

The Sunday Shepherd

Descent of the Holy Spirit
Ukrainian Orthodox Church (Sobor)
in Regina

1305 – 12th Ave,
Regina, SK S4P 4L6

Український Православний
Собор

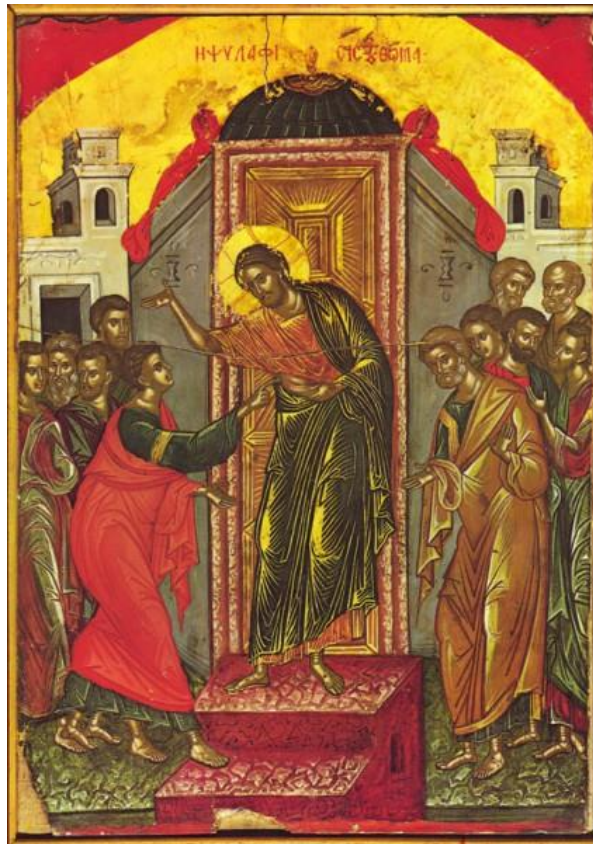
Зіслання Св. Духа в Реджайні
And serving the congregations of St.
Michael's in Candiatic, Selo Gardens
Chapel, St. Volodymyr's in Moose Jaw

Parish Bulletin for the week of April 23, 2017

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**Христос Воскрес! Воїстину Воскрес!
Christ is Risen! Indeed He has Risen!**

АНТИПАСХА. НЕДІЛЯ 2. ПО ПАСЦІ. ГОЛОС 1 АПОСТ ФОМИ.
ANTIPASCHA. 2nd. SUNDAY OF PASCHA. TONE-1. SUNDAY OF HOLY
APOSTLE THOMAS.



Please let Father Pawlo know of anyone who is in the hospital or is convalescing at home or if you may, for any other reason, wish to have a visit from Father Pawlo call 306-761-0480 or 306-539-5315 cell.

This will be most helpful to Father in his pastoral duties.

Orthodox faith teaches us the importance of interceding on behalf of others through Prayer. In our prayers today please remember the following faithful who are hospitalized, convalescing or ill: Individuals will be kept on the prayer list for one month.

Madeline(0404)	Doug (0404)	Kateryna S(0404)	Amy (0404)
Katherine L (0404)	Ksenia (0404)	Bill (0404)	Donna (0404)
Bernie B (0404)	Violet (0404)	Sophie K (0404)	Mary R (0404)
Katherine L (0404)	Peter (0404)	Irka (0404)	Steve (0404)

And those in care homes or similar situations:

Ivan Kozey	Bill Warnyca	Larry Trafananko
Christina Spak	Doreen Kuyek	Carolina Miller

(Please let Father Pawlo know if there are others who we should pray for.)

And those in special or extraordinary situations: We pray for peace in Ukraine. Вічна Пам'ять! Memory Eternal to all (10,000 plus) who died in the conflict in Ukraine these past weeks and months.

МОЛИТВА ПРО МИР В УКРАЇНІ

Боже Святий, Отче Вседержителю, Сине Єдинородний і Душе Святий, що все у Твоїй владі тримаєш і про все піклуєшся Премудрим Твоїм Промислом, молимося Тобі за Богом бережену Державу нашу Україну, боголюбивий народ, владу і військо її, даруй їм, Господи, глибокий і невід'ємний мир, поклади їм на серце добре про Церкву Твою та про всіх людей Твоїх, щоб і ми в тиші і чистоті проводили життя наше у всякому благочесті і чеснотах.

Позбав, Господи, Державу нашу від голоду, мору, землетрусу, потопу, вогню, меча, нашестя іноплеменних і розбрату. Родини в мирі і любові збережи, дітей виховай, молодь навчи, старість підтримай, подорожуючим сподорожуй, вбогих захисти, недужних зціли, тих, що за ґратами, згадай, розпорошених збери, спокушених наверни і з'єднай зі Святою Твоєю соборною і апостольською Церквою. Бо Твоє є Царство і сила і слава Отця і Сина і Святого Духа нині і повсякчас і на віки віків. АМІНЬ.

