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2017**

**Христос воскрес!  
Воістину воскрес!**



**Українська  
Православна  
Церква Св. Анни**

**St. Anne's  
Ukrainian Orthodox  
Church**



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## **Церковний листочок святої Анни St Anne's Newsletter**



## **Мучениця Фотина (Світлана), самарянка, її сини мученики Віктор, названий Фотином, та Йосія**

**Свята мучениця Фотина** була тією самою самарянкою, з якою розмовляв Спаситель біля колодязя Якова (Ін. 4, 5 - 42). За часів імператора Нерона (54 - 68), проявив надзвичайну жорстокість у боротьбі з християнством, свята Фотина жила в Карфагені зі своїм молодшим сином **Йосією** і там безбоязно проповідувала Євангеліє. Її старший син **Віктор** хоробро бився в римських військах проти варварів і за свої заслуги був призначений воєначальником в місто Аталію (Мала Азія).



### **Севаст'ян Римський**

Градоначальник Аталії Севаст'ян при зустрічі зі святим Віктором сказав йому: "Я знаю достовірно, що ти, твоя мати і твій брат - послідовники вчення Христа. Але я по-дружньому раджу тобі - підкорися волі імператора, за це будеш отримувати майно християн, яких ти видаватимеш нам. Твоїм ж матері і братові я напишу, щоб вони не проповідували Христа відкрито. Нехай таємно сповідують свою віру". Святий Віктор відповів: "Я сам хочу бути проповідником християнства, як мої мати і брат". На це Севаст'ян відповів: "О, Вікторе, всі ми добре знаємо, яке лихо очікує за це тебе, матір і брата твого". Після цих слів Севаст'ян раптом відчув гострий біль в очах, змінився в обличчі і занімів.

Три дні пролежав він сліпий, не вимовляючи ані слова. На четвертий день несподівано він голосно промовив: "Тільки віра християн істинна, немає іншої істинної віри!" Севаст'ян сказав Віктору, що знаходився поруч: "Мене закликає Христос". Незабаром він хрестився і зараз же прозрів. Слуги святого Севаст'яна, свідки дива, хрестилися за прикладом свого пана.

Чутки про те, що сталося дійшли до Нерона, і він наказав привести християн до нього на суд до Риму. Тоді Сам Господь з'явився сповіднику і сказав: "Я буду з вами, і Нерон буде переможений, і всі, хто служить йому". Святому Віктору Господь проголосив: "З цього дня ім'я тобі буде Фотин - "осяйний", бо багато хто, просвічені тобою, повернуться до Мене". Святого Севаст'яна Господь підбадьорив: "Блаженний, хто здійснив свій подвиг до кінця". Свята Фотина, сповіщена Спасителем про майбутні страждання, у супроводі кількох християн вирушила з Карфагена в Рим і приєдналася до сповідника.

## Мучениця Фотина

У Римі імператор наказав привести до себе святих і запитав їх, чи дійсно вони вірують у Христа. Всі сповідники рішуче відмовилися відректися від Спасителя. Тоді імператор наказав роздробити на ковадлі кисті рук святих мучеників. Але під час катування сповідники не відчували болю, а руки мучениці Фотини залишилися неушкодженими. Нерон наказав святих Севастіана, Фотина і Йосію осліпити та ув'язнити, а святу Фотину з п'ятьма її сестрами - Анастасією, Фотою, Фотидой, Параскевою і Кириєюю - відправити до імператорського палацу під нагляд дочки Нерона Домніни. Але свята Фотина на вернула до Христа Домнину і всіх її рабниць, які прийняли святе Хрещення. Навернула вона до Христа і волхва, який приніс отруєне пиття, щоб убити ісповедниць.



