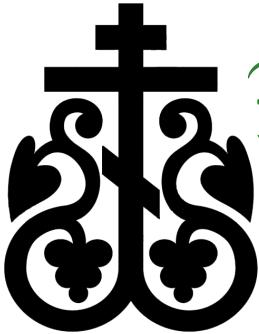


District Priest: Fr. Peter Haugen - 587-252-2715
District President: Ron Rusnak - 780-826-2062
Newsletter Contact: Dобр. Erin Haugen - 587-252-3410

March 2020
Volume 6, Issue 12



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
**John & Caroline
Yewchin**
for sponsoring the
March Newsletter.



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PASTORAL MESSAGE

Submitted by Fr. Peter Haugen

Христос посеред нас! Christ is amongst us!

On March 2nd we will be beginning our Great Lenten journey, a journey that not only prepares us for the celebration of the Resurrection of Christ, but prepares us in our relationship with Christ Himself. This month I am sharing the below list in the hopes that it assists you in preparation and during the journey that is ahead of us!

As well, I will be away from March 10th—19th and will be unreachable during the majority of this time. Please refer all emergencies to Fr. Michael Maranchuk @ (780) 579-2662 and our District President, Ron Rusnak @ (780) 812-6382.

Yours in Christ,
Fr. Peter Haugen



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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

Ten Things As We Begin Great Lent

by Maria Senchukova, edited by Fr. Peter Haugen

1. Rejoice

"Rejoice always, pray without ceasing, in everything give thanks" (1 Thessalonians 5:16-18), – the Apostle's wise counsel is as relevant as ever in the Lenten days.

It is tempting to become despondent, "How am I going to live without delicious food! I cannot have any fun now! The services are so long!" - whereas there is no reason for despondency. Long services are fine examples of medieval spiritual poetry, philosophical reflections on the place of a human in eternity, a sense of unity with other worshipers, and communication with God Himself. More often than not, there is a reverse side of the Lenten despondency, "I cannot fast according to the canons. I skip services. I get distracted by earthly things". It sounds unoriginal, but it is nonetheless true: remember that God needs a heart not a stomach and legs. He sees both a sincere desire to serve Him and infirmities in a human's soul. It is this constant remembrance of God that will be our unceasing joy of Him.

2. Pray without Ceasing

No, of course, there is no need for all of us to become Hesychasts during Lent, but we can try to become half-step closer to perfection.

One should devote more time than usual to prayer. People should pay more attention during the service: one could bring liturgical books with them. The prayer rule should be fulfilled more carefully: one should turn off their computer half an hour early and read the evening prayers. It is a good idea to add the prayer of St. Ephraim the Syrian to one's prayer rule. Likewise, one should listen to or read the Psalter. It is helpful to fight the numerous Lenten temptations with a prayer: to respond to one's irritation, anger, and sadness with the short Jesus Prayer.

3. Church Prayer

Household chores, traffic jams, noises at work: even if we managed to organize our lives so that we eat only acceptable food, read the prayer rule entirely, and even pray throughout the day, we get terribly tired with all this fuss. Church comes to our aid here.

Lent services are held every morning and evening in monasteries and many parish churches in large cities. One should come to at least a part of the service before or after work: it sets the mood that is completely different from the ambient reality mood. There are services, for which there is no harm in getting off work early. Those are the Great Penitential Canon of St. Andrew of Crete in the first four days of Great Lent, St. Mary's Standing on Wednesday evening of the fifth week of Lent, the akathist of the Holy Mother of God on Friday evening, the services of the Holy Week. It is good to attend the Liturgy of the Presanctified Gifts at least once during Lent.

4. «The Doors of Repentance Do Thou Open unto me, O Giver of Life!»

It is well known that it is us who need the fast, not God. Great Lent consists of two parts: the forty day fast and the Holy Week. The former is the time of repentance, the latter is the time of purification, preparation for Pascha.

It is for a reason that Church suggests the reading of the Canon of St. Andrew of Crete twice in the forty day fast. It is for a reason that every Lenten Saturday at the all-night vigil we hear the psalm of "The doors of repentance do Thou open unto me, O Giver of Life". It is for a reason that Church calls for repentance three weeks before Lent: with the parable of the Pharisee and the Publican, the parable of the Prodigal Son, the reminder of the Last Judgement, and the expulsion of Adam from Paradise.

