GREAT LENT

MARCH 2021
At the start of Great Lent, we are shown fearsome images of Christ of the Apocalypse, our Judge of the Final Judgement. However, as the Father in the parable of the Prodigal Son, God loves His wayward children, and yearns for their return, and their salvation.

During Great Lent, especially in the final week, we are presented with Christ, the Bridegroom (as mentioned in the parable of the Ten Virgins on Holy Thursday (Matthew 25:1-13)). However, instead of being dressed in resplendent robes for a wedding, He appears before us humble, humiliated, suffering.

In a cruel irony, Pilate’s soldiers mockingly worship Christ, and through insults proclaim Him to be the King of the Jews. He is crowned with thorns, dressed in a scarlet cloak, His hands are tied, and He is given a reed to hold.

The crown symbolizes Christian marriage, and the ropes that bind His hands are a second reference to marriage, as the bride and groom are bound together, and humility. The reed is a mock-scepter, and a symbol of the humility of One who does all He can to serve others.

Even with His hands tied, suffering, He still blesses us with His right hand.

The Judge of Judgement Day stands before us as the suffering Bridegroom. He suffers for the sins of humanity. He is betrayed by Judas, hated by the Jews, exposed to Pilate’s cowardice, and the cruelty of the Roman soldiers. He is barraged by all the evil that humanity chooses over good deeds and love of others.

Even so, He stands before us. Although we are unworthy, He betroths Himself to us. While we sin, He dies for us. Such a perfect, divine love casts out all fear, and spurs us to greater resolution to work on our repentance, humility, and love.
May the grace and peace of our Lord and Savior Jesus Christ, together with our prayer, blessing and forgiveness be with you all!

Most honorable brothers and blessed children in the Lord,

With the good-will and grace of God, the giver of all good things, we are entering Holy and Great Lent, the arena of ascetic struggles. The Church knows the labyrinths of the human soul and the thread of Ariadne, the way out of all impasse – humility, repentance, the power of prayer and the sacred services of contrition, fasting that eliminates the passions, patience, obedience to the rule of piety. And so the Church invites us once again this year to a divinely inspired journey, whose measure is the Cross and whose horizon is the Resurrection of Christ.

The veneration of the Cross in the middle of Holy and Great Lent reveals the meaning of this whole period. The word of our Lord echoes strikingly: “Whoever desires to follow me … let them lift their cross each day and follow me” (Lk 9.23). We are called to lift our own cross, following the Lord and beholding His life-giving Cross, with the awareness that the Lord is the one that saves and not the lifting of our cross. The Cross of the Lord is “the ineffable benefice,” “the judgment of our criteria,” “the judgment of the world,” and at the same time the promise that evil in all its forms does not have the final word in history. In looking to Christ and under His protection, as the One who permits our struggle, while blessing and strengthening our effort, we fight the good fight, “afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed” (2 Cor 4.8–9). This is the experiential quintessence also during the present period of the Cross and the Resurrection. We are on a journey to the Resurrection through the Cross, through which “joy has come to the whole world.”

Some of you may wonder why the Church, in the midst of the current pandemic, would add to the already existing health restrictions yet another “quarantine,” namely Great Lent. Indeed, Great Lent is also a “quarantine,” a period that lasts forty days. Nevertheless, the Church does not aim to weaken us further with additional obligations and prohibitions. On the contrary, it calls us to give meaning to the quarantine that we are living as a result of the coronavirus, through Great Lent, as liberation from enslavement to “the things of our world.”

Today’s Gospel reading establishes the conditions of this liberation. The first condition is fasting, not in the sense of abstaining only from specific foods, but also from those habits that keep us attached to the world. Such abstinence does not comprise an expression of contempt of the world, but a necessary precondition for reorienting our relationship with the world and for experiencing the unique joy of discovering the world as the domain of Christian witness. This is why, even during this stage of fasting, the approach and experience of the life of the faithful has a paschal dimension, the taste of the Resurrection. The “Lenten atmosphere” is not depressing, but joyous. It is the “great joy” that was proclaimed as good news by the angel “to all people” at the birth of the Savior (Lk 2.10). This is the unwavering “fulness of joy” (1 Jn 1.4) of life in Christ. Christ is always present in our life – He is closer to us than we are to ourselves – all the days of our life, “unto the end of the ages” (Mt 28.20). The life of the Church is an unshakeable witness to the grace that has come and to the hope of the Kingdom, to the fullness of revelation of the mystery of the Divine Economy.

Faith is the response to God’s loving condescension to us; it is the “Yes” of our whole existence to Him, who “bowed the heavens and descended” in order to redeem the human race “from the slavery of the enemy” and in order to open for us the way toward deification through grace. The sacrificial love for the neighbor and the “care” for the whole creation spring from and are nurtured by this gift of grace. If this charitable love for others and the god-pleasing concern for creation are absent, then my neighbor becomes “my hell” and creation is abandoned to irrational forces, which transform it into an object of exploitation and into a hostile environment for humankind.

The second condition of the liberation promised by Great Lent is forgiveness. Oblivion of divine mercy and God’s ineffable beneficence, breach of the Lord’s commandment that we should become “the salt of the earth” and “the light of the world” (Mt 5.13-14), and a false transformation of the Christian way of life: to all of these attitudes leads a “closed spirituality” that thrives on the denial and rejection of the “other” and of the world, wipes out love, forgiveness and the acceptance of the different. Yet, this barren and arrogant attitude of life is denounced emphatically by the word of the Gospel on the first three Sundays of the Triodion.

It is known that such extremes are especially prevalent during periods when the Church invites its faithful to spiritual discipline and vigilance. However, the authentic spiritual life is a way of internal renewal, an exodus from ourselves, a loving movement toward our neighbor. It is not based on syndromes of purity and exclusion, but on forgiveness and discernment, doxology and thanksgiving, according to the experiential wisdom of the ascetic tradition: “It is not food, but gluttony that is evil … not speaking, but idle speech … not the world, but the passions.”

With this attitude and these sentiments, And we ask for your beseeching supplications, too, for the reopening of the Sacred Theological School of Halki, after a long period of fifty years that has passed since its silence was imposed externally and fully unjustly, as we welcome Holy and Great Lent in the Church, singing and chanting together “God is with us,” to Whom belongs the glory and might to the endless ages. Amen!

Holy and Great Lent 2021

BARTHOLOMEW of Constantinople

Fervent supplicant for all before God
Beloved in the Lord: clergy, brothers and sisters in the Lord!

Once again, we are entering into the Sacred Season of the Holy and Great Lent.

In the First Gospel, our Lord and Savior Jesus Christ calls Matthew with a simple expression “Follow me.” Upon hearing the call, the tax collector “got up and followed him.” The Greek translation of “got up” is anastas, the word used also to describe the Resurrection (anastasis) of our Lord from the dead. Choosing to follow Him is also a kind of resurrection from the dead, since it involves the rising up from a “lower” path of life to a “higher” one, from a preoccupation with the temporal world to an ultimate immersion in the Divinity of God.

The call of Christ Jesus addresses the mind, but it is meant to move through the mind into the body, and through the body into the whole of one’s life, into action and decision. “Follow me” has the sense of “walk as I walk, think as I think and choose as I choose.” Discipleship – being a follower – requires an entire reworking of the self, according to the example set by our Savior.

Follow me… Turn away from sin and be faithful to the Gospel!

The Lenten season is an invitation to a sincere review of our life in the Light of the Gospel. Any illusion of self-sufficiency we may have held should have been dispelled by these past 12 months in which we have faced a global medical crisis, economic hardship, social unrest, and partisan divisiveness. Perhaps, when we emerge on the far side of COVID-19 pandemic, we would have learned to be a bit more humble — that, despite all our vast technology, we are not the masters of our destinies as we sometimes tend to believe.

The events of the past year have caused much suffering for many people and suffering does not usually exalt us. It can and does embitter us, and we can be and are tempted to self-pity, becoming completely self-centered. A faithful observance of the Holy and Great Lent can help us grow in humility - which is not “thinking less of ourselves” (as some erroneously believe) but rather, “thinking of ourselves less.” Great Lent, therefore, is a summons to reach out to others in their need so that we, having experienced mercy from God, might learn how to be ourselves merciful.

And, certainly, this past year has been very disruptive of our lives. We yearn for “normalcy” - whatever the “new” normal might be. And so, while we face the future with humility, we must also embrace the present with a strong dose of patience. Patience is the spiritual vaccine we all need during these days of pandemic, economic stress, social unrest, and political divisiveness and, therefore, a great virtue for us to work on this Great and Holy Lent of 2021. St. Peter says: “Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble. Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing. For, “Whoever would love life and see good days must keep their tongue from evil and their lips from deceitful speech. They must turn from evil and do good; they must seek peace and pursue it. For the eye of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil.” (1 Peter 3:8-12)

If you are patient, you do not answer that angry email with an angrier one. You wait and perhaps you will not say or write something you cannot take back. Patience helps you de-escalate tense situations. Patience gives birth to humility and brings us closer to holiness. Holy and Great Lent calls us to recommit ourselves to the search for holiness, which is what “life in Christ” means for all Orthodox Christians.

Through prayer, repentance, fasting and simple daily kindness, we lead ourselves and our loved ones to a renewed faith in the power of God’s Love for us, a Love that is stronger than sin, death, and the devil. Through repentance in the Holy Mystery of Confession, we seek to overcome the influence of sin which has wounded our capacity to live in fellowship with others and union with God. In the Fourth Prayer – of St. Simeon the Translator – before receiving the Holy Eucharist – Communion, we pray: “The multitude of Your Loving-Kindness is immeasurable and the mercy of Your Goodness and Forbearance beyond description and there is no sin, which overcomes Your Love for all mankind.” Thus, we see that there is great hope always that we can be victorious over sin – turning away from sin and toward a Loving God, always ready to embrace us in His LOVE.

Let us all journey through this Sacred Season with a sense of repentance, with a renewed desire to love, to serve, to be present for one other; so that we can all proclaim to the world around us – WE ARE THE PEOPLE OF LOVE! WE ARE THE PEOPLE OF THE GOSPEL! WE ARE THE PEOPLE OF P ASCHA!

Blessed Lenten Journey to all!

With Archpastoral blessings,
+ YURIJ – Metropolitan
Ukrainian Orthodox Church of Canada

+ ANTONY – Metropolitan
Ukrainian Orthodox Church of the USA, South America and Diaspora

+ JEREMIAH – Archbishop
Ukrainian Orthodox Eparchy of South America

+ DANIEL – Archbishop
Ukrainian Orthodox Church of the USA and Diaspora

+ ILARION – Bishop
Ukrainian Orthodox Church of Canada

+ ANDRIY – Bishop
Ukrainian Orthodox Church of Canada
Улюблені у Христі: духовенство, брати і сестри!

Ось і знову ми вступаємо у Священну Пору Святого та Великого Посту.

В Першому Євангелії, Господь наш і Спаситель Ісус Христос кличе Матвія простим зверненням "Іди за Мною". Почувши заклик, митар "встав і пішов за ним". Грецький переклад слова "встав" — "анастас". Також вживається для опису події Воскресіння ("анастасіс") Господа нашого Ісуса Христа з мертвих. Вибір наслідувати Христа, свого роду є також воскресінням, оскільки він включає в себе піднесення від "нижчого" шляху життя до "вищого", від тимчасових турбот світу цього до основного занурення в Божество.

Заклик Ісуса Христа звернений до розуму, але він повинен пройти через наш розум у тіло, а через тіло — у все життя, дії та рішення. "Іди за мною" означає "ходи, як Я ходжу, думай, як Я думаю, та вибирає, як Я вибирає". Бути учнем, означає бути послідовником, і вимагає повністю перевиховати себе, згідно прикладу, показаного нашим Спасителем.

