

The Sunday Shepherd

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

1305 – 12th Avenue
Regina, SK S4P 4L6

Український Православний
Собор Зіслання Св. Духа в
Реджайні

And serving the congregations of
St. Michael's in Candiac,
Selo Gardens Chapel,
St. Volodymyr's in Moose Jaw

Parish Bulletin for the week of April 11, 2021

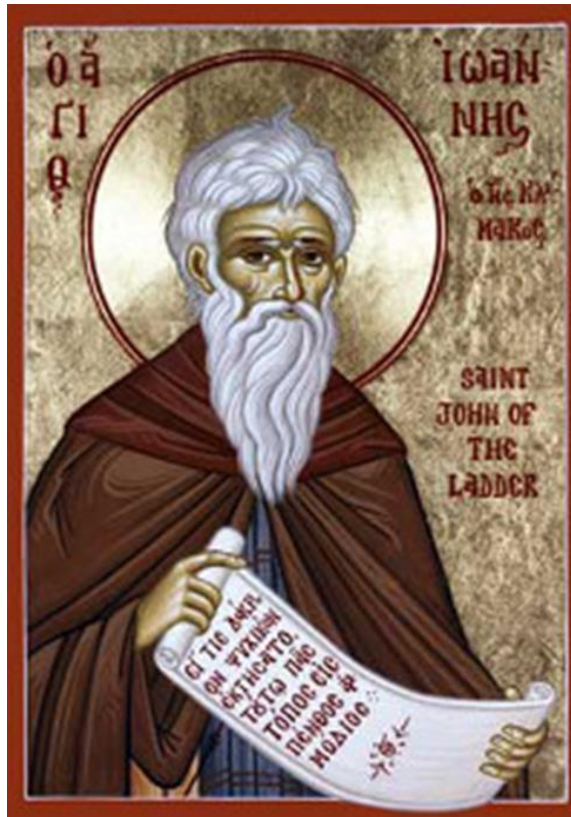
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**4-та. НЕДІЛЯ ВЕЛИКОГО ПОСТУ. ЛІТУРГІЯ СВЯТОГО ВАСИЛІЯ
ВЕЛИКОГО. ГОЛОС 8-ий. ПРЕПОДОБНОГО ІОАНА ЛІСТВИЧНИКА.**

4-th. SUNDAY OF GREAT LENT. LITURGY OF ST. BASIL THE GREAT.

TONE – 8. VENERABLE JOHN CLIMACUS.



Please let Father Volodymyr 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 please call (306) 581-5600 or send an e-mail fr.volodymyrfeskiv95@gmail.com. Father's regular Office hours at the Sobor Office - MONDAY morning 10:00 – 12:00 noon and WEDNESDAYS 4:00 – 6:00 pm.

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 a month.

Madeline 4-4	Doug 4-4	Brent 4-4	William 4-4
Thomas 4-4	Ksenia 4-4	Donna 4-4	Hania 4-4
Diana Ov4-4	WallyK 4-4	Cara 4-4	Larysa 4-4
Bill D 4-4	Marge 4-4	Orest 4-4	Steve 4-4
Edward 4-4	Bill Ber 4-4	Andrea 4-4	Larissa4-4
Yurij 4-4	Vasyl 4-4	Wasyl 4-4	BillW4-4
	Jean T 4-4	Ivan 4-4	Georgina 4-4

And those in care homes or similar situations:

Doreen Kuyek Ann Fellingner Larry Trafananko Christina Spak

(Please let Bulletin Editor Yaroslav Lozowchuk (306-501-9200) know if there are others who we should pray for.)

We pray for peace in Ukraine. Вічна Пам'ять! Memory Eternal to all (13,000 plus) who died in the conflict in Ukraine and we pray for the healing of the over 20,000 maimed these past weeks and months.

Let us also remember in prayer:

- **Let us also pray that the Lord bless the ministry in our midst of our pastor.**
- **The continuing horrible destruction in Syria and the Middle East.**
- **We pray that the Holy Spirit guide the newly instituted autocephalous Orthodox Church of Ukraine in its formation and that it truly become a beacon of God's love in the world in the 21st Century.**
- **We pray that the Lord bless the President of Ukraine, the Cabinet and deputies of Verchovna Rada with wisdom and virtue.**
- **We pray that the Lord bless our Federal and Provincial leadership to make just and acceptable to God decisions.**
- **We pray for the repose of the souls of all who died as a result of the Coronavirus to- date and pray for God's protection of our church, our community, our country and the world from the destruction resulting from the Coronavirus.**
- **We pray for all that have lost their jobs in the past months. Lord bless all who are struggling with fear of the unknown with the assurance of Your Love and grant us to never lose hope and to be open to serving our brethren.**
- **We pray that the Lord changes the hearts of the Russian leadership and stops them from escalating violence and further invasion of Ukrainian territory and that he protect the Ukrainian people from Russian imperial violence and destruction in the coming days and weeks.**
- **We pray that the Lord protect the people of Byelorussia and bless the leadership of both sides with His wisdom.**
- **We pray that the Lord guide those planning the upcoming Sobor.**
- **We pray that the Lord guide our Church and that His candidate for Metropolitan be selected.**

ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 3

Нехай веселяться небесні, нехай радуються земні, бо сотворив державу силою Своєю Господь, подолав смертю смерть, первістком мертвих став, із безодні аду визволив нас і подав світові велику милість.

