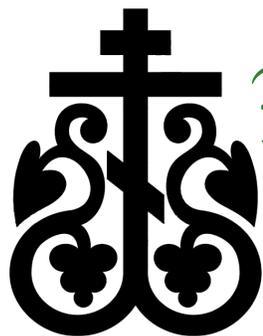


District Priest: Fr. Peter Haugen - 587-252-2715
District President: Ron Rusnak - 780-826-2062
Newsletter Contact: Dobr. Erin Haugen - 587-252-3410

April 2016
Volume 3, Issue 1



Bonnyville & District Parish News

From the Editor

By Dobr. Erin Haugen

Here we are again in the midst of our Great Lenten journey, preparing for PASCHA and enjoying the highly awaited spring weather. We have a busy month ahead and I encourage you all to take careful note of the goings-on in our district. There may be a couple of late additions (a possible movie night at the theatre, and banner painting), but dates and details were not available at the printing of this newsletter. Information will be provided should any other events come up!

PASTORAL MESSAGE

Submitted by Fr. Peter Haugen

Христос посеред нас! Christ is amongst us!

If you are reading this newsletter in April then you find yourself just barely having started Great Lent whereas the rest of society has already celebrated Easter. We are used to celebrating various Feasts on different days in Orthodox Church but this phenomenon of the Calendars where Easter is five weeks apart happens infrequently. With this said, I thought it would be good to include an Orthodox article in hopes of providing some detailed information on why this takes place.

“Why does the Orthodox Church celebrate Easter on a different day than other Christians?”

This difference has a long history related to Christianity itself, the complex nature of calendars, and the use of astronomical data. Almost



INSIDE THIS ISSUE

Pastoral Message.....	1
Liturgical Readings.....	2
Workshop.....	4
SUNDAY SCHOOL.....	5
Purse Project.....	6
Schedule.....	8,9

**Ukrainian Orthodox
Church of Canada**

www.uocc.ca

Western Eparchy

www.uocc-we.ca

**Bonnyville/St. Paul
Parochial District**

www.bonnyvilleanddistrictuoc.ca/

Ancient Faith Radio

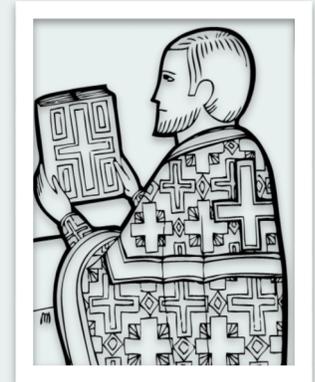
www.ancientfaith.com

Pastoral continued from page 1.

from the very beginning of the existence of the Christian Church, the issue regarding the date of our Lord's death and resurrection presented variations. Although the New Testament relates these events to the Jewish Passover, the details of this relationship are not clear. On the one hand, the tradition of the Gospels of Matthew, Mark, and Luke identifies the Lord's Last Supper with His disciples as a Passover meal. This would place the death of our Lord on the day after Passover. On the other hand, the tradition of the Gospel of John situates the death of our Lord at the very hour the paschal lambs were sacrificed on the day of Passover itself. This variation in the interpretation of the Scriptures led to two different practices. The one observed Pascha on the day of Passover, regardless of the day of the week, that is a fixed date. The other observed it on the Sunday following Passover. By the fourth century, the latter practice prevailed throughout the Church universally; nevertheless, differences continued to exist.

In response to this ongoing problem, the First Ecumenical Council, convened at Nicaea in 325 A.D., took up the issue. It determined that Pascha should be celebrated on the Sunday that follows the first full moon after the vernal equinox - the actual beginning of spring. If the full moon happens to fall on a Sunday, Pascha is observed the following Sunday. The day taken to be the invariable date of the vernal equinox is March 21. Hence, the determination of the date of Pascha is governed by a process dependent on the vernal equinox and the phase of the moon. Another factor that figures prominently in determining the date of Pascha is the date of the Jewish Passover. Originally, Passover was celebrated on the first full moon after the vernal equinox. Christians, therefore, celebrated Pascha according to the same calculation - that is, on the first Sunday after the first full moon following the vernal equinox. The correlation between the date of Pascha and the date of Passover is clear. Our Lord's death and resurrection coincided with Passover, thereby assuring a secure point of reference in time. This assurance lasted, however, only for a short time.