PRAYER FOR PEACE IN UKRAINE

Almighty God and Creator, You are the Father of all people on the earth. Guide, I pray, all the nations and their leaders in the ways of justice and peace. Protect us from the evils of injustice, prejudice, exploitation, conflict and war. Help us to put away mistrust, bitterness and hatred. Teach us to cease the storing and using of implements of war. Lead us to find peace, respect and freedom. Unite us in the making and sharing of tools of peace against ignorance, poverty, disease and oppression. Grant that we may grow in harmony and friendship as brothers and sisters created in Your image, to Your honor and praise. Amen

Sayings from the Desert Fathers

There was an old man who had a good disciple. One day he was annoyed and drove the disciple out. Yet the disciple sat down outside of the cell and waited. When the old man opened the door, he found him sitting there, and repented before him, saying: You are my father, for your humility and patience have overcome my narrow-mindedness. Come inside! From now on, you are the old man and the father, for sure, and I am the young one and the disciple. For your good works have surpassed my old age.

TROPAR IN TONE 7

Though the tomb was sealed, You shone forth from the grave as life, O Christ God. And while the doors were closed, You stood among the disciples, O Resurrection of all, through them renewing in us an upright Spirit, according to Your great mercy.

GLORY to the Father and the Son and to the Holy Spirit, now and forever and to the ages of ages. Amen.

KONDAK IN TONE 8

With his inquisitive right hand Thomas probed Your life-giving side, O Christ God. When You entered through the closed doors he cried out with the other apostles: "You are my Lord and my God."

Prokiemen, Tone 8: (Psalm 146:5, 2)

Great is Our Lord and great is His power. His understanding is beyond measure.

Verse: Praise the Lord, for a psalm is good: Let praise and be sweet unto our Lord.

ТРОПАР НА ГОЛОС 7

Хоч гріб був запечатаний, Ти, як життя, возсіяв із гробу, Христе Боже, і хоч двері були замкнені, Ти став перед учениками, Воскресіння всіх, через них духом правди нас оновлюючи, з великої Твоєї милости.

СЛАВА Отцю і Сину і Святому Духу. І НИНІ і повсякчас, і на віки вічні. Амінь.

КОНДАК АПОСТОЛА ФОМИ НА ГОЛОС 8

Допитливою десницею, до життєдайного Твого боку Фома доторкнувся, Христе Боже. Коли Ти увійшов через зачинені двері, він з іншими апостолами взивав до Тебе: "Господь мій і Бог мій."

Прокимен, голос 8: (Псалом: 146:5, 2)

Великий Господь наш і велика сила Його, і розум Його не має міри.

Стих: Хвалить Господа, бо співати Богові нашому – благо, пісня хвали любя Йому.

Апостол - Epistle

3 Дінь Святих Апостолів читання, 5:12-20 (Зачало 14)

Тими днями руками Апостолів стались знамена та чуда великі в народі. І були однодушно всі в Соломоновім ганку. А з сторонніх ніхто приставати не наважився до них, але люд прославляв їх. І все збільшувалось віруючих у Господа, сила велика мужів і жінок, так що хворих стали виносити на вулиці, та й клали на лежачі та ноші, щоб, як ітима Петро, то хоч тінь його впала б на кого із них. І сила велика збиралася до Єрусалиму з довколишніх міст, і несли недужих та хворих від духів нечистих, - і були вони всі уздоровлені.

А Первосвященик, уставши, та й усі, що були з ним, що належали до саддукейської ересі, переповнилися задрощами, і руки наклали на Апостолів, і до в'язниці громадської вкинули їх. Але Ангел Господній вночі відчинив двері в'язничні, і, вивівши їх, проказав: "Ідїть, і, вставши, говоріть до народу в Святині всі слова цього Життя".

Lesson from the Acts of the Apostles, 5:12-20

In those days, the Apostles performed many miracles and wonders among the people. They all used to assemble together in Solomon's Porch. None of the others dared to associate with them, but the people held them in high honor. Men and women in increasing numbers believed in the Lord and joined them.

They even carried the sick out into the streets and placed them on beds and mats to have at least Peter's shade fall on some of them, as he went by. Crowds also flocked together from the towns

around Jerusalem, bringing sick persons and those, who were troubled by unclean spirits. All of them were healed.

But the high priest and his followers, who belonged to the sect of the Sadducees, were aroused and filled with jealousy. So, they arrested the Apostles and put them in the public jail. But an angel of the Lord opened the prison doors by night, led them out, and said to them: "Go, stand up in the temple, and preach to the people all the doctrines of the new way of life."

Alleluia Verses: Tone 8

Come let us rejoice in the Lord. Let us shout with joy to God our Saviour. Alleluia.

Verse: Praise the Lord, for a psalm is good: Let praise and be sweet unto our Lord.

Аллилуя: голос 8 (Псалом 94:1, 2)

Прийдіть, заспіваймо Господеві, викликуємо Богові, Спасителеві нашому.

Стих: Хваліть Господа, бо співати Богові нашому – благо, пісня хвали любя Йому.

