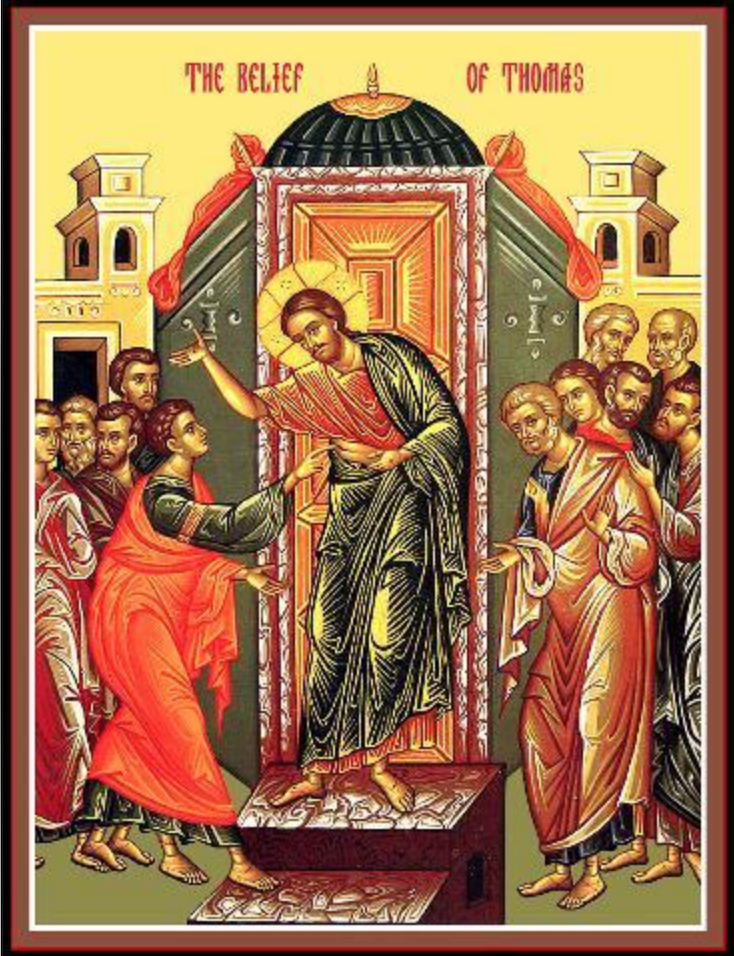


UKRAINIAN ORTHODOX
METROPOLITAN CATHEDRAL
OF THE HOLY TRINITY



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АНТИПАСХА Фомина неділя
2-га неділя по Пасці



ANTIPASCHA St. Thomas' Sunday
2nd Sunday after Pascha

27-го квітня ❖ April 27th
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.

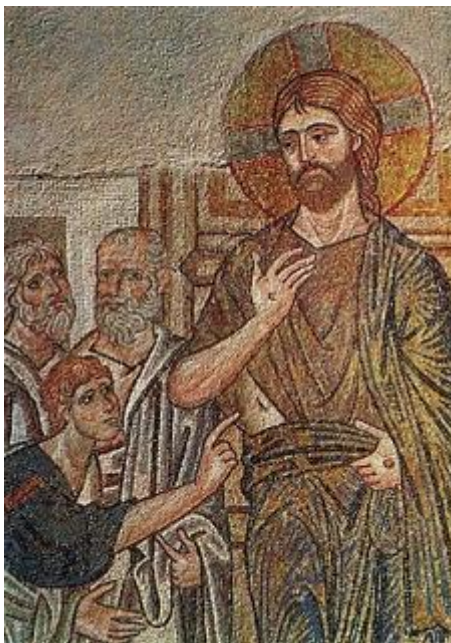
АНТИПАСХЯ

Фомина неділя

2-га неділя по Пасці

ФОМИНА НЕДІЛЯ ЧИ НЕДІЛЯ АНТИПАСХИ?

Тихими вулицями Єрусалиму апостол Фома пробирається до



дому, в якому перебували решта апостолів. Він іде досить обережно, оглядаючись. Те що він переживав в останні дні ніхто з апостолів не міг зрозуміти. Спокій апостола зворушила остання подія, яка відбулась на зібранні апостолів. «Не йму віри, поки я не побачу Владики, не побачу Його боку, звідки випливла кров, вода – хрещення, поки не побачу рани, яка вилікувала людину з великої рани – гріха, поки не переконаюся, що не був це лише дух, але мав тіло і кості!»