Events in Jewish history contributing to the dispersion of the Jews had, as a consequence, a departure from the way Passover was reckoned at the time of our Lord's death and resurrection. This caused the Passover to precede the vernal equinox in some years. It was, in fact, this anomaly that led to the condemnation reflected in Canon 1 of Antioch (ca. 330 A.D.) and Canon 7 of the Holy Apostles (late 4th century) of those who celebrate Pascha "with the Jews." The purpose of this condemnation was to prevent Christians from taking into account the calculation of Passover in determining the date of Pascha. Most Christians



Liturgical Scripture Readings

April 2016

Sunday, April 3rd
*3rd Sunday of Great
Lent*
Adoration of the Cross
Epistle: Heb. 4:14-5:6;
Gospel: Mark 8:34-9:1.

Sunday, April 10th
*4th Sunday of Great
Lent*
Epistle: Eph. 5:9-19;
Gospel: Matt. 4:25-5:12.

Sunday, April 17th
*5th Sunday of Great
Lent*
St. Mary of Egypt
Epistle: Gal. 3:23-29;
Gospel: Luke 7:36-50.

Sunday, April 24th
Palm Sunday
Epistle: Phil. 4:4-9;
Gospel: John 12:1-18.

Pastoral continued from page 2.

eventually ceased to regulate the observance of Pascha by the Jewish Passover. Their purpose, of course, was to preserve the original practice of celebrating Pascha following the vernal equinox. Thus, the Council of Nicaea sought to link the principles for determining the date of Pascha to the norms for calculating Passover during our Lord's lifetime.

Despite the intervention of the Council of Nicaea, certain differences in the technicalities of regulating the date of Pascha remained even thereafter. This resulted occasionally in local variations until, by the sixth century, a more secure mode of calculation based on astronomical data was universally accepted. This was an alternative to calculating Pascha by the Passover and consisted in the creation of so-called "paschal cycles." Each paschal cycle corresponded to a certain number of years. Depending upon the number of years in the cycle, the full moon occurred on the same day of the year as at the beginning of the cycle with some exceptions. The more accurate the cycle, the less frequent were the exceptions. In the East, a nineteen-year cycle was eventually adopted, whereas in the West an eighty-four-year cycle. The use of two different paschal cycles inevitably gave way to differences between the Eastern and Western Churches regarding the observance of Pascha.

A further cause for these differences was the adoption by the Western Church of the Gregorian Calendar in 1582 to replace the Julian Calendar. This took place in order to adjust the discrepancy, then observed between the paschal cycle approach to calculating Pascha and the available astronomical data. The Orthodox Church continues to base its calculations for the date of Pascha on the Julian Calendar, which was in use at the time of the First Ecumenical Council. As such, it does not take into account the thirteen-day difference between the Julian and Gregorian Calendars. Practically speaking, this means that Pascha may not be celebrated before April 3, which was March 21, the date of the vernal equinox, at the time of the First Ecumenical Council. In other words, a difference of thirteen days exists between the accepted date for the vernal equinox then and now.

Consequently, it is the combination of these variables that accounts for the different dates of Pascha observed by the Orthodox Church and other Christian Churches. If anything, this review of the complexities surrounding the issue of the date of Pascha underscores the compelling need to revisit it with patience and openness. This topic has long been a concern of ecumenical dialogue. This was the spirit that predominated at a consultation on the matter held in Aleppo, Syria in 1997. One of its conclusions was that the underlying reason for the differences in the date of Pascha was the differences in the calendars and lunar tables (paschal cycles) employed rather than any theological disagreement between Eastern and Western Christians. In view of the fact that today both the Julian and Gregorian modes of calculation diverge from the astronomical data, it behooves all Christians to return to the norms determined by the Council of Nicaea, taking advantage of the most up-to-date astronomical data for the vernal equinox and the phase of the moon.