ТРОПАР ПРЕПОДОБНОГО НА ГОЛОС 1

Пустельним жителем і ангелом у тілі, і чудотворцем явився єси, богоносний отче наш Іоане. Постом, невсипущим подвигом і молитвою небесні дари прийнявши, Ти зціляєш недужих і душі тих, що з вірою до тебе прибігають. Слава Тому хто дав тобі силу: Слава Тому Хто увінчав тебе; Слава Тому, Хто дарує тобою всім зцілення.

КОНДАК НЕДІЛЬНИЙ НА ГОЛОС 3

Воскрес Ти днесь із гробу, Щедрий, і нас вивів Ти із врат смертних, сьогодні Адам торжесвує, і радується Єва, а разом пророки з патріярхами безперестанно оспівують Божественну могутність Твоєї влади.

СЛАВА Отцю і Сину і Святому Духу.

КОНДАК ПРЕПОДОБНОГО НА ГОЛОС 4

На висоті стримання поставив Тебе Господь, наставниче наш Іоане, як зорю істинну, що освітлює всі краї землі.

Нині і повсякчас і на віки віків. Амінь.

КОНДАК НА ГОЛОС 6

Заступнице христیان усердная, молитвеннице до Творця надійная, не зневаж молитви грішників, але прийди швидше, як Благая, на поміч нам, що з вірою взиваємо до Тебе, поспіши на молитву і скоро прийди на благання, бо Ти заступаєшся завжди за тих, що шанують Тебе, Богородице.

ПРОКІМЕН НА ГОЛОС 3

Спаси, Співайте Богові нашому, співайте, співайте Цареві нашому, співайте.

Всі народи, заплещіть руками, кликніть до Бога голосом радості.

ПРОКІМЕН НА ГОЛОС 4

Звеличаться преподобні у славі і зрадіють на ложах своїх.

SUNDAY TROPAR IN TONE 3

Let the heavens rejoice. Let earth be glad. For the Lord has shown strength with His arm. He has trampled down death by death. He has become the First-Born of the Dead. He has delivered us from the depths of hades and has granted to the world great mercy.

TROPAR OF VENERABLE FATHER IN TONE 1

Dweller of the wilderness and Angel in the Flesh: You were shown to be a wonderworker, O John, our God-Bearing Father. You received heavenly gifts through fasting, vigil and prayer. You heal the bodies and souls of those who approach you in faith. Glory to the One Who gave you strength. Glory to the One Who crowned you. Glory to the One Who through you grants healing to all.

KONDAK OF SUNDAY IN TONE 3

Today You arose from the tomb, O Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices. Together with the prophets and patriarchs they unceasingly praise the divine might of Your Power.

GLORY to the Father and to the Son and to the Holy Spirit.

KONDAK OF VENERABLE FATHER IN TONE 4

On the height of abstinence did the Lord place you, O Our Father and Teacher John, as an unerring star which enlightens the ends of the earth.

Both now and ever and unto ages of ages. Amen. KONDAK IN TONE 6

O protection of Christians that cannot be put to shame, unchanging mediation unto the Creator, do not despise the suppliant voices of sinners, but be quick to come to our aid, O Good One, who in faith cry out to You: hasten to intercessions and come quickly to make supplication, for You, O Theotokos, always protect those who honor You.

PROKIMEN IN TONE 3

O Sing praises to our God, sing praises. Sing praises to our King, sing praises.

Clap your hands, all you peoples. Shout to God with a joyful voice.

ANOTHER PROKIMEN IN TONE 4

The saints shall rejoice in glory and they shall exult upon their beds.

АПОСТОЛ – EPISTLE

До євреїв 6:13-20

Ukrainian Bible (UKR)

До Євреїв Святого Апостола Павла читання

Бо Бог, обітницю давши Авраамові, як не міг ніким вищим поклястися, поклявся Сам Собою, говорячи: Поблагословити Я конче тебе поблагословлю, та розмножити розмножу тебе! І, терплячи довго отак, Авраам одержав обітницю. Бо люди клянуться вищим, і клятва на ствердження кінчає всяку їхню суперечку. Тому й Бог, хотівши переважно показати спадкоємцям обітниці незмінність волі Своєї, учинив те при допомозі клятви, щоб у двох тих незмінних речах, що в них не можна сказати неправди Богові, мали потіху міцну ми, хто прибіг прийняти надію, що лежить перед нами, що вони для душі як котвиця, міцна та безпечна, що аж до середини входить за заслону, куди, як предтеча, за нас увійшов був Ісус, ставши навіки Первосвященником за чином Мелхиседековим..

Hebrews 6:13-20

Lesson from the Epistle of Saint Paul to the Hebrews.

When God made a promise to Abraham, because he had no one greater by whom to swear, he swore by himself, saying, "I will surely bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Human beings, of course, swear by someone greater than themselves, and an oath given as confirmation puts an end to all dispute. In the same way, when God desired to show even more clearly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it by an oath, so that through two unchangeable things, in which it is impossible that God would prove false, we who have taken refuge might be strongly encouraged to seize the hope set before us. We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, where Jesus, a forerunner on our behalf, has entered, having become a high priest forever according to the order of Melchizedek.

