



The Saint Anne Herald Вісник Святої Анни

Vol. 2 No. 3 April/May/Pascha 2022

Parish News, History, Events, Orthodoxy, Recipes and more!

Парафіяльні новини, історія, події, православ'я, рецепти та багато іншого!

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Христос Воскрес! Christ is Risen!



Let us begin the celebration of Orthodox Easter (Pascha) by offering prayers and observing the fast to express our gratitude to Christ. May Our Lord Jesus Christ shower his love, kindness and blessings upon you and your family. May your lives be full of happiness and peace.

**Have a blessed and happy
Orthodox Easter
Christ Has Risen! Indeed He has risen!**

Розпочнімо це святе свято православної Пасхи з молитвами та постом, щоб висловити нашу вдячність Христу. Нехай Ісус Христос обіймає вас своєю любов'ю, добротою і окропить благословенням вас і вашу сім'ю. Нехай ваше життя буде сповнене щастя і миром.

**Вітаю вас зі святом православного
Великодня
Христос Воскрес! Воістино Воскрес!**

Marta Smalley, Executive President,
Ukrainian Orthodox Church of St. Anne

April 20 Holy Wednesday	7 p.m.
April 21 Holy Thursday	7 p.m.
April 22 Great Friday (Burial)	7 p.m.
April 24 Matins & Liturgy	8 a.m.

Paschal Greetings and Responses

Language	Greeting	Response
Aleut:	Khristus anahgrecum!	Alhecum anahgrecum!
Aleut:	Khris-tusax agla-gikux!	Agangu-lakan agla-gikux!
Albanian:	Krishti U Ngjall!	Vertet U Ngjall!
Alutuq:	Khris-tusaq ung-uixtuq!	Pijii-nuq ung-uixtuq!
Anglo-Saxon:	Crist aras!	Crist sodhlice aras!
Arabic:	El Messieh kahm!	Hakken kahm!
Armenian:	Kristos haryav ee merelotz!	Orhnial eh harootyunuh kristosee!
Bulgarian:	Hristos voskrese!	Vo istina voskrese!
Byelorussian:	Khrystos uvaskros!	Saprawdy uvaskros!
Chinese:	Helisituosi fuhuole!	Qeshi fuhuole!
Coptic:	Pchristos aftooun!	Alethos aftooun!
Czech:	Vstal z mrtvých Kristus!	Vpravdě vstal z mrtvých!
Danish:	Kristus er opstanden!	Ja, sandelig opstanden!
Dutch:	Christus is opgestaan!	Ja, hij is waarlijk opgestaan!
English:	Christ is risen!	Indeed He is risen!
Eritrean-Tigre:	Christos tensiou!	Bahake tensiou!
Esperanto:	Kristo levigis!	Vere levigis!
Estonian:	Kristus on üles tõusnud!	Ta on tõesti üles tõusnud!
Ethiopian:	Christos t'ensah em' muhtan!	Exai' ab-her eokala!
Finnish:	Kristus nousi kuolleista!	Totisesti nousi!
French:	Le Christ est réssuscité!	En verite il est réssuscité!
Gaelic:	Taw creest ereen!	Taw shay ereen guhdyne!
Georgian:	Kriste aghsdga!	Cheshmaritad aghsdga!
German:	Christus ist auferstanden!	Wahrlich Er ist auferstanden!
Greek:	Christos anesti!	Alithos anesti!
Hawaiian:	Ua ala hou 'o Kristo!	Ua ala 'I 'o no 'oia!
Hebrew:	Ha Masheeha houh quam!	Be emet quam!
Hungarian:	Krisztus feltamadt!	Valoban feltamadt!
Ibo (Nigeria):	Jesu Kristi ebiliwo!	Ezia o' biliwo!
Indian (Malayalam):	Christu uyirthezhunnettu!	Theerchayayum uyirthezhunnettu!
Indonesian:	Kristus telah bangkit!	Benar dia telah bangkit!
Italian:	Cristo e' risorto!	Veramente e' risorto!
Japanese:	Harisutos Fukkatsu!	Jitsu ni Fukkatsu!
Javanese:	Kristus sampun wungu!	Tuhu sampun wungu!
Korean:	Kristo gesso!	Buhar ha sho nay!
Latin:	Christus resurrexit!	Vere resurrexit!
Latvian:	Kristus ir augsham sales!	Teyasham ir augsham sales vinsch!
Lugandan:	Kristo ajukkide!	Amajim ajukkide!
Norwegian:	Christus er oppstanden!	Sandelig han er oppstanden!
Polish:	Khristus zmartwyckwstal!	Zaprawde zmartwyckwstal!
Portuguese:	Cristo ressuscitou!	Em verdade ressuscitou!
Romanian:	Hristos a inviat!	Adevărat a înviat!

