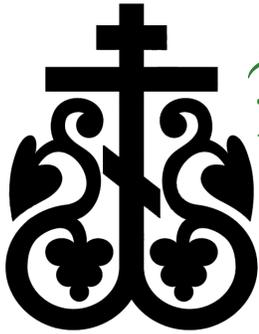


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May/June 2020
Volume 7, Issue 2/3



Bonnyville & District Parish News

Sponsors!

Our fundraising committee has begun a new campaign - Newsletter Sponsorship!
If you are interested in how you can sponsor a newsletter,
please see Caroline Yewchin.



Many thanks to
Joyce Drapaka
of
**Joyce's
Beauty Clinic**
for sponsoring the
May/June Newsletter.



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PARISH CLOSURES

By the blessing of His Eminence, Metropolitan Yurij, at the directions of the Health Authorities of Canada, our parishes are closed due to the threat of COVID-19. All parish gatherings, events, and services are cancelled until it is safe to return to our Churches. Should you have any questions, please contact Fr. Peter Haugen.

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 MESSAGE

Submitted by Fr. Peter Haugen

Христос посеред нас!

Dear Brothers and Sister in Christ,

I greet you with the Feast of the Ascension of our Lord and Savior Jesus Christ! This newsletter marks almost 3 months since the last time we entered into our church in worship and I can't help but be saddened by this. Nevertheless, I am asking all of you to continue in your patience while we wait for the word to be given by the Heierarchy of the UOCC and the Health Authorities of Alberta.

While we do not know when it will be safe to return, I am determined to make sure that we return to a Church full of worship, song, and full participation in the Holy Mysteries. The safety of our parishioners is, above all, my biggest focus and concern.

This newsletter has some similar information to the last one, this is done on purpose to make sure that we are aware what information is still relevant and what is not. I have also included some images of the life of our parishes throughout this time that have uplifted me and I hope will make you feel the same!

In last week's Homily Check In, I referenced the history of the Liturgical Spoon and had several comments of interest on this topic. Since last week, there has been a very good written article that is similarly to the audio sources I previously sent out.

I so look forward to the day we greet each other again in worship, you are all in my prayers and I miss you. Please, dear brothers and sisters, pray for me and pray for each other!

Yours In Christ,

Fr. Peter Haugen

A Note on the Common Communion Spoon

REVEREND DR. ALKIVIADIS C. CALIVAS
25/05/2020

Liturgical spoons existed from at least the sixth-seventh century. But it does not mean that they were used for Communion. In fact, canon 101 of

Christ is amongst us!

the Penthekte Synod (691-692) prohibits the use of any receptacle for the reception of the consecrated Bread other than the human hand. The canon reads: "So that if anyone should wish to partake of the pure Body during the time of the synaxis...let him form his hands into the shape of a cross, and thus approaching, let him receive the communion of grace. For we nowise welcome those men who make certain receptacles out of gold or any other material to serve instead of their hands for the reception of the divine gift."

Before the eleventh/twelfth century everyone, clergy and people alike, received the Holy Gifts separately, in the manner the clergy do to this day. When the people approached, they extended their hands, right over left with palms open, on which the priest placed a portion of the holy Bread. After consuming the Bread, the communicants were offered the Cup by the deacon.

The first clear evidence for the use of communion spoons appeared in the eleventh and twelfth centuries. As we learn from the noted canonist Theodore Balsamon (+ca. 1195), the common spoon had become the established norm in many places by the mid-twelfth century. Commenting on canon 101 of the Penthekte Synod, he complained that the traditional way of distributing Communion was being abandoned in some areas.

Centuries later, in a comment on the same canon, St. Nikodemos (+1809) suggests that the introduction of the communion spoon came about as a result of the scarcity of deacons. By the late twelfth century many churches were served by a single priest, which made the administration of the eucharistic elements separately both awkward and difficult. The problem was solved with the introduction of the spoon. The priest was now able to offer the eucharistic elements together in a spoon. In addition, St. Nikodemos tells us that the placement of the holy Gifts directly into the mouth of communicants helped to curb abuses and avoid spillage when drinking from the Cup. Evidently, some people were careless and dropped particles of the Holy Bread. Others hid it and "used it for wicked purposes."