Минуло три роки, і Нерон послав до в'язниці за одним зі своїх слуг, що знаходилися в ув'язненні. Посланці повідомили йому що святі Севаст'ян, Фотин, і Йосія, які були осліплені, стали зовсім здоровими, і їх постійно відвідують люди, які слухають їхні проповіді; сама темниця перетворилася у світле і ароматне місце, де прославляється Бог. Тоді Нерон наказав розп'яти святих вниз головою і протягом трьох днів бити їх по оголеному тілу ременями. На четвертий день імператор послав слуг подивитися, чи живі мученики. Але, прибувши на місце тортур, послані тут же осліпли. У цей час Ангел Господній звільнив мучеників і ціпив їх. Святі зглянулися над осліпими слугами і своїми молитвами до Господа повернули їм зір. Прозрілі увірували в Христа і незабаром хрестилися.

В безсилій люті Нерон наказав здерти шкіру зі святої Фотини і кинути мученицю в колодезь. Мученикам Севаст'яну, Фотину й Йосипу відсікли гомілки, кинули собакам, потім з них здерли шкіру. Страшні муки перетерпіли і сестри святої Фотини. Нерон наказав відрізати їм груди, а потім здерти шкіру. Витончений в жорстокості імператор приготував найжорстокішу кару святей Фотиді: її прив'язали за ноги до вершин двох схилених дерев, які, випроставшись, розірвали мученицю. Решту імператор наказав обезголовити. Святу Фотину витягли з колодезя, і ув'язнили на 20 днів.

Після цього Нерон закликав її до себе і запитав, чи підкориться вона тепер і чи принесе жертви ідолам. Свята Фотина плюнула імператорові в обличчя і, посміявшись над ним, сказала: "Безбожний сліпий, зведена і божевільна людина! Невже ти вважаєш мене настільки нерозумною, щоб я погодилася відректися від Владика мого Христа і принесли жертву подібним тобі сліпим ідолам?!" Почувши такі слова, Нерон знову звелів кинути мученицю в колодезь, де вона віддала дух свій Господеві (+ бл. 66).

## ***Вітаю всіх матерів, бабусів, прабабусів а також хресних матерів зі святом !***



*Якщо говорити між нами,  
То все починається з мами.  
І казочка перша у світі,  
І сонячна подорож в літо.  
Найперші легенькі сніжинки  
І сяюче диво – ялинка.  
Від мами – і літери, й слово,  
І зроблена разом обнова.  
Якщо говорити між нами,  
То все починається з мами.*

Моя мама найкраща! І я люблю її дуже-дуже! Я хочу, щоб ці слова звучали не тільки в день матері, а й кожного дня. Тому що кожен мій день – це день моєї мами. Тому що маму ніщо і ніхто не замінить. Поспішайте сказати своїй матері слова любові і вдячності, хоча б сьогодні. У день матері, який ми святкуємо кожну другу неділю травня.

Ми часто забуваємо, що всім у цьому житті зобов'язані мамі. Вона віддає нам усе. А що ми може дати в замін? Насправді не так вже й багато. Всього лише свою любов. І увагу. Адже більшого їй і не треба: всього лише стежити за тим, як її дитина крок за кроком йде по життю, час від часу обертаючись. Тому нагадайте своїм мамам про любов сьогодні.

Нехай Покров Пресвятої Богородиці покриває і береже вас, дорогі матері, від усього зла.

***On the occasion of the Mother's Day I warmly greet all the Mothers, Grand -Mothers, Great-Grandmothers, and God-Mothers of our parish, and raise heartfelt prayers for your health and salvation. May the Lord save you! Many Years- Mnohaya Lita!***

*Ієрей Володимир Феськів*

## *Appreciating Vespers*

The service of Vespers is, I think, dramatically under-appreciated today. The temptation for us busy people is to reduce our church-going to Sunday mornings only, and let everything else slide. Since we under-appreciate Vespers, it often tends to slide with other things we deem relatively unimportant. But Vespers warrants a second look, and a renewed appreciation.