АЛИЛУЯ НА ГОЛОС 3

На Тебе, Господи, уповаю, щоб не осоромитися повік.Алилуя.

Будь мені Богом, оборонцем, і домом пристановища, щоб спасти мене. Алилуя.

АЛИЛУЯ НА ГОЛОС 8

Насаджені в домі Господнім, у дворах Бога нашого зацвітуть. Алилуя.

ALLELUIA IN TONE 3

I have hoped in You O Lord; let me never be put to shame. Alleluia.

Be a God of protection for me, a house of refuge, to save me. Alleluia.

ALLELUIA IN TONE 8

They that are planted in the House of the Lord, in the courts of our God, they shall flourish.

Євангелія – Gospel

Від Марка 9:17-31

Ukrainian Bible (UKR)

Одного разу йому відповів один із натовпу: Учителю, привів я до Тебе ось сина свого, що духа німого він має. А як він де схопить його, то об землю кидає ним, і він піну пускає й зубами скрегоче та сохне. Я казав Твоїм учням, щоб прогнали його, та вони не змогли.

А Він їм у відповідь каже: О, роде невірний, доки буду Я з вами? Доки вас Я терпітиму? Приведіть до Мене його! І до Нього того привели. І як тільки побачив Його, то дух зараз затряс ним. А той, повалившись на землю, став качатися та заливатися піною...

І Він запитав його батька: Як давно йому сталося це? Той сказав: Із дитинства.

І почаству кидав він ним і в огонь, і до води, щоб його погубити. Але коли можеш що Ти, то змилуйсь над нами, і нам допоможи! Ісус же йому відказав: Щодо того твого коли можеш, то тому, хто вірує, все можливе! Зараз батько хлоп'яти з слізьми закричав і сказав: Вірую, Господи, поможи недовірству моему! А Ісус, як побачив, що натовп збігається, то нечистому духові наказав, і сказав йому: Душе німий і глухий, тобі Я наказую: вийди з нього, і більше у нього не входи! І, закричавши та міцно затрясши, той вийшов. І він став, немов мертвий, аж багато-хто стали казати, що помер він... А Ісус узяв за руку його та й підвів його, і той устав. Коли ж Він до дому прийшов, то учні питали Його самотою: Чому ми не могли його вигнати? А Він їм сказав: Цей рід не виходить інакше, як тільки від молитви та посту. І вони вийшли звідти, і проходили по Галілеї. А Він не хотів, щоб довідався хто. Бо Він Своїх учнів навчав і казав їм: Людський Син буде виданий людям до рук, і вони Його вб'ють, але вбитий, воскресне Він третього дня!

Gospel of Saint Mark 9:17-31

Someone from the crowd answered him, "Teacher, I brought you my son; he has a spirit that makes him unable to speak; and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so." He answered them, "You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me." And they brought the boy[a] to him. When the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. Jesus asked the father, "How long has this been happening to him?" And he said, "From childhood. It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us." Jesus said to him, "If you are able!—All things can be done for the one who believes." Immediately the father of the child cried out, "I believe; help my unbelief!" When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!" After crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he was able to stand. When he had entered the house, his disciples asked him privately, "Why could we not cast it out?" He said to them, "This kind can come out only through prayer." They went on from there and passed through Galilee. He did not want anyone to know it; for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again."

ЗАМІСТЬ ДОСТОЙНО.

Тобою радується, Благодатная, всякая твар, ангельський собор і людський рід, освячений храме і раю словесний, дівства похвало. Від Тебе Бог воплотився і Дитям став, Предвічний Бог наш. Бо лоно Твоє Престолом учинив і утробу Твою просторішою небес сотворив. Тобою, Благодатна, радується всякая твар. Слава Тобі.

INSTEAD OF "IT IS TRULY WORTHY WE SING:

All of creation rejoices in you, O Full of Grace, the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a child – our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace. Glory to you!

ПРИЧАСНИЙ

Хвалить Господа з небес, хвалить його в небі.
Алилуя.

В пам'ять вічну буде праведник, лихої слави
він не убоїться. Алилуя.

COMMUNION HYMN

Praise the Lord from the heavens, praise Him in
the highest. Alleluia.

The righteous man shall be in everlasting
remembrance. He shall not fear evil tidings.
Alleluia, Alleluia, Alleluia.

Четверта Неділя Св. Великого Посту – Преподобного Івана Ліствичника - о. Ігор Куташ
Ось ми вже в половині дороги нашої подорожі Постом до Пресвітлого Воскресення Господа нашого Ісуса Христа. Зараз – добра нагода призупинитися і перевірити свої дотеперішні досягнення. Ось кілька запитів, яких повинні ми собі поставити.

