



Holy Ghost Orthodox Church

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ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: **Metropolitan Constantine**, Patriarch Pavle, Archimandrite Raphael, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, **Father Paul Stoll**, Father Deacon Joseph Bulkanowa, Frank & Ollie Pendylshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Joe Karas, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Angela Wesolosky, Stella Peanoske, Joe Nezolyk, Nick Behun, Terry Reinhart, Bernie O'Masta, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Amy, Nigel Daniel, & Daniel Pocura, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Khoruia Joanne Abdalah, Cameron [a boy in Matt's class], Faith—a 3-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 10-month old with a brain tumor, Dillon, Cindy Rita, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Sophia Grace, Erin, Jimmy Fennel [6th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Peter Paul & Louise May Sprock, Grace & Owen Ostrasky, Claudia [Horvath] Gradicheck, Alberta, Margaret Mueller, Gary Zurasky, Michael Horvath, Tony Notaro, John Holupka, Patti Sinecki, David Genshi, Denny Doran, Pete Special, Rita Very & family, Sue Segeleon, Mike Gallagher, and Daria Masur. **ARNOLD: Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Elisabeth Arasin, and Homer Paul Kline.** We pray that God will grant them all a speedy recovery.

Please remember ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR "BOXTOPS FOR EDUCATION" AND CAMPBELL'S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Alex's Fourth Grade and Matt's Second Grade collections. THANK YOU ALL FOR YOUR HELP! *Alex and Matt*

REMEMBER—PRAYERS ARE ALWAYS FREE!

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

Schedule of Services

Sunday, February 18

Divine Liturgy

10:30 AM

CHEESEFARE/FORGIVENESS SUNDAY

COMMEMORATION OF THE EXPULSION OF ADAM FROM EDEN, HOLY MARTYR AGATHA OF
POLERMO, MARTYR THEODULA OF ANAZARBUS, MARTYRS HELLADIUS, MACARIUS, & EVAGRIUS,
SAINT POLYEUCTUS-PATRIARCH OF CONSTANTINOPLE, SAINT THEODOSIUS-ARCHBISHOP OF
CHERNIHIV

Tone 3

Romans 13:11-14

Matthew 6:14-21

FORGIVENESS SUNDAY VESPERS

4:00 PM

SAINT MARY'S—McKEES ROCKS

Monday, February 19 GREAT LENT BEGINS

Sunday, February 25

Divine Liturgy—Saint Basil the Great

10:30 AM

FIRST SUNDAY OF GREAT LENT—THE SUNDAY OF ORTHODOXY

SAINT MELETIUS-ARCHBISHOP OF ANTIOCH, SAINT MARY/MARINUS-NUN & HER FATHER SAINT
EUGENE, SAINT ALEXIS-WONDERWORKER & METROPOLITAN OF KIEV, SAINT ANTHONY-PATRIARCH
OF CONSTANTINOPLE, SAINT EUGENE-MONK AT ALEXANDRIA

Tone 4

Hebrews 11:24-26, 32-12:2

John 1:43-51

SUNDAY OF ORTHODOXY VESPERS

5:00 PM

SAINT GEORGE ANTIOCHIAN ORTHODOX CATHEDRAL, OAKLAND

Thursday, March 1

Slickville Ecumenical Service

7:00 PM

First Presbyterian Church—Father Anthony Carbone Speaking

Sunday, March 4

Divine Liturgy—Saint Basil the Great

10:30 AM

SECOND SUNDAY OF GREAT LENT—SAINT GREGORY PALAMAS

APOSTLES ARCHIPPUS & PHILEMON OF THE 70, MARTYR APHIA-EQUAL-TO-THE-APOSTLES,
MARTYRS MAXIMUS, THEODOTUS, HESYCHIUS, & ASCLEPIODOTA OF ADRIANOPOLIS, VENERABLE
EUGENE & MACARIUS PRESBYTERS-CONFESSORS AT ANTIOCH, VENERABLE RABULAS OF
SAMOSATA, DOSITHEUS OF PALESTINE

Tone 5

Hebrews 1:10-2:3

Mark 2:1-12

*Litany in Blessed Memory of John Metrick, Mary Smith, Andrew Hanczar, Anna Lawrence, Michael
Cicio, Joseph Vangrin, & Frank Riznow—Fr. Bob*

Parastas in Blessed Memory of Charles Batch—Batch Family

Will the 21st Be the Orthodox Century?