*Dr. Lewis J. Patsavos, Professor of Canon Law, Holy Cross School of Theology
First published, October 2001; Edited, March 2009; Copyright 2009. All rights reserved.
Greek Orthodox Archdiocese of America*

Yours in Christ,
Fr. Peter Haugen

PYSYNKY WORKSHOP



WHERE

**All Saints Ukrainian Orthodox
Cultural Centre**

**5601 - 51 Street
St. Paul, AB**

Come learn about the meaning behind our traditional *Pysanky* while making your very own. Here is your chance to make an egg which you can then put into your Easter Basket. No experience required.

**Thursday
April 14th, 2016
6:00 PM***

***Until done, usually
2-3 hours***

****Supplies Provided****

TO REGISTER

**or for more
information call or
text:**

**Dobr. Erin Haugen at
587-252-3410**

**Newsletter
Submissions
Needed!**

Please keep the submissions for the newsletter coming! Announcements, reports, stories, photos... If you want to share it, we want to see it! Please feel free to submit to me anytime.

Dobr. Erin Haugen:
ehaugen@hotmail.ca
587-252-3410

**Fr. Peter's Contact
Information:**

5525-55 Ave.
St. Paul, Alberta
ToA 3A1

Phone:

587-252-2715

Email:

pmthaugen@hotmail.com

If anyone you know is in the Hospital, or are at home ill and would like a visitation from me, please contact me and I will make immediate arrangements to meet with them.

ST. PAUL HAS STARTED A SUNDAY SCHOOL!

**All Saints Parish in St. Paul
now offers Sunday School!**

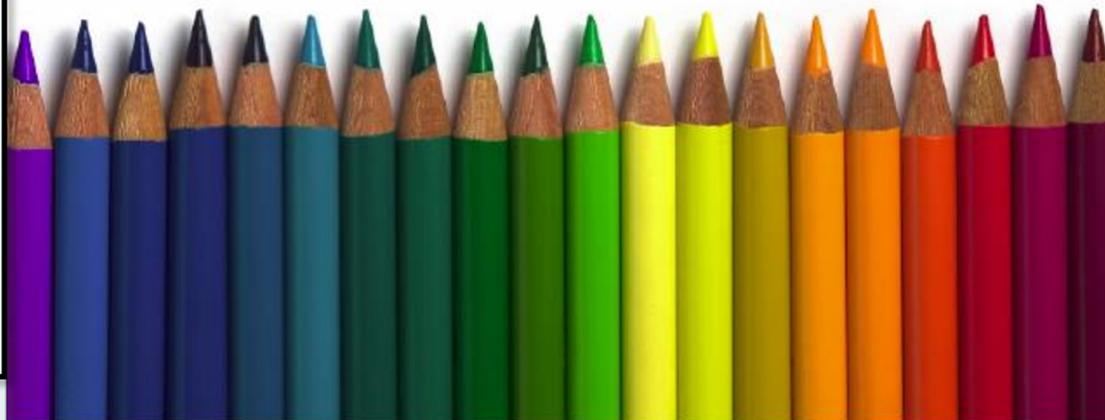
We have had two successful sessions and look forward to future sessions. We've learned about the Nativity while making gingerbread Nativity scenes, and learned about God's love while making bible verse Valentines and hand/finger print 'Giving Trees'. Come join us!

Next Session:

**(There will be NO session on
Easter Sunday - May 1st.)**

Sunday, June 5th

**If you have children,
or have friends with children -
Please invite them!**



The Reach Project - 2016



This “**Reach Out**” Project is our District’s commitment to almsgiving during Great Lent. It will run from March 20-April 24, 2016 and involves supporting women who have experienced domestic violence and are being sheltered in Dr. Margaret Savage Crises Centre in Cold Lake and Columbus House of Hope in St. Paul.

