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GREAT LENT

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: Archbishop Daniel, Metropolitan Antony, Metropolitan Yuriy, Archbishop Jovan, Bishop Robert, Metropolitan Savas, Metropolitan Kallistos of Diokleia, Father Jakiw Norton, Father Paul Stoll, Father Joseph Kopchak, Father Elias Warnke, Father George Yatsko, Father Paul Bigelow, Father Emilian Balan, Father John & Pani Mary Anne Nakonachny, Father Steve Repa, Protopresbyter William & Pani-Dobrodijka Sonia Diakiw, Archpriest Dionysi Vitali, Protodeacon Joseph Hotrovich, Father Paisius McGrath, Father Michael Smolynec, Father Lawrence & Matushka Sophia Daniels, Father Joe Cervo, Father John Harrold [Saint Sylvester], Igumen Patrick, Pani Mary Ann Chubenko, Father Jim Orr, Father Rick S3ilier, Panimatka Laryssa Charest, Fr. Vasyl Sendeha, Father Steve Hutnick [COVID-19], Father Victor Wronskyj [COVID-19], Father George & Dobrodijka Oksana Bazylevsky, Fr. Volodymyr Muzychka [COVID-19], Father Harry Linsinbigler [COVID-19], Archimandrite Raphael [COVID-19], Joshua Agosto and his family, Eva Malesnick, Nick Behun, Grace Holupka, Joseph Sliwinsky, Gary & Linda Mechtly, Evelyn Misko, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Mary Alice Babcock, Dorie Kunkle, Andrea & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Sam Wadrose, Isabella Olivia Lindgren, Ethel Thomas, Donna, Erin, Michael Miller, Grace & Owen Ostrasky, Patti Sinecki, David Genshi, Sue Segeleon, Mike Gallagher, Liz Stumpf, Theodore Nixon, Michelle Corba Kapeluck, Linda Hippert & family, Margaret Vladimir, Luke Emmerling, Robert McKivitz, Liz Obradovich, Halyna Zelinska [Archbishop Daniel's mother], Charlotte, Andrew Mark Olynyk, Deborah Finley, Claire Senita, Eleanor Kelly, Bryan, Nancy Barylak, Patrick Keenan, Khrystyna Chorniy, Anthony Cormier, Nathan Forbeck, Sarah Doyle, Samuel Peters, Esther Holupka, David Vallor, Henry Faraly, Julie Eiler, Dorothy Lednovich, Bob C., Allie—young girl with leukemia, Heather Kramer, Jane Wartinbee, Matthew—young man with cancer, Nicholas Orlando, Mary Ann Kuznik, Michael Pryhodzenko, Sonia Luciw, Theresa Ditto, Mary Ann Musial, Yvonne Christy, Father Deacon Myron & Barbara Spak, Julia Duda, Lisa Pandle, Kris & Julie Hanczar, John Kennedy,