1. ЯК СТОІТЬ ЗАРАЗ МОЯ ВІРА В ХРИСТА? У зв'язку з цим Новий Завіт дає нам два приклади для застанови. Перший – той учень Христовий, якому Сам Господь надав ім'я Петро, що означає «камінь» (раніше він називався Симон). Це тому, що в нього була віра завзята й відважна. Та Петро допустив велику помилку, яку потім ціле життя з болем серця пригадував – гордість засліпила його і він перецінив свою віру в Христа. Бо ж на Тайній Вечері він перед Господом похвалився, що навіть коли б усі інші учні покинули Христа, він сам буде вірним Йому до смерті. Та, як знаємо, він похитнувся в цьому, бо ж три рази зрадив Христа коли прийшлося до арешту й суду над Спасителем. Однак після такого присмирення його, Господь таки прийняв його, і від того часу Петро дійсно був вірним до кінця свого життя, яке завершилося і мучеництвом Христа ради.

Другий приклад – з сьогоднішньої Євангелії (Марка 9:17-31). Тут читаємо про чоловіка, що привів свого сина до Христа, щоб Він його сцілив. Учні Христові не змогли були це вчинити через брак їхньої віри. Господь промовив до засмученого батька: «Якщо можеш вірити, усе можливе для того, хто вірить.» Цей чоловік не обманював ні Господа ні себе, а з болем серця виголосив: «Вірю, осподи, допоможи моєму недовірству!» Яка ж це чудова Молитва для нас! Бо ж не так легко людині 21-го століття повірити в те, чого не бачить – у духовні істини. Та чоловік цей здобув нагороду через свою чесність перед Господом: його ж сина сцілив Христос і сам він одержав цим додатковий доказ для своєї віри. А коли учні Христові запитали Господа, чому то вони не могли вздоровити недужого, то Він їм відповів, що це через брак Молитви та Посту. А це приводить нас до другого питання.

2. ЧИ МИ ПРИЙНЯЛИ (АБО ХОЧ СЕРІОЗНО ЗАСТАНОВИЛИСЯ) НАД ДУХОВНИМ ПОДВИГОМ ПОСТУ? Якраз про них і говорив Христос: про Піст і Молитву. Св. Іван Золотоустий каже, що це два крила, які підносять нас до Бога. Якраз по своїй Молитві ми можемо пізнати, як високо ми піднялися по тій ліствиці, по тій драбині, про яку говорить Св. Іван Ліствичник, якого й поминаємо в 4-ту Неділю Посту. Вона нам показує наш поступ до Царства Небесного. Коли наші Молитви гарячі й мають для нас значіння, якщо вони приносять нам радість, спокій та силу – то ми хоч у цій хвилині піднімаємося до Господа. Коли ж вони холодні і дуже важко нам їх виконувати то перед нами стоїть виклик: не піддаватися а таки триматися їх у вірності й послухові Тому, до Кого ми їх і підносимо. Ми покликані зосереджувати на них свою духовну, розумову та чуттєву увагу, щоб ними Благодаттю Св. Духа ми підносилися до Бога. Постові Відправи в Храмі допомагають у цьому. А крім того допомагає додержання щоденного призначеного часу для зустрічі з Богом у Молитві та в читанні Св. Письма. А Молитву підсилює піст – стримання себе від їжі. Чи ми стримуємося у Пості? Чи далі їмо так багато і так розкішно як перед цим?

3. ЧИ МИ УВАЖНО ПРИЙНЯЛИ СВЯТІ ТАЙНИ СПОВІДІ ТА ПРИЧАСТЯ? Це й є найвищий момент духовного й тілесного єднання з Господом особливо під час Посту. Ми так потребуємо цього – чи ми свідомі того, чи ні. Господь Ісус каже нам: «Поправді, поправді кажу вам: Якщо ви споживати не будете тіла Сина Людського й пити не будете крові Його, то в собі ви не будете мати життя» (Івана 6:53) Це слова поважні! Над ними застановімося. І застановившись над цими питаннями, відновімо свою подорож. Ідімо до Пасхи! Амінь.

THE FOURTH SUNDAY OF THE GREAT FAST – ST. JOHN CLIMACUS - Fr. Ihor Kutash
“Remembrance of Jesus’ passion will heal your soul of resentment, by making it ashamed of itself when it remembers the patience of the Lord” (St. John Climacus)

We are at the mid-point of our journey through the Fast to the Bright Resurrection of our Lord Jesus Christ. This is a good time to pause and check out what we have achieved up until now. Here are some questions we can ask ourselves.

1. HOW IS MY FAITH IN CHRIST RIGHT NOW? The New Testament gives us two examples of faith to consider. The first is that Disciple of Christ, to whom the Lord Himself gave the name of

Peter, which means “the rock” (at first he was called Simon). This name referred to his faith which was firm and bold. Yet Peter gave way to a huge error which he would remember with pain of soul all his earthly life. He allowed himself to be blinded by pride and so over-estimated his faith in Christ. For at the Mystical Supper he had boasted before the Lord that even if all the other disciples were to leave Christ, he himself would be faithful to Him until death. As we know he stumbled badly in this for he denied Christ three times when the Saviour was arrested and brought to judgment. Yet after this humbling experience the Lord received him back and from that time on Peter was indeed faithful to the very end of his life, which also culminated in martyrdom for the Lord.

