

№ 79
26 листопада
2016

Слава Ісусу Христу!
Слава на Віки!



Українська
Православна
Церква Св. Анни

St. Anne's
Ukrainian Orthodox
Church



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Parish Priest:
Rev. Father Volodymyr
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Церковний листочок **святої Анни**

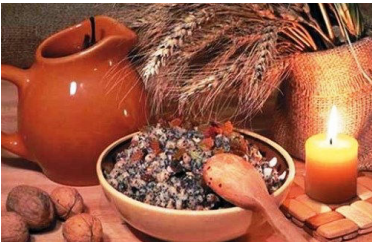


28 листопада розпочинається Різдвяний піст

Різдвяний піст – це останній багатоденний піст року. Він починається 28 листопада за новим стилем і закінчується 7 січня. Говіння триває 40 днів і тому в Церковному уставі називається ще Чотиридесятницею, так само, як і Великий піст. Оскільки заговини на піст припадають на день пам'яті святого апостола Пилипа, то його ще називають Пилипівкою.



Установлення Різдвяного посту, як і інших багатоденних постів, припадає на давні християнські часи. Уже з IV століття святий Амвросій Медіоланський і блаженний Августин згадують у своїх творах Різдвяний піст. У V столітті про давність Різдвяного посту писав святий Лев Великий, Римський єпископ.



Спочатку Різдвяний піст у різних християн мав неоднакову тривалість: від семи днів і більше. На соборі 1166 року, що відбувся при Константинопольському Патріарху Луці та візантійському

імператорові Мануїлі, було прийнято постанову для всіх християн дотримуватися посту протягом сорока днів перед великим святом Різдва Христового.

Різдвяний піст припадає на зимовий час. Він призначений для освячення четвертої пори року таємничим оновленням духовної єдності з Богом і підготовкою до святкування Різдва Христового. Святитель Лев Великий пише:

*«Саме утримання символізує чотири пори року, щоб... ми зрозуміли, що постійно маємо потребу в очищенні, та що при життєвій розсіяності нам завжди потрібно намагатися **постом і милостиною** викоринювати гріх, який примножується тлінністю плоті й нечистотою*

бажань».

За словами Льва Великого, Різдвяний піст – це наша з вами жертва Богу за зібраний урожай та плоди землі, які Він нам дав.

«Як Господь ущедрив нас плодами землі, – пише святитель, – так і ми під час цього посту повинні бути щедрими до бідних.»

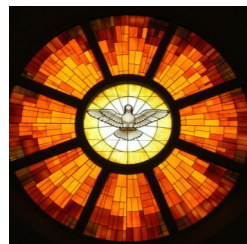
А преподобний Симеон Фессалонікійський говорить, що піст різдвяної Чотиридесятниці – це символ говіння Мойсея, який постував сорок днів і сорок ночей і отримав на кам'яних скрижалях Божі заповіді. А ми, коли постуємо сорок днів, бачимо і приймаємо живе Слово від Діви, не на каменях написано, а таке, що втілилося і народилося. Ми залучаємося до Його Божественної плоті.

Різдвяний піст встановлений для того, щоб ми до Різдва Христового очистили себе **покаянням, молитвою і постом**, щоб з чистим серцем, душею і тілом могли благоговійно зустріти Сина Божого, який явився в світ, і щоб окрім звичайних дарів і жертв принести Йому наше чисте серце і бажання слідувати Його вченню. Піст тілесний без посту духовного нічого не приносить для спасіння душі, а навіть навпаки, може бути духовно шкідливим. Трапляється це тоді, коли людина, утримуючись від їжі, сповнюється відчуттям власної зверхності від усвідомлення того, що вона постить.

Справжній піст пов'язаний з молитвою, покаянням і утриманням від пристрастей і пороків, викоріненням злих справ, прощенням образ. Піст – не мета, а засіб упокорити свою плоть і очиститися від гріхів. Без молитви і покаяння піст стає всього лиш діетою. Сутність посту виражена в церковній пісні: «Постуючи від їжі, душе моя, і не зчищаючись пристрастей, марно втішаєшся невживанням (їжі), бо якщо піст не принесе тобі виправлення, то ти будеш ненавидима Богом, як фальшива, та станеш подібною до злих демонів, що ніколи не їдять».