Loretta, Nancy, Carol, & Michael Sheliga, Gaelle Kelly, Irma McDivitt, Robin Young, Mckayla, Rachel, Carl & Margaret Reed, Lydia Wilson, Robert Pointon, Walter Cecelia, John Persico, Jeff Miller, Mary Kernick, Glenn Miller, Jean Marie, Donna & Walter McCrackin, Bonnie & Eugene Blair [Pani Gina's parents], David Hoenshell, Barbara Macino, Shelley Hill, Mikaela Kapeluck, Linda Cawley, Gerald Cogley, Corey Guich, Robert Vangrin, Pauline Witkowsky, Sera White, Deborah Smith, Nancy & Eric Dunik, Julian Strozh [young lady with cerebral palsy], Dr. Kirsten Ream, Patricia Corey, Michelle, Katie Swarm, Michelle, Patrick, Linda Morris, Chris, David Hiles, Jennifer, Cher Mount, Frank & Janet Horrell, Jim Wandling, Gail, Sirena Sharp, Ron Paulovich, Sandi Anderson, Lina, Shirley, Denny Mader, Ella Campbell, Tom Hyatt, Bill Janiro, Jean Symanko-Andy's sister, William Lemonakis, Alma Wyke, Lindsay Romanczak & family, Susan Lucas, Neil Carter & family, James Paluh, Mickie Weikel, Evelyn Krempasky, Tammy Strunk, Loida Esbry, Darlene Chicka Deskins, Drew, Alice & Keith Philipa, Kateryna Kocelko, Nancy Heinbaugh, Mira Filipović, Lynn, Jacqueline, Sharon, Zan Cheng, Kristy, Elaine Ellenberger, Brandon, Anna Tranchine, Demetra, Blase Urban, Catherine Hogel & children, Jennifer & Dylan, Ron Schwartz, Lydia Wilson, Flora Tomlin, Howell Swarm, Jane Bielewicz Allred, Manny "Lazarus" Lopez, Glenn & Lucas Burlack, Katie Elizabeth, Mileva, & Michael, Deirdré Straughan, Terri Paluh, Lori & Steve Lucier, Kyranna Cherpas, Pastor Bruce Nordeen, Heather Ried, Carla Perry, Linda Elliot, Dennis McDaniel, Luke Tinsley, Brent, Tricia, Katherine Gorman, Pamela Jaquette, Sherri Walewski, Marika Zeliszczuk, Donna Davis, Jackie Crimbchin, Marta Charron, Mary [Corba], Margie Sekelsky, Gary Howell, Fran Fulton, Gina Catanese, Bill Vizza, Jamie Swarm, Kevin Allen (from Ancient Faith Radio), Kathy Flaherty, Tori Reade-Henry's niece, Derick-Glen Burlack's neighbor, Michael, Nichole & Christopher, Ben Douglas, Dianne Donahue, Zachary, Natasha, Noah Willard, Jodi Hanczar, Gregory Cervo, Lisa Bruce, Martha Nezolyk, Kathy Cvetkovich, Judy, Will, Emma, Ginny, Ye-Jin, Maria, John & JoAnn, Jim & Kitty, Phil Bouse, Ralph & Beverly Stoker, Noah Willard, Nikola, Natalie, Nikola, & Nevenka Jovonovich, Julia Collier, Amy Kemerer, Thomas Smith, Tracy Slaughaupt, Louis & Teresa Bercelli, Tom Nolan, Silvia Martin, Sarah Dorning, Dena & George, Georgia, Lawanda [Evelyn's niece], Maureen Sams, John Kendall, Judi Danser, Darcy, Denis Strittmatter, Nancy, Ian Brick, Cecilia Barnhart, Logan Magorien, Pam & Gordon Grant, Debbie & Jerry Novosel, Noah Willard, Sandra Dillard, Danielle McCann, Barry [Father Jim Orr's cousin], Tim Joyce, Mike Pawlyshyn-Jeannie Stutchell's brother, Joe Samchuck—vocations, Albert Heckman, Brianna Stumpf, Stanley Porembka, David & Terry Coyne Hartnett, Mike C., Jennifer Scheirer [Nick Behun's daughter], Catherine Beecham [Father Bob's cousin], JoAnne & Dave Andrews, Rev. Peg Bowman, Pat Jennings, Tim