From Around The World...

Language:	Greeting:	Response:
Russian:	Khristos voskrese!	Voistinu voskrese!
Sanskrit:	Kristo'pastitaha!	Satvam upastitaha!
Serbian:	Hristos vaskrse!	Vaistunu vaskrse!
Slovak:	Christos vstal z mŕtvych!	Vpravde vstal z mŕtvych!
Spanish:	Cristo ha resucitado!	En verdad ha resucitado!
Swahili:	Kristo amefufukka!	Kweli amefufukka!
Swedish:	Kristus är uppstånden!	Han är sannerligen uppstånden!
Syriac:	M'shee ho dkom!	Ha koo gam!
Tlingit:	Xristos Kuxwoo-digoot!	Xegaa-kux Kuxwoo-digoot!
Turkish:	Hristos diril - di!	Hakikaten diril - di!
Ugandan:	Kristo ajukkide!	Kweli ajukkide!
Ukrainian:	Khristos voskres!	Voistinu voskres!
Welsh:	Atgyfododd Crist!	Atgyfododd yn wir!
Yupik:	Xris-tusaq Ung-uixtuq!	Iluumun Ung-uixtuq!
Zulu:	UKristu uvukile!	Ngempela uvukile!
Source: Orthodox Church of America (OCA)		



What's Happening at Saint Anne Parish

Church Spring Cleaning 10 a.m. Saturday 23: Your help is most welcome on Saturday morning. We will be working outside raking, picking up branches, doing yard maintenance and tidying up. We will also be moving the Tomb back up into the Altar in preparation for Holy Pascha.

Prayer Requests:

If you or a loved one are coping with health, spiritual or other challenges and would like to have their names included at Sunday Liturgy and in our daily prayers, please send Fr. Baxter your requests to padrebaxter@me.com. If you prefer to use a "first name only" request to respect privacy, that will be respected. You can download the Prayer Request Forms from our Parish Website to complete and submit online, or to bring with you to Sunday Liturgy to give to Fr. Baxter.

"Provodna" Grave Blessings in May and June: Please feel free to contact Father Baxter to arrange for a time in May or early June to serve the "Panakhyda" Memorial Service at the gravesites of your family members.

Financial Support for Saint Anne Parish:

If you would like to show your appreciation for the concerts and Sunday School or in memory of a departed loved one, please send your cheque (payable to St. Anne Ukrainian Orthodox Church) to our Parish Treasurer:

Mr. John Gergesha
1354 Pharmacy Avenue
Toronto, ON M1R 2J5

Special Vigil Service "Stand For Ukraine" Saturday May 14 at 3 p.m. at Scarborough Civic Centre

More information to follow by e-mail and announced in church. Please keep this date and time open for our Vigil with the Scarborough Community.

Bethlehem Star Church School:

The online Sunday School "Bethlehem Star" classes are presented in an online mode until the end of the Academic Year 2021-2022 to keep all students and staff safe.

The school year ends on Sunday May 29, 2022 by the teacher Hanna Kozakova providing the last online class in this school year with the continuation of the virtual work for the upcoming Patriotic Concert in June 2022.

On May 1, 2022 the Cultural Committee and the staff of the Sunday School are going to release the online event "Easter Concert 2022"

<https://www.youtube.com/channel/UCPeyub2SSxRi2EMew1oQ3GQ>

There will be a Ukrainian song-prayer for Ukraine, for peace and Lord's grace, another well-known song "Testament", and other spiritual Easter songs, and music for the Resurrection of Christ! The program will also include a surprise from Sunday School students and a Ukrainian fairy tale by Mykyta, Easter children's songs, new performances by invited guests from the Waterloo Parish of St. Sophia, and a video about baking Easter cakes.