Ставши перед замкненими дверми, дому де збирались апостоли, Фома подав умовний стукіт у двері і вони відкрились. Всі присутні в цьому домі апостоли раділи з побаченого напередодні. Їх серця горіли і вони славословили Небесного Владика за те, що прийшов перше до них, а не до своїх кривдників свідчити про Своє Воскресіння.

Тиждень тому назад Господь Ісус Христос в осяйнім блиску Свого Божества крізь замкненні двері увійшов до вірних учнів. Він показав їм Свої рани на руках і ногах, а також проколений бік. В той час між апостолами за провидінням Божим не було апостола Томи. Тому він один з апостолів мав сумнів у тому, що говорили його брати про Воскреслого Ісуса. Напевно до П'ятидесятниці апостоли Христові не мали ще такої відваги, як після Зіслання Святого Духа. Вони переховувались від

єврейської старійшини, яка намагалась знищити все, що лиш тільки нагадувало їм Ісуса.

В нашому розумінні постать апостола Фоми асоціюється з сумнівом та невірством. Насправді апостол Фома не був ані єретиком, ані боговідступником, на відміну від юдейських вождів, які не могли впізнати в постаті Ісуса довгоочікуваного Месії. Кажуть апостол Фома мав «добрий» сумнів, тобто хотів сам переконатись в почутому. Його бажання побачити і доторкнутись виконує сам Спаситель. В той час, коли апостол прийшов на зібрання до своїх товаришів знову крізь замкнені двері входить Ісус.

Після привітання зі Своїми учнями: «Мир вам», Його погляд зупинився на апостолах, що потребував особливої уваги. Ісус звернувся до ап. Фоми : «Подай сюди твій палець і глянь на мої руки. І руку твою простягни і вклади її у бік мій. Та й не будь невіруючий, - а віруючий!» Ів. 20.27 Бажання апостола втілюється у життя, а Своєю наукою для Фоми Господь хоче щоб усі з його невірства навчилися прославляти Воскреслого Ісуса. Після того як доторкнувся Фома Спасителя, на весь голос виразив свої почуття від пережитого: «Господь мій і Бог мій!» Ів. 20.28

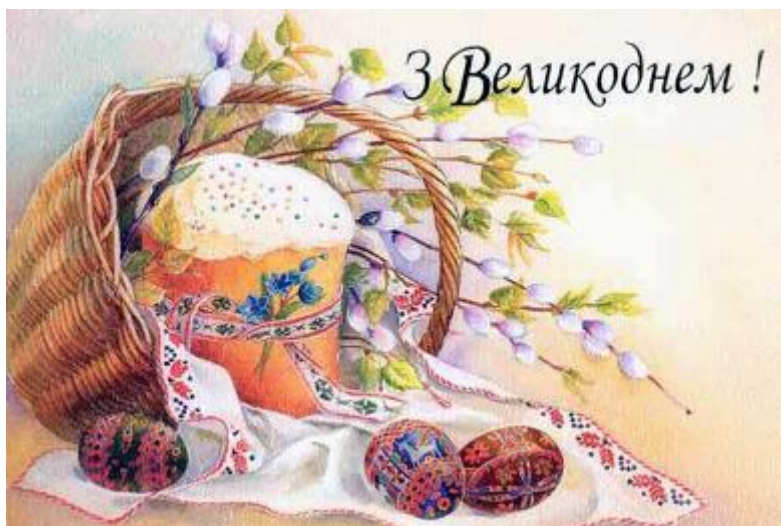
Святитель Феофан Затворник коментуючи цей уривок Євангелії, звертає нашу увагу на спосіб вираження відчутого апостолом. «Чи відчуваєте як глибоко він доторкнувся Бога?», - запитує святитель і порівнює те з таким побутовим прикладом. «Можливо хтось з утопаючих так не тримається за дошку, яку йому подають, як апостол тримається Господа», - каже святитель Феофан. Цей великий російський подвижник вчить нас : «Коли хто не тримається так за Господа і не є такий у відносинах з Богом як сьогодні апостол Тома, то він посправжньому не вірить».