GOSPEL - ЄВАНГЕЛІЯ

Євангеліє від Іоана – 20:19-31

19. А як звечоріло, того самого дня, першого в тижні, - а двері ж були замкнені там, де перебували учні: страхались бо юдеїв, - увіходить Ісус, став посередині та й каже їм: «Мир вам!» 20. Це промовивши, показав їм руки й бік. І врадувались учні, побачивши Господа. 21. І ще раз Ісус їм каже: «Мир вам!» Як мене послав Отець, так я посилаю вас.» 22. Це промовивши, дихнув на них і каже їм: «Прийміть Духа Святого! 23. Кому відпустите гріхи - відпустяться їм, кому ж затримаєте - затримаються.» 24. Тома ж, один з дванадцятьох, на прізвисько Близнюк, не був з ними, коли то прийшов був Ісус. 25. Тож повідали йому інші учні: «Ми Господа бачили.» Та він відрік: «Якщо не побачу на його руках знаків від цвяхів і не вкладу свого пальця у місце, де були цвяхи, а й руки моєї не вкладу в бік його, - не повірю!» 26. По вісьмох днях знову були вдома його учні, а й Тома з ними. І ввіходить Ісус, - а двері були замкнені! - стає посередині та й каже: «Мир вам!» 27. А тоді промовляє до Томи: «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!» 28. І відказав Тома, мовивши до нього: «Господь мій і Бог мій!» 29. І каже йому Ісус: «Побачив мене, то й віруєш. Щасливі ті, які, не бачивши, увірували!» 30. Ще й інші численні чудеса, що їх не списано у цій книзі, вчинив Ісус на очах своїх учнів. 31. А ції - списано, щоб увірували ви, що Ісус - Христос, Син Божий, а увірувавши, - щоб мали життя в його ім'я.

Gospel from Saint John – 20:19-31

On the evening of that first day of the week, though the doors where the Disciples were assembled had been locked for fear of the Jews, Jesus came in, stood in their midst, and said to them: "Peace unto you." After these words he showed them his hands and his side. The Disciples rejoiced when they saw the Lord.

Then Jesus said to them again: "Peace unto you. As the Father has sent me, so I send you also." Thereupon he breathed on them and said: "Receive the Holy Spirit. Whatever sins you forgive, they are forgiven; whatever sins you retain, they are retained."

Now Thomas, one of the twelve Apostles called the twin, was not with them when Jesus came. Therefore the other Disciples told him: "We have seen the Lord." But answered them: "Unless I see the mark of the nails in his hands, put my finger into the mark of the nails, and place my hand in his side, I will not believe."

Eight days later the Disciples were indoors again, and Thomas was with them this time. Though the doors were locked, Jesus came in again, stood in their midst, and said to them: "Peace unto you."

Then he said to Thomas: "Put your finger here, and look at my hands; place your hand in my side, and do not be unbelieving but believing."

Thomas answered: "My Lord and my God!" Jesus said to him: "You believe now, because you have seen me. Blessed are those who have not seen and yet believe."

Many other miracles performed by Jesus in the presence of his Disciples, are not to be found in this Book. But these few miracles have been recorded because they will help you to believe that Jesus is the Messiah, the Son of God, and this belief will enable you to find life in his name.

Ангел звістив Благодатній: „Чистая Діво, радуйся”, і ще раз кажу: „Радуйся!” Твій Син воскрес на третій день із гробу і мертвих воздвигнув; люди веселіться.

Ірмос

Світіся, світіся, Новий Єрусалиме, слава бо Господня над тобою зійшла. Радій нині і веселися, Сіоне, а Ти, Чистая, красуйся, Богородице, бо Воскрес Народжений Тобою.

Причасний

Прославляй, Єрусалиме, Господа, хвали Бога твого, Сіоне. Алилуя, Алилуя, Алилуя.

INSTEAD OF: “IT IS TRULY WORTHY...”

The angel cried to the Lady Full of Grace: Rejoice, O Pure Virgin. Again I say: Rejoice. Your Son is risen on the third day from the tomb, and He has raised up all the dead: Rejoice, all you people.

IRMOS. Shine forth, Shine forth, O New Jerusalem, for the Glory of the Lord has shone upon you. Exult now and be glad O Zion, and rejoice, O pure Theotokos, in the Rising of the One born of you.

Communion Hymn:

Receive the Body of Christ, taste the Fountain of Immortality. Alleluia, Alleluia, Alleluia.

Reminder:

Instead of “Blessed is he ...”

Christ is risen from the dead, trampling down death by death, and on those in the tombs, bestowing Life (1x).

Instead of “We have seen the True light”

Christ is risen from the dead, trampling down death by death, and on those in the tombs, bestowing Life (1x).

Instead of “Let our mouths ...”

Christ is risen from the dead, trampling down death by death, and on those in the tombs, bestowing Life (1x).

Замітка:

Замість “Благословен, Хто йде...”

Христос Воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував. (1x)

Замість “Ми бачили Світло Істинне”

Христос Воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував. (1x)

Замість “Нехай сповняться уста ...”

Христос Воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував. (1x)

Instead of “Blessed be the name ...”