*Sams, Mike Ruzzi, Stephen Popichak—Fr. Bob's brother, Mary Kay Ludovicy, Pastor Sara Irwin, George Dilendorf, Andy Torick, Carol Behun, Erv Frye, William Lusherand, Colin Kirton—Stage 4 pancreatic cancer, Clifford, Joe Veto, Paul Riley, Tonee & Sydnee Turner, Annette Paluh, Cathy Lotinsky, Monk Andrew, Jeff & Buschra Kerr, Steven—Harry Batch's cousin, Rose Mary Pavlovich—Mary Anne Kuznik's Cousin, Margaret Sekelsky, Robert Sekelsky, Robert Rodriguez, Dollie Irvin, Joe Mrvos, Alexandra & Bowen, Katherine Kulik, Micky Delans [COVID-19], Pastor Terry Polen, Eleanor Kitt, Stacie & Gary, Maria Warholak, Stacie & Gary, Anna Sekelik, Christy, Mariruth, Rich & Judy Previc, Ben Williams, Denis Strittmatter, Father Joe Uzar—newly ordained, Tim—surgery, John Wakin, Olivia—young girl with a brain tumor, Rick & Sharon Morgan, John Stasko[triple by-pass], John, Kris & Kait, Jeff & Mary Jane Double [COVID-19], Terri Crosby-Vega [COVID-19], Kristi Wilson, Wendy LaGamba, Melissa Gross [hip replacement], Mike, Amy, Nathan, & Ben Forbeck [COVID-19], David Salazar, Ann Zurasky [knee replacement], James Mary, Barb Bookser, Dr. Paul Riley, David Hess, Serena, Wyatt, Makenzie, Jennifer, Carolyn Strittmatter, Barbara Shegat & Chaplain Rachelle Zazzu, Candace Irvin, Carol Muschick, Grace Love [knee replacement], Stacie Riley, Joseph Paul Cervo, Jr. [infant], Elizabeth [5-year-old], Lillian Skowvron, Pani Cathy Danczak, Sue & Greg Heinen, Paul Simpson [Father Bob's cousin, car accident], Sharon Curtis Rivas, Kathy Milcic, Lisa Bolan, David G. [cancer], Donna [dementia] & Darla, Linda Snow, Zack Blair [Pani Gina's nephew], Greg & Mary Lou Sheakley [Pani Gina's cousins—COVID], the McKenna family, David Gazella, Brian & Michele Cannone, Robert & Eleanor Rodrigues & family, Don Menagon [COVID-19], Father Nick Mahaly [COVID-19], Mike Wilcox [COVID-19], Father Deacon James Rossetti & Diakonissa Kari—ordination!, Steve Sivulich, Michael Welsh, Nick Solominsky, Samantha & Lisa Houser, Sarah Stepanovich Clark, Julia Baloga, Diane Norton [cancer], Brett Crosby, Randy Lapuh, and Susan Pulcini—Father Ted Pulcini's mom. **ARNOLD: Homer Paul Kline and Walter Sakol.** We pray that God will grant them all a speedy recovery.*

PLEASE, PLEASE, PLEASE! PRAY FOR PEACE IN THE WORLD—AND IN OUR LIVES!

Dear Brothers and Sisters in Christ... There is NOTHING to keep us from praying...for each other, for our family and friends, and most of all for the first responders—EMTs, nurses, doctors, firefighters, police officers, and members of our military who keep us safe. Be well and be **SAFE!!! God Bless!**

Please remember ALL American service men and women in your prayers. May God watch over them and ALL American service men and women—and bring them all home safely!

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 ask 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.

SERVICES IN SLICKVILLE

**SUNDAY, April 10 SAINT BASIL THE GREAT-OBEDNITZA UPSTAIRS
10:30 AM**

5th SUNDAY OF GREAT LENT; SAINT MARY OF EGYPT & SAINT ZOSIMOS; SAINT HILARION THE NEW-ABBOT OF PELECETE; SAINT STEPHEN THE WONDERWORKER-ABBOT OF TRYGLIA; MARTYRS JONAH & BARACHISIUS & THOSE WITH THEM IN PERSIA; MARTYR EUSTRATIUS OF PERCHEVSKY LAVRA

Tone 1

Hebrews 9:11-14; Galatians 3:23-29
Mark 10:32-45; Luke 7:36-50

**SUNDAY, April 17 OBEDNITZA UPSTAIRS
10:30 AM**

6th SUNDAY OF GREAT LENT; PALM SUNDAY; ENTRY OF THE LORD INTO JERUSALEM; SAINT JOSEPH THE HYMNOGRAPHER OF SICILY; SAINT GEORGE-MONK OF MOUNT MALEON IN THE PELOPONNESUS; SAINT JOSEPH THE MUCH-AILING OF PERCHEVSKY LAVRA