It is precisely for repentance that we need the time of the forty day fast. If you are not going to repent, there is no use in fasting: it is a waste of health.

5. Take Care of Your Health

Speaking of health. If there are health problems during Lent, one should immediately discuss the extent of abstinence with a spiritual father.

Self-constituted fasting according to the canons or close to it is out of the question if there are problems with stomach or metabolism. In the current circumstances, even monasteries observe the dry fast in rare occasions: God will not condemn the working person, who is not in good health. (It is worth remembering that the Sacrament of the Unction - anointing with specially consecrated oil with a prayer for the healing of the sick - is administered in churches during Great Lent.) In no way will stomach ulcer bring one closer to God, it may even significantly distance one from Him: the line between the sincere aspiration to obedience to the Church canons without sparing one's stomach and the pride for one's diligence is extremely thin.

6. Keep Your Eyes on Your Own Plate

"When I keep fast, I am vain; when I hide my spiritual labors – I am vain over my piety", – grieves St. John of the Ladder in his book, "The Ladder".

"Vanity by fasting" is dangerous by its obviousness and goes hand in hand with condemnation. Brother eats fish on the first week of Great Lent, while you are on bread and water? It is none of your business. He drinks milk, while you do not even add sugar to your tea? You do not know the peculiarities of his body function (by the way, in seminaries students are often given dairy products). He ate a sausage and went to take Communion the next day, while you started the Eucharistic fast before the all-night vigil? It is his business and that of the priest, who admitted him to the sacrament. "Vanity by not fasting" is a more subtle passion. Nowadays there is such a character as the Publican, who is proud that he is not a Pharisee. Another tendency arises here: the Pharisee does not eat vegetable oil, whereas I make a hundred bows to the ground at home before going to sleep! He does not drink any alcohol, whereas I repent every weekend! Therefore, I want to repeat the nursery teacher's call, "Keep your eyes on your own plate!"

7. Do not Think about Food

In fact, talk less about food. No matter how much this simple truth bores to death, Great Lent is only to the least extent a change in diet.

Vegetarians never eat animal food: it neither brings them closer to God, nor distances them from Him, exactly in accordance with the words of the Apostle. The continuation of the famous quote, "but by every word that proceeds from the mouth of God", - is ideal for the Lenten period, when special attention is paid to the reading of the Bible, the word of God. It is customary to read the entire Gospel during Lent. Moreover, the Old Testament is read daily in churches in this period. It will be useful to read the Holy Fathers: "the Ladder", Selected Philokalia, and interpretation of the Gospels.

8. Hurry up to Do Good

Instead of paying attention to the contents of other people's plates, people should turn their attention to their neighbors in general.

Concentration on one's spiritual state should not turn into indifference to others. The fast should help the cultivation of both virtues: love for God and love for the neighbors. St. John Chrysostom called people to spend the money, saved on a fasting meal, on helping the poor. After having a side dish without a cutlet for lunch for several days one can buy gloves for a homeless, freezing outside, or an educational game for an orphanage. During Lent it is not necessary to stop communicating with people, who might need it: a pregnant friend, a sick neighbor, a lonely relative. Talking with them over a cup of tea is not entertainment, it is helping one's neighbors.

9. Benevolence without Flattering

Good attitude towards neighbors sometimes turns out to be something unpleasant: flattering. In fact, there is usually no good attitude here: there is one's weak character and dependence on someone else's opinion. This passion escalates during Great Lent.

To free oneself from the sin of flattering, one can recall the advice given by St. Paisios the Athonite: we should conceal our personal fasts so as not to fast for show, yet the church-wide fast is the standing in faith. We should not only strive to respect our neighbors, but also strive so that our faith was respected, too. In most cases, people understand polite explanations and come to appreciate it. It is even more common when it turns out that our intricate explanations are far-fetched.

10. Follow Christ

Finally, the most important rule of Great Lent is to remember what this period is for.

Great Lent is the time of concentrated anticipation of the Holy Resurrection of Christ. The long anticipation: together with God we will try to go through the forty day fast, together with God we will approach the tomb of Lazarus, together with God we will enter the Jerusalem, listen to Him in the house of God, receive Communion together with the Apostles at His Last Supper, follow Him on the Way of the Cross, and will mourn on Golgotha with the Holy Mother and Christ's favorite Apostle John...