Ukrainian Museum of Canada Ontario Branch New Exhibit

The latest exhibit at the Ukrainian Museum of Canada Ontario Branch was opened on March 8th. It is called "The Legends and Legacies of Borshchiv." The exhibition features the unique strikingly beautiful, black-thread embroidery seen on traditional clothing of the Borshchiv region of Ukraine.

Using black sheep's wool and accented with coloured threads, beads and sequins, the style of embroidery is unlike any other in Ukraine. It's a 'must-see.' The Museum is located at 620 Spadina Avenue in Toronto. A guided tour can be arranged by calling 416 923 8691. A virtual tour of the exhibit has also been created and can be found on the Museum's website: www.umcontario.com.



ПЕРЕНЕСЕННЯ МОЩЕЙ БЛАГОВІРНИХ КНЯЗІВ-

Великий князь Київський Ярослав Мудрий (1019-1054) глибоко шанував своїх братів , святих мучеників Бориса і Гліба. Було відомо, що убитий князь Борис похований в Вишгороді, поблизу Києва. Незабаром було знайдено святі мощі благовірного князя Гліба на Смядині, неподалік від Смоленська, звідки їх перевезли по Дніпру до Києва. Київський Митрополит Іоанн I (1008-1035) з собором духовенства урочисто зустріли нетлінні мощі святого страсотерпця і поклали у Вишгороді біля храму святого Василія Великого, де знаходилися мощі мученика Бориса. Незабаром місце поховання прославилося чудесами . Тоді мощі святих братів Бориса і Гліба були з землі і покладені в спеціально влаштованій каплиці. 24 липня 1026 був освячений побудований Ярославом Мудрим п'ятиглавий храм на честь святих мучеників.

У наступні роки Вишгородський Борисоглібський храм з мощами святих страсотерпців стає сімейним храмом Ярославичів , святилищем їх братської любові і спільного служіння Батьківщині. Символом їхнього єднання стало святкування перенесення мощей Бориса і Гліба 2 травня (за старим стилем). Історія його встановлення пов'язана з попередніми подіями російської історії. 2 травня (15 травня новий стиль) 1069 увійшов до Києва великий князь Ізяслав, вигнаний з князювання за сім місяців до цього (у вересні 1068) в результаті повстання киян. У подяку за Боже сприяння у встановленні миру на Руській землі князь побудував замість зношеного храму, спорудженого в 1026 році, новий. На освяченні його були присутні два митрополита, Георгій Київський і Неофіт Чернігівський , з єпископами , ігуменами і духовенством. В перенесенні мощей, брали участь усі троє Ярославичів (Ізяслав, Святослав, Всеволод), було приурочено під 2 травня (н.с 15 травня), це число і було затверджено для щорічного святкування .

Святослав Ярославич, що князував у Києві в 1073-1076 рр., зробив спробу зробити Борисоглібський храм кам'яним , але встиг довести кладку стін лише до восьми ліктів . Всеволод († 1093) добудував церкву , але вона в ту ж ніч обвалилася .

Шанування святих Бориса і Гліба сильно розвинулося в епоху онуків Ярослава , приво- дячи нерідко до своєрідного благочестивого змагання між ними. Син Ізяслава Святополк († 1113) влаштував святим срібні раки , син Всеволода Володимир Мономах († 1125) 1002 року та- ємно , вночі надіслав майстрів і він закував срібні раки листами золота . Але їх перевершив син Святослава Олег (1115) , знаменитий " Гориславич " , згадуваний у " Слові о полку Ігоревім " . Він " замислив відбудувати кам'яну (церкву) і , привівши будівельників , дав у великій кілько- сті всього, що потрібно " . Церква була готова в 1011 році. Розписавши її, Олег "багато примушу- вав і благав Святополка , щоб перенести в неї святі мощі." Святополк не хотів , " тому що не він створив ту церкву".

Смерть Святополка Ізяславича (1113) викликала в Києві новий заколот, який ледь зупи- нив Володимир Мономах, що став цього року великим князем. Вирішивши скріпити дружбу зі Святославичами спільним торжеством перенесення мощей в Олегів храм, він дав знати Олегу і Давидові (1123). "Володимир, зібравши синів, і Давид і Олег зі своїми синами прийшли до Вишгорода. І всі святителі, ігумени, чорноризці, священство зійшлося, наповнивши все місто." На ранок, 2 травня 1115, в Неділю жон-мироносиць , почали співати утрєню в обох церквах - старій і новій , почалося перенесення мощей. При цьому відбулося своєрідне розділення: "і по- везли на санях спочатку Бориса, з ним йшли Володимир, митрополит і духовенство ". За ним на інших санях повезли святого Гліба : " з ним йшов Давид з єпископами та духовенством " . (Олег чекав всіх у церкві).