Christ is risen from the dead, trampling down death by death, and on those in the tombs, bestowing Life (3x).

Dismissal: (instead of “Glory to You”

Christ is risen from the dead, trampling down death by death ...
... and on those in the tombs, bestowing Life
May Christ our true God Who rose from the dead, trampling down death by death, and on those in the tombs, bestowing Life, through the intercessions of His Most Pure Mother and of all the saints, have mercy on us and save us, forasmuch as He is Good and a Lover of mankind.

Amen.

Christ is risen ... (3x)
And He has granted us eternal life, let us bow down before His third-day Resurrection!

Замість “Нехай буде благословенне...”

Тропар, Пасхи
Христос Воскрес із мертвих, смертю смертью подолав, і тим, що в гробах, життя дарував. (3x)

Відпуст: (замість “Слава Тобі...”)

Свящ:
Христос Воскрес із мертвих, смертю смертью подолав...
Хор:
... і тим, що в гробах, життя дарував.
Свящ:
Христос, що воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував. Істинний Бог наш, молитвами Пречистої Своєї Матерії всіх Святих, помилує і спасе нас, бо Він Благий і Чоловіколюбець.

Хор:
Амінь.
Христос Воскрес ... (3x)
І нам дарував життя вічне, поклоняємось Його тридньовому воскресінню!

СЛОВО ВІД ОТЦЯ ПАВЛА - FATHER PAWLO'S CORNER П Р О В О Д И

Сьогодні в день проводів, звичайно будемо поминати в своїх молитвах покійників, котрі від віку спочивають на наших кладбищах. Тобто в радості світлого праздника Христової Пасхи наче навідуємо нашу родину і знов провадимо їх до вічного спочинку. Завжди, коли тільки чуємо переможну пісню про Воскресення Христове з мертвих, серце наше зігривається невимовною радістю, втіхою, навіть у нинішній день поминання дорогих нам померлих. І це не випадково, бо в усі дні нашого найбільшого Свята Пасхи, Воскресення Христового ми праздуємо смерті умертвіння – перемогу над смертю і початок іншого життя – життя вічного.

Воскресення Христове твердо переконає нас в наше безсмертя і є правдиве ствердження надії нашого воскресення. Сам наш Спаситель сказав: «Я – воскресення і життя: хто вірує в Мене – той хоч би й вмер, буде жити». Оце ж воля Того, що послав Мене, аби кожен хто бачить Сина і вірує в Нього мав життя вічне – Я воскрешу його в останній день». Чи потрібно після цих слів, сказаних Самим Воскреслим Божим Сином, шукати інших доказів нашого безсмертя? Наше тіло, в Таїнстві Хрещення обмите від гріха – причини смерті, і яке по відновленні Благодаттю Духа Святого, стало храмом Духа Божого, невжеж воно може загинути безслідно? Не загине, бо торжество Воскресення Христового – це початок того великого, вічного торжества, про яке говорить святий ап. Петро: «За Його \Христа\ обітницею ми чекаємо нового неба і нової землі, на яких правда перебуває».

Отже, якщо світ земних рослин, які замирають зимою, а на весну знов оживають, дають життя, так і людина створена Господом Богом на Свій образ і подобу, вмираючи, не загине назавжди. За поясненням Отців Церкви, саме слово «воскресення» показує, що воскресне те, що вмирає, що воскресення є повернення загинулого, оживлення померлого. Тому і ми співаємо в ці дні в акафісті: «Радуйся, всесвятий гробе, з якого Христос, як прорік, воскрес і

Собою весь світ обновив». Без воскресення тіла, за словами святого Івана Золотоустого і душа наша, хочби вона була тисячу разів безсмертна, залишиться неувінчаною і неприлучаною до повного щастя на небі та не зможе отримати своїх заслужених нескінчених благ. Святий ап. Павло в першому посланні до Коринфян каже: «Але дехто скаже *Як воскреснуть мертві? І в якому тілі прийдуть*? Нерозумний – що ти сієш, те не оживе, якщо не вмере. І коли сієш, то сієш не тіло майбутнє, а голе зерно, але Бог дає кожному зерняті тіло своє». Таким чином, у воскресенні з мертвих в останній день воскресне те саме тіло, вчать святі отці Церкви, яке живе на землі, але не таким як воно є тепер. «Так і при воскресенні мертвих: сіється в тління – встане в нетління, сіється в неславу – встане в славі, сіється тіло душевне – встане тіло духовне».

Згадуємо, всіх котрі спочивають на наших кладбищах, котрі чекають нашої молитви, а Воскреслий Господь нехай буде до них милостивий і прийме души їх на місце всіх Святих Його.

PROVODY - Blessing Graves

Today we have gathered in the cemetery to commemorate all of those at rest, whom Christ and His glorious Resurrection from the dead has given all life to those in the graves, that death is destroyed and begins a new existence. Our hearts were filled with joy, because death struggles with death in the person of Jesus Christ's Resurrection from the dead, for those in the grave.