Подивімося дорогі у Христі, наскільки була важлива і цінна для апостола Фоми правда про воскресіння Христа, як він переживає, як бажає особисто відчути та пережити на власному досвіді почуту від апостолів розповідь про спілкування з Воскреслим Спасителем.

Неділю після Великодня називають Томиною або Антипасхи. Фоминою називають бо в ній розповідається про головного героя апостола Фому, а друга назва на перший погляд може виявитись досить незрозумілою. Грецьке слово *анти* – означає *замість* або якесь доповнення. Тобто Антипасха це є свято, що доповнює пасхальне свято, це відновлена Пасха, це

одна Пасха - радість зустрічі. В нашій традиції можна зустріти звичай, що для трапези в неділю Антипасхи з Великодня залишають священні трави, і це свідчить про велич цієї події. Нова радість є в тому, що учень, який сумнівався після зустрічі з Воскреслим Ісусом почав твердо вірити у Воскресіння Спасителя.

Сьогодні Господь та апостол Фома, закликають нас усіх стати борцями за істину та своїм життям свідчити про ті правди, яких нас навчає Ісус Христос і заснована Ним Свята Церква.



ДУХОВНА СКАРБНИЧКА



Із повчань старця Силуана Афонського

Якщо Милостивий Господь Своїми стражданнями дав нам на землю Духа Святого від Отця, Дав нам Тіло Своє і Кров, то зрозуміло, що і решту, що потрібне, дасть Він нам. Віддамося на волю Божу і тоді побачимо Промисел Божий, і дасть нам Господь те, чого і не очікуємо. А хто не віддається на волю Божу, той ніколи не може побачити промислу Божого над нами.

ПАРАФІЯЛЬНІ ОГОЛОШЕННЯ

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ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

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: 204.930.7857
trishfrompegyahoo.com
Facebook: Camp Veselka

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 митрополита Юрія.

Можна перед Літургією подати священнику список осіб, які просять молитися за їх здоров'я або за виужання хворих.

РОЗКЛАД БОГОСЛУЖЕНЬ В КАТЕДРИ

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.

3-го травня — субота.

- Велика Вечірня: 5:00 година вечора
Сповідь після Вечірні

4-го травня — неділя.

Свв. Жінок-мироносиць

3-тя по Пасці

- Сповідь: 9:30 година ранку
- Божественна Літургія: 10:00 година ранку
- Проводи:
Глен Іден цвинтар: 1:30 пополудні

Проводи на всіх інших цвинтарях згідно домовлень із Священиком



ANTIPASCHA

St. Thomas' Sunday

2nd Sunday after Pascha



“And Thomas answered and said unto him, My Lord and my God”.

We call today the Sunday of Antipascha, dear brethren, because it is today that the feast of Easter draws to a close, although we continue to sing joyous paschal music until the feast of our Lord's Ascension. We call the week following Pascha (Easter) “Bright Week”, from the Latin “Dominica in Albis”, for in the ancient years the newly baptised wore white robes from the day of their baptism, Great and Holy Saturday, until the Sunday of Antipascha.

This day is also known to us as Sunday of Thomas, because eight days after Christ's first appearance to His disciples, at which time Thomas was not present and refused to believe, Christ appeared to all of the disciples, and bade Thomas “reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and not be faithless, but believing” (John 20:27).

Christ had nothing to fear from scientific research then, and He has nothing to fear today. Rather, He helps all those who with good intentions and feelings seek to know and learn about Him, and to meet Him. Christ does not attempt to force us to believe in Him. He forces no one, but invites all to follow Him, and as many as follow Him freely, He freely accepts. Jesus respects the freedom of will with which man was created. Many will reject Him, initiating horrible persecutions of all who unconditionally accept Him. Atheists and unbelievers will continue to plan lessons and special courses to contradict His teachings. Scientists will run the words of Jesus through their man-made computers in vain attempts to prove that those words are not authentic. Meetings and conventions will

continue to be organised to oppose Christ. The very passions of sinful men will oppose Him. Yet, over and above the voices of the persecutors, the atheists, and the unbelievers, we can still hear the voice of Thomas crying, "My Lord and my God".