The use of the communion spoon was not enacted by a synod, ecumenical or local. Its use came about gradually. Initially, the spoon may

have been used to commune the sick and the dying. At first, as one would expect, its use in the Liturgy met with some resistance, as any significant liturgical innovation would. Replacing the centuries old manner of receiving the consecrated Gifts separately, based on the biblical model, was not easy. However, new pastoral needs made the use of the spoon inevitable. In the final analysis, the spoon was accepted, even reluctantly, because it did not violate, contradict, or compromise any doctrinal teachings.

The method by which Communion is administered is purely functional. It serves a practical purpose. Thus, as warranted by needs and circumstances, a local Church in its collective wisdom and authority is free to adapt, modify, and manage the method by which Holy Communion is distributed. Whatever method a Church chooses, the single most important concern is that it does not violate any dogmas and that it is appropriate; that it upholds and maintains the dignity of the sacred act of communing.

We learn from St. Nikodemos that during plagues priests were known to use arbitrary methods to administer communion to the sick and dying. In a comment on canon 28 of the Penthekte Synod, he chides the clergy for using unsuitable methods to deliver Communion to the sick. He recommends a more appropriate method. He writes: “Hence, both priests and prelates must employ some shift in time of a plague to enable them to administer communion to the sick without violating this canon; not, however, by placing the holy Bread in currants, but in some sacred vessel, so that the dying and the sick may take it thence with tongs or the like. The vessel and the tongs are to be placed in vinegar, and the vinegar is to be poured into a funnel, or in any other manner that they can that is safer and canonical.”

St. Nikodemos’ brief note is significant in two ways. First, he insists the vessels used for Communion be sterilized with vinegar, a popular disinfectant from ancient times. This is an acknowledgment that the vessels or instruments used for communing could be contaminated by dangerous parasitic microbes. Second, he insists that the instrument be fitting for the purpose.

In the past forty years several worldwide deadly epidemics, AIDS, SARS, Ebola, and MERS provoked fear among the people. Presently, the world is experiencing another more frightening global threat: the pandemic coronavirus or COVID-19, a contagion with lethal force which has upended all social, economic, political, cultural, and religious norms. People are justly apprehensive and frightened. The disease has already infected millions of people and claimed the lives of

thousands globally. As with the preceding epidemics, the highly contagious coronavirus has many people wondering and questioning the continued use of a common spoon for Communion.

The real fears, reservations, and apprehensions of the people should not be dismissed with an air of superiority or a call to greater faith, as if the act of communing is void of human considerations and the limitations of the created order. People want to feel safe, listened to, and protected by their Church. They do not want to be exposed to unnecessary risks, nor should they be.

Statements like, “the Eucharist is the Body and Blood of Christ, and the medicine of immortality,” or “the Eucharist is a divine remedy, a divine medicine,” may be true. But they are not sufficient to calm the fears and concerns of the faithful. People are not questioning the sacred character and identity of the Holy Gifts but the reliability of the instrument by which the Gifts are offered to them.

In my sixty-four years in the priesthood, I have consumed the chalice thousands of times after countless Divine Liturgies without fear or hesitation, as every priest does. I am not certain, however, that every faithful parishioner would do the same, if they were asked. My point is this. Holy Communion should be a source of joy, hope and strength for everyone and not a test or measure of one’s faith in God’s providential care (Matt. 4:5-7). St. Paul reminds us that the love of Christ requires that we care for all persons, whatever their situation and be sensitive and responsive to their just needs and concerns for the sake of the Gospel (1 Cor. 9: 19-23).

Orthodox sacramental theology, distinguishes between what is mystical and what is physical. The divine realities in each sacrament are distinct from the material elements by which they are mediated. We believe and confess that the eucharistic Gifts—the bread and wine—are changed into the Body and Blood of Christ through the prayer of the Church and the power and operation of the Holy Spirit. The change, however, is mystical and not physical. The bread and wine preserve their natural properties and qualities and are bound to the natural laws of their kind. The mode by which the transformation of the Gifts takes place remains a profound mystery. But we know by faith that the change occurs, so that Christ may become our food in order to impart his life to us (John 6:56).

The communion spoon is an imperfect material object. It does not share in the incorruptibility of the risen and deified Body of Christ which is

really present to us through the eucharistic elements. On its own, the spoon is simply a spoon, a utensil. Its dignity is derived from its use as the instrument by which the Body and Blood of Christ is offered to his people. Long ago, it replaced an older venerable form of communing. The use of a spoon to commune the people was an innovation.