The word "vespers" comes from the Greek ἑσπέρα (*hespera*) and the Latin *vesper*, both meaning "evening", because it is the evening service of the Church. Christians are to pray to God not just on Sunday mornings, but constantly, sanctifying time by offering prayer throughout the day. In the eighth chapter of the *Didache* (or "teaching"), a church manual dating from about 100 A.D., believers are urged to stop and pray three times throughout the day, at least saying the Lord's Prayer. Soon enough a certain pattern would become standard, with believers praying at the third hour, the sixth hour, and the ninth hour (that is, at 9.00 a.m., noon, and 3 p.m. respectively). Christians were encouraged to pray in the evening also, and the pious were even encouraged to rise at midnight and pray at home for a bit (easier to do then than now, since people then went to bed earlier).

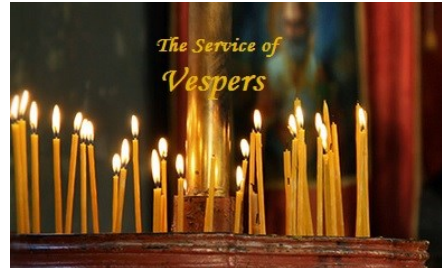
In those days, the believers would say a prayer of thanksgiving when the evening lamp was brought in. Back then there was no electric light of course, and unless one lit a lamp for illumination, one sat in the dark. Accordingly, everybody kept the daily practice of lighting lamps when it began to get dark (that is, when each evening came), and bringing in the lamp to the place where everyone was. Because the Lord described Himself as "*the light of the world*" (see Jn. 9: 5), believers inevitably thought of Him when they saw the comforting lights of evening. Thus, one prayer that became standard when the Christians gave thanks to God for the light of the lamp referred to Jesus. We know it today as the hymn "Gladsome (or joyful) light":

*"O gladsome light of the holy glory of the immortal  
Father: heavenly, holy, blessed Jesus Christ! Now that we have  
come to the setting of the sun, and behold the light of evening,  
we praise God: Father, Son, and Holy Spirit. At all times You are  
worthy of praise, O Son of God and Giver of life. Therefore the  
world glorifies You!"*

Believers would recite this prayer every evening when the lamp was brought in to provide light for the evening until everyone went to bed.

This practice became the daily experience of Christians. St. Gregory of

Nyssa relates that when his sister Macrina was dying, the evening lamp was brought into her room at dusk as usual. Seeing it, she tried to utter the customary prayer, but her voice failed before she could finish the prayer. She lifted her hand to sign herself with the Cross, drew a final breath, and died, praying silently the thanksgiving prayer for the lamp. (No bad way to die.)



This domestic rite was preserved when the Christians met together corporately in church at evening time. When dusk came, the lamps were brought into the church just as they were at home, and the customary prayer sung. Thus the hymn "Gladsome Light" became an invariable part of the evening Vespers service. As Gregory and Macrina's contemporary St. Basil wrote,

*"Our fathers thought that they should welcome the gift of evening light with something better than silence, so they gave thanks as soon as it appeared. We cannot say who composed these words of thanksgiving at the lighting of the lamps, but the people use these ancient words [of the hymn 'Gladsome Light'] ..."*

In St. Basil's day, this prayer/hymn was already ancient.

In the church in Jerusalem, the light was brought in, not from the outside (the usual custom), but from the lamp that burned perpetually before the Lord's Tomb. In Constantinople the more usual practice prevailed, and the lamps were brought in from outside and all the candles in the darkening church lit from them. Today when the hymn is sung, often no lamps are lit, but the hymn remains as a reminder and vestige of the practical lighting of the lamps in church for the purpose of illumination. Even today at the evening Presanctified Liturgy (which is essentially simply Lenten Vespers with a rite of Communion appended to it), the celebrant still brings forward a light with the words, "*The light of Christ illumines all!*" In Constantinople, these words were the signal for all the lamps in the church to be lit.

Vespers preserves other ancient features as well, including the offering of incense. The original sung Vespers service included three units each consisting of three psalms. One of these was Ps. 141, obviously chosen for the line

*"Let my prayer arise in Your sight as incense, and the lifting up of my hands as an evening sacrifice."*

The reference to “evening” dictated the choice of psalm; the reference to incense made the offering of incense more liturgically relevant. As such, when this psalm is chanted as part of the remnants of the original three-psalm units (consisting now of Psalms 141, 142, 130 and 117), the deacon censes the church as these psalms are chanted. The current practice is not simply to chant the psalms, but also to insert brief hymns or stichs into the final verses of the psalms. This incense reminds us of the acceptability of our worship to God—through Christ, we now have access to the Father, and He accepts our praises since we offer them to Him as disciples of His Son. The fragrant incense we smell as these psalms and hymns are sung remind us of our exalted status in Christ.