"O Heavenly King!": teachings on the Holy Spirit revealed in prayer

by Rev. Fr. Andrew Jarmus,
Director of Missions and Education, UOCC,
Winnipeg, Manitoba



One of the best-known prayers in our Church is the prayer to the Holy Spirit, which begins every rite and service known to Orthodoxy: "O Heavenly King, Comforter, Spirit of Truth, everywhere present and filling all things. Treasury of blessings and Giver-of-Life: come and abide in us, cleanse us of every impurity, and save our souls, O Good One."

This prayer to the Spirit opens every order of service because we believe that it is only through the Holy Spirit that our life as Christians is effective for our healing and sanctification. It is the Holy Spirit who guides us, who encourages us, and who fills us with the life-giving grace of God the Son and the love of God the Father. It is for this reason that during the Divine Liturgy, we pray that we may be partakers in the communion of the Holy Spirit.

The Orthodox Church does not have a great deal of doctrine concerning the Holy Spirit, because it is the function of the God the Spirit to make us understand the teachings of God the Son. In turn the teachings of the Son reveal to us the will of God the Father. In other words, we do not know much about the Spirit because little has been revealed about Him. Nevertheless, much of what we do believe about the Holy Spirit is found in the first half of the prayer "O Heavenly King." Let us take a quick look at the various ways that we call upon the Holy Spirit in this prayer, and we will begin to understand better His importance in our life.

"O Heavenly King": This statement affirms that the Holy Spirit is God, since God alone is the King of Heaven. This relates to the words of Jesus in John:4, "God is Spirit, and those who worship Him must worship in spirit and truth."



"Comforter": This is the title of the Holy Spirit given by Jesus in the Gospel of St. John, chapters 15 and 16; in Greek it is "Paraclete." In English editions of Scriptures "Paraclete" is sometimes translated as "Helper". Who does the Holy Spirit comfort or help? The Spirit offers comfort/help to us, the Christian peoples. Why? Because Christians need comfort, help and encouragement in the face of the many trial and tribu-

lations that we face both as individuals and collectively as the Church.

"Spirit of Truth": This again is a title given by Jesus in John 15 and 16. In these chapters, which come from His mystical supper before His death and third day rising, Jesus speaks of the function of the Holy Spirit. He says that there are many things that Jesus still has to teach His followers which they are not yet ready to bear. However, when the Spirit of Truth comes, He will guide them into an understanding and an embracing of these teachings. The Holy Spirit is the Spirit of Truth, because He reveals to us throughout history the Truth of Jesus' Good News, and how we can apply this Gospel to our contemporary lives.

"Everywhere present and filling all things": Psalm 139 affirms these two attributes of the Spirit most eloquently: "Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into heaven, You are there; if I make my bed in Hades, behold, you are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me. For You formed my inward parts; You covered me in my mother's womb."

"Treasury of blessings": St. Paul, in Galatians 5:22&23, says, "When the Holy Spirit controls our lives, He will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." In 1 Corinthians 12, the Holy Apostle Paul asserts that "there are many kinds of spiritual gifts, but it is the same Holy Spirit who is the Source of them all."

"Giver of Life": In Romans 8:11 we read that "the Spirit of God, who raised Jesus from the dead, lives in you. And just as He raised Christ from the dead, He will give life to your mortal body by this same Spirit living in you." The Holy Spirit is the giver of life everlasting to all who place their hope in the Son of God. Also, in a universal way, the Holy Spirit is the One who holds all that exists together; thus, the Spirit is the giver, not only of eternal human life, but of all life.

Two things, hopefully, become clear from this short prayer study. First of all, the words of our prayers are not selected simply for their aesthetic quality. Rather, they are carefully chosen to bring forth in timeless prose the Truths of the Gospel which lead us to life everlasting. Because we repeat these prayers so often, it is very easy to simply skim over them without much thought. It is good, then, to take some time every now and then to look deeper into the words, that we may appreciate them more fully, and say them with that much more attention and conviction.

Secondly, the words of this specific prayer form a small confession of faith about the Holy Spirit. Through "O Heavenly King" we are taught

that the Holy Spirit is God Himself, that He offers those who turn to Him the strength and perspective necessary to live Christianity to its fullest. Also we are taught that there is no place where the Spirit is not, and that there is no gift or blessing which we receive in our lives that does not come from Him

It is on the foundation of these beliefs that we continue the prayer "O Heavenly King": "come and abide in us, cleanse us of every impurity, and save our souls, O Good One." It is not just any spirit that we invite to live within us, but the Spirit of God. It is not just any teaching in which we place our hope, but the Truth which is revealed to us by the Holy Spirit. It is not just any philosophy, movement or person that can grant us cleansing, healing and salvation, but only God the Holy Spirit who is the Source of all that is good, of all that gives life, and of all



that is true.