We find another example in today’s Gospel (Mark 9:17-31). We read here about a man who brought his son to Christ for healing. Christ’s disciples were unsuccessful in this because of their lack of faith. The Lord said to the sorrowful father: “If you can believe, all things are possible to those who believe”. The man would not deceive himself or the Lord. He cried out with pain of soul: “I believe, Lord; help my lack of faith”. What a good prayer for us! It is not easy for a person of the 21st century to believe in things that cannot be seen, such as spiritual truths. This man was rewarded for his honesty before the Lord: Christ healed his son and he himself received further evidence to strengthen his faith. When Christ’s disciples asked the Lord why they had not been able to heal the sufferer, He answered them that it was due to their lack of prayer and fasting. This brings us to the second question.

2. HAVE WE ACCEPTED (OR AT LEAST SERIOUSLY CONSIDERED) THE SPIRITUAL ENDEAVOUR OF FASTING? Christ spoke of this: of fasting and prayer. St. John Chrysostom says that these are two wings which lift us up to God. Our prayer life can be a good indication as to how high we have advanced on the ladder spoken of by St. John Climacus, whom we commemorate on the Fourth Sunday of the Fast. It shows us our progress towards the Kingdom of Heaven. If our prayers are heartfelt and meaningful to us, if they bring us joy, peace and strength – then at least in that moment we are ascending to the Lord. If they are cold and it is very difficult for us to pray then we must realize that there is a challenge before us: to refuse to surrender, but rather to hold on to fidelity and obedience to the One to Whom we offer these prayers. We are called to focus our spiritual, intellectual and sentient attention on them so that by them, by the grace of the Holy Spirit, we might ascend to God. The Lenten Services in the Temple help with this. Equally important is the keeping of a daily designated time for meeting with God in prayer and the reading of the Holy Scripture. Prayer is fortified by fasting – by abstinence in what we eat. Are we fasting? Are we continuing to eat as much and as luxuriously as ever?

3. HAVE WE BEEN ATTENTIVE IN RECEIVING THE MYSTERIES OF CONFESSION AND COMMUNION? This is the highest moment of spiritual and bodily union with the Lord especially during the Great Fast. We all need this so much – whether or not we are aware of it. The Lord Jesus tells us: “Most assuredly, I say to you, unless you eat the Flesh of the Son of Man and drink His Blood, you have no life in you” (John 6:53). These are important words. Let us focus on them. And as we deliberate on this and other related questions, let us renew our voyage. We are on the way to Pascha! Amen.

Lenten Prayer Of St. Ephrem The Syrian (prayed daily)

O Lord and Master of my life! Take from me the spirit of sloth, faint-heartedness, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, Lord and King! Grant me to see my own errors and not to judge my brother, for Thou art blessed unto ages of ages. Amen.

Our venerable and God-bearing FATHER JOHN CLIMACUS (ca. 579 - 649), also known as John of the Ladder, John Scholasticus, and John Sinaites, was a seventh century monk at St. Catherine's monastery at the base of Mount Sinai. In Greek, his epithet is Κλίμακος (Klimakos). The Orthodox Church celebrates his feast day on March 30.

He came to the monastery and became a novice when he was about 16 years old, and when he died in 649 he was the monastery's abbot. He wrote a number of instructive books, the most famous of which is The Ladder of Divine Ascent. (It is because of this book that John is known as "Climacus," which means "of the ladder".) It describes how to raise one's soul to God, as if on a ladder. This book is one of the most widely read among Eastern Orthodox Christians, especially during the season of Great Lent which immediately precedes Pascha (Easter), and on the fourth Sunday of Great Lent he is especially commemorated.

QUOTES FROM ST. JOHN CLIMACUS

- "Nothing equals or excels God's mercies. Therefore, he who despairs is committing suicide. A sign of true repentance is the acknowledgment that we deserve all the afflictions, visible and invisible, that come upon us, and ever greater ones. Moses, after seeing God in the bush, returned again to Egypt, that is, to darkness and to the brick-making of Pharaoh, who was symbolical of the spiritual Pharaoh. But he went back again to the bush, and not only to the bush, but also up the mountain. Whoever has known divine vision will never despair of himself. Job became a beggar, but he became twice as rich again."
- "Do not be surprised that you fall every day; do not give up, but stand your ground courageously. And assuredly, the angel who guards you will honour your patience."

Father Nicholas and Dr. Roxanne Louh

An athlete is not crowned unless he competes according to the rules. 2 Timothy 2:5

When we know our relevance to the world around us, we have a sense of belief in something greater that pushes us through the challenges we face in life. To persevere in anything, we must be filled with not only self-direction and purpose, but faith in the path of purpose that God has set forth for our life. We may train our whole lives to discover this path of purpose. But, what keeps us pushing ahead is a foundation and a belief in God's plan. And our commitment to push through struggle, rests upon our belief that His design is not flawed. Let us persevere today toward our purpose. Let us keep on training through every setback, keeping our eye on the prize of His promise. Let us remember that although setbacks, obstacles and failure are part of the deal on the journey of life, we need only to pause at every turn, to reflect in prayer, reset and begin again. God always reveals the way for our life, lest we only remain disciplined, obedient, patient and committed.

The Louhs – 2021 04 09

ANNOUNCEMENTS

1. ВІСНАВА ПАМ'ЯТЬ! MEMORY ETERNAL!