There are other elements in the service as well, such as the *chanting of psalms*. The monks originally lived far from parish churches and did not have the ability to sing complicated musical services, such as those who lived in urban parishes did. They therefore concentrated more on psalmody than on church-composed hymns, more on the Psalter than on troparia and stichs and hymns. Their practice was to chant the entire Psalter from beginning to end, as often as possible. One system of chanting the Psalter involved incorporating all the Psalms into the daily services of Matins (in the morning) and Vespers (in the evening) in such a way as to go through the entire Psalter in one week. That is, they would incorporate two sizable “chunks” of the Psalter, in series, into each Matins service, and one “chunk” into Vespers. The Psalter was divided for this purpose into twenty “chunks”, each chunk called a “*kathisma*” or sitting—so-called because sitting was allowed the monks while the Psalter was read. On Saturday, the first “*kathisma*”, consisting of Psalms 1-8, was read at Vespers. Nowadays, this “chunk” is greatly abbreviated to a few verses, or even simply omitted. This is perhaps unfortunate, because it means we lack the exposure to the Psalter that the monks deemed essential to spiritual growth. But in many parishes the chanting of the Psalter is retained, even if only for a few short verses. The psalms of the first *kathisma* begin with the words “Blessed is the man”. Many think this is another hymn, like “*Gladsome Light*”. In fact it is the beginning of the first eight psalms, originally intended to be chanted in their entirety.

Thus, *three main components of the Vespers service* are the lamp-lighting prayer “*Gladsome Light*”, and the offering of incense, the chanting of Psalmody. The structure of the service has of course changed over the years. The original service with its three series of three psalm units has given place to our present collection of psalms strung together and chanted as the temple is censed. Also, Vespers previously began in the center of the temple with the exclamation “Blessed is the Kingdom...”, the clergy entering the altar area at the

beginning of the second three-psalm unit. Also, the catechumens were prayed for at the end of Vespers, just as they are presently during the Divine Liturgy. Finally, Vespers concluded with processions to the sacristy (or *skeuophylakion*, the place where the vessels were stored) and to the baptistery, where special prayers were said.

Why these processions? They were modelled after processions and prayers of the church in Jerusalem located at the Holy Sepulchre. In that church, when evening came, the people realized that they were at the very place and at the very time where Christ was taken down from the cross and prepared for burial. It was natural for them to stop at that place and at that time to offer special prayers. Jerusalem soon became the pattern for churches everywhere, even though these other churches did not enjoy the same geographical and liturgical advantage of being located at the holy places where Christ suffered, was buried, and rose from the dead. So, these other churches adapted their worship to Jerusalem's situation as best they could. The Jerusalem procession to the places where Christ was buried became processions to the places in their own churches which symbolically portrayed Christ's death and burial—places such as the *skeuophylakion* (or "little altar") and the baptistery, in which the candidates for baptism sacramentally participated in Christ's death and resurrection (see Rom. 6).

So, though the structure of Vespers may have changed, its heart remains the same, and it still provides a good way to end the day. Vespers now opens with the chanting of Psalm 104. In this psalm we give thanks to God for creation, confessing that the whole world lies in His loving hands, and therefore we may commit ourselves into His hands as well. God made all that exists, and sustains it every day through His ceaseless care. As the Psalmist says,

*"He made the moon for the seasons; the sun knows its time for setting; You appoint darkness and it is night. How manifold are Your works, O Lord! In wisdom have You made them all."*

We may lie down in peace and rest in confidence, knowing that God in His wisdom is in control.