СТРАСТОТЕРПЦІВ БОРИСА І ГЛІБА (15 травня)



Це розділення дотримувалося і в подальших поколіннях. Святий Борис вважався небесним покровителем переважно Мономашичів, святий Гліб - переважно Ольговичів і Давидовичів. Доходило й до того, що Володимир Мономах у своєму "Повчанні", кажучи про Бориса, не згадує Гліба, а в роду Ольговичів, навпаки, жодного княжича не назвали ім'ям Борис.

Взагалі ж імена Борис і Гліб так само, як Роман і Давид, були улюбленими у багатьох поколіннях князів.

Вишгородські святині були не єдиним центром літургійного церковного шанування святих страсотерпців Бориса і Гліба, поширеного по всій Русі. Насамперед, існували храми і монастирі в конкретних місцевостях, пов'язаних з мученицьким подвигом святих і їх чудесної допомогою людям: храм Бориса і Гліба на Дорогожичі, на шляху до Вишгорода, де святий Борис, за переказами, віддав дух.

Святі страсотерпці Борис і Гліб були першими святими на Русі, канонізованими православними Церквами. Служба їм була складена незабаром після їх кончини, упорядником її був святитель Іоанн I, митрополит Київський (1008-1035), що підтверджують записи в Мінеях XII століття. Свідченням особливого шанування на Русі святих мучеників Бориса і Гліба служать численні списки житій, сказань про мощі, чудеса і похвальних слів у рукописних і друкованих книгах XII - XIX століть.

Джерело: Свято-Михайлівський кафедральний собор м.Житомира
smk.sobor@gmail.com

St. Melito of Sardis, On Pascha

Little is known about the life of St. Melito of Sardis, a II Century exegete and apologist who served as bishop of Sardis near Lydia, Asia Minor (near modern Izmir, ancient Smyrna). Thought to have been a hermit and a eunuch, he travelled in Palestine, but the reasons for his journey and the details of his itinerary are lost.

Most of his work is also lost. What little survives exists in quotations in the works of others or in fragments. Eusebius preserves Melito's list of Old Testament scriptures, the first such list known to scholars, and fragments of his discourse recommending that Marcus Aurelius adopt Christianity as the religion of the Roman Empire.

Melito's best-known work is the Peri-Pascha, a Holy (Good) Friday sermon pieced together from manuscript fragments in the XX Century which shows parallels between Easter (the new pass-over) and the Passover haggadah. Melito's contemporaries praise his skill in exegesis and comment on his ability to demonstrate parallels between the Old and New Testaments.

His contemporaries also called Melito a prophet or a beacon, but his rhetorical style caused later writers to question the soundness of his theology, some of which seems to be akin to the philosophy of the Stoics. Melito's work, which fell out of favor in the IV Century, influenced the thinking of Irenaeus of Lyons, Clement of Alexandria, and Tertullian. Below is a section of the Saint's Homily "On Pascha"

100. But he arose from the dead and mounted up to the heights of heaven. When the Lord had clothed himself with humanity, and had suffered for the sake of the sufferer, and had been bound for the sake of the imprisoned, and had been judged for the sake of the condemned, and buried for the sake of the one who was buried,

101. he rose up from the dead, and cried aloud with this voice: Who is he who contends with me? Let him stand in opposition to me. I set the condemned man free; I gave the dead man life; I raised up the one who had been entombed.

102. Who is my opponent? I, he says, am the Christ. I am the one who destroyed death, and triumphed over the enemy, and trampled Hades under foot, and bound the strong one, and carried off man to the heights of heaven, I, he says, am the Christ.

103. Therefore, come, all families of men, you who have been befouled with sins, and receive forgiveness for your sins. I am your forgiveness, I am the passover of your salvation, I am the lamb which was sacrificed for you, I am your ransom, I am your light, I am your saviour, I am your resurrection, I am your king, I am leading you up to the heights of heaven, I will show you the eternal Father, I will raise you up by my right hand.