Thomas' first attitude of "unless I see I will not believe" is illogical. We don't apply it to everything else; why apply it to religion? How could schools function on this attitude? How could teachers prove to students that Socrates, Plato, Napoleon, Lincoln and even Eisenhower actually lived? How could teachers prove that the conquests of Alexander the Great and the battle of the Waterloo took place? And how could a court convict a single criminal, if the entire jury had to see the crime to take place in order to give a verdict of "guilty"? How illogical is all this!

We live and are moved by the confidence that others have in us, and that we have in them. Ten of the best friends of Thomas, whom he had known for at least three years, assured him they had seen the Lord. Their stories all agreed. They were the sane men. Yet Thomas refused to believe without seeing. Many people today repeat the words of Thomas, especially those who would destroy the major doctrines of the Christian Faith.

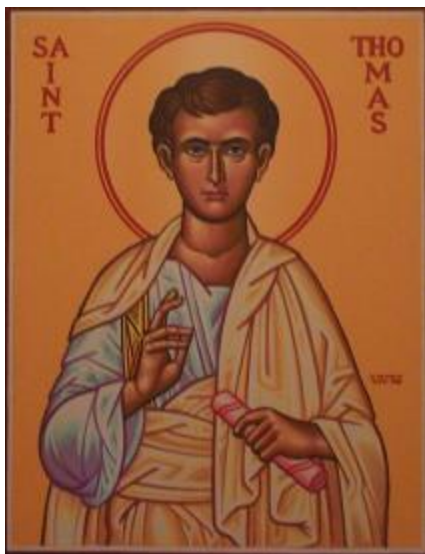
If people are going to take this attitude of "I won't believe it unless I see it," one would think that they would at least bother to investigate carefully. Some time back a young man said to me with great arrogance, "Father, I believe that Socrates was greater than Christ". I told him, "If you can back up what you say by concrete proof, I'll believe that too". He began to comment upon the "writings" of Socrates, noting that Christ wrote nothing. How confused he was when I explained to him that Socrates wrote nothing, and that we all know of him is what we can glean from the writings of such men as Plato, Xenophon and Plutarch. He refused to believe me until I showed it to him in black and white in an encyclopaedia. If careful research and preparation have no part in your studies, you will become like an empty barrel, having no content except for inarticulate sounds.

As a hotel in New York City a person was complaining about business. Someone said, "Don't worry; the rich will die just as we will, and their wealth won't do them any good in the future life". The first man replied, "Do you really believe in such mythical nonsense? Who ever returned from the dead? I believe heaven and hell are right here on this earth". At this point I felt I had to enter the conversation. "Why don't you investigate, and see whether anyone ever returned from the realm of the dead", I suggested. "Do

you know what the Bible teaches about heaven and hell, and about One who returned from the dead? Have you ever seriously investigated the Christian religion?" The answer, of course, was no. He knew nothing whatever about religion, yet still expressed his opinion that heaven and hell do not exist as distinct places. How can a person possibly claim the right to an opinion about a subject concerning which he admittedly knows nothing?

Yet such is the concern of Christ for one soul, *beloved*, that He condescends to the doubting Thomas, permitting him to see and touch Him, thus verifying the truth of the resurrection. "Be not faithless", He says, "but believing".

St John Chrysostom writes, "In beholding the infidelity of the disciples, we see and understand the great love of our Lord, who lowered Himself to the test of a faithless disciple". When Thomas saw the Lord, he instantly believed, crying out, "My Lord and my God!" The reply of Jesus is intended for each of us: "Blessed are they who have not seen, and yet have believed" (John 20:29). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).



PARISH ANNOUNCEMENTS

“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 Metropolitan Yurij 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.

To serve the people...



... to serve the Lord...

25th Jubilee Celebration



of

HIS EMINENCE METROPOLITAN YURIIJ

May 24 - 5:00 p.m. Vespers with reception to follow

St. Mary the Protectress Sobor, 820 Burrows Avenue

May 25 - 9:30 a.m. Hierarchical Divine Liturgy

12:30 p.m. Anniversary Banquet

Holy Trinity Ukrainian Orthodox Metropolitan Cathedral, 1175 Main St.