After Psalm 104 is sung and prayers are said, other psalms are chanted and incense offered, as we sing *"Let our prayer arise in Your sight as incense, and let the lifting up of my hands be an evening sacrifice."* Through the sacrifice of prayer and praise, we seek for and receive the forgiveness we need daily from God. The world can be a hard place, and we often stumble and fall, sinning against our good Lord. In these prayers, we lift up our hands and hearts to God, asking for pardon for whatever we may have done amiss during the day.

Then the prayer of the lamplighting is sung (*"Gladsome Light"*), as well as the hymn



*"Grant us, O Lord, to keep us this evening without sin..."*

Through these hymns, prayers and litanies, we offer ourselves with our multitude of needs into God's hands. God who provides food for the young lions which call to Him, and gives to all their food in due season (Ps. 104:21, 27), can be trusted to provide for us also. It is as St. Paul said:

*"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God, and the peace of God, which surpasses all comprehension, shall guard your hearts and minds in Christ Jesus" (Phil. 4:6-7).*

Having made our evening requests, we may lie down in the peace of God.

The service of Vespers therefore provides a fit conclusion to the day. But it also prepares us to greet the coming day, since the day begins not with morning, but with evening. (We think of the Jewish reckoning of the Sabbath as beginning Friday evening, and of the order of creation:

*"There was evening and there was morning, one day" (Gen. 1:5).*

Note: evening comes first. The restful repose we receive from God is His gift to us to prepare us for the challenges of the coming day. It is also why the Church serves Saturday evening Vespers as a liturgical preparation for Sunday morning Liturgy. First comes the preparation, then the fulfillment. First the repose, then the rising. First the darkness, then the light. First the incense of Vespereal penitence, then the festal Eucharistic rejoicing. This sequence is why the Old Testament lessons are most appropriately read on Saturday evening, following the prokeimenon (which always functions to introduce a lesson)—for the Old Testament serves to prepare us for the New, and the Law gives way to the Gospel.

For many of us who do not live close to a church or monastery where Vespers is served every day, ending each day with Vespers is not possible. But certain of its prayers can still be offered at home privately. Rather than ending the day by watching the 11.00 news and then falling into bed fretting about all the evil we have seen reported, how much better to end the day by singing to God, by chanting one of the Vespereal psalms or hymns. Regardless of what the newscaster might suggest, God is still in control of His world: the sun knows its time for setting; He appoints darkness and it is night. How manifold are Your works, O Lord! In wisdom have You made them all.

## Fellowship / Sunday Snack Time

Def.: fel•low•ship (noun) - friendly association, especially with people who share one's interests.  
Товариство - співучасть

As the definition states, fellowship should be a time for our church family to gather and greet each other, get caught up on the week's events. This brings our church family closer together. It gives us the opportunity to get to know each other, talk about things we've experienced and share our lives.

We want everyone to participate in both the organizing and social aspects of fellowship.



### How you can participate:

Fellowship should be **EASY**. It can be organized by anyone in the church. This can be a husband and wife, a family, two friends, couple guys.

Fellowship does not have to be complicated, expensive or involve a lunch. It should be a simple offering of coffee / tea and light snacks. Some people choose to make a more elaborate snack, but that should not make anyone feel obligated to do it the same way.

### The responsibilities of doing a fellowship snack are the following:

- Sign up on the calendar and email Lila if you're interested. [lila.scott@rogers.com](mailto:lila.scott@rogers.com)
- Check the attached PDF or
- Go to: [www.stannesorthodox.com](http://www.stannesorthodox.com) **click:** Schedule
  - The web site schedule is up to date with the latest fellowship schedule.
  - If you see a name on a specific date, that means someone has already signed up.
- Bring whatever you want to serve.
- Clean-up
- Take home the leftovers

### What is provided in the church:

Coffee, tea bags	Sugar
Coffee Urn	Napkins
Trays for serving	Paper plates if required



### Ideas for Fellowship:

Pastries of any kind  
Coffee, Tea, (Milk / Crème) Juice

OR

Bagels & Cheese  
Coffee, Tea, (Milk / Crème) Juice

OR

Crackers & Cheese (cut up)  
Cookies or any desert  
Coffee, Tea, (Milk / Crème) Juice