Today we the living are expressing joy that death isn't final "the sole blessing of the Fathers of the Church on behalf of God reminds us of the our integral worship to convey the heavenly to our earthly domain". The holiday of the Passover – this is the symbolic spring time when we go forth to pray for them, a moment of life for mankind to exhibit hope and praise which we carry with us to our nearest and dearest family and friends. Upon the place of eternal rest flows tears in their memory.

Today over these graves we echo hymns of triumph singing "Christ is Risen – having given us eternal life". Thus we offer on these graves a beautiful egg – as a symbol of the new life, afterwards we cross ourselves, embracing and kissing each other in their presence.

Today we convey over the graves our tender prayers and request to the Lord in His Resurrected self to receive those souls at rest in the abode of the saints. This is an ancient tradition and custom of the Church, which struggles with death and evil. The earthly Church has been given the task and responsibility of transmitting the joy of the Resurrection of Christ to them who have gone to the other world. And we believe as joyfully as possibly our dearly beloved are at rest, and we will commemorate with them during the Passover period from Easter to Ascension Day.

Whenever the faithful come forward and commemorate them, they are singing Easter hymns. So today "the dead do not praise the Lord, but the living". The dead sinners may request forgiveness for themselves from the Lord, but we are the living.

Yet how often do we frequently forget to commemorate them in our prayers within our family and friends circles, those who are at rest in the Lord? How often do children think likewise to commemorate their brothers and sisters? Therefore now during times of general happiness the Holy Church established a defined period of prayers for the commemoration of those at rest.

Let them be happy in the Lord. Let those with whom a painful experience is undergoing, know that the Resurrected Lord isn't lacking in mercy and upon the hearing our prayers amongst the living for them, shall grant them eternal life.

The commemoration in our prayers is achieved by singular and group action as he or she takes the responsibility to pray. On the cemeteries as we sing the Passover Hymns we desire for those in the graves the best for the suffering sinners therein. On the day of their release we aspire for them to receive the hope of the eternal life in the Kingdom of God the Fathers in blessed Heaven, through the Resurrection of His Son, Jesus Christ.

Sermon for the SUNDAY OF ST. THOMAS
ΧΡΙΣΤΟΣ ΒΟΚΡΕΚ CHRIST IS RISEN

Today, dear brothers and sisters, remaining in a holiday feeling, we joyfully greet one another, “Christ is Risen – Indeed, He is Risen”, and with this greeting we confirm our deep faith. In all the regions of our country, today is heard in our churches the hymn, “Christ is risen from the dead, trampling down death by death, and upon those in the tomb bestowing life”.

Last Sunday we celebrated the day of the Resurrection of Christ – the feast day above all other holy days because by Christ’s Resurrection, hell was destroyed, death was overcome and mankind delivered from the power of sin.

Today’s Sunday is called Antipaschal because on the eighth day after His Resurrection, Christ appeared a second time to His Apostles and fortified their faith, bestowing upon them the gift of the Holy Spirit. This Sunday is also called the Sunday of St. Thomas because it is dedicated to the memory of Apostle Thomas, when his disbelief is recalled. Thomas was the last of the Apostles who, until the eighth day after Christ’s Resurrection became convinced in the reality of the redeeming act of Christ’s Redemption.

The event of the Resurrection of Christ on the third day after His death on the Cross was mind staggering in Jerusalem and its environs. The Apostles, stunned by the imprisonment, the punishment or torment, and the cruelty of death on the Cross of their Teacher, at first did not believe the women who declared that they saw the Resurrected Saviour. As men of practice and strained experiences, the Apostles needed definite signs of the confirmation of the fact of Christ Resurrection. For this reason Apostles Peter and John promptly hastened to the tomb and there they saw that the tomb in which Christ was buried was opened, and in the place where His Body lay, only coverings remained. What they heard in Jerusalem that day they accepted with skepticism. Even the Saviour’s words, Who having drawn near, walked with them, in which He clarified the prophecy about this event did not have any influence upon them. Only during the breaking of the bread did they recognize Jesus Christ and then, not hesitating, hastily returned to Jerusalem.

Apostle Thomas revealed his disbelief. At the time of the first appearance of the Saviour to His disciples he was not present. Later, when others spoke to him that they saw Jesus Christ, he did not believe them. For him the event of the Resurrection of Jesus Christ was very incomprehensible. He could not accept this mentally. Thomas was present when Jesus raised Lazarus from the dead, but at that time he considered that Christ could perform various miracles, but that He Himself could be resurrected, he could not accept. When the Apostles were trying to convince Thomas that they indeed saw Jesus Christ resurrected, he answered them that he will believe this only then when, “I see in His hands the print of the nails, and also, and place my finger in the mark of the nails”. But almost convinced in this, he added: “I will not believe, until such time when, I will place my hand in His side”.