We extend our deepest condolences to Donna Bobowsky, her family and the Bobowsky family on the falling asleep her mother Sylvia and one of our past members.

2. PLEASE REMEMBER that our Parish Quarterly Meeting will be held on Sunday April 18th at 1:00pm. Attendance will be in person or through ZOOM. Those wishing to attend in person please let me now as we have only 20 places available according to provincial regulations.

3. Selo Gardens Housing has a unit available for rent/own. All interested parties are asked to contact the RUOHC Manager Orest Warnyca – 306-584-1844.

4. Congratulations to all the newly elected members of the Parish Council, corporate boards and committees. We pray that the Lord blesses you richly with wisdom and an abiding love for all that you serve.

The new SELO GARDENS Personal Care Home Board members are

Oksana Berkowska

Sonia Bremner

Liz Dusyk

Dr. Tony Harras

Pat Heintz

Gladys Matkowski

Leeann. Pillipow-Kautz

Ivanna Torbin

5. Workshops

We will be holding a Paska and pysanky workshop for the children of the parish in the church basement. Due to COVID restrictions we are limited to the numbers. We need to have everyone sign up. If required, we will have the workshop on other days to accommodate everyone. Please contact Diana Dumanski 306-529-9668 if your child be attending.

Paska Workshop, Saturday April 17, 2021 10:00 am – Book your child's spot by April 15

Pysanka Workshop, Saturday April 24, 2021 1:00 pm – Book your child's spot by April 20.

6. Paska for Sale

The Cultural/Social committee will be making Paska for sale. Pre-orders only. Please call Diana Dumanski 306-529-9668 to place your order. Pre-Order deadline April 12. The cost is \$10.00 each.

7. PLEASE CONTINUE TO SIGN-UP FOR ATTENDING SERVICES BY CALLING the Church Office or President Mark or Father Volodymyr.

8. If you have Parish administrative related questions please feel free to contact Ivanna Torbyn, our newly appointed Parish Office Administrative Assistant at - Email: uocreginaoffice@gmail.com; Phone: (306) 757-0445; Office hours: Mondays and Fridays, 9:00am to 1:00pm.

9. If you are unable to attend church in person then please follow our services on Youtube – search for Descent of Spirit Ukrainian Orthodox Church Regina on Youtube and select the word SUBSCRIBE or open Facebook – and search - Regina Descent of the Holy Spirit Ukrainian Orthodox Church.

SOME COMMON MISPERCEPTIONS ABOUT THE DATE OF PASCHA/EASTER by John Fotopoulos

Public Orthodoxy - This essay was originally published in 2017. It has been updated for 2021.

A common misperception among Orthodox Christians is that Orthodox Easter (i.e. Pascha) often occurs so much later than Western Christian Easter because the Orthodox Church abides by the rules for calculating the date of Pascha issued by the 1st Ecumenical Council at Nicaea in AD 325. Another element of this misperception is the belief that the Orthodox Church must wait for Passover to be celebrated by the Jewish community before Pascha may occur. Despite these views being held by so many Orthodox Christians, as well as being promoted in popular essays written by some Orthodox priests, they are inaccurate. The reason why Orthodox Pascha frequently occurs so much later than Easter celebrated by Roman Catholics and Protestants is neither because the Orthodox Church follows the Paschal formula of Nicaea, nor is it because the Western Churches fail to adhere this formula. It is also not because the Orthodox Church must wait for the Jewish celebration of Passover. Rather, Orthodox Pascha frequently occurs later than Western Easter because the Orthodox Church uses inaccurate scientific calculations that rely on the inaccurate Julian Calendar to determine the date of Pascha for each year. Some background information is necessary to help explain precisely what the problems are.

Historically, Jesus' death and resurrection occurred in association with Jewish Passover, although the Synoptic Gospels (Mark, Matt, Luke) and the Gospel of John contain differences regarding the precise

day of Passover at that time. In light of these differences, early Christian churches developed distinct practices regarding when they were to celebrate Christian Pascha and how the date of Pascha was to be determined. Some ancient Churches celebrated Pascha on the Sunday immediately following Jewish Passover, while others emphasized Jesus' suffering and death on Pascha and thus celebrated the feast on the same day as Jewish Passover, regardless of what day of the week Passover occurred. Christian communities that adhered to either one of these Paschal traditions often relied on local Jewish communities' calculations of Passover in order to determine the date of their respective Christian Pascha. Passover is itself a lunar festival marking the beginning of the new year and is to occur annually on the vernal full moon—a date that came to be designated in the Jewish Calendar as the 14th of Nisan (Exod 12:1-6). Ancient Jewish communities faced many challenges in regulating their year by a lunar calendar. Because the Jewish lunar calendar frequently fell out of step with the seasons of a solar year, Jews could add an additional month to their calendar every two or three years to correct Passover from occurring out of season. A late decision to add a month to the Jewish calendar and/or difficulties communicating meant that not all Jewish communities were always aware of the extra month. This resulted in some Jewish communities celebrating Passover in different months, while other Jewish communities ended up mistakenly celebrating Passover twice in the same year.