OR

Birthday Cake  
Coffee, Tea, (Milk/Crème) Juice

May	June	July	September
7 Name(s) - Khrystyna & Pavlo Hrushnyk	4 <b>Ukr. Trinity / Pentecost</b> Name(s) - Khrystyna & Pavlo Hrushnyk	2 No Fellowship 9 No Fellowship 11 No Fellowship	3 <b>Labor Day</b> Name(s) - Phone # - Email -
14 <b>Mother's Day</b> No Fellowship	11 <b>UOCC Service – Oakville</b> <b>All churches closed</b> No Fellowship	23 <b>Church Executive Meeting</b> Name(s) – Phone # - Email -	10 Name(s) - Phone # - Email -
21 <b>Church Executive Meeting</b> Name(s) - Dobr. Feskiv + Halyna Boyko	18 <b>Father's Day</b> Name(s) - Kris Milnes & Natalie Gergesha	30 <b>Ladies Org. Meeting</b> <b>Topic: Hramove Sviato</b> Name(s) – Phone # -	17 <b>Mid-Year General Mtg.</b> <b>Lunch will be served</b> Name(s) - Lila Scott + Vera Bauer
28 <b>11:00 am - Ladies Meeting</b> <b>– Topic: Hramove Sviato</b> <b>Lunch will be served</b> Name(s) – Marta Smalley + Vera Bauer	25 <b>PICNIC – tentative date</b> Last day of Sunday School Khrystyna Hrushnyk + Olga Feskiv	<b>August</b> 6 No Fellowship 13 No Fellowship 20 <b>Church Executive Meeting</b> Name(s) – Phone # - Email - 27 No Fellowship	24 <b>Hramove Sviato</b> Lunch Organized by Ladies Organization NOTE: Set up hall on Saturday, Sept. 23  <a href="#">To Sign Up – call or email Lila Scott</a>

## Web Site

Updates are being made to the St. Anne's Church web site. Please check the **monthly calendar** for updates to see updates for Divine Liturgy, Vespers, meetings, events, Saints Days and much more.

Go to:

[www.stannesorthodox.com](http://www.stannesorthodox.com)

click: [Schedule](#)



With the Blessing of Bishop Andriy,  
**The Eastern Eparchy**  
of the Ukrainian Orthodox Church of Canada  
welcomes you to participate in our

# Family Fun Weekend

Friday, June 9 - Sunday, June 11, 2017

## All are Welcome

Children, Youth, Parents, Grandparents

### FRIDAY

Lakeside retreat at Golden Gate Park, Grimsby

- 5 pm ◦ Supper, games, sleepover  
Free accommodation on site or  
hotel accommodation available at  
The Casablanca Winery Inn & Spa

### SATURDAY

- 9 am ◦ Cooking session  
◦ Round circle discussions  
◦ Workshops  
1 pm ◦ Lakeside activities  
5 pm ◦ Vespers, supper, bonfire

### SUNDAY

- 9:30 am ◦ Divine Liturgy at SVCC, Oakville  
12 noon ◦ Village Potluck  
◦ Pig Roast  
◦ Family Games  
◦ Bouncy House  
◦ Free Ice Cream



*Join us in Fellowship*  
Attend for 1 day, 2 days or all 3 days

REGISTER by: June 2

For more info: [youth@uocceast.ca](mailto:youth@uocceast.ca)

To register: [uocceast.ca/youth](http://uocceast.ca/youth) ... or call  
Natalka 647 261-3012 or Fr. Bohdan 905 926-7040

**ADMISSION - FREE**

Suggested goodwill offering \$10 - \$20/pp  
or \$50/ family

Golden Gate Park  
Hunter Rd & Winston Rd.  
Grimsby, Ontario  
St. Volodymyr Cultural Centre  
1280 Dundas St. W.  
Oakville, Ontario

The Casablanca Inn  
4 Windward Drive  
905 309-7171