Іди за мною ... Відвернись від гріха і будь вірним Євангелії!

Час Великого Посту — це запрошення до щирого огляду нашого життя в світлі Євангелії. Будь-яка ілюзія самозабезпеченості, яку ми можливо мали, повинна була б розвіятись за останні 12 місяців, з часу, коли ми зіткнулися з світовою медичною кризою, економічними труднощами, громадськими заворушеннями та партійною роздільністю. Можливо, переживши пандемію COVID-19, ми навчимося бути дещо покірніші — усвідомивши, що незважаючи на неймовірні можливості сьогодення, наша доля все одно не є в наших руках, як ми часто думаємо.

Події минулого року завдали великих страждань багатьох людей, а страждання завжди не підносять нас. Вони можуть, а часто і роблять нас озлобленими, і тоді ми впадаємо у спокусу жалю навколо себе, стаючи повністю егоцентричними. Правильне дотримання Святого і Великого Посту може допомогти нам зрости у смиренні — що не означає, що ми будемо "менше задумуватись над собою" (як дехто помилково вважає), а швидше, "менше думати про себе". Отже, Великий Піст це заклик до нас, хто в потребі, щоб ми, отримавши милосердя від Бога, навчилися бути милосердними.

Благословленої Вам Мандрівки Великим Постом!

З Архіпастирським благословенням,
+ ЮРІЙ - Митрополит Української Православної Церкви в Канаді
+ АНТОНІЙ - Митрополит Української Православної Церкви США, Південної Америки та Діаспори
+ ЄРЕМІЯ - Архієпископ Української Православної Єпархії в Південній Америці
+ ДАНИЇЛ - Архієпископ Української Православної Церкви США та Діаспори
+ ІЛАРІОН - Єпископ Української Православної Церкви в Канаді
+ АНДРІЙ - Єпископ Української Православної Церкви в Канаді
First Week of Holy and Great Lent at the Spiritual Center of the UOC of the USA

Theological Seminary of St. Sophia Ukrainian Orthodox Institute

Ihor Protsak and the student body

First Week of Lenten journey were the Archbishop the services of the Hierarchs at the Hierarchs Chapel of St. Sophia Memorial Church and Three Holy Hierarchs Chapel of St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook/Somerset, NJ. Concelebrating with the Archbishop the services of the First Week of Great Lent at St. Andrew Ukrainian Orthodox Memorial Church and Three Holy Hierarchs Chapel of St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook/Somerset, NJ. Concelebrating with the Archbishop the services of the First Week of Lenten journey were Very Rev. Fr. Yuriy Siwko, Rev. Fr. Vasyl Pasakas, Rev. Fr. Vasyl Shak, Deacon Myroslav Mykytyuk, Deacon Mykola Zomchak, Deacon Ihor Protasak and the student body of St. Sophia Ukrainian Orthodox Theological Seminary.

For the first four days of Holy and Great Lent, the Holy Orthodox Church conducts the Great Canon of Saint Andrew of Crete at the Orthodox parishes across the country and throughout the world. It is one of the most spiritually uplifting and inspiring in the Holy Tradition of our Church.

With the blessing of His Eminence Metropolitan Antony (who was in attendance), Archbishop Daniel presided over the Reading of the Canon of St. Andrew of Crete and the Liturgies of Presanctified Gifts during the First Week of Great Lent at St. Andrew Ukrainian Orthodox Memorial Church and Three Holy Hierarchs Chapel of St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook/Somerset, NJ. Concelebrating with the Archbishop the services of the First Week of Lenten journey were Very Rev. Fr. Yuriy Siwko, Rev. Fr. Vasyl Pasakas, Rev. Fr. Vasyl Shak, Deacon Myroslav Mykytyuk, Deacon Mykola Zomchak, Deacon Ihor Protasak and the student body of St. Sophia Ukrainian Orthodox Theological Seminary.

The Great Canon of Saint Andrew, Bishop of Crete, is the longest Canon in all of our divine services, and is associated with Great and Holy Lent, since the only times it is appointed to be read in church are the first four nights of Holy and Great Fast through Clean Thursday, at Great Compline when it is serialized and at Matins for Thursday of the Fifth Week of Holy and Great Lent, when it is read in its entirety (in the latter service, the entire life of Saint Mary of Egypt is also read).

There is no other sacred hymn which compares with this monumental work, which Saint Andrew of Crete wrote for his personal meditations. Nothing else has it extensive typology and mystical explanation of the Holy Scripture, from both the Old Testament and the New Testament examples of righteousness and unrighteousness, for the purpose of emulation or avoidance.

The ongoing theme is an urgent exhortation to change one’s life or in other words to repent. Saint Andrew always mentions his own sinfulness placed side by side to God’s mercy and uses literally hundreds of references to good and bad examples from the Old Testament and the New Testament to “persuade himself” to repent. A Canon is an ancient liturgical hymn, with a very strict format.

In his remarks, following the chanting of the Canon, Archbishop Daniel stated: “Saint Andrew wrote the Canon to challenge the faithful spiritually. For Orthodox Christians, all spiritual exercises are designated to heighten our perception of basic reality: Sin is much more serious than we think, and God’s forgiveness is much more vast than we think. Left to ourselves, we go around with Playskool impressions of what is at stake. So the goal of all spiritual disciplines are to cultivate charmolypi—to use a Greek term coined for his personal meditations. Nothing else has it extensive typology and mystical explanation of the Holy Scripture, from both the Old Testament and the New Testament examples of righteousness and unrighteousness, for the purpose of emulation or avoidance.

The end is drawing near, my soul, is drawing near! But you neither care nor prepare. The time is growing short. Rise! The Judge is at the very doors. Like a dream, like a flower, the time of this life passes. Why do we bustle about in vain?

How we should think about ourselves?
Where shall I begin to lament the deeds of my wretched life? What first-fruit shall I offer, O Christ, for my present lamentation? But in Thy compassion grant me release from my falls.

Desire to change--dialogue with the my soul
Come, wretched soul, with your flesh, confess to the Creator of All. In the future refrain from your former brashness, and offer to the Almighty God tears of repentance and contrition.

Recognizing the inevitable Reality
The is drawing near, my soul, is drawing near! But you neither care nor prepare. The time is growing short. Rise! The Judge is at the very doors. Like a dream, like a flower, the time of this life passes. Why do we bustle about in vain?

How to pray - Laments and Supplications to God
Thou art the Good Shepherd; seek me, Thy lamb, and neglect not me who have gone astray. Old Testament and New Testament examples of righteousness and unrighteousness, for the purpose of emulation or avoidance.

Do not be a pillar of salt, my soul, by turning back; but let the example of the Sodomites frighten you, and take refuge up in Zoar. (Genesis 19:26)

I have reviewed all the people of the Old Testament as examples for you, my soul. Imitate the God-loving deeds of the righteous and shun the sins of the wicked.

The most important thing to know about the Great Canon
The Great Canon was written by a Saint of the Church to teach himself the orthodox way to live. We cannot benefit from it unless we make it a priority to stand in prayer, in the church, and listen to it, with a great desire and expectation for God’s grace to teach us and heal us. Our Orthodox Christian theology is first and foremost—experienced and prayed, and not only “studied.”

repentance shot through with gold.

There is a tone of awe and mystery that runs throughout its expression—a sense of seriousness and urgency for the restoration from the Old Adam to the New Adam based on the incarnation. The great Canon provides the faithful with the tools not only to approach God but more importantly, to unite with Him. Its main theme is: repentance, the return from sin or the unity of the cosmos and the human race—as one creation united in love—to its Creator. The great Canon invites the faithful to utilize all aspects of their existence including all their senses to communicate with their Creator, in order to live with Life itself.”
Would you consider adding in a new practice to your daily routine during GREAT LENT? A new challenge!

Great Lent, the season of our Church Year that is typically observed as a time of repentance, simple living, prayer and fasting leading up to PASCHA the Resurrection of our Lord and Savior Jesus Christ, and it begins this year on Forgiveness Sunday (March 14, 2021). But what is Great Lent REALLY about? Many spend the time in self-examination and reflection as modeled by our Savior in the Gospel according to St. Matthew 4:1-11 where the Lord prayed and fasted for 40 days before beginning his ministry.

What is supposed to happen with us during these 40 days of fasting and praying in the wilderness of our life? Maybe we need some time with God to sort through the major changes happening in our personal way of life. Maybe we need to take a break from the regular routine in order to see God in our lives more clearly. Maybe we need more time with God for reevaluation of our relationship with Him and the world around us... Maybe we need to ask ourselves from time to time: ‘Who am I called to be?’ So, we are invited into this time of introspection.

Will you join this photo-a-day challenge and share with the community how you perceive each word of the day? No explanation needed. After all, a picture is worth a thousand words. Tag us on your Facebook page with #myphotoLent.

You don’t have to be a great photographer. This project is more about the practice of paying attention and being intentional. We would love for you to share your photos. Just share them on your Facebook page and tag us, or post them on our Facebook wall, in the comment section for each day.

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!

Let’s visually share our Lenten Journey!
ST. ANDREW OF CRETE (OF JERUSALEM)

Saint Andrew of Crete was born to parents George and Gregoria in the year 660 AD. His parents were troubled as from infancy he was mute and did not speak. At the age of seven when his parents took him to church and he communed of the Holy Mysteries of Christ, he was given the gift of speech, and from that day onward he earnestly began to study Holy Scripture and dedicated himself through education to come nearer to God.

As he grew and studied, he realized it was not possible to gain a deep understanding of the divinity of God while living in the secular world, and therefore, he beseeched his parents to permit him to enter the church. Following his wishes, his parents took him to Jerusalem and presented him to Patriarch Theodore, dedicating him to the Church of the Life-Giving Tomb (Holy Sepulchre). Under the Patriarch’s guidance the young man grew in virtue. St. Andrew was tonsured to parents George and Gregoria, when his parents took him to church and he communed of the “New Adam”, in Christ Jesus.

Apoloitykon of Andrew the Hymnographer - Fourth Tone
A model of faith and the image of gentleness, the example of your life has shown you forth to your sheepfold to be a master of temperance. You obtained thus through being lowly, gifts from on high, and riches through poverty. Andrew, our father and priest of priests, intercede with Christ our God that He may save our souls.

Kontakion of Andrew the Hymnographer - Second Tone
While trumpeting forth the songs of God with clarity, thou also didst prove a blazing light for all the world, O most righteous Andrew, who shoneest with the light of the Trinity. Wherefore, we all cry out to thee: Cease not to entreat the Master for us all.

ON FASTING

8. I speak not, indeed, of such a fast as most persons keep, but of real fasting; not merely an abstinence from meats; but from sins too. For the nature of a fast is such, that it does not suffice to deliver those who practice it, unless it be done according to a suitable law.(8)

For the “wrestler,” it is said, “is not crowned unless he strive lawfully.”(9) To the end then, that when we have gone through the labor of fasting, we forfeit not the crown of fasting, we should understand how, and after what manner, it is necessary to conduct this business; since that Pharisee also fasted.(10) but afterwards went down empty, and destitute of the fruit of fasting. The Publican fasted not; and yet he was accepted in preference to him who had fasted; in order that thou mayest learn that fasting is not profitable, except all other duties follow with it. The Ninevites fasted, and won the favor of God.(1) The Jews, fasted too, and profited nothing, nay, they departed with blame.(2) Since then the danger in fasting is so great to those who do not know how they ought to fast, we should learn the laws of this exercise, in order that we may not “run uncertainty,” nor “beat the air,” nor while we are fighting contend with a shadow. Fasting is a medicine; but a medicine, though frequently useless owing to the unskillfulness of him who employs it. For it is necessary to know, moreover, the time when it should be applied, and the requisite quantity of it; and the temperament of body that admits it; and the nature of the country, and the season of the year; and the corresponding diet; as well as various other particulars; any of which, if one overlooks, he will mar all the rest that have been named. Now if, when the body needs healing, such exactness is required on our part, much more ought we, when our care is about the soul, and we seek to heal the distempers of the mind, to look, and to search into every particular with the utmost accuracy.