Because of Christian dependence on unreliable Jewish calculations of the vernal full moon for Passover, and because of the varying Christian traditions for the date of Pascha's celebration, the 1st Ecumenical Council at Nicaea convened by the Roman Emperor Constantine attempted to resolve these issues and promote Christian unity, issuing a formula for the calculation of Pascha. The Council at Nicaea determined that Pascha would occur on: the first Sunday after | the first full moon occurring | on or after the vernal equinox.

This Nicene formula solved several practical issues. First, the Church determined that Pascha would not be celebrated on the same day as the vernal full moon which itself is to mark the festival of Jewish Passover. By resolving to celebrate Pascha on the first Sunday after the vernal full moon, Christian Pascha would forever be associated with Jewish Passover without being identified with it, thus maintaining the historical associations of Jesus' death and resurrection with Passover. Second, by resolving that the Christian celebration of Pascha must occur annually after the vernal equinox, the Church ensured that Pascha would only occur once each solar year. Third, the Nicene formula itself meant that the Church would not be reliant on Jewish calendars for the calculation of Passover (the vernal full moon i.e. 14 Nisan), nor would the Church be obliged to wait for Jewish communities to celebrate Passover before celebrating Christian Pascha. Rather, the Nicene formula ensured that the Christian calculation of Pascha would occur independently of the Jewish reckoning of Passover by instead using the astronomical data of the vernal equinox and the vernal full moon in order to calculate the Sunday of Pascha. This maintained the historical and theological associations between Jewish Passover and Christian Pascha, while allowing the Church to ascertain the vernal full moon (i.e., what should be 14 Nisan and hence Passover) without Jewish calendrical problems. Because Alexandria, Egypt was known as a premier center of astronomy in the ancient world, the Church of Alexandria came to assume responsibility in the Eastern Church for making scientific calculations used to determine the date of Pascha. Although today many rigorist Orthodox assert that it is only permissible to use the Julian Calendar to determine Paschal dates by employing the ancient Alexandrian scientific calculations, this is to ignore that the Alexandrian Christians used their own Egyptian calendrical dates to calculate Pascha which were then translated into Julian Calendar dates for other parts of the empire. Moreover, although the Council of Nicaea issued a clear formula for the calculation of Pascha, it did not precisely regulate the technical details, methods, or calendar by which the vernal equinox and the vernal full moon should be determined. Rather, Alexandria assumed greater responsibility for making Paschal calculations because the Church expected that the best scientific means available would be used to determine Paschal dates.

While the Orthodox Church and the Western Churches both continue to follow the formula of Nicaea for the determination of Pascha/Easter, the differences in their respective dates of celebration stem largely from the use of different calendars (Julian vs. Gregorian) and different methods of scientific calculation so as to ascertain the vernal equinox and vernal full moon. The Orthodox Church employs a complex mathematical formula to calculate the date of Pascha. This formula uses the more inaccurate Julian Calendar (currently 13 days behind the Gregorian Calendar) and a “fixed” Julian Calendar date of March 21st (Gregorian Calendar, April 3rd) as the vernal equinox. The Orthodox Church also utilizes a mathematically calculated approximation of the vernal full moon based on a 19-year lunar cycle (the Metonic Cycle). The actual astronomical vernal equinox, however, occurs between 13 to 15 days earlier (Julian Calendar, March 6th-8th; Gregorian Calendar, March 19th-21st) than the aforementioned Orthodox “fixed” Julian Calendar’s vernal equinox. In other words, the vernal equinox used by the Orthodox Church for its calculation of Pascha is not the actual astronomical vernal equinox, nor is the vernal full moon—which Pascha must follow according to Nicaea—the actual astronomical vernal full moon. Simply stated, the best available calendar and best available science are no longer being utilized for the calculation of Pascha. This results in Orthodox celebrations of Pascha that are frequently out of sync with the astronomical phenomena of the vernal equinox and the vernal full moon. Thus, Orthodox Pascha often occurs later in the spring. However, the Western Churches use the Gregorian Calendar (a much more accurate calendar—although not perfect) and a more accurate scientific calculation of the vernal equinox and vernal full moon. This results in a more accurate calculation of Easter which better corresponds with the actual astronomical phenomena.