Fascination with the Great Tradition may signal deep changes for both evangelicals and the Orthodox.



**Orthodox nun lights candles during an Eve of the Nativity of Christ (Rozhdestvenskyi Sochel'nik) ceremony in Riga January 6, 2007.
Reuters**

Jaroslav Pelikan, the late professor of history at Yale University, wrote of the Christian tradition on a scale that no one else attempted in the 20th century. Then after nearly a lifetime of studying the history of doctrine, Pelikan, a lifelong Lutheran, was received into the Orthodox Church, just a few years before he died last May at age 82.

Pelikan is just one of a growing number of people who are joining the Eastern Orthodox Church. It makes me wonder if the 21st century will be the century of the Orthodox. Will there be a rebirth of the church's theological vision, if not its numerical growth? I'm not a prophet, nor do I want to evangelize evangelicals or reinvent Orthodox identity. But I would like to (a) offer a theological explanation for why I believe more and more Christians, especially evangelicals, may well be attracted to Orthodoxy in the 21st century, and (b) explain why more and more Orthodox need to become more evangelical.

I haven't merely thought about Orthodox and evangelical compatibility; for most of my life, I have lived it. I'm a Lebanese American who grew up in the Orthodox Church of Antioch and was transformed by Christ during my high school days in Wichita, Kansas, through the leading of evangelical friends. I did my doctoral studies under the late Orthodox theologian Fr. John Meyendorff. A portion of my scholarship over the past two decades has been devoted to introducing the Orthodox tradition to evangelical students and faculty in North America. I've also pioneered dialogues between Orthodox believers and evangelicals, and I have spoken on the subject at World Council of Churches meetings in Egypt and Germany.

Thus, I bring an intellectual and experiential knowledge of both communities, which is

probably why I have a love/hate relationship with them. I'm not fully at peace with either one. Although I'm absolutely committed to the theological truth of the Orthodox church, I'm equally persuaded that we have not made that truth meaningful or accessible to our own parishioners or to those who peer inside our windows. And because of my Orthodoxy, I'm also committed to the evangelical faith.

The Rebirth of Orthodoxy

Scholars define the Great Tradition as the theological consensus of the first 500 to 1,000 years of Christian history (there is some disagreement on exact dates). This consensus encompasses the church's universally agreed upon creeds, councils, fathers, worship, and spirituality. Some key teachings and figures include the Nicene Creed, the Chalcedonian Definition, the works of Athanasius, the Cappadocian Fathers (Basil the Great, Gregory of Nazianzus, and Gregory of Nyssa), the spiritual writings of monks like Anthony of Egypt, and certain biblical commentaries and pastoral works.

During the past two decades, mainline and evangelical scholars have rediscovered the creative relevance of the Christian East, with its insistence on the authority of the first 500 years of Christian teaching and practice. One recent sign of evangelical interest is Thomas Oden's *The Rebirth of Orthodoxy: Signs of New Life in Christianity* (HarperSanFrancisco, 2002), in which Oden uses the lowercase o in order to embrace all Catholic, Protestant, and Orthodox Christians who adhere to the first 500 years of the Great Tradition. Oden sets forth six layers of evidence to show that there is, indeed, a widespread rekindling of "the orthodox spirit" at the dawn of the 21st century. These layers include:

(1) Personal transformation stories. The lives of ordinary Christians and leading academics who have been dramatically changed by the testimony of the classic tradition, including Jaroslav Pelikan and Richard Swinburne, who became Eastern Orthodox, and Robert Wilken and Richard John Neuhaus, who joined the Catholic church.

(2) Faithful scriptural interpretation. Patristic methods of exegesis are receiving more attention now than at any time during the previous century. They are fast becoming a core concern of biblical studies, as evidenced by the growing number of ancient translations and commentaries being made widely available by publishing companies such as InterVarsity, Baker, and Eerdmans.