9. Let us see then how the Ninevites fasted, and how they were delivered from that wrath.--“Let neither man nor beast, herd nor flock, taste anything.”(3) saith (the prophet). What sayest thou? Tell me--must even the irrational things fast, and the horses and the mules be covered with sackcloth? “Even so,” he replies. For as when, at the decease of some rich man, the relatives clothe not only the men servants and maid servants, but the horses also with sackcloth, and give orders that they should follow the procession to the sepulcher, led by their grooms; thus signifying the greatness of the calamity, and inviting all to pity; thus also, indeed, when that city was about to be destroyed, even the irrational nature was enveloped in sackcloth, and subjected to the yoke of fasting. “It is not possible,” saith he, “that irrational creatures should learn the wrath of God by means of reason; let them be taught by means of fasting, that this stroke is of divine infliction. For if the city should be overturned, not only would it be one common sepulcher for us, the dwellers therein, but for these likewise. Inasmuch then as these would participate in the punishment, let them also do so in the fast. But there was yet another thing which they aimed at in this act, which the prophets also are wont to do. For these, when they see some dreadful chastisement proceeding from heaven, and those who are to be punished without anything to say for themselves,—laden with shame,—unworthy of the least pardon or excuse—knowing what to do, nor from whence they may procure an advocacy for the condemned, they have recourse to the things irrational; and describing their death in tragic fashion, they make intercession by them, putting forward as a plea their pitiable and mournful destruction. When therefore, aforetime, famine had seized upon the Jews, and a great drought oppressed their country, and all things were being consumed, one of the prophets spoke thus. “The young heifers leaped in their stalls; the herds of oxen wept, because there was no pasture; all the cattle of the field looked upward to Thee, because the streams of waters were dried up.”(4) Another prophet bewailing the evils of drought again speaks to...
22

this effect: “The hinds calved in the fields and forsook it, because there was no grass. The wild asses did stand in the forests; they snuffed up the wind like a dragon; their eyes did fail, because there was no grass.”(5) Moreover, ye have heard Joel saying to-day, “Let the bridegroom go forth of his chamber, and the bride out of her closet,—the infants that suck the breast.”(6) For what reason, I ask, does he call so immature an age to supplication? Is it not plainly for the very same reason? For since all who have arrived at the age of manhood, have inflamed and provoked God’s wrath, let the age, saith he, which is devoid of transgressions supplicate Him who is provoked.

10. But, as I said before, we may see what it was that dissolved such inexorable wrath. Was it, forsooth, fasting only and sackcloth? We say not so; but the change of their whole life. Whence does this appear? From the very language of the prophet. For he who hath discoursed of the wrath of God, and of their fasting,

(7) himself too, when speaking of the reconciliation, and teaching us the cause of the reconciliation, speaks to this effect; “And God saw their works.”(8) What kind of works? That they had fasted? The fasting of the ear consists in

From Homily III, Twenty-One Homilies on the Statues

12. Let the mouth too fast from disgraceful speeches and railing. For what doth it profit if we abstain from birds and fishes;(3) and yet bite and devour our brethren? The evil speaker eateth the flesh of his brother, and biteth the body of his neighbor. Because of this Paul utters the fearful saying, “If ye bite and devour one another, take heed that ye be not consumed one of another.”(4) Thou hast not fixed thy teeth in the flesh, but thou hast fixed the slander in the soul, and inflicted the wound of evil suspicion; thou hast harmed, in a thousand ways, thyself and him, and many others, for in slaunchering a neighbor thou hast made him who listens to the slander worse;(5) for should he be a wicked man, he becomes more careless when he finds a partner in his wickedness; and should he be a just man, he is lifted to arrogance, and puffed up; being led on by the sin of others to imagine great things concerning himself. Besides, (6) thou hast struck at the common welfare of the Church; for all those who hear not the evil speaker eateth the flesh of his neighbor. Because of this, (7) thou hast caused the glory of God to be blasphemed; for as His Name is glorified when we have good report, so when we sin, it is blasphemed and insulted!

St. John Chrysostom

In the weeks of Great Lent, while some Christians choose to abstain from meats and dairy products, to instead find nourishment through vegan meals, others do not have that option. They cannot choose to eat fruits and vegetables, while abstaining from non-lenten fare, because they have neither.

Traveling to Kyiv Ukraine, His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the Ukrainian Church of the USA, along with V. Rev. Taras Naumenko, pastor of St. Vladimir Cathedral, Philadelphia, Pennsylvania, with the blessing of His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, joined the charitable outreach program (Soup Kitchen Ministry) of the Orthodox Church of Ukraine, with the blessing of His Beatitude Metropolitan Epifaniy.

Even though the calendar had already marked Spring, the days were still chilly, and the nighttime temperatures dipped well below freezing. Into this cold dark night traveled a shining white van filled with food, and hope. Setting up a food-station in the middle of Kyiv, the capital city of Ukraine, the occupants prepared to feed those who were hungry – physically, and spiritually.

As a crowd gathered around His Eminence, he began by reciting a prayer. Everyone bowed their
The need is great, and His Eminence sadly watched as the elderly grandmothers and grandfathers, who should have been comfortably sitting at home, warming their feet by a crackling fireplace, instead huddled together on the cold dark streets in search of a kind soul who would share a crust of bread with them.

His Eminence was honored to have been able to assist these people on behalf of Metropolitan Antony, the clergy, and the faithful of the UOC of the USA, especially the members and supporters of the St. Andrew's Ukrainian Orthodox Society, which regularly contribute to the philanthropic needs of the elderly, disabled, and disenfranchised in Ukraine and across the globe.

Consider donating to St. Andrew's Society, and serving Christ, by providing food, clothing, and shelter for those in need.

His Eminence was honored to have been able to assist these people on behalf of Metropolitan Antony, the clergy, and the faithful of the UOC of the USA, especially the members and supporters of the St. Andrew’s Ukrainian Orthodox Society, which regularly contribute to the philanthropic needs of the elderly, disabled, and disenfranchised in Ukraine and across the globe.

Consider donating to St. Andrew’s Society, and serving Christ, by providing food, clothing, and shelter for those in need.

**UPЦ США РАЗОМ ІЗ ПРАВОСЛАВНОЮ ЦЕРКОЮ УКРАЇНИ НАДАЄ ДОПОМОГУ ПОТРЕБУЮЧИМ В СТОЛИЦІ УКРАЇНИ - КИЄВІ**

Під час Великого посту, коли деякі християни вирішують утримуватись від м'ясних та молочних продуктів, харчування вегетаріанськими стравами, - інші не мають такої можливості. Вони не можуть їсти фрукти та овочі, утримуючись від м'ясних та молочних продуктів, оскільки вони не мають ні того ні іншого.

Під час Великого посту, коли деякі християни вирішують утримуватись від м'ясних та молочних продуктів, харчування вегетаріанськими стравами, - інші не мають такої можливості. Вони не можуть їсти фрукти та овочі, утримуючись від м'ясних та молочних продуктів, оскільки вони не мають ні того ні іншого.

Подорожуючи до Києва, Україна, Високопреосвященніший Архієпископ Даниїл, Правлячий Ієрарх Західної Єпархії УПЦ США, разом з протоієрархом Тарасом науменко і зібраними на морозі похилі інваліди та недієздатні в Україні, а також молоді, яким було б зручніше стояти, а не сидіти на стулах, яким було б зручніше стояти, а не сидіти на стулах, у Печерському монастирі Києва, столиці України, зібралися навколо Його Високопреосвященства, він розпочав читання молитв. Усі святили голови, і не зважаючи на мороз, закинулися від м'ясних та молочних продуктів, харчування вегетаріанськими стравами, - інші не мають такої можливості. Вони не можуть їсти фрукти та овочі, утримуючись від м'ясних та молочних продуктів, оскільки вони не мають ні того ні іншого.

When lawyers, judges, and family members of the dead approached the door, brightly lit by the warm glow of a crackling fireplace, they were greeted with hugs and words of comfort.

**THE NEED IS GREAT**

His Eminence, Metropolitan Antony, and the clergy of the Ukrainian Orthodox Church, USA were honored to have been able to assist these people on behalf of Metropolitan Antony, the clergy, and the faithful of the UOC of the USA, especially the members and supporters of the St. Andrew’s Ukrainian Orthodox Society, which regularly contribute to the philanthropic needs of the elderly, disabled, and disenfranchised in Ukraine and across the globe.

Consider donating to St. Andrew’s Society, and serving Christ, by providing food, clothing, and shelter for those in need.

His Eminence, Metropolitan Antony, and the clergy of the Ukrainian Orthodox Church, USA were honored to have been able to assist these people on behalf of Metropolitan Antony, the clergy, and the faithful of the UOC of the USA, especially the members and supporters of the St. Andrew’s Ukrainian Orthodox Society, which regularly contribute to the philanthropic needs of the elderly, disabled, and disenfranchised in Ukraine and across the globe.

Consider donating to St. Andrew’s Society, and serving Christ, by providing food, clothing, and shelter for those in need.

**ФОТОГРАФІЇ ВІД ОДІЙСІ І СУДІЙ**

Photos by Deacon Andriy Sydor

### Photos by Deacon Andriy Sydor

Photos by Deacon Andriy Sydor

Photos by Deacon Andriy Sydor

Photos by Deacon Andriy Sydor

Photos by Deacon Andriy Sydor
The bells began to toll announcing the 10th hour, and the start of Divine Liturgy.

Walking up to venerate the icon located in the center of the church the Tetrapod, the faithful were located in the middle of the nave. His Eminence Archbishop Daniel expounded on the deep meaning of this day. He began by explaining about the Kolivo (wheat porridge) located in the middle of the nave. His Eminence explained that this traditional dish is highly symbolic. In addition to water, it is mainly composed of three elements – wheat, raisins (or other fruit), honey (or sugar).

The wheat is symbolic of Christ and Life Everlasting, for in the Gospel it states, that “unless a grain of wheat falls into the earth and dies, it remains by itself alone. But, if it dies, it bears much fruit.” (John 12:24) And so, a human must also die spiritually, and arise in Christ to bare much fruit.

The fruit symbolizes the Gifts of the Holy Spirit which we received upon our Baptism.

Apropos to this occasion, the day’s Reading was from the Gospel of Luke (21:8-9, 25-27, 33-36), with Christ instructing His Disciples to be wary and not trust or follow anyone other than Himself. He warned them of wars and difficulties and instructed them not to be afraid. The strong voice of recently ordained Deacon Myroslav Mykytyuk shared the warning of Christ with all those listening:

As the faithful arrived at the St. Andrew Memorial Church in South Bound Brook, New Jersey, at the Metropolia Center of the Ukrainian Orthodox Church of the USA, the bells began to toll announcing the 10th hour, and the start of Divine Liturgy.

As the people bowed their heads to the Altar and the Divine Liturgy prayer, Archbishop Daniel returned to the Altar and the Divine Liturgy continued.

As the faithful arrived at the St. Andrew Memorial Church in South Bound Brook, New Jersey, at the Metropolia Center of the Ukrainian Orthodox Church of the USA, the bells began to toll announcing the 10th hour, and the start of Divine Liturgy.

Walking up to venerate the icon located in the center of the church the Tetrapod, the faithful were located in the middle of the nave. His Eminence Archbishop Daniel expounded on the deep meaning of this day. He began by explaining about the Kolivo (wheat porridge) located in the middle of the nave. His Eminence explained that this traditional dish is highly symbolic. In addition to water, it is mainly composed of three elements – wheat, raisins (or other fruit), honey (or sugar).