Apostle Thomas did not relate to Christ’s disciples that their news was untrue, but he presumed that they may be wrong and that they accepted someone else as the Lord. However, later, on the eighth day, as he was present with disciples, at that moment occurred the event which is described in today’s reading of Holy Gospel. The Evangelist John accurately related this encounter. The door to the room, where Christ’s disciples had assembled, was locked as previously because they were afraid of the enraged masses of the Hebrews. Christ stood amongst them and said: “Peace, be with you,” and then He said to Thomas: “Put your finger here and see My hands; side, do not be unbelieving but believing.” In this event Thomas was very disconcerted – fright and joy were intermingled and at once he called out: “My Lord and my God”, thus revealing his indisputable faith in the Resurrection of his Teacher from the dead.

It is evident that doubt in our human life is a normal phenomenon. Today’s world propagated much doubt in our lives. Our children and youth are particularly and totally under the influence of various trends which propagate doubt and disbelief. This is nothing new, because for centuries the enemies of Christ’s Church and atheists spread various theories just to propagate doubt in regard to

the truth of Christ's Resurrection, in men's souls. This is why our Holy Church, during the Sunday following Easter, directs our attention to the reality of Christ's Resurrection, citing as an example the doubt of Apostle Thomas. Christ's words in today's Holy Gospel, directed to Thomas, are spoken by Christ to us as well: "You have believed because you have seen Me, blessed are those who have not seen and yet believe". Apostle and Evangelist John, also at the conclusion of today's Scripture reading, emphasizes: "These are written that you may believe that Jesus is the Son of God, and that believing you may have life in His name".

From today's Gospel reading it is also necessary to draw a conclusion that for spiritual union with the Resurrected Christ, this blessed or benevolent deed which we can obtain only as members of Christ's Church is necessary. The disciples who were going to Emmaus, disputed amongst themselves about the event which occurred in Jerusalem, and this is the reality of Christ's Resurrection. Even then, when Christ spoke to them, they did not recognize Him, but only recognized Him when they sat down to supper and He broke the bread. Also, when Christ appeared to the Apostles, they did not recognize Him, until the time when He spoke to them: "Peace be with you!" And when He spoken this, He breathed on them and said to them: "Receive the Holy Spirit". Therefore, in order to understand the Holy Scriptures, we must have the gift from God that our mind and soul may be open to understanding. This charitable gift is given us, when we are adorned with the Communion of the Holy Mysteries of His Body and Blood; when we live with Him and in Him.

Let us, too, dear brothers and sisters, enter today the living-room where the Apostles, to whom Christ appeared, were presented and partake with them the joy of His Resurrection. Let us unite in the words of Apostle Thomas, "My Lord and My God", and let us be faithful. We will believe in Christ the Lord, worshipping the Crucified and glorifying the Resurrected Saviour. Let us recognize Him, Who appeared to the Apostles, Who gave us Salvation; let us extol our Saviour, because unto Him is due glory with the Father and the Holy Spirit forever and ever.

Заувага: Згідно з уставом Православної Церкви, від Великодних Свят до П*ятидесятниці \Зелених Свят\ члени нашої Церкви не стають на колінаю Замість молитви «Царю Небесний» проказуємо тропар Пасхи: «Христос Воскрес із мертвих...»до Вознесіння Господнього, а від Вознесіння до Зелених Свят – тропар Вознесіння.

Remarks: According to the Orthodox Church, from Easter to Pentecost {Trinity Sunday}, members of our Church do not kneel. Instead of using the prayer "Heavenly King" we use the Easter Troparion: "Christ is Risen from the dead..." to feast Ascension of our Lord, from Ascension to Pentecost – Ascension Troparion.

ANNOUNCEMENTS

We ask our members to send in information about special – significant date - anniversary or birthday announcements that can be shared with the rest of our membership.

- 1. Прийомні години** - отець Павло запрошує всіх до зустрічі в парафіяльній канцеларії або резиденції за попереднім домовленням (306) 761-0480.

Office Hours - Father Pawlo is holding office hours at the Manse office 306-757-0445 or at the residence by appointment 136 - 2501 Windsor Park Rd. 306 761 0480 home; 306-539-5315 cell-мобільний; e-mail: pberezniak@gmail.com

- 2. Пригадуємо: Просимо шановних членів нашої парафії, якщо хто із Вас змінив адресу** або номер телефону, просимо Вас повідомити про це отця настоятеля або кого з членів церковної управи. *Щиро дякуємо за Вашу співпрацю!*

Reminder: We ask the members of our parish, if anyone of you have changed your address or phone number, please notify Father Pawlo or any member of the Parish Council. *We thank you for your cooperation!*

- 3. Spring church yard clean-up** - Thank you to Mike Zaleschuk, Steve Senyk, Orest Blahut, Orest Warnyca, Vasyl Stratiychuk and Yars Lozowchuk who helped with the Spring church yard clean-up. Many hands and equipment made the work easier.
- 4.** This year on Palm Sunday Russel Pankiw, Tony Harras and Steve Senyk supplied the beautiful pussy willow branches (verba). Father Pawlo and the Parish Board extend sincere appreciation to them for providing us with this gift and we trust they will continue to do so in the future.