Banquet tickets (\$50.00) can be purchased through the
Office of the Consistory UOCC

Banquet Tickets:

Available from the Cathedral Office—contact Margaret Petstrak
or
contact a member of the Parish Council Executive
(make cheques payable to the UOCC)

Tickets will be available today during Spilne Sviachene.

We encourage the Cathedral family to come together as one body of Christ to
celebrate this milestone with His Eminence Metropolitan Yuriij.

SCHEDULE OF SERVICES AT THE CATHEDRAL

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.

May 4 — Sunday.

The Holy Myrrh bearing Women

3rd Sunday after Pascha

- Confession: 9:30 a.m.
- Divine Liturgy 10:00 a.m.
- Graveside services (“Provody”):
Glen Eden Cemetery: 1:30 p.m.

Graveside services at other cemeteries by request with the Cathedral priest.



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 28—MAY 4

Monday: Acts 3:19-26	John 2:1-11
Tuesday: Acts 4:1-10	John 3:16-21
Wednesday: Acts 4:13-22	John 5:17-24
Thursday: Acts 4:23-31	John 5:24-30
Friday: Acts 5:1-11	John 5:30-6:2
Saturday: Acts 5:21-33	John 6:14-27
Sunday: Acts 6:1-7	Mark 15:43-16:8

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



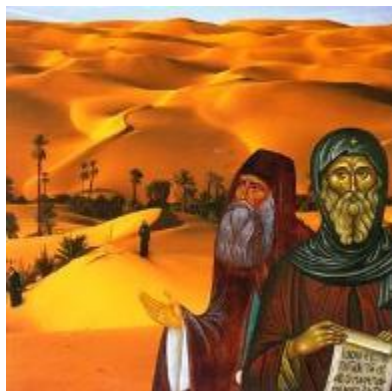
BY WAY OF THE DESERT A WORD FROM THE HOLY FATHERS

Draw me after you, let us make haste.

SONG OF SOLOMON 1:4

MAXIMUS THE CONFESOR said, “Believe and you will be reverent. Reverence brings humility. Humility makes you gentle. The gentle person controls disorderly desire and aggression, beginning to keep the commandments. Keeping the commandments leads to purity. Purity opens you to inspiration. An inspired person becomes a spouse of the divine Bridegroom and enters his bridal chamber of mysteries.”

Draw me after you.



THESE TRUTHS WE HOLD

THE HOLY ORTHODOX CHURCH: HER LIFE AND TEACHINGS

Compiled and Edited by A Monk of St. Tikhon's Monastery, PA.

Continuation

4. Feasts of the Orthodox Church.

THE TWELVE GREAT FEASTS.

The Meeting of Our Lord Jesus Christ in the Temple (Feb. 15).

The Creator of the Law, in fulfillment of the Law, was brought to the Temple and presented to the Lord, for the external aspect of this great event in the Gospel narrative was in conformity with the rules laid down in the Old Testament. The Lord said to Moses, "Consecrate to Me all the first born; whatever is the first to open the womb among the people of Israel, both of man and of beast is Mine.... And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By strength of hand the Lord brought us out of Egypt, from the house of bondage. For when Pharaoh stubbornly refused to let us go, the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of cattle. Therefore I sacrifice to the Lord all the males that first open the womb; but all the first-born of my sons I redeem' (Ex. 13:1-2, 14-15).

And so Mary and Joseph came after forty days of purification to the Temple to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons" (Luke 2:24). The original Old Testament prescription that the firstborn must be consecrated to the service of the Lord was now done by substitution: ...the firstborn of man you shall redeem, and the firstling of unclean beasts you shall redeem. And their redemption price (at a month old you shall redeem them) you shall fix at five shekels in silver, according to the shekel of the sanctuary... (Num. 18:15-16). These five shekels evidently symbolized the coming redemption of us by the Savior — His five wounds on the Cross.

The harsh way of the Cross, portent with profound significance, brought Son and Mother, the God-Man and she who is "more honorable than the Cherubim and more glorious, beyond compare, than the Seraphim," meekly to the Temple at Jerusalem, and the Liberator and Redeemer of the world was Himself

redeemed for so trifling a sum.

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for Him according to the custom of the Law, he took Him up in his arms and blessed God and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word" (Luke 2:25-29).