The wheat is symbolic of Christ and Life Everlasting, for in the Gospel it states, that “unless a grain of wheat falls into the earth and dies, it remains by itself alone. But, if it dies, it bears much fruit.” (John 12:24) And so, a human must also die spiritually, and arise in Christ to bare much fruit.

The fruit symbolizes the Gifts of the Holy Spirit which we received upon our Baptism.

As the faithful arrived at the St. Andrew Memorial Church in South Bound Brook, New Jersey, at the Metropolia Center of the Ukrainian Orthodox Church of the USA, the bells began to toll announcing the 10th hour, and the start of Divine Liturgy.

As the people bowed their heads to the Altar and the Divine Liturgy prayer, Archbishop Daniel returned to the Altar and the Divine Liturgy continued.
At the completion of the Anaphora, as the Hymn to the Theotokos was being sung, Subdeacon Mykola emerged from the altar, and flanked by two of his seminary brothers, Subdeacon Ihor Protsak (who would soon also be ordained into the Holy Deaconate), and Pavlo Vysotskyi, headed to the back of the church to stand in the narthex.

Within moments, from the Altar was heard, "Command!" At the directive Subdeacon fell onto his knees and bowed towards the altar. Rising to his feet, the two seminarians grasped him by his elbows and led him forward. Again, was heard, "Command!", and the young man once again fell to his knees and bowed in the middle of the Nave. Once again, rising, he was led forward to the Royal Gates, where once again was heard for a third time, and the subdeacon once again fell to his knees and bowed to the ground, before the very altar and presence of Christ Himself.

Rising to his feet, he stepped gingerly through the Royal Gates and the Holy Deaconate, flanked before His Eminence Archbishop Daniel who was seated at the northwest corner of the Altar Table, to receive his blessing. As the prayers were completed, newly ordained Deacon Mykola slowly rose to his feet and stepped to the side. Archbishop Daniel took each piece of the new deacon’s vestments, blessed them and presented them to the people before placing them upon the new deacon.

First was the orarion, which is a symbol of the bonds that tied the candidate’s head, Archbishop Daniel read the Prayer of Ordination:

"O God our Savior, who by Your incorruptible voice did appoint unto Your Apostles the law of the Diaconate, and did manifest the first Martyr, Stephen, to be of the same; and did proclaim him the first who should exercise the office of a Deacon, as it is written in Your Holy Gospel, "Whosoever desires to be first among you, let him be your servant": Do Thou, O Master of all, God, not on his own merit, and are a symbol of the bonds that tied the Savior’s hands during His Passion. The cuffs were followed by the censer, followed by the Service Book, from which the Deacon will read the prayers during the services.

As the Archpriest was acting, all the people present, clergy and laity, raised their voices and repeated sang “Lord have mercy! Господи помилуй!”

As the prayers were completed, newly ordained Deacon Mykola stepped forward to present him to the people, as they exclaimed, Axios! Axios! Axios! His Eminence gestured for the new deacon to step down into the nave and share this special moment with his wife, Maria. Exchanging a warm hug with her, he quickly returned to the altar, took up the ripida and held it over the Gifts as His Eminence fell to his knees before them and prayed the Lord's Prayer.

At last Archbishop Daniel, took Deacon Mykola by the hand and led him forward to present him to the people, as they exclaimed, Axios! Axios! Axios! His Eminence gestured for the new deacon to step down into the nave and share special this moment with his wife, Maria. Exchanging a warm hug with her, he quickly returned to the altar, took up the ripida and held it over the Gifts as His Eminence fell to his knees before them and prayed the Lord’s Prayer.

After the Communion of the Clergy, the Royal Gates opened, and newly ordained Deacon Mykola stepped
out onto the solea holding in his hands the Chalice containing the very Body and Blood of our Savior. One can only imagine the emotions of the young man as he held in his hands the most sacred thing upon the Earth. Having recited the Communion Prayer, His Eminence stepped up and took the Chalice from him and proceeded to distribute the Eucharist to the faithful.

After the Dismal prayers, His Eminence, along with all the clergy descended from the Altar to stand before the Tetrapod and on this Memorial Saturday pray a short Litiya for the peaceful repose of all the departed faithful, that the Lord in His mercy forgive all transgressions, and remember them all in His Kingdom.

“You Who with wisdom profound ordered all things with love for mankind and gives to all that which is for their benefit. O only Creator, give rest, O Lord, to the souls of Your servants, for they placed their hope in You, our Maker and Fashioner and God.

With the final prayers, blessing the Kolivo and bread with Holy Water, His Eminence returned to the Altar as the choir sang Memory Eternal (Veechna Pamyat).

As the service concluded, His Eminence Metropolitan Antony blessed everyone. With smiles upon their faces, and spirits uplifted that a young man has joined the ranks of the Church, the faithful departed, with renewed hope and confidence that the Church will always remain strong and will continue to be the guiding light in their lives as they walk upon their own paths towards salvation.

That evening, standing in their prayer corners, hundreds joined in prayer, and following their hierarch’s request, they all as one, raised prayers for the wellbeing, growth, and wisdom of the newly ordained Deacon Mykola. May the Lord continue to bless him with good health and guide him on his journey. Axios! Axios! Axios!!!

Photos by Subdeacon Pavlo Vysotskyi

As the seminarians sang Mnohaya Lita, His Eminence Metropolitan Antony blessed everyone. With smiles upon their faces, and spirits uplifted that a young man has joined the ranks of the Church, the faithful departed, with renewed hope and confidence that the Church will always remain strong and will continue to be the guiding light in their lives as they walk upon their own paths towards salvation.

That evening, standing in their prayer corners, hundreds joined in prayer, and following their hierarch’s request, they all as one, raised prayers for the wellbeing, growth, and wisdom of the newly ordained Deacon Mykola. May the Lord continue to bless him with good health and guide him on his journey. Axios! Axios! Axios!!!

Photos by Subdeacon Pavlo Vysotskyi

As the seminarians sang Mnohaya Lita, His Eminence Metropolitan Antony blessed everyone. With smiles upon their faces, and spirits uplifted that a young man has joined the ranks of the Church, the faithful departed, with renewed hope and confidence that the Church will always remain strong and will continue to be the guiding light in their lives as they walk upon their own paths towards salvation.

That evening, standing in their prayer corners, hundreds joined in prayer, and following their hierarch’s request, they all as one, raised prayers for the wellbeing, growth, and wisdom of the newly ordained Deacon Mykola. May the Lord continue to bless him with good health and guide him on his journey. Axios! Axios! Axios!!!

Photos by Subdeacon Pavlo Vysotskyi

As the seminarians sang Mnohaya Lita, His Eminence Metropolitan Antony blessed everyone. With smiles upon their faces, and spirits uplifted that a young man has joined the ranks of the Church, the faithful departed, with renewed hope and confidence that the Church will always remain strong and will continue to be the guiding light in their lives as they walk upon their own paths towards salvation.

That evening, standing in their prayer corners, hundreds joined in prayer, and following their hierarch’s request, they all as one, raised prayers for the wellbeing, growth, and wisdom of the newly ordained Deacon Mykola. May the Lord continue to bless him with good health and guide him on his journey. Axios! Axios! Axios!!!

Photos by Subdeacon Pavlo Vysotskyi
On a brilliantly sunny Saturday, the 13th of March, as the bells of the St. Andrew Ukrainian Orthodox Memorial Church rang out loudly, calling the faithful to prayer, people were seen scurrying up the steps and entering through the doors into the golden light that emanated from within the holy space.

Being the final weekend before the start of Great Lent, it was also “Forgiveness” weekend, and the weekend when Orthodox Christians remembered the expulsion of Adam and Eve from Paradise, as well as commemorated the “Venerable Fathers, lit up with Great Deeds.”

Apropos to the celebration, the faithful were rushing to the church, returning in a sense to Paradise on Earth, coming closer to God through their participation in the Divine Liturgy.

As they neared the heavenly, they were also rewarded by being present at one of the Holy Sacraments of the Church, one which is reserved for only a few whom God has Himself called – ordination. Being ordained into the Holy Diaconate through the laying on of hands of His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA and Diaspora, in attendance, Archbishop Daniel, flanked by visiting clergy, emerged from the Altar and came to stand in the middle of the Nave, surrounded by the faithful.

Standing in the nave, with the morning light pouring in through the windows, His Eminence’s golden vestments, embroidered with colorful cherubim and seraphim, warmly glowed adding to the angelic ambiance of the day. Entering into this warm golden light, Subdeacon Ihor’s snow white vestments seemed to glimmer and glow as he approached Archbishop Daniel to hold the service book from which His Eminence read.

As the clergy, choir, and faithful sang, “Holy God, Holy Mighty, Holy Immortal, have mercy on us,” Subdeacon Ihor emerged from the Altar to stand in the middle of the Nave, from where he loudly and clearly read the day’s Epistle Reading.

The Gospel (Matthew 6:1-13) was read in Ukrainian language by recently ordained Deacon Myroslav Mykytyuk and in English language by Deacon Mykola Zomchak, who was himself ordained to the Holy Diaconate only the previous week.

At the conclusion of the Gospel Reading, Archbishop Daniel stepped out onto the ambo to speak to those gathered before him in the church, as well as to those watching via their mobile devices.

His Eminence recalled an incident from many years before, when he was yet a deacon of the Church. He had traveled to assist a nearby parish during Sunday Liturgy, and on the way home had stopped by a gas station to fill up the tank. As he approached the clerk at the window to pay, he felt someone staring at him. He glanced to the side and met the eyes of a woman who was intently looking at him. As she did not say anything, he turned his attention back to the clerk, but, could not focus because the woman continued to stare at him. Feeling uncomfortable under her gaze, he once again turned to her, and this time she spoke. “What kind of a preacher are you?” she asked him. He thought for a moment, and replied “a good one, I hope,” to which she replied, “I hope so.” With those words she turned and walked away. The clerk chuckled and the moment passed. Or had it? Driving away. The clerk chuckled and the moment passed. Or had it?

We need to listen not only with our ears to the words spoken to us, but, with our eyes, to look into the eyes of the speaker and see the pain hidden there, and with our hearts, to see the anguish of the soul of the one who stands before us. Before we can preach to them, we need to truly feel their pain, for only then will we be able to relate to them, and share a message to which they will be receptive and that will give them peace, and lead them towards salvation.

When the event ended, delegates of the Church were invited to a luncheon in St. Andrew’s Ukrainian Orthodox Memorial Church’s Archdiocesan Hall. Following the luncheon, the clergy and faithful returned to the church and entered the church to sing a hymn of praise to God.

The question is valid for all of us, as we are all assigned the task of preaching to the world, bringing them knowledge of Christ. What kind of preachers are we? What makes a good preacher?

His Eminence continued by stating that in order to be a good preacher, one must first be a good listener.

Richard Jendras, Deacon Myroslav Mykytyuk and Deacon Mykola Zomchak. His Eminence blessed the faithful, and then in pairs blessed the clergy who retreated to the Altar, leaving the Archbishop standing alone in the center of the Nave.

At the Small Entrance the clergy came and stood on either side of Archbishop Daniel, as Deacon Myroslav Mykytyuk presented the Holy Gospel. As the deacon bowed to His Eminence, he returned to the Altar, as Vladyka Daniel, blessing the faithful, led the clergy in singing “Come, let us worship and bow down before Christ. Save us, O Son of God.” The deep male voices echoed through the church, the meaningful words floating through the air, as the choir repeated them in an angelic polyphony, which left the faithful with goosebumps as the loudly song prayer thinned the line between the earthly and heavenly domains.