104. This is the one who made the heavens and the earth, and who in the beginning created man, who was proclaimed through the law and prophets, who became human via the virgin, who was hanged upon a tree, who was buried in the earth, who was resurrected from the dead, and who ascended to the heights of heaven, who sits at the right hand of the Father, who has authority to judge and to save everything, through whom the Father created everything from the beginning of the world to the end of the age.

105. This is the alpha and the omega. This is the beginning and the end—an indescribable beginning and an incomprehensible end. This is the Christ. This is the king. This is Jesus. This is the general. This is the Lord. This is the one who rose up from the dead. This is the one who sits at the right hand of the Father. He bears the Father and is borne by the Father, to whom be the glory and the power forever. Amen.

Photos from The Saint Anne Archive



Saint Anne Patronal Feast Day (“Hramove Sviato”) in 1961-62. Behind the Tetrapod from L-R are: Very Rev. S. Huculak, Archbishop Michael (Choryshy) and Very Rev. P. Zaparyniuk



Saint Anne Church Choir:(mid 1990s) L-R Top Row: S. Kukurudza, L. Babenko, E. Lazar, J. Glowe, E. Fedak, M. Michalchuk, N. Czornyj, S. Nikiforuk; Middle Row: S. Kukurudza, O. Mychalczuk, L. Fedak, H. Mychalczuk, T. Czornyj, C. Fedak, A. Stefanik, E. Pawlik. Front Row: J. Nikiforuk, M. Fedak, S. Ruznisky, P. Bubela, T. Bubela, A. Patrician, N. Mudry. Missing are V. Gergesha, R. Lesick and W. Sawdyk.



EASTER

Online

MAY 1ST, 2022 @ 2 PM



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STUDENTS, PARISHIONERS, GUESTS



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HOW TO PUT TOGETHER A TRADITIONAL EASTER BASKET

TEXT ADAPTED FROM AN ARTICLE BY FR. BASIL KRAYNYAK, GCU MESSENGER, APRIL, 1979" ILLUSTRATED BY FR. JONATHAN BANNON



PASCHA - The Easter Bread (Pron. Pa-ska.) A sweet yeast bread rich in eggs, butter, etc. Symbolic of Christ Himself who is our True Bread. Usually round loaf baked with a golden crust decorated with a symbol indicative of Christ. Sometimes a cross (+) of dough is placed on top encircled by a plait given it a crowned effect or Greek.

CHEESE - (Rusyn: Hrudka or Sirec) A custard type cheese shaped into a ball having a rather bland but sweet taste indicative of the moderation that Christians should have in all things. Also creamed cheese is placed in a small dish and both are decorated with symbols (see Pascha) out of cloves or pepper balls.



HAM - (Rusyn: Sunka - pron. shoon-ka.) The Flesh meat popular with the Slavs as the main dish because of its richness and symbolic of the great joy and abundance of Easter. Some may prefer Lamb or Veal. This is usually well roasted or cooked as well as other meats so the festivity of the day will not be burdened with preparation and all may enjoy the Feast.



BUTTER - (Rusyn: Maslo pron. ma-slo.) This favorite dairy product is often shaped into a figure of a Lamb or small cross and decorated as the cheese. This reminds us of the goodness of Christ that we should have toward all things.

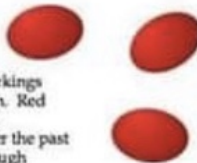


SAUSAGE (Rusyn: Kolbasi-pron. kol-bus-i.) A spicy, garlic sausage of pork products indicative of God's flavor and generosity.

BACON - (Rusyn: Slanina pron. sla-ni-na) A piece of uncooked bacon cured with spices. Symbolic of the overabundance of God's mercy to us.



EGGS (Rusyn: Pisanki pron. pi-sun-ki) Hardboiled eggs brightly decorated with symbols and markings made with beeswax, indicative of new life and resurrection. Red eggs are also traditional date back to a story with St. Mary Magdalene. Having been dyed with onion skins saved over the past year, red shows the color of life and victory that came through Christ's blood.