*******BLESSING OF PALMS AND PUSSYWILLOWS*******

Tone 2

Philippians 4:4-8
John 12:1-18

**WEDNESDAY, April 20 UNCTION/ANOINTING—UPSTAIRS
6:30 PM**

**FRIDAY, April 22 PLASCHENYTSIA/PROCESSION—UPSTAIRS
6:30 PM**

**SUNDAY, April 24 PASCHAL DIVINE LITURGY—UPSTAIRS
10:30 AM**

PASCHA; RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST

*******PAGE 179 IN THE BLACK DIVINE LITURGY BOOKS*******

Pachal Tone

Acts: 1:1-8

John 1:1-17

*******BLESSING OF PASCHAL BASKETS DOWNSTAIRS AFTER LITURGY*******

BULLETIN INSERT FOR 10 APRIL 2022

**5th SUNDAY OF GREAT LENT; SAINT MARY OF EGYPT & SAINT ZOSIMOS;
SAINT HILARION THE NEW-ABBOT OF PELECETE; SAINT STEPHEN THE
WONDERWORKER-ABBOT OF TRYGLIA; MARTYRS JONAH & BARACHISIUS
& THOSE WITH THEM IN PERSIA; MARTYR EUSTRATIUS OF PERCHEVSKY
LAVRA**

TROPARION—TONE 8

The image of God was truly preserved in you, O Mother,
For you took up the Cross and followed Christ.
By so doing, you taught us to disregard the flesh, for it passes away;
But to care instead for the soul, since it is immortal.
Therefore your spirit, O holy Mother Mary, rejoices with the angels.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever,
and unto ages of ages. Amen.

KONTAKION—TONE 3

Having been a sinful woman, you became through repentance a Bride of
Christ.
Having attained angelic life, you defeated demons with the weapon of the
Cross!
Therefore, O most glorious Mary, you are a Bride of the Kingdom!

PROKEIMENON—TONE 4

READER: Let Thy mercy, O Lord, be upon us as we have set our hope on
Thee.

PEOPLE: **Let Thy mercy, O Lord, be upon us as we have set our
hope on Thee.**

READER: Rejoice in the Lord, O you righteous! Praise befits the just!

PEOPLE: **Let Thy mercy, O Lord, be upon us as we have set our
hope on Thee.**

READER: God is wonderful in His saints, the God of Israel!

PEOPLE: **Let Thy mercy, O Lord, be upon us as we have set our
hope on Thee.**

READER: Let Thy mercy, O Lord, be upon us.

PEOPLE: **As we have set our hope on Thee.**

ALLELUIA VERSES—TONE 1

God gives vengeance to me, and subdues people under me.

He magnifies the salvation of the king, and deals mercifully with His Christ, with David and his seed forever!

**This day, O Faithful,
let us dance and sing to the music of the harp,
and greatly rejoice at the veneration of the Cross!
Matins for the Veneration of the Cross**

The "official" Liturgical explanations of Church commemorations in the Orthodox Church come from what is called the "Synaxarion" (seldom read except in monasteries) and are designated to be read after the sixth ode of the Canon at matins. The reading for today's "feast"(somewhat abbreviated) is as follows: *"The Cross is today presented to us for refreshment and support, for remembrance of the passion of our Lord Jesus Christ, and for encouragement...We are like those following a long and difficult path, who become tired, see a tree with many leaves, sit in its shadow and rest for a while and then, rejuvenated, continue on their journey. So also today, during this season of fasting and spiritual labor, the life-giving Cross was set in our midst by the holy fathers to give us comfort and spiritual strength, to make us ready and eager for the remaining journey.'*

I remember, early in my Orthodox life, reading this "explanation" and thinking to myself, "I don't get this at all. What are these people talking about? I do not find anything refreshing about the Cross." I cannot claim to have made much progress since then, however, I think that I may have an "inkling" and I offer these thoughts only as such.