As the clergy, choir, and faithful sang, “Holy God, Holy Mighty, Holy Immortal, have mercy on us,” Subdeacon Ihor emerged from the Altar to stand in the middle of the Nave, from where he loudly and clearly read the day’s Epistle Reading.

The Gospel (Matthew 6:1-13) was read in Ukrainian language by recently ordained Deacon Myroslav Mykytyuk and in English language by Deacon Mykola Zomchak, who was himself ordained to the Holy Diaconate only the previous week.

At the conclusion of the Gospel Reading, Archbishop Daniel stepped out onto the ambo to speak to those gathered before him in the church, as well as to those watching via their mobile devices.

The question is valid for all of us, as we are all assigned the task of preaching to the world, bringing them knowledge of Christ. What kind of preachers are we? What makes a good preacher?

His Eminence continued by stating that in order to be a good preacher, one must first be a good listener.

We need to listen not only with our ears to the words spoken to us, but, with our eyes, to look into the eyes of the speaker and see the pain hidden there, and with our hearts, to see the anguish of the soul of the one who stands before us. Before we can preach to them, we need to truly feel their pain, for only then will we be able to relate to them, and share a message to which they will be receptive and that will give them peace, and lead them towards salvation.
Vladyka looked over to the Nelya, the wife of Subdeacon Ihor Protsak, and stated that he prays that she and her husband be truly good listeners – not only to jokes, or good news, but, to hear truly hear the people as they speak with pain in their eyes. Too often people look fine from the outside, but, on the inside their soul is being ripped apart.

His Eminence continued by stating that on this day we commemorate all the saints who were known for their good deeds throughout time. All the righteous men and women who had committed acts of charity throughout the ages. These saints did good, and taught others through their good actions.

As parents hug and calm their children, so the saints, the Mother-of-God, and God Himself embrace us and nurture us.

Following the example of all the saints, the deacon must see, must hear, and must act in the lives of the people in the name of Christ.

His Eminence next turned to look at the camera and took a moment to greet the family members of the young subdeacon, and his wife, thanking them for raising such good and God loving children who have come this day to sacrifice and dedicate themselves to God. On behalf of Metropolitan Antony and himself, he expressed gratitude to the parents for nurturing and raising these two young people. Today, as they stand before the Altar of God, they begin the sacred service of these two young people. Today, as the parents for nurturing and raising himself, he expressed gratitude to dedicate themselves to God. On good and God loving children who young subdeacon, and his wife, to greet the family members of the at the camera and took a moment to hear, and must act in the lives of the saints, the deacon must see, must 

Within moments, from the Altar was heard, “Command!” At the directive Subdeacon fell onto his knees and bowed towards the altar. Rising to his feet, the two seminarians grasped him by his elbows and led him forward. Again, was heard, “Command!”, and the young man once again fell to his knees and bowed in the middle of the Nave. Rising up he was led forward to the Royal Gates, “Command, Holy Master, the one who presents himself before you!” exclaimed through the church, and the subdeacon entered through the Holy Gates and kneeled before Archbishop Daniel, who took a moment to give him counsel and bless him.

The subdeacon rose and was escorted by the two deacons, who held him by his arms, around the Altar table, pausing as Subdeacon Ihor humbly kissed each corner of the table. Returning to His Eminence, he once again bowed before him kissing his hand and epigonation epigionation (palitsa). The palitsa, which is the diamond shaped article hanging below the bishop’s knee, holds a dual meaning. First, it denoted the celebrant as a “soldier” of Christ. Second, it symbolizes the Word of God, fighting the wiles of the enemy. A set of priests stepped up and led the subdeacon once again around the Altar Table, and then a third time he was once again escorted by the two deacons who finally released him to stand before the Altar Table. His Eminence arose, as Subdeacon Ihor prostrated three times before Christ, and then walked over to receive the Blessing of Metropolitan Antony, before settling down on his knees at the southwest corner of the Table, placing his right hand over his left upon the corner, with his head humbly resting upon his hands.

Placing his own hands atop of the candidate’s head, Archbishop Daniel read the Prayer of Ordination:

“O God our Savior, by your immortal voice You established the office of the diaconate through Your Apostles and showed forth the First martyr Stephen whom You elected of the diaconate through Your power, and sanctification by the descent of Your Holy and Life-giving Spirit, serving as an angel of-God, and God Himself embrace of-God, and God Himself embrace

Within the conclusion of the Anaphora, with Christ physically present upon the Altar Table, Subdeacon Ihor Protsak stepped out of the altar, along with two brother seminarians, and went to stand in the narthex of the church.

As the Royal Gates swung open, Deacon Ihor emerged holding the Chalice containing the Body and Blood of Christ. Archbishop Daniel recited the Communion Prayer, took the Chalice from the deacon, and proceeded to commune all the people who had been so patiently waiting.

With the conclusion of Divine Liturgy, the Dismissal Prayer having been read, His Eminence Metropolitan Antony emerged from the Altar to give his blessing to the people. Coming to stand before him was Deacon Ihor, who humbly awaited to receive his Meteoropolitan’s blessing and counsel.
Metropolitan Antony continued by stating that Christ speaks to us about hypocrisy. Hypocrisy is the only time we see an angry reaction from our Lord in the Holy Gospel. It is when He is confronted by hypocrisy that He reacts with anger. Appropriately, the original meaning of “hypocrite” was “actor”, because these people are merely acting, putting on a show for others.

He continued by stating that the clergy must always remember that they are not actors, they are not performing before a group of people standing in church. Their true audience is God, Himself, and it is to Him only that they offer the physical and spiritual aspects of their worship.

In the end it does not matter how grandly you cross yourself, how deeply you bow, nor how smoothly you swing the kadylo. What matters is what comes from the depths of your heart and soul. It easy for our minds to lose focus and to wonder during prayer, however, in everything he does, a deacon must allow the Grace of God to work within him, and through him, and into the lives of others.

When Christ instructed to allow the children to come to Him, He gave us an example of how we too ought to be fully attentive to the Lord. Innocent children can see right through false facades, and do not tolerate hypocrisy. They shy away from people who seem less than honest or good. We as adults often lose this sense of understanding of hypocrisy in ourselves and others. We pass judgment on everyone else, but seldom look at ourselves in the mirror, and realize our own hypocrisy.

His Eminence instructed Deacon Ihor, that if he is uncomfortable in his service to the Lord, those entrusted to him will also be uncomfortable. Every word he speaks from this day forward, inspired by the Holy Spirit will be crucial to those around him. This does not mean that the deacon is any better than anyone else, however, it does mean that the Holy Spirit, through his ordination, will work to inspire him.

Gesturing towards Archbishop Daniel, Metropolitan Antony told Deacon Ihor that from this day forward into eternity, he has now entered into a relationship with the man who ordained him. He is to come to Archbishop Daniel for advice and counsel. In moments of weakness, His Eminence will lift him up; in moments of confusion, His Eminence will clear things up; and in moments of sadness, His Eminence will lift him up. He instructed the deacon to remember that even when he becomes a priest, he is not to live on his own, trying to be independent, for even priests need priests.

Metropolitan Antony turned to the camera and thanked the parents who were watching from Ukraine, for the gift of their remarkable son, who years to serve Christ and His Church. He also thanked the parents of the deacon’s wife, Nelya, who also willingly has chosen to follow the Lord, and pull the yoke alongside her ordained husband.

His Eminence concluded with a blessing, “May the Grace of our Lord and Savior Jesus Christ, the Love of God the Father, and the Fellowship of the Holy Spirit be with you always.”

At this moment, the Metropolitan was joined by Archbishop Daniel who read and presented the Certificate of Ordination to the Diaconate to Deacon Ihor. Accepting the certificate, Deacon Ihor addressed the hierarchs, first thanking the Lord, and then thanking them for their selfless dedication to him and the faithful of the Church. He explained how he valued their patience with him, the knowledge they have imparted to him, and the example they have provided for him to follow. With these words he presented each a lovely bouquet of roses.

He then continued to thank the St. Sophia Seminary instructors, and brother seminarians, with whom he had spent many years while training and preparing for this day.

Turning to the camera, he thanked his parents, who had sacrificed much, patiently raised him, and taught him to love God. Looking at his wife, Nelya, he thanked her for accepting to be his wife, knowing that they would be traveling down this path together.

The seminarians of the St. Sophia Ukrainian Orthodox Theological Seminary, approached, and warmly greeted and congratulated their brother, wishing him all of God’s blessings, as they presented him with a colorful bouquet of roses.

Deacon Ihor gladly accepted the roses, and then turned to the people and invited them all for a light lunch to be held at the seminary.

With these words the faithful came forward to venerate the Cross and to congratulate the young newly ordained Deacon Ihor as the choir sang Mnohaya Lita.

Walking out into the cold brisk air, the faithful did not notice the chill, as their hearts glowed warmly from within. Three deacons ordained in the past month. The future of the Church was bright, and they felt a certain sense of stability and hope. As they descended the steps, the bells of the church began to chime, as if themselves echoing the declaration of those below, “Axios! Worthy! Гідний!”

Photos by Subdeacon Yaroslav Bilohan
До свята також приєдналося протягом останнього року. Усім так не вистачає особливого ведення архієреї. І це те, чого нам храми, - має надзвичайну силу, проте спільна молитва у одного відома без сумніву має свого храму. Приватна молитва Архієпископа Даниїла при дверях їхній настоятель о. Василь Шак, використовуючи мобільні пристрої, вірні та екранами телевізорів та святкування Пасхи – Воскресіння карантин, самоізоляцію, пандемії COVID-19, переживши Нью-Йорк.

Пантелеймона УПЦ США, що Св. Великомученика та Цілителя Божого відвідав парафію Західної Європи, 7 березня 2021 року Божого відвідав парафію св. Великомученика Пантелеймона в Брукліні, НІ відзначаючи 5-ти літній ювілей священної хротонії настоятеля - ієрея Василя Шак.

Archbishop Daniel Visits St. Panteleimon Ukrainian Orthodox Parish in Brooklyn, NY - the parish community honors Fr. Vasyl Shak on his 5th anniversary of ordination to the Holy Priesthood

Українська Православна громада св. Великомученика Пантелеймона в Брукліні, НІ відзначила 5-ти літній ювілей священної хротонії настоятеля - ієрея Василя Шак.

On a crisp Sunday morning, of the 14th of March, His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA, resplendent in his white vestments, approached the steps of the St. Michael and St. George Parish in Minneapolis, Minnesota. Arriving with him was recently ordained Deacon Myroslav Mykytyuk and Reader Maksym Zhuravchyk, who led the way up the steps of the church as the bells began to happily chime the arrival of the hierarch.

As His Eminence entered the narthex, he was warmly greeted by the pastor, V. Rev. Evhen Kumka, who was this day celebrating his final Divine Liturgy at the parish as he was eagerly anticipating his retirement. Father Evhen warmly greeted Archbishop Daniel, thanking him for visiting their parish, and honoring him with his presence at his retirement. He asked for the hierarch’s prayers for himself at his retirement, for incoming pastor, Rev. Myron Korostil and his family, and for the parish which he lovingly served for many years. In response Vladyka Daniel thanked him on behalf of Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA, himself, the faithful of the parish, for his dedication over the previous decades. His Eminence stated that retirements are always bittersweet, however, they give an opportunity for the ongoing individual to get some well-deserved rest and enjoyment, while the incoming person is able to gain experience, and bring some new ideas and concepts to their new assignment.