Finally, together with the myrrh-bearers we will come to the opened Grave and will feel joy again and again: He is not here. Christ is Risen!

Schedule of Great Vespers:

No Great Vespers in March

Saturday - April 4th - All Saints- 5 pm



THE GREAT LENT EPISTLE OF THE PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS BEYOND THE BORDERS OF UKRAINE

Beloved in the Lord: clergy, brothers and sisters in the Lord!

Once again, that time has come in our Orthodox Church calendar when we embark on a spiritual journey of Great Lent. Monday, March 2, 2020 marks the beginning of this sacred season, and it is known as Clean Monday. If you reflect on it, we all need cleanliness – need to be cleaned both inwardly and outwardly, and the time of Great Lent provides us an opportunity to clean. Fortunately, scientific technology has given us many ways of achieving cleanliness, of keeping our bodies clean. However, we require spiritual cleanliness as well. Are our bodies truly entirely clean?

There is a great need in our times to understand our existence in “supernatural” or “heavenly” terms. We live in a society run by mechanisms and technologies, and our thinking tends to become earthbound, determined by what we can see and sense, confined to material things.

But human life is so much more. There is a natural world and also a spiritual world that is “above.” The earthly is open to the heavenly, the visible to the invisible.

In these 40 days of Lent, as spiritual fathers of the Church we call upon you - ourselves first of all - to deepen our sense of the mystery of our lives in Christ. We call upon you to try to go deeper in your personal conversion, deeper into the heart of the Gospels and the New Testament writings.

We are living in times when many people have lost their “why.” They no longer know the answer to basic questions. Why do we get up in the morning? What purpose are we living for?

There is a crisis of meaning that has been spreading slowly over many years across our society. It expresses itself in many unlikely ways - from rising suicide and abortion rates to epidemics of drug addiction to the growing numbers of people who say they feel alone and isolated.

This is the sad irony that lies at the heart of our secular, technological society. People are thirsting for God even as our worldly leaders - politicians and judges, scientists, entertainers, artists and educators - all insist that we can build a progressive and prosperous society by living as if God does not exist and as if the human soul does not desire things that transcend material entertainments.

For us, Orthodox Christians, the question of “why” comes down to a question of “who.” We cannot answer why we are here or what we are living for unless we know who we are and what we are made for. That is the one answer that our science, technology and politics - all those things in our society that substitute for religion - cannot give. Of course, God is the great “who” and holiness is the great “why.”

We need to recover this awareness that we are created by the holy and living God and that He creates us to be holy as He is holy and to love as He loves.

And this begins with understanding that holiness is the ordinary measure of what it means to follow Christ the Savior.

The point is that holiness, to be a saint, is what God created us for.

This simple, beautiful fact should be at the center of everything in the Church - our parochial liturgical activities and preaching, our schools and religious education for the youth and adults, our work for justice, our sharing of the living Gospel with our neighbors.

This is the good news that we are called to proclaim in our times - that we are made to be saints. That is the same thing as saying we were made for love.

This is a discovery all of us need to renew, as we continue to follow our Savior, making our ordinary lives "our place of holiness."

We cannot change the world or change our lives in the simple period of 40 days, but we can make a good beginning! So, let us make this time of Great Lent a time of growing deeper in our friendship with Jesus Christ, by cleansing ourselves, by reforming and conforming our lives more closely to His.

In conclusion, remember that holiness is not only our work but God's work in us. So, this Great and Holy Lent, let us allow Him to do His work, by opening our hearts to Him through our prayer, fasting and almsgiving - asking the Lord to create in us a new heart, and a new desire to want to love and to live out the sacred calling of holiness.

May the Birth-Giver of God through her Protection help us to follow the living God with living faith and to know that we are called to be saints.

May our All-Merciful and Almighty Lord assist us on our travel through this Great Fast with humility and reverence so that we may be worthy to greet the glorious Resurrection of our Lord and Savior Jesus Christ!