How the Project Works:

1. Women in our Bonnyville & District churches will choose a “gently used”, clean purse that they would like to gift to a woman in the shelter. If women don’t have a purse to donate, consider buying a travel cosmetic bag.
2. Each women that donates a purse will fill it with personal items that are most needed by shelter residents. The following list was provided by Columbus House of Hope. When women come to the Shelter, they often come with only the clothes they are wearing and shelter funding does not cover personal items. (Fr. Peter reminds us that this is a family project and men can purchase items to put in the purse as well!)
3. Buy 10 of the following 14 items and place them in the purse:
 - Shampoo
 - Conditioner
 - Nail clippers/nail file
 - Body wash
 - Hand lotion
 - Small deodorant
 - Feminine products
 - Lip balm
 - Hair brush
 - Hair clips/ponytail holder
 - Small package of kleenex
 - Socks
 - Face cloth
 - Gift cards (for example a \$15.00 gas card or a \$20.00 grocery card that they can use to choose items of need)
4. Bring the filled purses to each Sunday Church Service - the deadline is the Palm Sunday Service on April 24, 2016 in Sandy Rapids. Caroline & Joanne will be collecting the purses.



Thank you, in advance, for your generous spirit!



PALM (WILLOW) SUNDAY (SHUTKOVA NEDILIA) :

From Palm Sunday bulletin for St. Elia's Parish, Edmonton, AB.

Commemorates Christ's entry into Jerusalem. The willows (used in place of palms) represent the scourging of Christ, and give rise to a practice among Ukrainians to tap each other with the willows and say:



Лоза б'є,
Я не б'ю,
від нині за тиждень,
буде Великдень

The willow is hitting,
I'm not hitting,
one week from today,
it will be Easter

*“O Lord Jesus Christ, Son of God. Have mercy on me, a sinner .”
-Jesus Prayer*

WEBSITE

Don't forget we have a website!

It is under a bit of construction, but you can find updates, locations, and a long term schedule there. Photos will be coming soon as well. Check it out!

www.bonnyvilleanddistrictuoc.ca/

We're also on Facebook!
Look up:

Bonnyville District of the
Ukrainian Orthodox Church of
Canada

All Saints
St. Paul, AB
Dwayne Ternovoy
780-614-0858

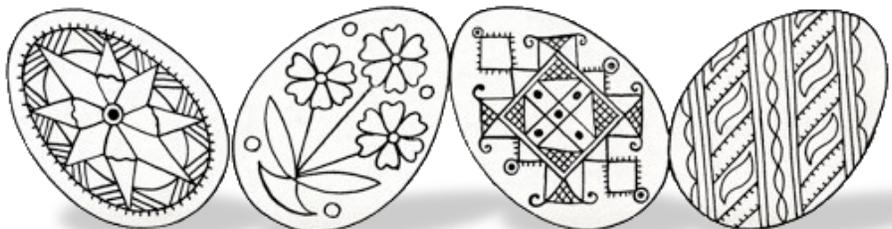
St. Elias
Bonnyville, AB
Janet Hutskal
780-573-3470

Sts. Peter & Paul
Nowa Bukowina, AB
Sandra Yuschyshyn
780-645-4815

Holy Trinity
Glendon, AB
Joyce Drapaka
780-645-3760

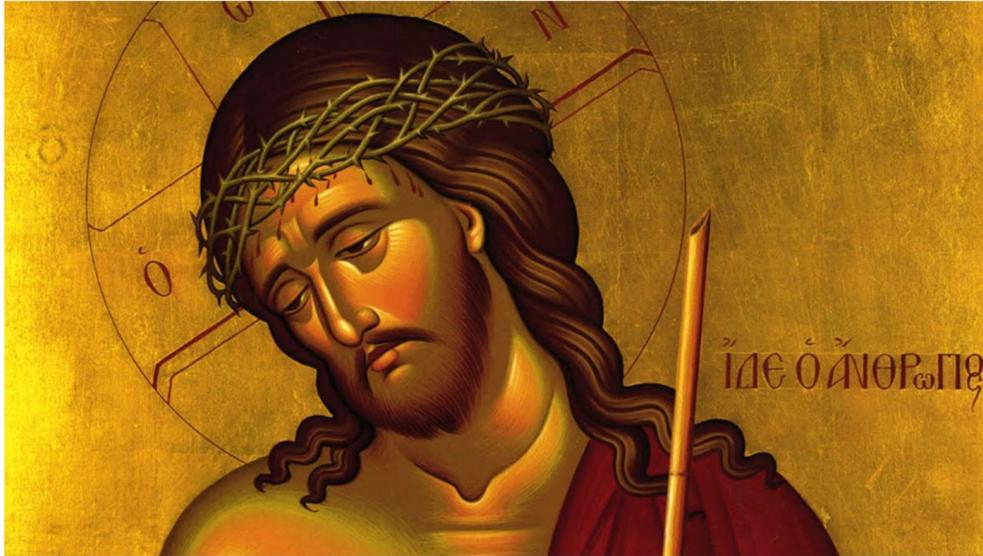
All Saints
Sandy Rapids, AB
Ron Rusnak
780-826-2062