Today, the very thought of replacing the common spoon has caused great anxiety in some circles. There are those among the clergy and the laity who see the replacement of the common spoon or any other kind of departure from the current practice as a repudiation of the doctrine of the real presence of Christ in the Eucharist. Of course, this is not true.

In response to the present deadly pandemic, three local Churches have already instituted changes in the manner by which Holy Communion is distributed. Circumstances require that every local Church study the issue carefully taking into consideration the cultural and hygienic sensibilities of the people and the sanitary measures and protocols of their respective countries.

The Church of Russia has introduced a small but significant change in the traditional manner of administering Communion, which appears to be based on the model suggested by St. Nikodemos. The common communion spoon is dipped in alcohol and wiped clean after each communicant. The Church of Romania allows the people to bring their own spoon from home. In Ukraine Communion is distributed via intinction—a portion of the Bread is dipped in the chalice and placed by the priest in the hand of the communicant.

In addition to these, several other models have been proposed. Some who wish to retain the common spoon believe it is sufficient to teach the communicants to tilt their head back and open their mouth wide, so that the priest may drop or pour the sacred elements into the mouth of the recipient. The aim of this method is to avoid touching the communicant's mouth and lips. However, this model is not fail-safe; it does not guarantee the desired outcome. Another suggestion, close to the Romanian model, allows each family to bring its own "family communion spoon" which will be used to commune family members only. This model, however, runs counter to the spirit of canon 101 of the Penthekte Synod which prohibits the use of private vessels for fear that they would lead to social distinctions and the like. Communion, as is well known, is both a personal and a communal act. "Unite us all to one another who become partakers of the one Bread and the Cup" (Anaphora of St. Basil). The Ukrainian model, Communion by intinction, has found support in some quarters. It is a version of the ancient practice. However, it is difficult to

manage on several counts, the most obvious being communing the elderly, persons with disabilities, and children.

Another model calls for the replacement of the common spoon with multiple individual spoons; spoons made from common material and are of equal value, which each local parish provides. According to this model, each parish will obtain (perhaps from a common source) a sufficient number of disposable spoons made of plastic or wood. Once used, each spoon would be collected and properly discarded (burned or buried) after each Liturgy.

Or, each parish procures a sufficient number of reusable metal spoons, all of the same type and material. The used spoons are collected and properly sterilized after each Liturgy and are reused multiple times.

Each of these methods shares a common goal: to administer Communion in the safest, most practical, and most dignified way possible. Whatever the model, the fundamental intent is the same: to mitigate the transmission of dangerous parasitic microbes.

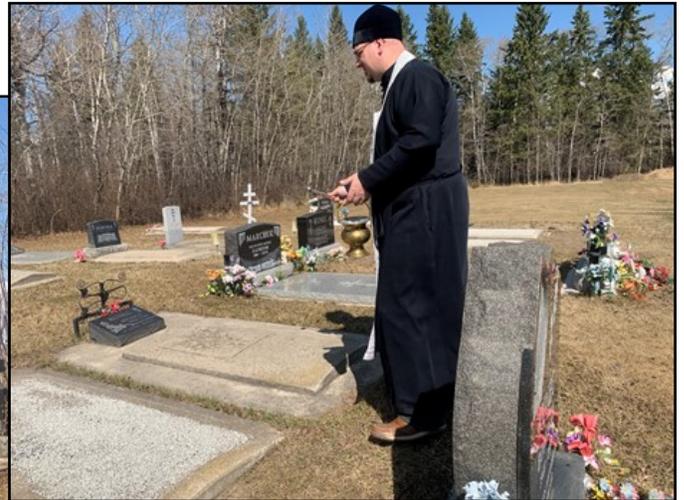
Of the several methods, the use of multiple metal reusable spoons seems to be the safest and most practical, and the one closest to the received tradition. The people are used to the spoon. Also of concern is the common communion cloth, which many people use to wipe their mouth after communing. This practice is problematic and must end. The common cloth should serve only one purpose, to catch any accidental spillage when administering Communion. A group of people, altar servers and/or regular church goers, should be trained to hold the cloth properly as each communicant approaches. The use of personal disposable paper napkins has also been suggested. The napkin is placed in a special basket after each use. To avoid difficulties, the people must be taught on the proper use of the personal napkin.