His Eminence accepted the Cross which was presented to him upon a tray by Fr. Evhen, and kissing it, he blessed both priests, the new and the old, stating this was a historic day, as the care of the parish was peacefully handed over through the serving together of the Divine Liturgy. Archbishop Daniel turned to the people, and blessed them as led by the deacon and clergy, he made his way into the church, while the choir beautifully sang, “Wisdom! O you higher in honor than the Cherubim and more glorious beyond compare than the Seraphim, you gave birth to God glorious beyond compare than the Cherubim and more glorious beyond compare than the Seraphim, you gave birth to God glorious beyond compare than the Cherubim and more glorious beyond compare than the Seraphim, you gave birth to God...”
pronounced, “Master, it is time to act for the Lord,” to which Archbishop Daniel loudly proclaimed, “Blessed be our God, always, now and for ever and ever!”

From that point, the Divine Liturgy flowed as if on angels’ wings, the hierarch praying, the people bowing, the choir singing. Prayers were said for the well-being of God’s holy churches and for the unity of all, for peace in the world and the good health of all the faithful.

The day’s Gospel Reading (Matthew 6:14-21) instructed the faithful on how to properly fast. To fast before God, not men. To store up their treasures in Heaven, not on earth, for the earthly treasurers are temporal, but the heavenly are eternal, and where their treasure is, there also will be their heart.

His Eminence stated that this jealous behavior is not just something of the past, but is alive and well today as often seen even at cemeteries, where people try to build larger and more elaborate memorial headstones from the ones around them. However, through this behavior the faithful lose focus and emphasize the temporal and unnecessary.

Vladyka retold a story of two brother monks - one lived in the city, the other was an aesthetic in the desert. The desert brother tried his hardest to be saintly, fasting and praying from his heart. One day a devil came along and decided to tempt him. However, the monk held to his principles and denied all theations that were put before him. Eventually, another stronger demon arrived and stated he knew exactly how to tempt this pious monk, and he leaned over and whispered in his ear, “have you heard that your brother is now a bishop?” Immediately this monk became jealous, and he fell physically and spiritually.

Today we are entering the holy season of Great Lent. We will review our lives and will attempt various fasting rules for ourselves. Some will give up meat, others will give up wine, dairy, etc. While this is wonderful that the faithful make a sacrifice for their faith, however, what is the point of fasting if we eat devour one another?

What is the point of going vegan, if we do not forgive our loved ones, strangers, and all others? If our heart is filled with jealousy and anger, no matter how much we abstain from food products, there will be no room for the Grace of God to enter within. We must let go of our envy, our pride, our hatred, and make room in our hearts for God.

His Eminence continued by stating that the Lord left us an example when He was preaching, for He taught by example, and not harsh words. He fell upon His knees before others. He served all who were in need, and brought countless to salvation by His selfless actions of feeding the hungry, helping the needy, curing the ailing.

As Christians we are the moral compass of the world around us. It falls to us to speak up when we see injustice, when we see actions contrary to the Law of God, when immorality is lauded, we are to speak up in defense of morality, goodness, and justice.

Speaking to the parishioners His Eminence stated that they are the moral conscience of this parish, of the town, and the society in which they live. They cannot have the attitude that the parish is small and therefore they do not need to get involved. Just the opposite. They need to get engaged, involve their children, correct injustices and change this world for the better. Too often we are all too happy to just accept what society lays before us, not wishing to rock the boat, or step out of our comfort zones.

The Lord created all things with purpose. The animals provide us with bodily nourishment – eggs, milk, meat. Trees provide lumber. Rivers provide water. All things have their design and purpose in life, so what is our purpose?

God has given us freewill and a brain to think with. He reveals Himself through our thoughts and the choices we make. Our conscience tells how we ought to live, but, too often we pretend we do not hear it and ignore it.

Our purpose is to us our brains, our God-given abilities, our free-will, to make the appropriate choices that will positively impact the world around us.

His Eminence recalled that when he was in the army, the drill sergeant had instructed the soldiers to always follow his orders (whether they
understood them or not), because if they did not follow his orders, someone would die. In a battle, it is crucial that everyone play the role assigned to them, unless they inadvertently shift the plan and cause someone to be injured or lose their lives.

The same concept holds true in our spiritual life. We need to follow the Commandments of the Lord, otherwise we may be guilty of killing someone, and bringing about their spiritual demise. We kill others by the way we speak, the tone in which we speak, the manner in which we post to Facebook or Twitter, etc. These are the modern weapons with which we destroy others.

Archbishop Daniel continued by sited the day’s Gospel Reading which teaches that when we fast, we are not to make a show of it. Instead, we are to keep our lips closed and pray silently. We are not to tell others how we are fasting, for our fast is between us and God alone. It should never be a point of pride.

As a Christian, we are always to practice moderation in all things. We are not to eat too much, drink too much, party too much, etc. We need to be able to control ourselves in all things.

St. John Chrysostom taught that “when you fast, do not eat each other.”

His Eminence invited everyone to a truly genuine fast. One in which we abstain from meat and dairy products, but, also fast from evil thoughts, gossiping, anger, and pride. We need to realize that the food we indulge in is not necessary for our survival. It is not a medicine, and we will survive without it. He encouraged everyone to eat more nuts, fruits and vegetables, but, even more so to improve their lives over the next 40 days. He asked that everyone be kinder, bring peace and joy to their families, speak kindly to each other, tell others they are loved, and take time to sit on the floor and play with their children. If it is important to us, we will find the time, and the way.

This year, His Eminence asked us to change our lives during Great Lent. To make an effort to better ourselves and improve our spiritual lives, and not fool ourselves into complacency. The size of our donations, the number of candles we light, the regularity in which we attend services, all mean nothing if we do not do them for the glory of God. Fast from meat and dairy, but, go even further. Find the initiative to change something negative in your life. Make the effort, for faith without deeds, is dead.

Archbishop Daniel reminded everyone that before you can start a fast, you must first learn to forgive others, and forgive yourself, for if you are not able to forgive, the fast will be an empty exercise. If you fast from food, but, gossip about others, it is a useless fast.

No matter how painful or hurtful the past has been, we must turn the page. We must put it all behind us and start the fast with a blank page. In order to enjoy the Resurrection, we must clean our lives of pride, laziness, and greed.

His Eminence recalled the previous Sunday’s Gospel Reading about the Prodigal Son. He stated that everyone focuses on the son who lived sinfully, wasted his inheritance, and then returned to have his Father accept him back into the family and throw him a welcome home party. However, people often overlook the other brother, the one who was always faithful, and worked hard for his father, and then when he heard that his wanton brother was back and enjoying a party, he got angry and refused to enter the house and welcome back his returned brother. This anger, frustration, and jealousy destroyed all the goodness by which he had lived his whole life.

Do not be the older brother. Rejoice at others good fortune. When you see someone with riches, proclaim God’s blessings upon them. When you see someone celebrating, celebrate happily with them. Do not permit that which you believe you “want” to destroy your inner peace, instead be grateful and enjoy that which you have.

Archbishop concluded his sermon by asking everyone to not live by the precepts of jealousy, but to forgive all before they begin the fast.

The sun streaming through the windows cast a warm glow upon all people who approached the service all expectantly awaiting to partake of the Gifts. Archbishop Daniel who had already began recited the Prayer Before Communion paused, with a smile on his face, and explained this is how we should all approach, as this innocent child, with anticipation and joy.

When the Royal Gates opened for the Eucharist, and Deacon Myroslav came out on the ambon with the Chalice, a little girl – Sophia, daughter of Fr. Myron Korostil, excitedly ran up the steps and stood expectantly awaiting to partake of the Gifts. Archbishop Daniel stated that from today forward, Fr. Evhen Kumka, who having served 27 years at the parish decided it was time to step aside as pastor and transfer that honor to the next generation of clergy.

Turning to Fr. Evhen, His Eminence reiterated his gratitude for the 27 years of service, performing the Holy Sacraments for countless individuals – marriages, baptisms, funerals, etc. and for always being a remarkable and valued priest in the Church.

Before dismissing the faithful His Eminence, inviting Fr. Evhen and Dobrodijka Daria to come and stand to his right and Fr. Myron and his family to stand on his right, they were open to the faithful to worship the Lord. He then continued by explaining that over a year ago he had received a note from their pastor, Fr. Evhen Kumka, who having served 27 years at the parish decided it was time to step aside as pastor and transfer that honor to the next generation of clergy.

His Eminence thanked Fr. Evhen and Dobrodijka Daria for their tireless work over the past three decades, and congratulated them voluntarily and selflessly choosing to step down to give the younger generation the chance to serve and grow.

His Eminence invited everyone to a truly genuine fast. One in which we abstain from meat and dairy products, but, also fast from evil thoughts, gossiping, anger, and pride. We need to realize that the food we indulge in is not necessary for our survival. It is not a medicine, and we will survive without it. He encouraged everyone to eat more nuts, fruits and vegetables, but, even more so to improve their lives over the next 40 days. He asked that everyone be kinder, bring peace and joy to their families, speak kindly to each other, tell others they are loved, and take time to sit on the floor and play with their children. If it is important to us, we will find the time, and the way.

This year, His Eminence asked us to change our lives during Great Lent. To make an effort to better ourselves and improve our spiritual lives, and not fool ourselves into complacency. The size of our donations, the number of candles we light, the regularity in which we attend services, all mean nothing if we do not do them for the glory of God. Fast from meat and dairy, but, go even further. Find the initiative to change something negative in your life. Make the effort, for faith without deeds, is dead.

Archbishop Daniel reminded everyone that before you can start a fast, you must first learn to forgive others, and forgive yourself, for if you are not able to forgive, the fast will be an empty exercise. If you fast from food, but, gossip about others, it is a useless fast.

No matter how painful or hurtful the past has been, we must turn the page. We must put it all behind us and start the fast with a blank page. In order to enjoy the Resurrection, we must clean our lives of pride, laziness, and greed.

His Eminence recalled the previous Sunday’s Gospel Reading about the Prodigal Son. He stated that everyone focuses on the son who lived sinfully, wasted his inheritance, and then returned to have his Father accept him back into the family and throw him a welcome home party. However, people often overlook the other brother, the one who was always faithful, and worked hard for his father, and then when he heard that his wanton brother was back and enjoying a party, he got angry and refused to enter the house and welcome back his returned brother. This anger, frustration, and jealousy destroyed all the goodness by which he had lived his whole life.

Do not be the older brother. Rejoice at others good fortune. When you see someone with riches, proclaim God’s blessings upon them. When you see someone celebrating, celebrate happily with them. Do not permit that which you believe you “want” to destroy your inner peace, instead be grateful and enjoy that which you have.

Archbishop concluded his sermon by asking everyone to not live by the precepts of jealousy, but to forgive all before they begin the fast.

The sun streaming through the windows cast a warm glow upon all people who approached the service all expectantly awaiting to partake of the Gifts. Archbishop Daniel who had already began recited the Prayer Before Communion paused, with a smile on his face, and explained this is how we should all approach, as this innocent child, with anticipation and joy.

When the Royal Gates opened for the Eucharist, and Deacon Myroslav came out on the ambon with the Chalice, a little girl – Sophia, daughter of Fr. Myron Korostil, excitedly ran up the steps and stood expectantly awaiting to partake of the Gifts. Archbishop Daniel who had already began recited the Prayer Before Communion paused, with a smile on his face, and explained this is how we should all approach, as this innocent child, with anticipation and joy.

Having commended all the faithful who approached the service all too soon came to an end as the Dismissal Prayers were read.
Before departing, Fr. Evhen stepped up to say a few words to his longtime parishioners, thanking them for their kindness and unity in prayer over the many decades, and wishing them all the best. Fr. Myron then expressed his gratitude to Archbishop Daniel, Fr. Evhen, and the parishioners for giving him this great opportunity, and that through their prayers, and the assistance of the Lord he looked forward to serving them to the best of his abilities.

His Eminence accepted the parish Blessing Cross from the hands of the outgoing pastor, and ceremoniously passed it along to the incoming pastor with his blessings. The choir and parishioners joyously sang Mnohaya Lita to both priests and their families, praying that God bless them with good health and happiness all their days.