Religious formation begins in the family

His Grace, Bishop ANDRIY

We are all troubled by the problem of the formation of youth, and are especially concerned with religious formation, yet we see how this is generally neglected.

God the Creator has made the family the foundation of human life. He has delineated certain responsibilities for the family, the basis of which consists of care. Natural instinct directs parents to care for their children, to raise them to adulthood so that they would be able to continue their life on earth independently.

Man is the highest and most perfect creation of God. The basis of the formation of a person is the knowledge of our God and Creator, and the consciousness of the goal of human life on earth—the salvation of our souls and acquisition of eternal happiness. Towards this end religious formation consists of coming to know and cultivating a world-view based upon the Law of God. This is the formation and development of the will and character of the Christian person.

Christian formation begins from the earliest days of a child. When the child becomes observant it begins to learn. It learns that which it sees and hears. Educators confirm that a person learns most during their first ten years of life. This is the time during which a child's senses are formed. The child learns to distinguish between good and evil, and this

means that it begins to learn about religion. Understanding and the acquisition of all the Christian virtues begins precisely at this age.

Parents are the best example to follow for a child. The child fully depends upon its mother for care and protection from all dangers. It unconditionally believes in its parents, and so the religious convictions and the example of the religious life of the father and mother are irrevocably passed on to the child. Faith in God and respect towards the Church are received by the child as it is able to understand given its child-like naivete and simplicity. The moral and spiritual values which are manifested in the daily life of the parents, in their interactions between themselves and those around them are transferred into the world-view and character of the child. The respect and honesty of the family surroundings at home is the cradle of the Christian character of the child.

The atmosphere pervading the home has a marked influence on the religious formation of the child. The first acquaintanceship with God is tied up with icons and the Cross, holy water, oil lamps and prayer. Through them a feeling of respect towards God and worship of Him is cultivated.

Contemporary homes where icons are not venerated, or where they aren't even present, obviously cannot exert an influence on the formation of a Christian world-view, not to mention various parties or gatherings where adults are incontinent in their conduct and their words. Even though children are young, and seem to understand nothing, everything which they hear and see powerfully affects their formation.

Another important factor in the religious upbringing of children in the home is the participation of the parents in the life of the Church. When the parents are faithful, participating in the Liturgy every Sunday, they at the beginning bring, and later accompany with them their children to Church. Children from infancy grow in the life of the Church. In our Church we commune children from the moment of their baptism, and this gives the child a feeling of belonging to the Church. When the parents only infrequently attend Church how can they raise religious children and cultivate love for the Church in them? And so, when we observe young people who are alienated from the Church this shows that they have not had a good example to follow.

We must also be conscious of the fact that a person's surroundings have a definite influence on the formation and development of personality, especially during childhood and adolescence. Contemporary teachers have various world-views and they influence youth in various ways. In any case, when the foundation of a firm religious world-view has been laid in the family children, having made their youthful mistakes, become the persons they were raised to be in the Christian home. Children with a Christian world-view will be with their parents and the Church, and

children who have not received an adequate formation in the family will wander long and far. May God grant them to find the “way, the truth and the life”!

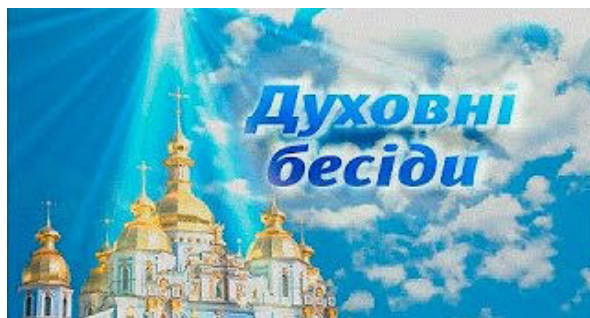
Дорогі браття і сестри.

Повідомляємо вас, що
у нашому храмі **після святої Літургії**
проводяться
короткі духовні бесіди.

Просимо усіх до участі.

Спаси вас Господи.

От. Володимир Феськів



Dear brothers and sisters,

short spiritual talks
are held at our church
after the Holy Liturgy.

We ask all to participate.

God bless you,

Father Volodymyr Feskiv



*Дорогі браття і сестри.
У нашому храмі
ми вживаємо підсвічники і лампадки
з оливковою олією.
Тому молитовно згадуватимо тих
хто **жертвуватиме олію до лампад.**
Спаси вас Господи!*