This was the crossroads between the Old Testament and the New. St. Simeon symbolizes the departing Old Testament, exemplified by men of righteousness and prophets who in spite of all their doubts and searchings entertained the firmest faith in what had been foretold of the promised salvation. The righteous Simeon took Him up in his arms, and the Old and New Testaments stood together: the Old, departing, held in its arms and blessed the New. This was unity and continuity, a direct link and a development; the Law and the promised manifestation of the Grace of God as His Only-Begotten Son, the Redeemer.

To Simeon the God-Receiver was granted more than had been granted to any other man before him: he held the Almighty in his arms, and to him were revealed both the Glory and the Way of the Cross of his God: "for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people, a light to enlighten the Gentiles and to be the glory of Thy people Israel." And His father and His mother marveled at what was said about Him; and Simeon blessed them and said to Mary His mother, "Behold, this Child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed" (Luke 2:30-35). Thus, for the first time, the Most-Holy Mary was forewarned that there would be no end to the thorns and trials of her life, that her Son, while bringing light and spiritual renewal to all peoples, would Himself be so persecuted that a sword will pierce through your own soul also.

The Lord wished for moral harmony in spreading abroad this holy news, and so He wished a woman, too, to repeat what had been said by Simeon: And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and

as a widow till she was eighty-four. She did not depart from the Temple, worshipping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for redemption in Jerusalem (Luke 2:36-38).

Just as in Palestine in ancient times, we bring our children on the fortieth day to be presented to the Lord; but in contrast to the Israelites, we bring children of either sex. In the Presentation, Christ, the Firstborn of all the human race, Creator of the New Church and of the New Testament, filled the old rites with a new content. By bringing our children to church like the Most-Pure Virgin Mary, we bind them over to God. Baptized and sanctified by grace, our children, by being made members of the Church, take their first steps upon the way of grace and the way of the Cross that lies before those who would follow Christ.

So we must go out to meet Christ and receive Him, taking Him into the arms of our souls, begging leave for sin to depart from us that we may live our lives in peace and tranquility, free of the agitations of evil. St. Simeon gave us an example of how firmly to follow the path of a righteous life, filled with the expectation of a meeting with the Lord.

Tropar of the Feast (Tone 1)

Rejoice, O Virgin Theotokos, Full of Grace! From you shone the Sun of Righteousness, Christ our God, enlightening those who sat in darkness! Rejoice and be glad, O righteous Elder; you accepted in your arms the Redeemer of our souls, Who grants us the Resurrection.

Kondak of the Feast (Tone 1)

By Thy Nativity, Thou didst sanctify the Virgin's womb and didst bless Simeon's hands, O Christ God. Now Thou hast come and saved us through love. Grant peace to all Orthodox Christians, O only Lover of Man!

Continued in the next issue

CONCERNING THE RESURRECTION OF CHRIST

By Saint Nikolai of Zicha

The first question: How can it be said that the Risen Lord has conquered death, when men still die?

They who come into this world through their mother's womb will leave it through death and the grave. This is the rule. Only, death for us who die in Christ is no longer a dark abyss, but is birth into new life and a return to our homeland. The grave is, for us, no longer an eternal darkness but a gateway at which God's resplendent angels await us. For all who are filled with love for the beautiful and living Lord, the grave has become only the last obstacle to His presence – and this obstacle is as weak as a spider's web. And so the glorious Apostle Paul cries: "For to me to live is Christ and to die is gain!" (Philippians 1:21)

How has the Lord not conquered death, when death is no more visible in His presence? The grave is no more a deep abyss, because He has filled it with Himself; neither is the grave dark anymore, for it marks, not the end but the beginning; neither is it our eternal homeland, but only the door to that homeland.

The difference between death before Christ's Resurrection and after it is like the difference between a terrible conflagration and the flame of a candle. Christ's victory is fundamental and therefore, through Him, "death is swallowed up in victory." (1 Corinthians 15:54)

The second question: How can it be said that the Risen Lord has conquered sin, when men still sin?