(3) The multicultural nature of orthodoxy. No modern multiculturalism is as deep or fertile as the ecumenical multiculturalism of antiquity. The cross-cultural richness of the early church is becoming increasingly evident today.

(4) Well-established doctrinal boundaries. After decades of uncritical permissiveness in the church, we are now witnessing a renewed energy for drawing boundaries around questions of religious truth. Thousands of the faithful are together relearning how to say no to heresy on behalf of a greater yes for the truth of classical orthodoxy.

(5) Ecumenical roots reclaimed. Confessing and renewing movements in Protestantism are changing local congregations and even entire denominations.

(6) Rise of a new ecumenism. Actually, what we're seeing is a revival of the ancient ecumenical method of theological decision-making set forth by Vincent Lerins: "We hold to that which has been believed everywhere, always, and by all." Laypeople can easily grasp this, and they are doing so.

Organically Connected

The problem with the usual Protestant approach to the Great Tradition, however, is the gaps and inconsistencies in retrieval efforts. To many, the Great Tradition is like a library, a place you go to pick out the books you find most helpful. You can discard the ones that no longer seem relevant, while choosing the ones that have proven to be of lasting value.

So what makes me think that this renewed interest in the Great Tradition may lead to more Christians joining Eastern Orthodoxy, or at least embracing its theological vision? Simply put, I think more and more people will recognize the vital relationship between the major movements and themes of Christian antiquity and the organic life of the Eastern Orthodox Church from whence these themes came.

In two areas, especially, the Orthodox church has maintained its unbroken succession with Christian antiquity, and these areas are particularly attractive to an increasing number of Christians.

Scripture. We all agree that the Spirit's witness through the Bible is the main criterion of the church's faith. Tradition simply witnesses to, safeguards, and corrects itself by the integrity of the biblical message. But it was the churches of the early centuries (both East and West) that decided, piecemeal, which texts constituted the canon of Scripture, by virtue of their apostolic origin and wide acceptance within the worshipping community. Perhaps it would be more accurate to say that the Spirit embraced the believing community through the choosing of the canon, rather than that the church chose the canon. Still, the canon was composed within the context of the believing community by members of the church. Scripture was never "external" to the believing community. This does not mean that Scripture owes its authority to the church, but that the Spirit was inseparably united to the church and its sacred texts. The church

functioned as the mediating authority that bore witness to the work of God within it.

So whether they are aware of it or not, every time evangelicals pick up their Bibles, they are relying on the historic church's judgment on the colossal issue of canonicity! Without acknowledging it, evangelicals validate the authority of the Spirit-led tradition in determining canonicity. That same Spirit-led tradition has governed the Orthodox church over the centuries.

I believe an increasing number of people fascinated with the early church will see that the Spirit, the Bible, tradition, and real, historical, identifiable churches are inseparably united, then as now.

Historical continuity. I imagine that the deeper evangelicals delve into church history, the less they will confine the meaning of "orthodoxy" to the first 500 or 1,000 years. They will come to embrace the "whole story" of the faithful, not just the parts they personally like. They will discover that the fullness of Christian orthodoxy does not end with a date in the history books, but lives on in what Georges Florovsky called "the mind of the church" and what John Meyendorff described as the church's "living tradition." Evangelicals will see that the theological and institutional history of the Great Tradition is directly tied to the Great Church—namely, the contemporary Orthodox churches of the Middle East, Greece, Russia, Eastern Europe, and their children in the West. They will recognize that today's "rebirth of orthodoxy" cannot do justice to classical Christian faith without keeping it connected to the church that most fully produced and inherited its achievements. Few will dispute the historical continuity between the modern Patriarchate of Antioch, for example, and the Book of Acts.