- 5. « СПІЛЬНЕ СВЯЧЕНЕ » - « PARISH EASTER DINNER »**
Сердечно запрошуємо Всіх вірних нашої парафії на «Спільне Свячене» сьогодні - 23-го квітня. Ласкаво просимо будьте учасниками в цій спільній трапезі та обєднаймося в одну, Церковну Родину.

Today we invite all our Faithful with their families and friends, together as one Family in Christ to partake of the traditional Blessed Easter Dinner.

- 6. Велике спасибі для Всіх жертводавців на Великодне квітня, якими гарно є прикрашений наш Собор.**

Many thanks to all donors towards Easter flowers which beautifully decorated our Sobor. *We wish for them good health and that the God Bless them for many years!*

- 7. The Parish quarterly meeting will take place on Sunday May 7th after Divine Liturgy.**
- 8. On Sunday May 7th following the Divine Liturgy,** the Ukrainian Orthodox Men's Association (TYC/UOMA) will be sponsoring a **brunch as a fund raiser.** The money raised will go to assist any of our youth who wish to attend the Ukrainian Orthodox Youth portion of the Ukrainian Orthodox lay organizations' convention (USRL/CYC) in Winnipeg. The dates of the convention are August 10th to 13th. The cost of the brunch will be \$8.00 per (person - 16 and over) and \$5.00 (for 8 -15 years) children 7 and under free.
- 9. Our apologies – Correction - Memory Eternal – Вічна Пам`ять –** We extend our deepest sympathies to Sylvia and Jim Chorney on the falling asleep of Sylvia's **brother-in-law** Harold Hunchak.
- 10. A Big Thank you to Donna Van Beseleare for organizing and instructing the Pysanka Making Class.**
- 11. Saskatchewan Orthodox Women's Retreat – June 10-12, 2016 –** see poster in Sobor Lower Level bulletin board.
- 12. St. Petro Mohyla 2017 Ukrainian Summer Immersion, Cultural and Leadership Camp July 17 – August 20, 2017.** The Program will be a two week long camp consisting of formal language instruction in the Ukrainian language and a focus on Ukrainian culture and leadership training. See poster for more detail on Sobor Lower Level bulletin board or speak to Board members Steve Senyk or Gerry Luciuk.

13. FOOD BANK BARREL – As we draw closer to Great Lent all members are encouraged to donate to those in need. Please consider bringing food for the Food Bank Barrel.

14. Used Eyeglasses - Please donate your used eyeglasses to the Lions International to help those in need in the developing countries. A collection box is located at the church’s back door. If you require additional information – please speak to Wally Kaminski.

15. Special Thank you - Preparation of the Parish for Easter Services

We extend a special thank you to the following members who performed the listed duties. Eunice Shiplack, Sylvia Waliduda, Archie Melnychuk, Anna and Wally Kaminsky, Dr. Steven and Irene Zacharuk, Lesia and Ernie Cherepuschak.



- (1) Flowers were ordered, picked up and delivered to the Chapel and the Parish where they were set up and are attended to by Steven and Ernie
- (2) Archie who spent many hours in preparation of the church building for all Easter events.
- (3) Wally who vacuumed the carpets and completed other clean up duties.
- (4) As the picture indicates all members assisted in change of linens, ironing and placing the proper

linens in their perspective locations. General cleaning of pews along with all parts of the Parish were dusted etc.

As your senior elder I would like to thank our Sisterhood, Brotherhood and other members who were able to help during this Easter season. Thank you Fr. Pawlo for your patience.

Submitted - by Ernie Cherepuschak

Calendar of Services and Events –APRIL -MAY

Sunday 23	10:00 am	Divine Liturgy followed by Parish Easter Dinner
	2:00 pm	Provody – Riversdale Cemetery
	4:00 pm	Provody – Regina Memorial Cemetery
Wednesday 26	6:15 pm	Akathyst – Sobor
Saturday 29	12:00 pm	Blessing of graves by appointment
	5:00 pm	Vespers – Selo Chapel
Sunday 30	10:00 am	Divine Liturgy – Khram at Selo Chapel
	2:00 pm	Provody Regina Cemetery – (Broad and 4th)
Wednesday 3	6:15 pm	Akathyst – Sobor
Saturday 6	5:00 pm	Akathyst – Selo Chapel
Sunday 7	10:00 am	Divine Liturgy
	12:00 pm	Parish Quarterly Meeting

A CONTRIBUTION FOR REFLECTION - FOR THOSE OF US STRUGGLING WITH THE ISSUE OF FAITH AND SCIENCE

SOURCE : <http://www.veritas.org/can-scientist-believe-resurrection-three-hypotheses/>

MARCH 25, 2016

Can a scientist believe in the resurrection? Three hypotheses.

[IAN HUTCHINSON](#)

MIT

I'm a professor of nuclear science and engineering at MIT, and this weekend, I'm celebrating the resurrection of Jesus. So are dozens of my colleagues. How can this be?

Hypothesis one: We're not talking about a literal resurrection. Perhaps it is just an inspiring myth that served to justify the propagation of Jesus' exalted ethical teachings. A literal resurrection contradicts the known laws of nature. Maybe scientists can celebrate the idea of Jesus's spirit living on, while his body remained in the grave.