With Archpastoral blessings,

+ YURIJ – Metropolitan

Ukrainian Orthodox Church of Canada

+ ANTONY – Metropolitan

Ukrainian Orthodox Church of the USA, South America and Diaspora

+ JEREMIAH – Archbishop

Ukrainian Orthodox Eparchy of South America

+ DANIEL – Archbishop

Ukrainian Orthodox Church of the USA and Diaspora

+ ILARION – Bishop

Ukrainian Orthodox Church of Canada

+ ANDRIY – Bishop

Ukrainian Orthodox Church of Canada

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
T0A 3A1

Phone:

587-252-2715

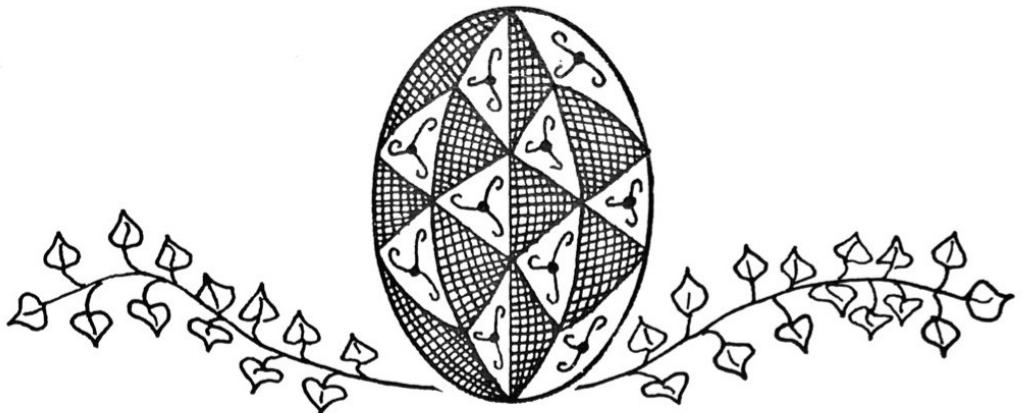
Email:

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.

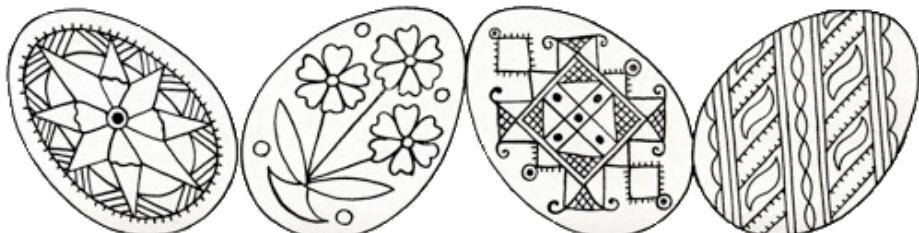
TRADITIONS OF HOLY WEEK

Submitted by Nettie Ostapiw



Ukrainian Easter: A Season Rich With Traditions

Spring — the season that brings hope to all people — comes early to the Ukraine. Reaching back in time for thousands of years, it has been a time of renewed hope, a time of creativity, a time of joy. After a long, dreary winter, imagine how it was to see the birds return and to hear their cheerful songs, to hear the water in streams rush and gurgle after the ice broke, to smell the earth as the plants began to grow and all of nature seemed to be coming alive again. The early ancestors of our homeland celebrated this time thousands of years before Christianity came to the Ukraine in 988 A.D. With the advent of Christianity, our people could feel the hope of the promise given to all men through Christ's Resurrection. The root of many of the truly Christian traditions which Ukrainians perpetuate even today can be found in the early culture of our gentle ancestors of pre-Christian times. We may remember our history and background was one which was harmonious with Christian ideals. Our present traditions are enriched by knowing our ties to the past. It is hoped that through understanding what our traditions and customs have been and are today that they will gain meaning and be found of value to preserve for future Ukrainians all around the world.



Palm or Willow Sunday

The final Holy Week before Easter, services on Palm or Willow Sunday commemorate the triumphant entry of Jesus into Jerusalem. In the Ukraine, obtaining palms for these services was difficult and expensive. In the place of palms, pussy willow branches, which early in spring showed signs of life and its attendant symbolism, were blessed at services on that Sunday and distributed to the congregation, the same as they are today.

An old custom still preserved today, Boze Rany (God's Wounds), imitates the scourging of Christ. After Palm Sunday services, Ukrainians gently tap each other with the blessed pussywillows, and say one of the following or other similar phrases:

Лоза бе', не я бю, від нині за тиждень буде Великденъ.

Lozah bye', ne ya byu; Vid neeni za tyzhden' bude Velikden'.
(The willow hits, not I; A week from now will be Easter.)

* * *

Будь велики як верба, здоровий як вода, богатій як земля.