Descent of the Holy Spirit
Stry, AB
Marion Chimko
780-636-2870



**Bonnyville & District Ukrainian Orthodox
Parish Council Society**

**Schedule of services for
Great Lent 2016**



Lenten Services

- Saturday, March 12th - District Wide Memorial Saturday - All Saints, St. Paul, 10 AM
- Sunday, March 13th - Forgiveness Sunday - Sts. Peter and Paul, Nowa Bukowina, Following the Divine Liturgy
- Sunday, March 20th - Sunday of Orthodoxy Vesper - St. Vladimir, Vegreville, 5 PM
- Sunday, April 3rd - Passia Service - All Saints, St. Paul, 5 PM
- Friday, April 8th - Presanctified Divine Liturgy - All Saints, St. Paul, 6 PM
- Friday, April 22nd - Presanctified Divine Liturgy - St. Elias, Bonnyville, 6 PM
- Sunday, April 24th - Palm Sunday Blessing of Palms - All Saints, Sandy Rapids, 10 AM

Holy Week

- Monday, April 25th - Lenten Hours - All Saints, St. Paul, 6:30 PM
- Wednesday, April 27th - Holy Unction Service - All Saints, St. Paul, 6:30 PM
- Thursday, April 28th - Holy Thursday 12 Gospels - St. Elias, Bonnyville, 6:30 PM
- Friday, April 29th - Holy Friday Shroud Vespers - St. Elias Bonnyville, 4:00 PM
Holy Friday Shroud Vespers - Sts. Peter and Paul, Nowa Bukowina, 5:30 PM
Holy Friday Shroud Vespers - All Saints, St. Paul, 7:00 PM

Paschal Services

- Saturday, April 30th - Paschal Matins/Basket Blessing - All Saints, St. Paul, 9:00 PM
- SUNDAY, MAY 1st - Paschal Matins/ Basket Blessing - Sts. Peter and Paul, Nowa Bukowina, 6:00 AM
PASCHAL DIVINE LITURGY- St. Elias, Bonnyville, 8:00 AM

April 2016

Sun

Mon

Tue

Wed

Thu

Fri

Sat

						1	2
3 Divine Liturgy 10:00 AM St. Paul	4	5	6	7		8 Presanctified Liturgy 6:00 PM St. Paul	9
10 Divine Liturgy 10:00 AM Glendon	11	12	13	14 Pysanky Workshop 6:00 PM St. Paul		15	16
17 Divine Liturgy 10:00 AM Bonnyville	18	19	20	21		22 Presanctified Liturgy 6:00 PM Bonnyville	23
24 Divine Liturgy Palm Sunday 10:00 AM Sandy Rapids	25 Passion Mon- day 6:30 PM St. Paul	26	27 Holy Unction 6:30 PM St. Paul	28 12 Gospels 6:30 PM Bonnyville	29 Holy Friday Vespers SEE PAGE 8	30 Paschal Matins/ Baskets 9:00 PM St. Paul	

A more detailed and long-term schedule is available on the website and of course from Fr. Peter and your District Executive members. The schedule above and those in future newsletters are meant to serve as a visual reminder of services for the month. Please be sure to take note of the time and location of each service (again, due to space I could not include full names of parishes, locations, etc.). Fr. Peter will continue to announce upcoming services and events at church as he has been doing. Think of this as 'the month at a glance'!