Of course, faithfulness to the truth of the Great Tradition, not organizational continuity, is what counts most. My point is simply that those who value classical faith will increasingly engage with Orthodox churches, which incarnate the Great Tradition day by day as a living tradition. I'm not arguing that the Great Tradition is the exclusive property of the Eastern Orthodox Church. It is not. Early church fathers, mothers, ascetics, councils, creeds, art, music, and spirituality are the rightful heritage of all orthodox Christians—Catholics, Protestants, and Orthodox alike. There is no room here for Orthodox triumphalism or romanticism. All orthodox believers share a common ecumenical heritage. But few historians would dispute the conclusion that in comparison to the 20,000 Protestant denominations in existence today, the Orthodox community can most justifiably claim to be the fullest heir apparent of the Great Tradition.

Evangelical Orthodoxy

At the same time, my evangelical passions prompt me to suggest that this renewed

fascination with the Great Tradition may indirectly revive Orthodoxy. And if it doesn't, it should. Little by little, our parishioners are being touched by evangelicals who are rediscovering the creative relevance of the Christian East and repackaging it far more attractively than we have been doing for ourselves.

But revival will not happen automatically. Dialogue at the local church level will help, even if evangelicals learn more from the Orthodox than the Orthodox are willing to learn from evangelicals. The time has come for us Orthodox to rediscover the evangelical character of our faith on its own terms, not defined by using some form of the model of evangelicalism. Because of our maximalist vision of theology, our evangelical identity will look and act very differently than yours. I wouldn't exhort my Orthodox brethren to regain their evangelical focus as passionately as I do in lectures and articles if I didn't think they would respond, and thankfully they are doing so in increasing numbers.

So I suggest that the Great Tradition of our Great Church cuts both ways, and we ourselves are judged by it! Even if the gospel is formally a part of the life of the Orthodox church, as we believe, that does not mean our people have understood and appropriated its message. "Catholicity" (i.e., "the whole and adequate" expression of the faith) must be discerned and applied if the church is to be spiritually viable in today's world.

More and more Orthodox, as they study the Great Tradition, are admitting that our leaders and laity don't have a mature grasp of their own faith. They recognize that the church isn't free from ethnocentrism or religious bigotry, that it hasn't contextualized its faith and liturgy in the modern world, and that it hasn't figured out how to relate to unchurched people in North America (its converts consist mostly of disillusioned believers from other Christian traditions). More and more Orthodox, as they explore the early church afresh, see that there are parts of its ancient liturgies that seem to have no biblical justification and that we cannot simply regard the Reformation and the last millennium in the West as nothing more than a sideshow.

To be sure, there are countless cases of people whose spiritual lives are flourishing in vibrant Orthodox communities. Still, the most urgent need in world Orthodoxy is the need to engage in an aggressive "internal mission" of spiritual renewal and rededication of our priests and people to Jesus Christ. I know from experience that it's possible to be "religious, but lost." That's why all of us Orthodox—bishops, priests, and people—need to make the gospel crystal clear and absolutely central in our lives and in our parishes. We must constantly recover the personal and relational aspects of God in every life-giving action of the church. Naturally, if this happens, it will lead to a revival within Orthodoxy, which will cause the church to blossom in unprecedented ways.

Yes, these predictions and exhortations are speculative; they may never come to fruition as I hope and imagine. And I admit that my commitment to an evangelical Orthodoxy predisposes me to hope like this. That being said, I still see signs that suggest that these two great expressions of the Christian faith, the evangelical and the Orthodox, are gradually coming together in vision, if not in worship, and that the 21st century may be known as the Orthodox century.

Bradley Nassif is associate professor of biblical and theological studies at North Park University and is currently writing the Westminster Handbook to Eastern Orthodox Theology (Westminster John Knox, 2009). He is a member of the Antiochian Orthodox Church. [Source](#)

[Fr Constantin Alecse](#)
[Biserica.org](#)

Upper Management?

One day while walking down the street a highly successful, executive woman was tragically hit by a bus and she died. Her soul arrived up in heaven where she was met at the Pearly Gates by St. Peter himself.

“Welcome to Heaven,” said St. Peter. “Before you get settled in though it seems we have a problem. You see, strangely enough, we’ve never once had an executive make it this far and we’re not really sure what to do with you.”

“No problem, just let me in.” said the woman.

“Well, I’d like to, but I have higher orders. What we’re going to do is let you have a day in Hell and a day in Heaven and then you can choose whichever one you want to spend an eternity in.”