Bud' velyki yak verba, zdorovi' yak voda, bohati yak zemlia'.
(Be as big as the willow, healthy as water, rich as the earth.)

This gently tapping with the willow branch showed wishes for good health, happiness and wealth. The willow, which in ancient times was honored because it first showed signs of growth in the spring, was a symbol also that the people should receive the life giving strength of spring. In the Ukraine years ago, these blessed pussywillows were used to drive the cattle to pasture for the first time, and then the father or oldest brother would thrust the twig into the ground for good luck. If the willow grew, it foretold of good things — the young girls would marry and the young men would be strong and healthy. Even today many people will root the pussywillows received on Palm Sunday to plant in their gardens.

In the old days as well as now, the blessed willows are often put above a holy picture at home, and the old willow branches are taken down and burned.



Liturgical Scripture Readings

MARCH 2020

March 1, 2020

Cheese-fare Sunday, Sunday of Forgiveness. Tone 4.
Epistle - Rm. 13:11-14:4;
Gospel - Mt. 6:14-21.

March 8, 2020

1st Sunday of the Great Fast.
Sunday of Orthodoxy. Tone 5.
Epistle - Heb. 11:24-26, 32-12:2; Forerunner - 2 Cor. 4:6-15;
Gospel - Jn. 1:43-51;
Forerunner - Mt. 11:2-15.

March 15, 2020

2nd Sunday of the Great Fast.
Tone 6.
St. Gregory Palamas,
Archbp. of Thessalonica.
Epistle - Heb. 1:10-2:3;
Heirarch - Heb. 7:26-8:2;
Gospel - Mk. 2:1-12;
Heirarch - Jn. 10:9-16.

March 22, 2020

3rd Sunday of the Great Fast,
Veneration of the Cross.
Tone 7.
Epistle - Heb. 4:14-5:6;
Martyrs - Heb. 12: 1-10;
Gospel - Mk. 8:34-9:1;
Martyrs - Mt. 20: 1 – 16.

March 29, 2020

4th Sunday of Great Fast. St. John Climacus. Tone 8
Epistle - Heb. 6:13-20;
Venerable Father - Eph. 5: 9-19;
Gospel - Mk. 9:17-31.
Venerable Father - Mt. 4:25 – 5:12.



Holy Thursday

Holy Thursday or "Passion Thursday" (Strastny Chetver) is marked by special services recalling the Passion of Jesus Christ. The passion (strasti) service consists of twelve Gospels or chapters of readings from the Bible relating the entire story of the suffering and hardship of our Lord. These gospels are sung or read, along with prayers, prostrations (poklony), and hymns, and bells are rung after each chapter until the final one. The bells are then silenced and replaced by wooden clappers ("kalatala") or the striking of a mallet on a board as an expression of grief for Christ and are not heard again until Easter morning. Twelve candle bearers are sometimes included in this service, with one leaving after each Gospel is completed, to represent the way the Apostles had denied and deserted Christ.

In the Ukraine, a lighted candle was carried carefully home after the services so that the flame did not go out. This special candle was kept in the home until the next year. It was placed in the hand of the dying and was used to light the candle at other ritual times, such as Christmas Eve. The candle flame was also used to burn a cross on the crossbeam and was placed before the icons in the home.

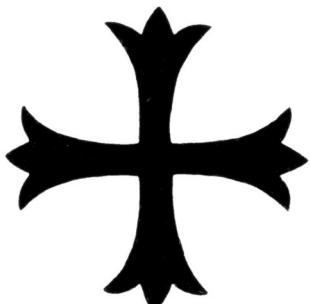
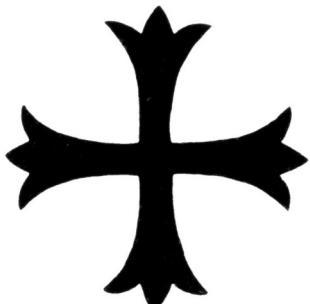
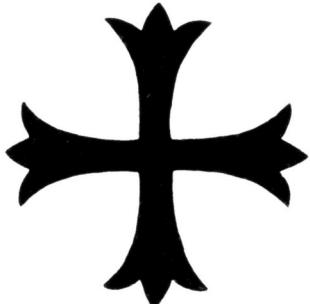
In some localities today, the Passion Service is on Good Friday morning instead of Good Thursday.