Much of our personal, family, marital and social problems have their roots in what seems to be a universal spiritual sickness. We all learn early to compete with one another. We are unable, if we even want, to deny our self-centered, egoistic selves, desiring to gain every advantage over other people and to protect ourselves from their doing the same to us. All this is maintained from within by a spirit of pride, a massive ego, and a stubborn will that subtly(or not so subtly) pits us against our neighbor, even our friends and family.

The Way of Christ, however, is to find new life through denial of this "sinful nature," to conquer the evil of this ego driven life. Through our encounters with Christ we are given a "taste" of this new life; we experience selfless love for the first time. St. Paul says that we learn to love because He first loves us. This love is not just something that happened two thousand years ago. Just knowing and believing that Christ

was crucified "for us" will not dislodge the grip of our old nature. Only our own personal experience will do that.

Such an awareness of Christ's love does not usually happen suddenly but rather as the result of countless gentle "taps on the shoulder" that we can either accept or refuse. I have discovered something. Acceptance usually involves forgiving someone who hurts or offends me. Often there is a great reluctance in me to do this. Forgiveness runs counter to all my fallen life experience. But forgiveness is the one thing we agree to do ourselves in our daily prayer—forgive us our offences as we forgive those who offend us. When I am willing to accept this cross, His life floods into my heart.

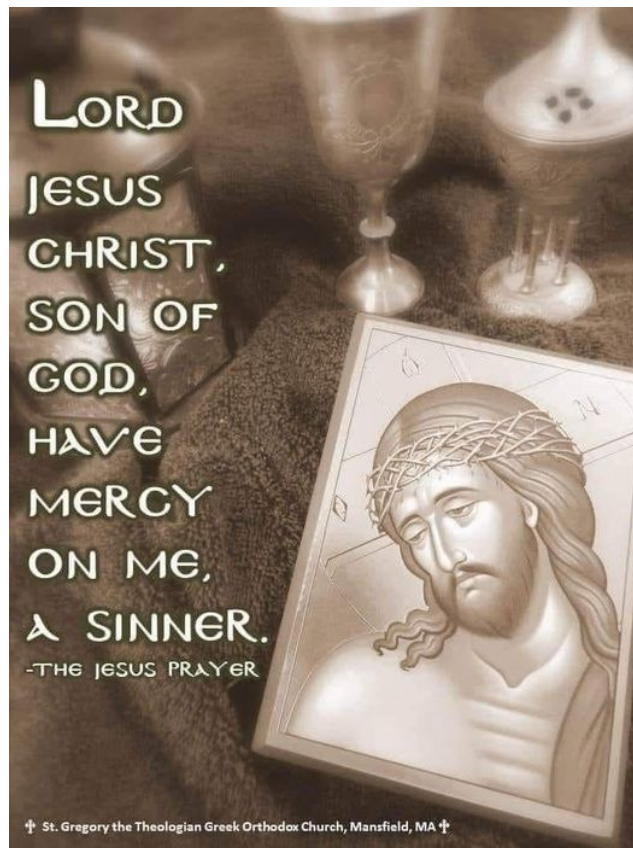
Learning this miracle of forgiveness, we begin to die daily to ourselves in order to live in Christ and to share Christ's life in us and through us with others. This is when we become cross bearers ourselves. His Cross challenges us to endure kindly and patiently the faults and shortcomings, real or perceived, of others. This is the victory of good over evil in us that frees God's power in us and makes us able to forgive the many hurts and injustices that life brings.

Experiencing the power of this forgiveness in my own life is what has changed my attitude toward the Cross. I am losing my fear of suffering hurt and injustice from others. "Forgive them" says Christ, "For they know not what they do." The Cross of forgiveness is the only hope for suffering humanity. Clap your hands O Cross bearers. He has conquered the world and is conquering it anew in us each day—if we will accept it.

Refreshment? Eagerness for the journey? Oh, my goodness, yes!