As the bells began to chime, Archbishop Daniel, flanked by both priests, instructed the faithful that as today is Forgiveness Sunday, we are all to forgive each other. His Eminence started by asking all to forgive him, and then instructed the people to turn to each other and ask each other’s forgiveness.

When the Royal Gates opened for the Eucharist, and Deacon Myroslav came out on the ambon with the Chalice, a little girl – Sophia, daughter of Fr. Myron Korostil, excitedly ran up the steps and stood expectantly awaiting to partake of the Gifts. Archbishop Daniel who had already begins recited the Prayer Before Communion paused, with a smile on his face, and explained this is how we should all approach, as this innocent child, with anticipation and joy.

Having communed all the faithful who approached the service all too soon came to an end as the Dismissal Prayers were read. Before dismissing the faithful His Eminence, inviting Fr. Evhen and Dobrodiyka Daria to come and stand to his left, and Fr. Myron and his family to stand on his right, stepped out to say a few words. Firstly, he expressed his gratitude that even in a pandemic the doors of the church were open to the faithful to worship the Lord. He then continued by explaining that over a year ago he had received a note from their pastor, Fr. Evhen Kumka, who having served 27 years at the parish decided it was time to step aside as pastor and transfer that honor to another, as he introduced Rev. Myron Korostil, Dobrodiyka Christina, and their little daughter Sophia to the parish. His Eminence stated that from today forward, Fr. Myron would be parish pastor, and would be serving the needs to the faithful.

Before departing, Fr. Evhen stepped up to say a few words to his longtime parishioners, thanking them for their kindness and unity in prayer over the many decades, and wishing them all the best. Fr. Myron then expressed his gratitude to Archbishop Daniel, Fr. Evhen, and the parishioners for giving him this great opportunity, and that through their prayers, and the assistance of the Lord he looked forward to serving them to the best of his abilities.

His Eminence accepted the parish Blessing Cross from the hands of the new pastor, and ceremoniously passed it along to the incoming pastor with his blessings. The choir and parishioners joyously sang Mnohaya Lita to both priests and their families, praying that God bless them with good health and happiness all their days.

As the bells began to chime, Archbishop Daniel, flanked by both priests, instructed the faithful that as today is Forgiveness Sunday, we are all to forgive each other. His Eminence started by asking all to forgive him, and then instructed the people to turn to each other and ask each other’s forgiveness.

With smiles the people all turned to each other, put aside the past, forgave each other, and looked forward to starting Great Lent with a new page in their books, and a new pastor to help lead them towards salvation.

The bells continued to chime, mingling with “Forgive me”... “May God forgive you, and I forgive you...” and so began not only Great Lent, but, a new chapter in the history of St. Michael and St. George Parish in Minneapolis. May God grant many years to retiring priest V. Rev. Evhen Kumka, and to newly appointed parish priest Rev. Myron Korostil and their families. 

Mnohaya Lita!
The ancient see of Chalcedon, to which Christianity spread during the 2nd century AD and was formally established as a Metropolis of the Ecumenical Patriarchate of Constantinople in 451 AD at the time of the Fourth Ecumenical Council – on Saturday, March 20, 2021 became a place of spiritual gathering of numerous hierarchs, clergy, faithful and diplomats from around the world, as His All-Holiness Ecumenical Patriarch Bartholomew presided over the enthronement ceremony of the new Metropolitan of the Holy Metropolis of Chalcedon – His Eminence Metropolitan Geron (Elder) Emmanuel.

Upon the invitation of Metropolitan Geron Emmanuel and with the blessing of His All-Holiness Ecumenical Patriarch Bartholomew, Archbishop Daniel traveled to Constantinople (Istanbul), Turkey in order to represent His Eminence Metropolitan Antony and the fulness of the Ukrainian Orthodox Church of the USA at the enthronement ceremonies. Joining the hierarchs from the United States of America: His Eminence Archbishop Elpidophoros and His Eminence Metropolitan Alexis of Atlanta of the Greek Orthodox Archdiocese of America, Vladyka Daniel offered congratulatory remarks to Elder Metropolitan Emmanuel and presented a gift of ecclesiastical panagia on behalf of the UOC of the USA. His All-Holiness Ecumenical Patriarch Bartholomew received in audience Archbishop Daniel in order to discuss various ecclesiastical and administrative issues in the life of the Church. Following the election of Metropolitan Emmanuel at the Metropolis of Chalcedon, the communities of the Holy Metropolises of Chalcedon issued an announcement expressing their joy: “We welcome with great pleasure the decision of the Holy Synod of the Ecumenical Patriarchate, which met on Tuesday, February 16, 2021, during which Metropolitan Emmanuel of France, a worthy associate of the Ecumenical Patriarch Bartholomew, was elected Elder of Chalcedon. The promotion of Metropolitan Emmanuel to Elder of Chalcedon is particularly important for our Metropolis and the Great Church of Jesus Christ.

Elder Metropolitan Emmanuel of Chalcedon is an important figure who adorns church circles. A hierarch with valuable education, endowed with qualifications and rare administrative skills, who served the Great Church of Christ for several years in many and demanding roles and positions. He took great action in Europe and worthily represented the Ecumenical Patriarchate, directing the representation of the Orthodox Church in the European Union and being responsible for the two-way academic dialogue with Islam and Judaism. He is a versatile and diverse personality with a special love for letters and the arts. He is Chairman of the Board of the KAICIID Interfaith Foundation in Vienna, Coordinator of the International Religions for Peace Organization, and has been President of the Council of European Churches (CEC).

In recognition of his multifaceted action, he was named Knight of the Legion of Honor in 2010 and Commander-in-Chief of the Order of Honor in Greece in 2011. We wish our historic Metropolis to live again moments worthy of its glorious past, its long history, and its great tradition under the guidance of Elder Emmanuel of Chalcedon.”

In his remarks, which were delivered in Greek, English, Arabic and French languages, Metropolitan Geron Emmanuel stated that “my election and enthronement at the recommendation of His All Holiness, to the historic and Elder Metropolis of Chalcedon by the Holy and Sacred Synod, is a supreme honor for me. I feel a great responsibility, and I will answer this new call of the Church in the fear of God. In the Church, we learn to always be obedient. As the Apostle Paul says, “obey your leaders and submit to them” (Hebrews 13:17).”

He also said that “my ministry in the Diaspora has enriched me with a new perspective, which will enrich as well my ministry at the Seat of the Ecumenical Patriarchate, and my archpastoral work for this Sacred Elder Metropolis, whose throne has been adorned in recent years by great figures… among which is All Holiness himself…

I ask for the prayers of all of you, so that I may be shown worthy of the expectations of our Patriarch, and that I may be well-pleasing to both God and man.”

Addressing those in attendance, the Ecumenical Patriarch reminded that he himself more than thirty years ago, he succeeded late Metropolitan and Elder Mr. Meliton (Hatzis) as the hierarch of the Metropolis of Chalcedon: “…we personally lived that day as a blessed moment in the life of the Church, and today, glorifying the Triune God, we live again, with all the dear brother hierarchs present, the members of the Patriarchal Holy Synod as well as the noble clergy and the Christ-loving people of Chalcedon, the continuation of the Church, as the richly merciful Metropolitan Emmanuel was summoned, inspired by the votes of the Holy Synod members for this historic Province, imposing his hand on the plow (Luke 9:62) and beginning of a multifaceted work: responsibility towards God, responsibility for the salvation of the faithful and responsibility towards the first throne Church of Constantinople.”

“Holy brother, you have exercised for twenty-five years now, an episcopal work, which is for every bishop a practical highlight of the transforming power of the Church in the world, as the place and manner of the coming of Christ Himself.” You are called to continue this high work of ministry from a different rampart and to contribute to the greatness of the Apostolic Church of Constantinople, the eternally adorned with achievements, varied with a stream of tears, drenched in blood of martyrdom… The pious people of your Province are waiting for you, whom we are sure you will live in with sacrificial love and paternal affection. We are not today, Your Holiness, in this historic Metropolis, the old greatness, the numerous flock, our pulsating community life, our schools and institutions.

However, we remind you and all those present, of the words of the Blessed Metropolitan of Chalcedon Meliton, of our most honorable predecessor, from his enthronement ceremony, on October 24, 1959, about 55 years ago, which still resonate in his sanctuary. “Do not be afraid of the little flock; for your father has blessed and given you the kingdom” (Luke 10:32).”

Afterwards, the Patriarch reminded that in this historic ecclesiastical Province, the Fourth Ecumenical Council was held (451), in which the “doctrine of Chalcedon” was formulated.

The Ecumenical Patriarch then referred to the long experience of the new Archbishop of the Elder Diocese of Chalcedon from the important missions assigned to him from time to time by the Mother Church.

Concluding his speech, the Ecumenical Patriarch stressed: “Our humble ministry of the past thirty years on the Patriarchal Throne of Constantinople has taught us, among other things, that in critical circumstances for society and the Church, what matters is not what we say or do, but who we are. It is not only the ideas or the drawing up of plans or proposals for the solution of human problems that are of value. Important for the life of our Church is the breath of personal example, the information of our life, our own life, as embodied in the mind and ethos of the Church.”
The real changes - and we know how fascinating the talk of change is, but at the same time, how frustrating people are - the real changes, then, come from within. It is a state of experience, a state of pain and crucifixion, as experienced by the Great Church over time.

Spend as a pastor, continuing the irreplaceable tradition of our Holy Orthodox Church, the tradition of the City, which is a legacy of morality and nobility, emptiness and sacrifice, formed over many centuries, and in fact many, many years and crown the martyrdom.

Incline yourselves to the voice of the sacred tradition and accept it not as a voice from the past, but as living and animating the present, and as the voice of eternity. Following the conclusion of the official liturgical entrapment services, hierarchs, clergy, faithful and diplomats in attendance (abiding by strict COVID-19 pandemic safety regulations) had the opportunity to personally greet the newly enthroned spiritual father of the Metropolis of Chalcedon and to share in a formal luncheon in his honor.

Photos by Yani Kayakoparan
His Eminence Archbishop Daniel delivered his Report as Consistory President. In his statement he reviewed the reports of all the Offices of Ministry. At present all our diligently working and providing valuable information and support to the faithful of the Church. A special shout out to the office of Metropolitan John Theodorovych and the Youth & Young Adult Ministry for their hard and continuous work throughout the pandemic. Throughout the weeks hundreds of young adults organized and prepared various ZOOM classes, virtual retreats, story time, etc. to keep the youth of the Church engaged, not only providing them with Natalie Kapeluck Nixon and the Youth & Young Adult Ministry for their hard and continuous work throughout the pandemic. The Church has stepped up to plate especially to assist those in need. Therefore, a huge thank you to everyone involved. One of the most affected demographics was young people. Young people crave the company of others, and when COVID restrictions made it impossible to gather in person, they turned to social media for comfort and distraction from COVID restrictions, resulting in a spike in depression and anxiety among teens and young adults. When you go out and you see someone who looks sad or down, chances are that person is struggling. Young people have been difficult for the members, as many churches are under restrictions, and even those that are open may not allow services. Nonetheless, there has been some activity. The UOL continues its charitable work, holds virtual retreats and ZOOM sessions, and continues to put out the “Get Together through Great Lent and Advent” programs, where those who have signed up read a portion of the Psalter every day, with enough people reading the various Kithamis, that each day the entire Psalter is read by members of the Church. This effort not only solidifies and unifies the people, it enlightens, builds, and fortifies the souls of those who do the reading. As with all Saints Camp, a decision will be made in early April regarding the UOL Convention which is currently scheduled for July. If it is not possible to gather again this year in person, then a virtual convention will once again be developed.