“Actually, I think I’ve made up my mind...I prefer to stay in Heaven.”

“Sorry, we have rules...” and with that, St. Peter put the executive in an elevator and it went down to hell.

The doors opened and she found herself stepping out onto the putting green of a beautiful golf course. In the distance was a country club and standing in front of her were all her friends-fellow executives that she had worked with and they were all dressed in evening gowns and cheering for her. They ran up and kissed her on both cheeks and they talked about old times. They played an excellent round of golf and at night went to the country club where she enjoyed an excellent steak and lobster dinner. She met the Devil who was

actually a really nice guy (kinda cute) and she had a great time telling jokes and dancing. She was having a good time and before she knew it, it was time to leave. Everybody shook her hand and waved good-bye as she got on the elevator.

The elevator went up and opened back up at the Pearly Gates and found St. Peter waiting for her.

“Now it’s time to spend a day in heaven.”

So she spent the next 24 hours lounging around on clouds and playing the harp and singing. She had a great time and before she knew it her 24 hours were up. St. Peter came and got her.

“So, you’ve spent a day in hell, and you’ve spent a day in heaven, now you must choose your eternity.”

The woman paused for a second and then replied, “Well, I never thought I’d say this, I mean Heaven has been really great and all, but I think I had a better time in Hell.”

So, St. Peter escorted her to the elevator and again she went down back to Hell. When the doors of the elevator opened she found herself standing in a desolate wasteland covered in garbage and filth. She saw her friends were dressed in rags and were picking up the garbage and putting it in sacks. The Devil came up to her and put his arm around her.

“I don’t understand,” stammered the woman, “yesterday I was here and there was a golf course and a country club and we ate lobster and we danced and had a great time, now all there is a wasteland of garbage and all my friends look miserable.”

The Devil looked at her and smiled. “That’s because yesterday we were recruiting you, but today, you’re staff.” [Source](#).

[Fr Constantin Alecse](#)
[Biserica.org](#)

The devil ...is a liar

"The devil ...is a liar" ...John.8:44

That archenemy, the devil, is a liar from the beginning; but he is so very plausible that, like Eve, we are led to believe him.

Yet in our experience we shall prove him a liar.

He says that we shall fall from grace, dishonor our profession, and perish with the doom of apostates; but, trusting in the Lord Jesus, we shall hold on our way and prove that Jesus loses none whom His Father gave Him.

He tells us that our bread will fail, and we shall starve with our children; yet the Feeder of the ravens has not forgotten us yet, and He will never do so, but will prepare us a table in the presence of our enemies.

He whispers that the Lord will not deliver us out of the trial which is looming in the distance, and he threatens that the last ounce will break the camel's back.

For the Lord will never leave us or forsake us. "Let him deliver him now!" cries the false fiend: but the Lord will silence him by coming to our rescue.

He threatens that your foes will torment you bringing lots of trials before you to tarnish your image and trouble your life.

But "happy are you...who is like you, a people saved by the LORD, the shield of your help and the sword of your majesty! Your enemies shall submit to you, and you shall tread down their high places." Dueteronomy 33:29.

He takes great delight in telling us that death will prove too much for us. "How will you do in the swelling of Jordan?" But there also he shall prove a liar unto us, and we shall pass through the river singing psalms of glory.

What a liar the devil is!

[Fr Constantin Alecse](#)

Biserica.org

PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX HIERARCHS BEYOND THE BORDERS OF UKRAINE

To the spiritual children of the Holy Ukrainian Orthodox Church in Ukraine and beyond her borders.

Peace be to you and mercy and compassion from our Lord, God and Savior Jesus Christ.

Behold, the time of Great Lent has arrived. Following His Baptism, our Lord Jesus Christ went into the desert to fast and we follow His example during Great Lent, also called the Holy Forty Days. The Holy Church calls us to this saving time of complete spiritual cleansing, which is

made possible under the certain conditions: the casting off of sin; a fundamental change – repentance (metanoia) – in one's life-style, namely in thought, feelings, works and a complete spiritual renewal and rebirth. To achieve these requires a lengthy and spiritual effort, most importantly in fervent prayer, asking the Lord to open for us the doors of repentance, soften the hardness of our hearts, ignite the flame of love for Him in our souls and enliven our spirit in sincere hope.