~Fr. Philip

Father Philip McCaffery, Holy Transfiguration Church, East Syracuse, NY



"...People feel unhappy, and they don't know why. They feel that something is wrong, but they can't put their finger on what. They feel uneasy, confused, frustrated, alienated and estranged—and they can't explain it. They have everything and yet they want more; and when they get it, they are still empty and dissatisfied. They want fulfillment and it never seems to come. Everything is fine and yet everything is wrong...
...Here in America, this is almost a national disease. It is covered over by frantic activity and endless running around; it is buried in activities and events; it is drowned out by television programs and football games. But when the movement stops and the dial is turned off and everything is quiet...then the dread sets in, the meaninglessness of it all, the boredom, and the fear...

...St. Augustine said more than 1500 years ago, "and we will be forever restless until we rest in Him." Our lives are made for God, and we will be unsatisfied, unfulfilled and frustrated until we find our home with Him. Nothing in this fallen world can, of itself, bring us the peace that we seek. God alone can do that because He alone is our home. And we are His...

+Fr Thomas Hopko, "The Lenten Spring" **Memory Eternal!!!**



IF YOU DIED TONIGHT

Your employer would advertise to fill your job role by the end of the month. But your loved ones, chosen family & friends, would **miss you forever**. Don't get too busy making a living that you forget to **make a life**.

Via Metropolitan Savas:

THE CRISIS OF ORTHODOXY: Restoring the image

By JOHN CHRYSOAVGIS

The Orthodox world is being shattered by the war in Ukraine. A close advisor of Ecumenical Patriarch Bartholomew reflects frankly on the state of Orthodoxy before the invasion and imagines how it needs to change if it is to have a future.

On the Sunday of the first week of Great Lent, which this year began on 7 March, the Eastern liturgical cycle celebrates the Feast of Orthodoxy. Sometimes conceitedly called the "Triumph of Orthodoxy" it would be more accurate to describe it as the celebration of the "restoration of images," for on this day Orthodox Christians together remember the final laying to rest of the iconoclastic controversy, which had questioned the veneration of icons. This year's observance was tarnished by an unprecedented lack of ceremonial unity across the Orthodox world. At the same time as many Orthodox Christians were praying for the suffering people of Ukraine, the head of Russia's National Guard—often referred to as President Putin's private army—was thanking Patriarch Kirill of Moscow for presenting him with an icon that he declared would give his soldiers a "swift victory" over their enemies.

Although religion should never be used to justify war, all too often it infiltrates and intensifies violent conflict. The echoes of the association between religion and violence have been amplified in recent weeks by the way President Putin and Patriarch Kirill have both used the "historical and spiritual unity" between Russians and Ukrainians as a pretext for a war of conquest against a neighbour. The unholy implications of Kirill's "theology"

of *Russkii Mir* or “the Russian world” have been exposed by religious leaders and academics. Responsibility for the atrocities in Ukraine lies with the Russian state and its leadership. Nothing excuses the failure of the leadership of the Russian Orthodox Church to condemn the war and to demand an immediate ceasefire. The revanchist motivations of Putin’s war have been denounced by humanitarian advocates and groups. And the fantastical narrative espoused by some apologists for Putin’s actions that “holy Russia” is defending itself from attack by a morally decadent West appalls every sane observer.

Yet, beyond these immediate reactions, there needs to be a broader reckoning with the gravity of this moment, against which sovereign nations, civil societies, and religious communities will be measured for decades to come. The Orthodox Church will not emerge unscathed from this reckoning. It, too, will be judged on whether it rises to the occasion or atrophies into irrelevance. What will transpire once the din of war subsides? I see the future of Orthodoxy resting on how it faces four key challenges.