Good Friday

Good Friday (Velykodn'ia Piatnytsia), the day of our Lord's Crucifixion, is a solemn time. A strict fast, abstaining from meat and dairy products, is maintained all day long. No manual labor of any kind is allowed and all conversation is quiet and avoids any argument.

Part of the Good Friday observances is the Veneration of the Holy Shroud (Plaschenytsia), a custom that started in Christian countries over 1000 years ago. The Holy Shroud is a representation of the winding sheet that Christ was buried in. The Body of Christ with His wounds is depicted laying in repose, often with other figures such as the three Marys, the Twelve Apostles, the four Evangelists, or Joseph and Nicodemus, who took Christ down from the Cross.

A procession made of worshippers carrying the Crucifix and banners, elders of the parish carrying the Holy Shroud, the priest carrying the Holy Eucharist, altar boys carrying lighted candles and the wooden clappers (kalatala), and the rest of the congregation circle around the church and enter the front door. This procession is symbolic of the journey from the Crucifix on Calvary to Christ's Tomb. The Holy Shroud is placed on a representative tomb which is surrounded by candles, palms, and flowers. To show their devotion and adoration, the faithful approach the Plaschenytsia on their knees, make the Sign of the Cross, kiss all five wounds of Christ on the Plaschenytsia, and return to the pews, still on their knees. Between noon and three o'clock is the Devotion of Three Hours. From the time the Holy Shroud is placed on the Holy Sepulchre (Tomb), members of a family or of a church organization take turns keeping vigil as guards of honor at the Holy Grave.



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.

**Monday
March 23, 2020
10:30 AM***

PLEASE bring a snack or a light lunch, as we will work until your egg is complete - usually approx. 4 hours

****Supplies Provided****

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

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

**NO COST
We need to know how many to set up for.**

Please Join Us for

The Bonnyville & District
Passia (Passion) Service

Sunday, March 22, 2020
at 5:00 p.m.

All Saints Ukrainian Orthodox Church
St. Paul, Alberta

Fellowship to Follow

The Passia Service is held by candlelight and reveals the sufferings of Our Lord, Jesus Christ as He is betrayed and crucified.

“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

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

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

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

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

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





Bonnyville & District Ukrainian Orthodox Parish

Council Society - Schedule of Services - 2020

Note: Services may be cancelled due to inclement weather. If weather is a concern, please contact the President listed to learn service status.

MARCH				
Date	Day	Time	Location	Description
1	Sunday	10:00 AM	Nowa Bukowina	Cheesefare/Forgiveness Sunday
2	Monday	BEGINNING OF GREAT LENTEN FAST		
	Monday	6:00 PM	St. Paul	Canon of St. Andrew of Crete
8	Sunday	10:00 AM	St. Paul	Sunday of Orthodoxy
	Sunday	5:00 PM	Vegreville	Sunday of Orthodoxy Vespers
March 11-18		Fr. Peter On Holidays		
15	Sunday	5:00 PM	Grassland	Passia
21	Saturday	10:00 AM	Nowa Bukowina	Soul Saturday
22	Sunday	10:00 AM	Glendon	Adoration of the Holy Cross
	Sunday	5:00 PM	St. Paul	Passia
28	Saturday	5:00 PM	Bonnyville	Great Vespers
29	Sunday	10:00 AM	Bonnyville	Sunday of St. John of the Ladder

APRIL				
Date	Day	Time	Location	Description
1	Wednesday	6:00 PM	Bonnyville	Presanctified Liturgy
4	Saturday	5:00 PM	St. Paul	Great Vespers
5	Sunday	10:00 AM	St. Paul	Sunday of St. Mary of Egypt
7	Tuesday	10:00 AM	*Annunciation Of the Holy Theotokos*	
8	Wednesday	6:00 PM	St. Paul	Presanctified Liturgy
12	Sunday	10:00 AM	St. Paul	*Entrance into the Temple/Palm Sunday*
13	Monday	HOLY WEEK		
		6:30 PM	St. Paul	Passion Monday - Lenten Hours
14	Tuesday		St. Paul	Holy Tuesday - Akathist
15	Wednesday	6:30 PM	St. Paul	Holy Wednesday - Holy Unction
16	Thursday	6:30 PM	Bonnyville	Holy Thursday - Twelve Gospels
17	Friday	4:00 PM	Bonnyville	Holy Friday - Shroud Vespers