The Lord has indeed conquered sin. He conquered it by His sinless conception and birth; then by His pure and sinless life on earth; then by His suffering on the Cross, being righteous; and finally He crowned this conquest by His glorious Resurrection. He became the medicine, the appropriate and infallible medicine against sin. He who is infected by sin can only be healed by Christ. He who wants to sin no more can only with Christ's help make this desire a reality. When men found a cure for smallpox, they said: we have conquered this disease. They said the same thing when they found a cure for tonsillitis, toothache, gout, and other similar illnesses: we have conquered them! The finding of a cure for an illness, then, means the conquering of it.

Christ is by far the greatest Physician in human history, for He brought men the cure for the sickness beyond all sicknesses – for

sin, from which all other sicknesses and all man's other sufferings, both physical and spiritual are born. This medicine is He Himself, the Risen and Living Lord. He is the one and only effective Medicine for sin. If men, even today, sin and by sinning come to ruin, this does not mean that Christ did not conquer sin, but only that the men in question have not taken the one and only medicine against their mortal sickness; it means either that they do not sufficiently know Christ as the Medicine or if they know the Lord, they do not make use of Him for one reason or another. But history testifies, with thousands upon thousands of voices, that those who make use of this medicine for their souls and bodies, are healed and made whole. Knowing the weakness of our being, the Lord Christ intended it for the faithful, for them to take Him as food and drink under the visible forms of bread and wine. This, the Lover of Mankind did out of His immeasurable love for men, simply in order to facilitate their approach to the life-giving medicine for sin and for the corruption brought about by sin. "He that eats My flesh and drinks My blood, dwells in Me and I in him... and he shall live by Me." (John 6:56-57)

Those who feed on sin gradually lose the life that is in them. However, those who feed on the living Lord, feed on life itself and the life within them increases more and more, thereby diminishing death. And to the measure that life is increased, so too is death destroyed. The insipid and gloomy sweetness of sin is replaced in them by the joyful and life-giving sweetness of Christ the Victor.

Blessed are they who have tested and experienced this mystery in their lives. They can be called the sons of light and children of grace. When they pass from this life, they will, as it were, leave the hospital, no longer being sick men, but men healed by the Medicine of Immortality.

ABOUT THE PASCHAL TROPARION – CHRIST IS RISEN!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!

Upon those in the tombs... has at the very same time two meanings, for the Resurrection of Christ destroys both sin and death. If we be in the tombs of sin, we are brought out; if we be in the tomb of death, we will be brought out.

This is made manifest in the Gospel of John (5:25) when the Lord says, "the hour is coming and now is, when the dead (those in sin)

will hear the voice of the Son of God and those who hear will live.” This is a reference to the “first resurrection”, which is the resurrection of the soul from sin. “Do not marvel at this; for the hour is coming in which all those who are in the graves will hear His voice and come forth...” (verses 28-29). This refers to the future or “second resurrection,” which is that of the body.

The immediate resurrection we experience, and the first benefit of the Resurrection of Jesus Christ, is that of the soul being raised from the deadness of sin. The nature of the “second resurrection”, whether it will be for “the resurrection of life” or “the resurrection of condemnation” (5:29), is de-pendent upon whether or not we experience our rising from the deadness of sin, now in this life.

So, when we sing the hymn, “Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life!” – we acknowledge that the living are being raised from sin and the biologically dead, will be raised; the fruitfulness of the Resurrection of Christ is beneficial for both the living and the dead; and for the present age and the age to come.

ABOUT THE VICTORY OVER THE LAST ENEMY

A Homily By St. Nikolai Velimirovich

"The last enemy to be destroyed is death"

- 1 Corinthians 15:26



Man's first enemy is the devil, the second is sin and the third is death. The Lord Jesus conquered all three of these enemies of the human race. By His humility, He conquered the proud devil. By His death, He conquered sin and by His resurrection, He conquered death. In conquering all of our enemies, He invites us to be partakers in His glorious victory. Not that we should conquer just by ourselves, but that we should creep in under the wing of His

victory. Only His power conquers, only His weapons are victorious. We are without power and suitable weapons but yet still our enemies are afraid. With Christ, we are conquering those mightier than ourselves. What is the price that He offers to us for His victory? A meager price, my brethren; for a very paltry price He offers us the most precious victory. To humble ourselves and to submit ourselves to the will of God, that is the price He seeks in

order to conquer the devil for us. To die unto ourselves, to die to fleshly desires and passions, that is the price which He seeks in order to conquer for us. To live for Him and not for ourselves, to receive Him into our hearts, that is the price He seeks in order to conquer death for us. He conquered all enemies openly and completely. This is the price for which He offers His victory to each of us. The Apostle Paul speaks: "But thanks be to God Who gives us the victory through our Lord, Jesus Christ" (1 Corinthians 15:57).