But the first disciples attested to a physical resurrection. How could an untruth logically support high moral character? How could it have sustained the apostles through the extremes of persecution they experienced founding Christianity? And is celebrating a myth consistent with scientific integrity?

Hypothesis two: We really believe in the bodily resurrection of the first century Jew known as Jesus of Nazareth. My Christian colleagues at MIT – and millions of other scientists worldwide – somehow think that a literal miracle like the resurrection of Jesus is possible. And we are following a long tradition. The founders of the scientific revolution and many of the greatest scientists of the intervening centuries were serious Christian believers. For Robert Boyle (of the ideal gas law, co-founder in 1660 of the Royal Society) the resurrection was a fact. For James Clerk Maxwell (whose Maxwell equations of 1862 govern electromagnetism) a deep philosophical analysis undergirded his belief in the resurrection. And for William Phillips (Nobel prize-winner in 1997 for methods to trap atoms with laser light) the resurrection is not discredited by science.

To explain how a scientist can be a Christian is actually quite simple. Science cannot and does not disprove the resurrection. Natural science describes the normal reproducible working of the world of nature. Indeed, the key meaning of "nature", as Boyle emphasized, is "the normal course of events." Miracles like the resurrection are inherently abnormal. It does not take modern science to tell us that humans don't rise from the dead. People knew that perfectly well in the first century; just as they knew that the blind from birth don't as adults regain their sight, or water doesn't instantly turn into wine.

Maybe science has made the world seem more comprehensible – although in some respects it seems more wonderful and mysterious. Maybe superstition was more widespread in the first century than it is today – although the dreams of today's sports fans and the widespread interest in the astrology pages sometimes make me wonder. Maybe people were more open then to the possibility of miracles than we are today. Still, the fact that the resurrection was impossible in the normal course of events was as obvious in the first century as it is for us. Indeed that is why it was seen as a great demonstration of God's power.

To be sure, while science can't logically rule miracles in or out of consideration, it can be a helpful tool for investigating contemporary miraculous claims. It may be able to reveal self-deception, trickery, or misperception. If someone has been seen levitating on a supposed flying carpet in their

living room, then the discovery of powerful electromagnets in their basement might well render such claims implausible. But if science fails to find defeating evidence then it is unable to say one way or the other whether some reported inexplicable event happened, or to prove that it is miraculous. Science functions by reproducible experiments and observations. Miracles are, by definition, abnormal and non-reproducible, so they cannot be proved by science's methods.

Today's widespread materialist view that events contrary to the laws of science just can't happen is a metaphysical doctrine, not a scientific fact. What's more, the doctrine that the laws of nature are "inviolable" is not necessary for science to function. Science offers natural explanations of natural events. It has no power or need to assert that only natural events happen.

So if science is not able to adjudicate whether Jesus' resurrection happened or not, are we completely unable to assess the plausibility of the claim? No. Contrary to increasingly popular opinion, science is not our only means for accessing truth. In the case of Jesus' resurrection, we must consider the historical evidence, and the historical evidence for the resurrection is as good as for almost any event of ancient history. The extraordinary character of the event, and its significance, provide a unique context, and ancient history is necessarily hard to establish. But a bare presumption that science has shown the resurrection to be impossible is an intellectual cop-out. Science shows no such thing.

Hypothesis 3: I was brainwashed as a child. If you've read this far and you are still wondering how an MIT professor could seriously believe in the resurrection, you might guess I was brainwashed to believe it as a child. But no, I did not grow up in a home where I was taught to believe in the resurrection. I came to faith in Jesus when I was an undergraduate at Cambridge University and was baptized in the chapel of Kings College on my 20th birthday. The life, death and resurrection of Jesus Christ are as compelling to me now as then.

Christians, always rejoice!

"Christians, always rejoice, for evil, death, sin, the devil and hell have been conquered by Christ. But when all of this is conquered, is there anyone in the world who can bring our joy to naught? You are the lord of this eternal rejoicing as long as you do not give in to sin. Joy burns in our hearts from His truth, love, resurrection, and from the Church and His saints. Joy burns in our hearts all because of sufferings for Him, mockings for Him, and death for Him, insofar as these sufferings write our names in heaven. There is no true joy on earth without the victory over death, but the victory over death does not exist without the Resurrection, and the Resurrection does not exist without Christ. The risen God-Man Christ, the founder of the Church, constantly pours out this joy into the hearts of His followers through the Holy Mysteries and good deeds. Our faith is fulfilled in this eternal joy, insofar as the joy of faith in Christ is the only true joy for human nature."

- St. Justin Popovich (Explanation of I Thessalonians, 5)

Having a peaceful and serene mind depends entirely on you. It does not depend on temptations or your fellow struggler's behavior. You yourself will be responsible for your salvation; whether you will be saved or not depends entirely on you. When you long for your salvation and struggle hard, then the outcome will be according to your wish." - **Elder Ephraim of Katounakia**

Source: by throughthegraceofgod