The Historical Education Complex
report, another very professional presentation was submitted by Michael Andrec, PhD, Director of Archives, Natalia Honcharenko, Museum Director and Dob. Oksana Pasakas, Collections Manager. All three of these individuals have become full-fledged educators through the many and varied virtual programs and museum exhibits that have been mounted over the past year. Fr. Stephen Hutnick, President of the UHEC Board of Trustees presented the Report and spoke of the efforts to begin a major capital fund drive in the near future, along with expressing gratitude to the entire staff and all the Board members for their continued efforts. All the virtual offerings presented to the public over the past year have attracted hundreds of participants. The Center is most widely known for our "Nashi Predky" ancestry project, teaching people how to research their family trees and offering conferences for professionals who offer insights into the ancestry world. Metropolitan Antony expressed his gratitude to all the Center Staff for untiring efforts.

The Metropolitan followed with a discussion about the 22nd Regular Sobor of our Church, which will be held in October 2022 and appointed a Pre-Sobor Commission, which will make all the preparations for the event. He also appointed a Constitution Commission to consider any amendments that might be necessary since our last revision of the Constitution in 2010. Finally, he announced that a special part Zoom, part in person, seminar event will be conducted on St. Thomas Sunday in memory of Metropolitan John Theodorovych, the first Metropolitan of our Church at the 50th anniversary of his repose. This event will be conducted one week after Pascha, which is the date of our Annual St. Thomas Sunday Pilgrimage. The Pilgrimage and accompanying programs and food service will not be held this year due to uncertainty about the state and threat of the pandemic.

Before leading the closing prayer, Archbishop Daniel thanked all those present, and all those who work behind the scenes to make the Church the success it is. Without the assistance of everyone, the Church would not be able to minister to so many people in so many ways. He expressed his heartfelt gratitude to His Eminence Metropolitan Antony for responsibly leading the Church, with wisdom, kindness and love. Metropolitan Antony also expressed his gratitude to all the members of the Council, of the various Ministries of the Church, and to the faithful whose hard work and sincere prayers are making a positive impact on the life of the Church.

Asking for the Lord's guidance and protection, Archbishop Daniel concluded the meeting with prayer. With final waves and smiles, the members of the Council of the Metropolia signed off, eager to begin work on all the tasks their hierarchs had assigned to them. The plans are solid, the people are willing, and the coming year is full of promise.

DURING GREAT LENT, I WILL PRAY FOR:

DURING GREAT LENT, I WILL:

- Complain less
- Go to bed on time
- Not argue with my brother/sister/friend
- Not talk back to my parents
- Pray more
- Go to church
- Clean my room
- Help someone
- Pick up the trash
- Spend less time on computer/iPad/phone
- Watch fewer movies
- Read the Bible
- Try to not eat meat (as a child, at least on Friday)

PRAYER OF SAINT EPHRAIM THE SYRIAN

Lord and Master of my Life!

Take from me the spirit of laziness, despair, lust of power, and idle talk.

Rather, grant me, Your servant, the spirit of chastity, humility, patience, and love.

Yes, Lord and King! Grant that I may see my own sins, and not judge my brother, for blessed are You to the ages of ages. Amen.


Gerent, Walter of West Hartford, CT on February 17, 2021 at the age of 98 years, officiating clergy V. Rev. Andrii Pokotylo of St. Mary’s Parish, New Britain, CT 06051.

Ostroushko, Peter of Minneapolis, MN on February 24, 2021 at the age of 67 years, officiating clergy V. Rev. Ihor Krywonos of St. Michael’s & George’s Parish, Minneapolis, MN 55413.

Sherstiuk, Boris of Mt. Prospect, IL on July 28, 2020 at the age of 89 years, officiating clergy V. Rev. Ivan Lyman of St. Volodymyr Parish, Chicago, IL 60622.

May God grant to them many happy and blessed years!

Rev. Vasyl Shak 3/12/2016
Rev. Walter Hvostik 3/19/1995
V. Rev. Gregory Czumak 3/24/2001
Dn. Adrian Mazur 3/6/2016
Dn. Mykola Zomchak 3/6/2021
Dn. Ihor Protsak 3/13/2021
Clergy and Deacons:

<table>
<thead>
<tr>
<th>Date</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>19th 1954</td>
<td>PROTOPRIEST IVAN LECHECKYJ</td>
</tr>
<tr>
<td>31st 1965</td>
<td>MITRED PROTOPRIEST VOLODYMYR SOKOLOWSKY</td>
</tr>
<tr>
<td>6th 1968</td>
<td>PROTOPRIEST VOLODYMYR PYLYPEC</td>
</tr>
<tr>
<td>5th 1970</td>
<td>PROTOPRIEST MICHAEL MOSTENSKY</td>
</tr>
<tr>
<td>5th 1970</td>
<td>PROTOPRIEST PETRO OPARENKO</td>
</tr>
<tr>
<td>14th 1970</td>
<td>MITRED PROTOPRIEST LEONID DOLYNSKYJ</td>
</tr>
<tr>
<td>15th 1970</td>
<td>MITRED PROTOPRIEST EVHEN KOROLYSHYN</td>
</tr>
<tr>
<td>18th 1982</td>
<td>PROTOPRESBYTER WILLIAM OLYNYK</td>
</tr>
<tr>
<td>23rd 1986</td>
<td>DEACON PETER WESSELOWSKY</td>
</tr>
<tr>
<td>25th 1989</td>
<td>PROTOPRESBYTER OREST KULICK</td>
</tr>
<tr>
<td>8th 1993</td>
<td>PROTOPRIEST ANATOLIJ BULAWKA</td>
</tr>
<tr>
<td>14th 1993</td>
<td>PRIEST DR. MYKOLA STEPANENKO</td>
</tr>
<tr>
<td>4th 1996</td>
<td>PRIEST WILLIAM WOJCIECHOWSKI</td>
</tr>
<tr>
<td>31st 2004</td>
<td>PROTOPRESBYTER WILLIAM ZEĶALUK</td>
</tr>
<tr>
<td>13th 2008</td>
<td>MITRED PROTOPRIEST IVAN MIRONKO</td>
</tr>
<tr>
<td>2nd 2009</td>
<td>PROTOPRESBYTER MICHAEL PETLAK</td>
</tr>
<tr>
<td>1st 2010</td>
<td>PROTODEACON VOLODYMYR POLISCHUK</td>
</tr>
</tbody>
</table>

March

St. Vladimir Ukrainian Orthodox Cathedral
6740 North 5th Street - Philadelphia, PA 19126

JACKETS FOR CHILDREN

ZIMOVІ KURTKI

PLEASE DONATE WINTER JACKETS FOR CHILDREN IN UKRAINE

**WHAT:** New Winter Jackets for boys/girls ages 2 - 8  
**WHEN:** We will accept your **donations** March - May 2021  
**WHERE:** Please leave your jacket donations in church hall on Sundays 

**OUR GOAL:** To ship **500 + jackets** in July of 2021 - to help children through the winter.

If you are unable to donate jackets: Please donate funds so jackets can be purchased on your behalf, or to help defray the cost of shipping.

If you have any questions please contact:  
Jurij Trypupenko (itrypup@msn.com) 212-435-2799  
Ruslana Korotinsky (ksnegana@yahoo.com) 212-817-0723

Thank You so much for your participation! Together we will do this!

Whoever brings blessing will be enriched, and one who waters will himself be watered.  
Proverbs 11:25
During Great Lent, participate in prayerful and penitential liturgical services!

Order your copy of the new publication of the UOC of the USA via St. Andrew Church Goods and Bookstore: https://www.uocofusa.org/service_books

Price: $15

#UOCSERVITES

Donate Today!

Join the Church in helping those in need

ORPHANS – ELDERLY – DISABLED

For your generous $50 donation we will send you a specially designed mug as a thank you! Take a Selfie with your mug and post to Social Media!

Tag: #UOCMUGS

Together we can make a difference!

Приєднуйтесь до Церкви, допомагайте тим, хто потребує поміч

СИРОТІ - ЛЮДИ ЛІТНЬОГО ВІКУ - ХВОРІ

Зробіть ложку - просто зажаріть в цю місь, та отримайте в подарунок спеціально розроблену чашку на каву.

Зробіть сефі зі своєю чашкою, та опублікуйте в соціальних мережах!

#UOCMUGS

Разом ми можемо зробити різнице!
ORDER ONLINE
QUICK DELIVERY
ЗАМОВЛЯЙТЕ
ЧЕРЕЗ ІНТЕРНЕТ СТОРІНКУ

ORDER NOW
WHILE SUPPLIES LAST
ЗАМОВЛЯЙТЕ Сьогодні,
ОБМЕЖЕНА КІЛЬКОСТЬ В НАЯВНОСТІ

WASHABLE
CLOTH MASKS

AVAILABLE IN TWO COLORS
BLACK & WHITE

$10

MARCH CELEBRATIONS
У БЕРЕЗНІ СВЯТКУЄМО

14
Cheesefare Sunday, of Forgiveness
Expulsion of Adam from Paradise
Неділя Сиропусна, Прощення
Спомин про вигнання Адама з Рая

21
1st Sunday of Great Lent
Triumph of Orthodoxy
Неділя 1-ша Великого посту
Торжество Православ'я

27
Memorial Saturday
Поминальна Субота

28
2nd Sunday of Great Lent
St. Gregory Palamas
Неділя 2-га Великого посту
Свт. Григорія Палами
Please, consider making a donation to the ministry of the UOC of the USA:

Online via PayPal using the DONATE button on our website: uocofusa.org

Bank Transfer - please contact treasurer@uocofusa.org for details

Checks - made payable to UOC of the USA - and mailed to the Consistory Offices:
UOC of the USA - 135 Davidson Ave.
Somerset, NJ 08873

Make a donation to support the Ministry of the Ukrainian Orthodox Church of the USA

YOU CAN HELP YOUR CHURCH

DOPOMOŽITE SOVII ĆERKIV

YOU CAN HELP YOUR CHURCH

3 Memorial Saturday
Поминальна Субота

4 3rd Sunday of Great Lent – Adoration of Cross
3-тя Неділя Великого посту – Хрестопоклонна

7 The Annunciation of the Theotokos
Благовіщення Пресвятої Богородиці

8 Synaxis of the Archangel Gabriel
Собор Архистратига Гавриїла

10 Memorial Saturday
Поминальна Субота

11 4th Sunday of Great Lent – St. John of the Ladder
4-те Неділя Великого Посту – Прп. Іоана Лістичника

17 Glorification of the Birth-Giver of God (Akathist Saturday)
Похвала Пресвятої Богородиці (Субота Акафіста)

18 5th Sunday of Great Lent – Venerable Mary of Egypt
5-тя Неділя Великого посту – Прп. Марії Єгипетської

24 Lazarus Saturday
Лазарева Субота

25 Palm Sunday – Entry of the Lord into Jerusalem
Вербна Неділя – Вхід Господній в Єрусалим

28 Great Wednesday
Велика Середа

29 Great Thursday – Mystical Supper
Великий Четвер – Спомин Тайної Вечері

30 Great Friday
Страсна П'ятниця
CALENDAR OF EVENTS
Get involved in the life of your Church!
The success of all Church sponsored events depends upon your active participation!

3rd Sunday of Great Lent
ADORATION OF THE CROSS
February 28

UOL - Pan-Orthodox Lenten Retreat
April 17

The ANNUNCIATION of the THEOTOKOS
April 7

5th Sunday of Great Lent
ST. MARY OF EGYPT
April 18

4th Sunday of Great Lent
ST. JOHN OF THE LADDER
April 11

Palm Sunday
April 25

Jr UOL Virtual Lock-In
St. Vladimir Cathedral
Philadelphia
April 16
Registration due April 10

Holy Week
April 26 -