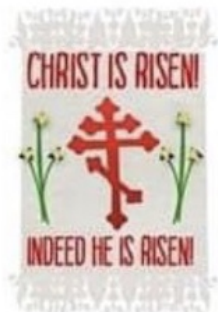


SALT - (Rusyn: Sol' pron. sol') A condiment necessary for flavor reminding the Christian of his duty to others.



HORSERADISH (Rusyn: Chrin pron. khirin) Horseradish mixed with grated red beets (optional) symbolizes the Passion of Christ still in our minds but sweetened with some sugar because of the Resurrection. A bitter-sweet red colored mixture reminds us of the sufferings of Christ.

These articles are placed in a wicker basket. A decorated candle is placed inside and is lit at the time of the blessing. A linen cover usually embroidered with a picture of the Risen Christ or symbol with the words "Christ is Risen" is placed over the food when brought to the Church. In some places a large Easter Bread (Pascha) is made and brought separately in a large linen cloth. If the origin of the people was from a wine growing area, a sweet wine may be brought





URGENT: UKRAINIAN SPEAKING DRIVERS NEEDED!

Sick Kids Toronto is working with children who have a cancer diagnosis and their families that have left the Ukraine to come to Canada. In partnership with The Canadian Cancer Society and The Wheels of Hope we are seeking Ukrainian speaking drivers to take these children and their families to Sick Kids Toronto for their lifesaving cancer treatments.

Register now at cancervolunteer.ca
or call 1-888-939-3333.



Canadian
Cancer
Society

**WHEELS
OF HOPE**



PASKA

- | | |
|-------------------------------|---------------------|
| 1 tsp. sugar | 6 eggs, beaten |
| 1 cup lukewarm water | ½ cup sugar |
| 1 pkg. yeast | ½ cup melted butter |
| 3 cups scalded milk, lukewarm | 1 tbsp. salt |
| 5 cups flour | 9 to 10 cups flour |

Dissolve the sugar in the lukewarm water and sprinkle the yeast over it, let it stand for 10 minutes. Combine the softened yeast along with the lukewarm milk and 5 cups of flour. Beat well until smooth. Cover and let the batter rise in a warm place until light and bubbly. Add the beaten eggs, sugar, melted butter, and salt; mix thoroughly. Stir in enough flour to make a dough that is neither too soft nor too stiff. Knead the dough until the dough no longer sticks to the hand. Turn the dough on a floured board and knead until it is smooth and satiny. Place the mixture in a bowl, cover, and let it rise in a warm place until double in bulk. Punch down and let dough rise again.

Divide the dough into three equal parts. Set 1 part aside for the ornamentations. Shape the other 2 parts into 2 round loaves. Set each in a greased, round pan. Now cut the set aside piece into two sections. The main ornament on the paska is usually the cross. Roll 2 long tube-like strips and trim the ends. Place these over the top of the loaf, crossing one another evenly. Shape the trimmed dough into twisted swirls or rosettes, and arrange them symmetrically between the arms of the cross. Use sharp greased scissors to make fine petals on the rosettes. Once the cross is placed on the loaf, the remaining ornamentations are left to the creativity and artistic imagination of the person baking the bread.

Set the loaves in a warm place until they are almost double in bulk. Be careful not to let the loaves rise longer than necessary because the ornaments will lose their definition. Brush very carefully with a beaten egg diluted with 2 tablespoons of water. Bake in a moderately hot oven (400°F) for about 15 minutes, then lower the temperature to 350°F, and continue baking for 40 minutes or until done. Avoid browning the top too deeply and if necessary use a piece of tin foil to cover the top for the last 10 minutes of baking as the finished loaf should be light honey in color.

Easter Bread Making Machine Paska (a modified Savella Stechison recipe)

1/3 cup sugar
1 cup warm water
2 Tbsp milk powder
2 eggs
3 Tbsp butter
1 tsp salt
4 cups flour
1 1/2 tsp bread machine yeast
1/2 cup golden raisins (optional)

Place all ingredients (except raisins) in bread pan in order according to bread machine instructions.

Set machine to dough cycle setting.

If using raisins listen for “add ingredient” signal and add raisins.

When cycle is finished, remove dough to lightly floured surface and knead lightly forming a large ball.

Place dough into well buttered rounds. Let rise - may mushroom over edges so butter the edges.

Cover and place in a warm place to rise (30-45 minutes).

Bake at 350 degrees F for 35-40 minutes.

Remove from pan, cool on rack.