The first is the inclination within Orthodoxy towards ethnocentric nationalism. This plagues every autocephalous Orthodox Church. For the *Life of the World: Toward an Orthodox Social Ethos*, a document on the social teaching of the Orthodox Church commissioned by the Ecumenical Patriarch, declared in 2020 that this has triggered “the recent recrudescence in much of the developed world of the most insidious ideologies of identity, including belligerent forms of nationalism and blasphemous philosophies of race”. Orthodox Churches must remember and relearn that national identity should always deepen and never debase the principles of communion and conciliarity. For centuries, endemic nationalism insulated our Churches from one another; today, it is isolating them from the rest of the world. It reduces their ecclesiastical priorities to a frivolous “game of thrones” and makes it impossible for assemblies of bishops to resolve the perennial irregularities of their overlapping jurisdictions. And it horrifies outsiders who witness Orthodox support in Ukraine being offered only to the faithful from their own camps.

Second, ecumenical openness is vital if Orthodoxy is not to fragment and divide further. Endless recriminations, internecine disputes over esoteric issues of primacy and jurisdiction, and the condescending claims of one or other Church to greater antiquity or to superior authority over an exotic element of liturgy and canon law only reinforce nationalism and parochialism. Many converts are drawn to Orthodoxy because of its refusal to be conformed to the world. But Orthodoxy can become mired in an attachment to the past that forgets the Church’s vocation to engage with the world, not to escape it. And this is best done collectively. The Ecumenical Patriarch’s hope when he convened the Great Council in Crete in

2016 was that it would have been infinitely more convincing and persuasive in its engagement with the issues the world faces if it spoke with one voice as the Orthodox Church. The absence of Russia from the Great Council was a tragedy.

Third, what became painfully obvious during the Covid pandemic but has been even more poignantly highlighted in the weeks since Russia's invasion of Ukraine is the Orthodox world's indifference to social consciousness. There is little appetite for, or experience of, negotiating a healthy relationship between Church and state, between sectarian nationalism and Christian humanism, and between faith and science. During Covid, many Orthodox leaders were preoccupied with defending medieval convictions from imagined conspiracies against religious believers; since the beginning of the war in Ukraine, Orthodox leaders have been almost paralyzed by division among themselves and by their isolation from the outside world. The Orthodox Church must learn to verbalize and defend how it imagines the phrase "on earth as in heaven." It must embrace a culture of dialogue with the world—humbly and candidly, collaboratively and constructively—and be willing and ready to translate (not just to replicate) its message for the contemporary world.

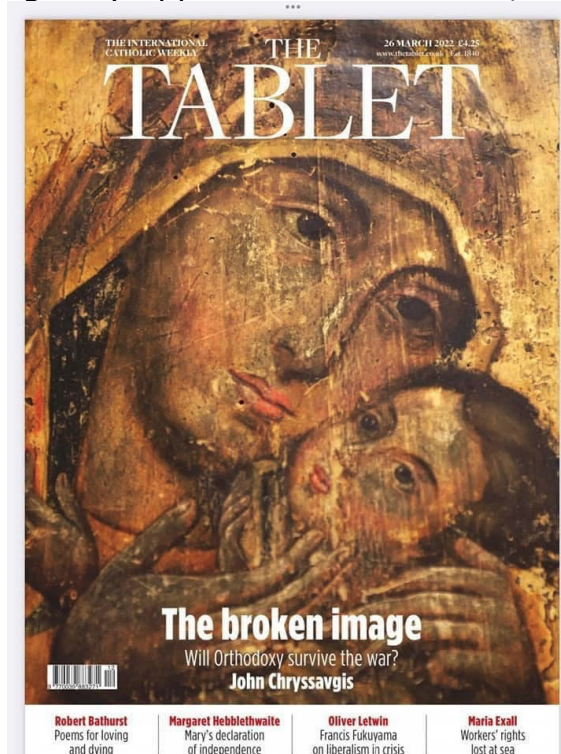
Finally, the Orthodox Churches must include lay people at every level of church life. Too often, their leaders look on as the laity leads proactively, even prophetically. In the protests by Orthodox Christians against the invasion of Ukraine, Russian Orthodox bishops have been conspicuously absent. By contrast, hundreds of extraordinarily brave Russian Orthodox priests have publicly decried the sins of their country's leaders; and even more courageously, those Russians clamouring most forcefully, and movingly, for solidarity with the Ukrainian people have been lay Christians. They have shown the leaders of the Church what witness to the gospel, what martyrdom for the truth, looks like.