In this year of 2021, for example, Orthodox Pascha is celebrated four weeks later than Western Easter. Western Easter occurs on April 4th, whereas Orthodox Pascha falls on May 2nd (Julian Calendar, April 19th). However, a quick look at the actual astronomical data clearly demonstrates the problems with the current Orthodox calculation of Pascha. According to NASA, the 2021 vernal equinox occurs on March 20th at 9:37 Coordinated Universal Time (UTC). However, it is important to remember that the date and time of the vernal equinox depend on the meridian used for calculation (the position on earth used as the reference point). Therefore, it is generally agreed that Jerusalem should be used as the meridian since it is the historical location of Jesus’ death and resurrection. Thus, the 2021 vernal equinox occurs in Jerusalem on March 20th at 11:37 (UTC+2). Moreover, according to NASA, the first full moon after the vernal equinox in 2021 occurs on March 28th at 18:48 (UTC), and in Jerusalem on March 28th at 21:48 (UTC+3 due to Israel Daylight Time). Since the vernal full moon in Jerusalem on March 28th at 21:48 (UTC+3) is a Sunday, this means that Pascha 2021 should be celebrated on the first Sunday afterward, which is Sunday, April 4th—precisely the date that Easter is celebrated in 2021 by the Western Churches. According to the complex mathematical formula currently in use by the Orthodox Church for the calculation of Pascha—without reference to actual astronomical phenomena—the vernal full moon for 2021 has been calculated as occurring on May 1st (Julian Calendar, April 18th). However, through simple, non-scientific observation a person could look at the astronomical phenomena visible in the sky on May 1st, 2021 to understand that there will not be a full moon on that date. Rather, the moon will actually be in a waning gibbous on May 1st, 2021 with 75% of the moon’s visible disk illuminated. The lack of a full moon on that date will be evident in Jerusalem—as well as in Chicago. Rather, in those two locations (and throughout Western Europe and North America) the vernal full moon will occur much earlier, on Sunday, March 28th, 2021. Consequently, Orthodox Pascha in 2021 will be especially out of sync with the actual astronomical phenomena linked to an accurate calculation of the Paschal date. In fact, on April 27th, 2021 the second full moon of spring will occur in Jerusalem. This means that the Orthodox celebration of Pascha on May 2nd, 2021 will actually occur on the first Sunday after the second full moon of spring! It was widely understood by ancient Christians that the vernal full moon could not be determined reliably by observation since what sometimes appears to the eye as a full moon may not, in fact, be one. This is

one of the reasons why after Nicaea, different Churches in communion with one another developed a wide variety of scientific/mathematical calculations over the centuries to determine the vernal full moon needed to arrive at the date of Pascha. However, scientific methods have advanced significantly since the time of antiquity, as has our ability to reliably know the dates of the vernal equinox and the vernal full moon for any given year. In 1920, the Ecumenical Patriarchate of Constantinople raised the issue of all Churches employing a common calendar so that Eastern and Western Churches could celebrate major Christian feast days together throughout each year. Moreover, in 1923 a Pan-Orthodox Congress under the leadership of the Ecumenical Patriarchate of Constantinople advocated using a more accurate Revised Julian Calendar (similar to the Gregorian Calendar), while also returning to the actual astronomical phenomena of the vernal equinox and vernal full moon for the calculation of Pascha. Divisive reactions against adoption of a new calendar and new Paschal calculations resulted in a compromise that allowed autocephalous Orthodox Churches to choose the old Julian Calendar or the new Revised Julian Calendar to regulate the ecclesiastical year. However, the old Julian Calendar and the scientific calculations based on it were maintained for the determination of Paschal dates.

In light of the many calendrical and scientific advances today, Orthodox Christians must ask themselves if it is still faithful to the spirit of the 1st Ecumenical Council at Nicaea to use the inaccurate Julian Calendar, a “fixed” Julian Calendar date of March 21st (Gregorian Calendar, April 3rd) for the vernal equinox, and a mathematically calculated approximation of the vernal full moon for Pascha’s calculation. Although a representative of the Moscow Patriarchate has recently asserted that the Orthodox Church’s current method of Paschal calculation is a “dogmatic issue” and “to depart from it means to lose touch with the Orthodox tradition,” nothing could be further from the truth. Nicaea issued its formula for the calculation of Pascha so that Christians everywhere would celebrate the most important Christian feast together in unity as a common witness to the world. Nicaea did not precisely regulate the technical details, methods, or calendar by which the vernal equinox and vernal full moon would be determined, but expected the best available science to be used for the calculation of Pascha. Certainly, the best available science is no longer being used for Pascha’s calculation, resulting in Orthodox Paschal dates that do not adhere to the Orthodox tradition established by Nicaea.

During the 21st century, the Orthodox and Western Churches will share a common celebration of Pascha only 31 times. In subsequent centuries, the shared celebration of Pascha will occur much less frequently as errors in the Julian Calendar become more pronounced. This will result in Orthodox Pascha occurring even later in the year and more severely out of relationship with the vernal equinox and vernal full moon. Over time, the celebration of Orthodox Pascha will drift later into spring, into summer, and beyond. Unless action is taken, the year AD 2698 will be the final time that Orthodox Pascha and Western Easter occur on the same day. There may eventually be generations of Christians who are sadly led to believe that Orthodox and Western Christians have never celebrated Pascha/Easter together.

A consultation on Pascha/Easter under the World Council of Churches occurred in 1997 between representatives of the Orthodox Church and Western Churches. This resulted in an excellent statement on and thoughtful recommendations for a common celebration of Pascha. Unfortunately, these recommendations were never implemented. It is time that Orthodox Christians again begin to discuss this important issue of Paschal calculation and celebration, while also moving past widespread misperceptions among Orthodox Christians regarding the reasons why Pascha frequently occurs so much later than Western Easter.

To be sure, Western Christians do utilize the formula issued by Nicaea for the calculation of Pascha, while Orthodox Christians do not need to wait for the Jewish celebration of Passover before Orthodox Pascha may occur. Rather, the use of a more accurate calendar and more accurate scientific calculations by the Orthodox Church are needed for Orthodox Pascha to happen once again each year on the first Sunday after the first full moon occurring on or after the vernal equinox—and again together with our Western Christian brothers and sisters. Source: <https://publicorthodoxy.org/2018/03/15/easter-date-2018/>