A change in the manner by which Communion is distributed to the people is unavoidable. It is already happening. The question is whether all the Churches will reach an agreement within the foreseeable future or, will local variations apply until the use of multiple individual metal spoons or some other form becomes the standard? In any event, the change is coming. It is important, therefore, that everyone - clergy and people alike - are properly prepared.

<https://orthodoxia.info/news/a-note-on-the-common-communion-spoon/>

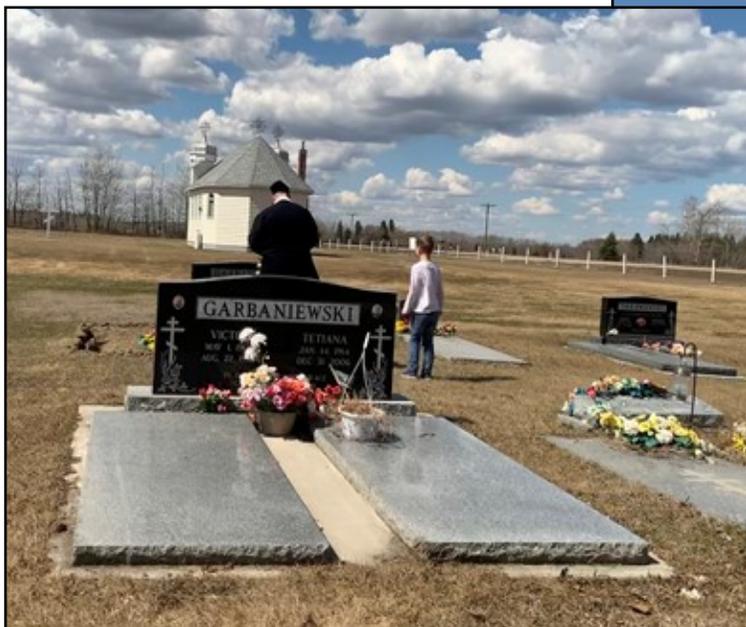
PROVODY—BLESSING OF THE GRAVES

Over the course of two days on May 5th and May 7th, Fr. Peter and his sons visited the 14 cemeteries that are a part of our district. During these visits the Joy of Resurrection was proclaimed to all of our ancestors and loved while the graves were blessed.



Big Meadow

First blessing of the day at Ardmore



Nowa Bukowina

Sandy Rapids

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.

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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.

Provody Continued



Bonnyville



St. Paul



Fr. Peter and his Cantor

LIFE DURING COVID-19



District Presidents
Zoom meeting



John Yewchin with
his Paschal Basket



Thank you to all those who helped Noah feel special on his 10th birthday. Pictured are Sandra Yuschyshyn and Joyce Drapaka parading by!



Liturgical Scripture Readings MAY/JUNE 2020

May 31st, 2020
7th Sunday of Pascha,
Holy Fathers of the 1st
Ecu. Council. Tone 6
Epistle - Acts 20:16-18,
28-36
Gospel - Jn. 17:1-13

June 7th, 2020
PENTECOST - HOLY
TRINITY SUNDAY
Epistle - Acts 2:1-11
Gospel - Jn. 7:37-52,
8:12

June 14th, 2020
1st Sunday after
Pentecost, Sunday of All
Saints. Tone 8
Epistle - Heb. 11:33-12:2
Gospel - Mt. 10:32-33,
37-38, 19:27-30

June 21st, 2020
2nd Sunday after
Pentecost, Sunday of All
Saints Rus'-Ukraine.
Tone 1
Epistle - Rm. 2:10-16
Saints: Heb. 11:33-12:2
Gospel - Mt. 4:18-23
Saints: Mt. 4:25-5:12

June 28th, 2020
3rd Sunday of Pascha.
Tone 2
Epistle - Rm. 5:1-10
Gospel - Mt. 6:22-33

APRIL SHOWERS BRING MAY FLOWERS...



All Saints' gift
to Fr. Peter on
his Birthday—
Pyrophy!