Following the fasting example given by Christ, we contemplate His suffering, death and Resurrection through which, our own resurrection to eternal life has been assured for us. In our fast, we must traverse, as did Christ, the way of self-denial and courage and further, we must struggle with our own sinfulness.

The blessed Augustine teaches: "That the days of the Fast signify in a profound sense, our earthly life, while the days of Pascha open for us the doors to eternal blessedness. During the days of Lent we cleanse ourselves and undergo suffering, while during Pascha we are filled with joy. Thus, in our daily life we should undergo penance so that we might gain eternal good things in the future."

Open your hearts beloved! Be attentive to the allurements of sin, do good and be an instruments of joy. If, in your daily life there is much, which hinders such reflections then, fill your heart with the Law of God during the Great Fast. Just as during autumn harvest time, food for the body is gathered, so it is that during the spiritual harvest of Great Lent we are to gather food for the soul.

Great Lent is the mother of virtues, the herald of repentance, and the salvation of the human being. Lent reveals all the ailments of our soul, its errors and sins and points to the necessity of aspiring to God, seeking mercy, assistance and salvation that are found only in Him. Great Lent uncovers all the deceit of those who are servants of darkness, deceit that we failed to notice earlier, and presents us now with the means to battle against it. The Great Fast gives clarity to our mind, gives maturity to our senses and makes one's will receptive to good works.

It is necessary to practice abstinence during Lent, so that our human nature might be elevated above the earthly and ascend to spiritual heights. In addition to abstaining from food, we are called during Lent to perform good works, labor with fervor, pray most sincerely, wish good for all and strive to uproot evil thoughts and practices. Saint John Chrysostom in speaking of this says: "You are unable to fast? So then, why are you not able to forgive your brother his offences?" Change your temper: strive to be meek, do not seek revenge, restrain your sharp tongue and speak no evil. During the days of Lent, perform even more good works: be obedient and willingly be of assistance to the one who needs your assistance. Pray fervently and with devotion. In all of the aforementioned this Great Lent will provide you with abundant opportunity to perfect yourself. Your personal desire is of most importance in this process.

Every healthy person knows what will befall should he fail to turn to a physician in matters pertaining to the body. The same will befall our soul if we fail to seek that which will make it healthy. Therefore, let us always be on guard about our souls, so that we might never hear at the Awesome Judgment the words: "Depart from me, you accursed into eternal fire prepared for the Devil and his allies" (Matthew 25:41).

Fasting and repentance serve as the path which leads to cleansing from sin, to spiritual tranquility and to unity with God (Theosis). A great reward awaits those who keep The Lord's commandment concerning a genuine fast. Our Heavenly Father is never distant from our hearts. He hears our prayer and sees all our deeds performed in secret and rewards us openly. (Matthew 6:6)

As those, vested in the awesome responsibility of Episcopal service, we embark with you our beloved spiritual children on this year's sacred journey to perfection. May the spiritual treasures of this season be abundant for each of us, strengthening us and preparing us to witness the passion and death of Christ our Lord and to experience the joy of His Holy Resurrection – Pascha – all of which lead to our salvation. With the assurance of our prayers and requesting yours,

† CONSTANTINE

Metropolitan, Ukrainian Orthodox Church of the USA and Diaspora

† JOHN

Metropolitan, Ukrainian Orthodox Church of Canada

† ANTONY

Archbishop, Ukrainian Orthodox Church of the USA

† VSEVOLOD

Archbishop, Ukrainian Orthodox Church of the USA

† IOAN

Archbishop, Ukrainian Orthodox Church in Diaspora (Australia/New Zealand)

† YURIJ

Archbishop, Ukrainian Orthodox Church of Canada

† JEREMIAH

Bishop, Ukrainian Orthodox Eparchy of South America (UOC of USA)

† ANDRIY

Bishop, Ukrainian Orthodox Church in Diaspora (Western Europe)