O resurrected Lord, enlighten, strengthen and heal us by Thy victory. We who are grateful, offer up to Thee glory and thanks always. Amen.

THE TESTIMONY THAT CHRIST ROSE FROM THE DEAD

From Mystagogy

It may come as a surprise that one of the most reliable testified events in the ancient world is the resurrection of Christ, recorded in writing within a generation after the event (see 1 Corinthians 15) and fully testified within two generations while the majority of the witnesses were still alive. To understand how rare this is in the ancient world, one need only look at such a historical figure as Alexander the Great, whose earliest biography was not written until about 400 years after his death, after the earliest written testimony for Jesus.



Twelve Resurrection Appearances in the New Testament

There are twelve indisputable resurrection appearances recorded in the New Testament which spanned a time period of forty days following the event of the resurrection. They are to the following people:

- ❖ Mary Magdalene (Mk. 16:9-11; Jn. 20:11-18)
- ❖ The Myrrh-bearing women (Mt. 28:9-10)
- ❖ Two disciples on way to Emmaus (Mk. 16:12-13; Lk. 24:13-32)
- ❖ Peter (Lk. 24:34; 1 Cor. 15:4)
- ❖ Ten disciples (Lk. 24:36-43; Jn. 20:19-25)
- ❖ Eleven disciples (Mk. 16:14; Jn. 26-29)
- ❖ Seven disciples (Jn. 21: 1-23)
- ❖ Eleven disciples on the mountain (Mt. 28:16-20)
- ❖ Over five hundred disciples (1 Cor. 15:6)
- ❖ James, the brother of our Lord (1 Cor. 15:7)

- ❖ Disciples in Bethany at Ascension (Lk. 24:50-53; Acts. 1:2-12)
- ❖ Paul (1 Cor. 15:8)

We should mention that Acts 1:3 records that the Lord appeared many times over a forty day period following His resurrection from the dead, so the appearances are not limited to only twelve.

How many saw the resurrected Christ?

Over a period of forty days Christ rarely appeared to only one individual disciple. Usually many were present, and He gave ample evidence that His resurrection was in His physical body (they touched His wounds and saw Him eat). From the testimony in the New Testament, we know that well over five hundred people saw the risen Jesus, usually in groups, and there are no contradictions in the accounts nor recorded disputes about these appearances by those who saw Him.

When did they see the resurrected Christ?

Interestingly, all the resurrection appearances occurred either during the day, afternoon or towards evening. Never is a resurrection appearance recorded at night, lest it be confused with a dream.

Where was the risen Christ seen?

The risen Christ appeared in many different areas, both indoors and outdoors. He was seen:

- | | | |
|----------------------------|-----------------|------------|
| ❖ Near His tomb | ❖ Inside a home | ❖ Outdoors |
| ❖ On a well travelled road | ❖ A mountain | ❖ Judea |
| ❖ The seashore | ❖ A city | ❖ Galilee |

How did they see the risen Jesus?

The appearances of Christ were not passing visions, but they lasted over many hours to people of different backgrounds and occupations, where He would eat with those He appeared to and have conversations with them. None of them had previously believed that He would rise from dead, so initially the appearances confirmed the event and clarified teachings they may not have understood.

- ❖ The Apostle John writes in 1 Jn 1:1-4 that they heard, they saw, and they handled the risen Christ.
- ❖ The Apostle Peter says in Acts 10:41 that they ate and drank with the risen Christ.

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

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

ФОМИНА НЕДІЛА

2-га неділя по Пасці



St. Thomas' Sunday

2nd Sunday after Pascha

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

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*Archbishop of Winnipeg and the Central Eparchy,
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Rt. Rev. Protopresbyter Victor Lakusta –Chancellor UOCC
 Rev. Fr. Deacon Robert Hladiuk
 Rt. Rev. Protopresbyter Wolodymyr Sluzar –Priest Emeritus

Holy Trinity Office Hours are:

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

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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.