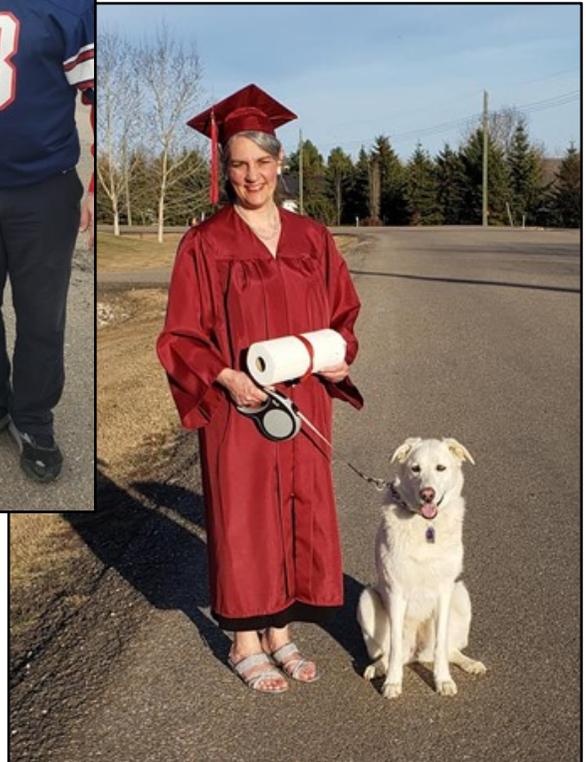
Planting the flowerbeds at St.
Elias—Pictured Janet Hutskal,
Nick and Nancy Ozero, and
Genia Leskiw



WHEN LIFE HANDS YOU LEMONS...



Jennifer Godziuk pictured with Helen Sawaranski (left) during their chance encounter. Jennifer has also been spreading joy in her neighborhood by dressing up everyday for her dog walks... The pictures below are only a small sampling! Jennifer, thank you for always thinking of others and doing what you can to make those around you smile.



PRAYER IN TIMES OF EPIDEMIC

Prayer in the Time of Ruinous Pestilence (Epidemic)*

O Lord, our God, Who is rich in compassion and mercy; Who directs our life by Your wise Providence. Hear our prayer, accept the repentance of our sins, bring an end to the ruinous pestilence that befalls us as You have, in times before, eradicated ruinous pestilence from among your people.

O Compassionate Saviour! Preserve the health of those who hope in You. O Physician of our souls and bodies, grant recovery to those who are ill and raise them up from their beds of malady and suffering. O Lord, bless, strengthen and protect, by Your grace, all those engaged, of their charity and generosity, in caring for the sick: both in hospitals and in their homes. Deliver the people of our city (*village, monastery*), our country, and throughout the world from ruinous pestilence, from illnesses and sufferings, and teach us to value life and good health – as gifts from You. Grant us, O God, Your peace. Fill our hearts with unwavering faith in Your protection, with hope in Your succour, with love for You and for our neighbours.

For Yours it is to have mercy upon us and to save us, O our God, and unto You we send up glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages. Amen.



**Затверджено Священним Синодом Православної Церкви України. Переклад англійською мовою Української Православної Церкви в Канаді (з благословення Високопреосвященнішого Митрополита Юрія).
Approved by the Holy Synod of the Orthodox Church of Ukraine. Translation into English by the Ukrainian Orthodox Church of Canada (with the blessing of His Eminence Metropolitan Yuriy)

ST. PAUL FOOD BANK DONATION



Covid-19 Food Bank Drive - St. Paul

The St. Paul Ukrainian Orthodox Men's Club teamed up with the Ukrainian Canadian Congress Alberta Provincial Council to deliver 400 kilograms of food plus \$1,250 in local donations to the St. Paul Food Bank.

The event took place on Saturday, May 9th and was the culmination of several weeks work. Pictured are Amil Shapka & John Yewchin of the Men's Club along with several members of the UCC-APC and Larry Lambert of the St. Paul Food Bank.

Many thanks to everyone involved in this worthy project!



ORTHODOXY 101 REVIEW OF HOLY MYSTERIES

As we are unable to meet in person during this time, I have had to reconsider how to hold our spring Orthodoxy 101. Thank you to everyone who took the time to fill out the survey, it was very helpful in deciding how to proceed. We will be blending topics a little bit as I wanted to reflect what was requested in the survey. Mainly we will be doing a review of the Holy Mysteries of the Church, ending each week with a discussion on current events and updates from the Hierarchy and Health Authorities. Meeting links to Zoom will be sent out each week prior to the session.

Based on the survey the dates for the gatherings are:

Monday, June 8th @ 7:00pm

Monday, June 15th @ 7:00pm

Monday, June 22nd @ 7:00pm

Monday, June 30th @ 7:00pm

Monday, July 6th @ 7:00pm

*“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

Sty, AB

Marion Chimko
780-636-2870