If there is to be a renewal of Orthodox Christianity there must be a greater participation of the laity in the life of the Church. The marginalization of women is particularly damaging and indefensible. Nothing an Orthodox bishop does should exclude lay women and men—including sacramental ordinations (involving lay consent), canonical definitions (inspired by lay concerns), and conciliar decisions (informed by lay consultation).

Orthodox Christianity cannot continue as before. Might the embers of this tragic war give rise to a restored image of the global Orthodox Church? This period of Lent demands that we look in the mirror and ask ourselves some hard questions.

John Chryssavgis is Archdeacon of the Ecumenical Patriarchate and theological advisor to Ecumenical Patriarch Bartholomew. His books include "Light Through Darkness: The

Orthodox Tradition” (Darton, Longman and Todd, 2004) and “Creation as Sacrament: Reflections on Ecology and Spirituality” (T&T Clark, 2019). This article originally appeared in The Tablet, 26 March 2022.





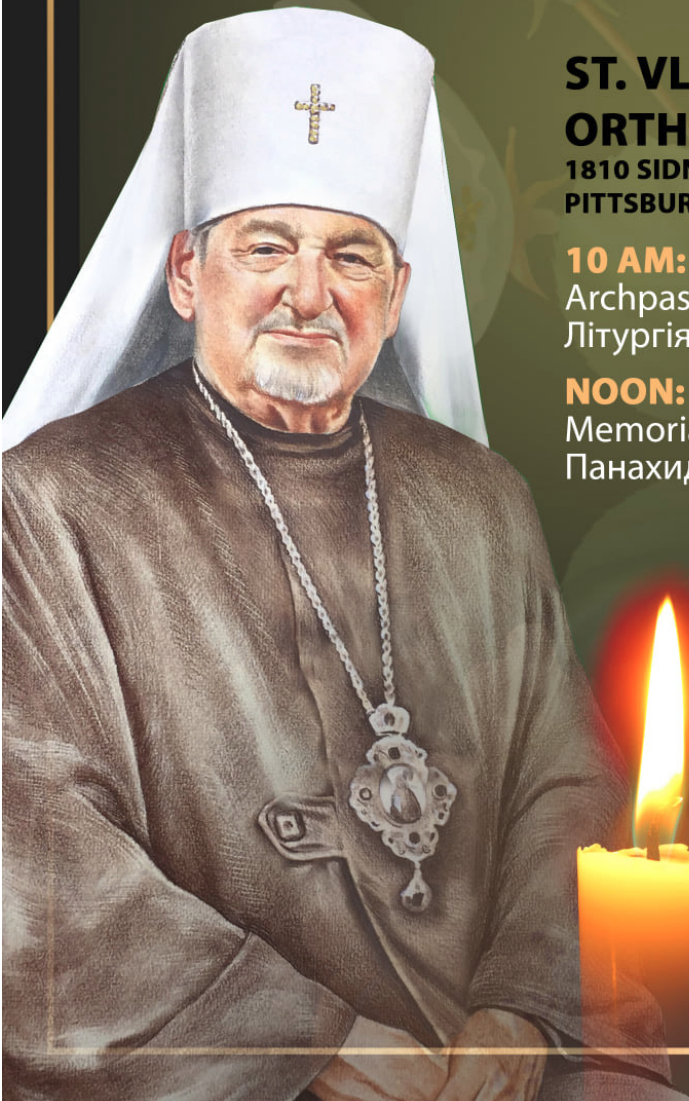
**MAY
21
ТРАВНЯ
2022**

Prayerfully Remembering
**METROPOLITAN
CONSTANTINE**
of Blessed Memory!

Молитовно вшановуємо
блаженної пам'яті

**МИТРОПОЛИТА
КОНСТАНТИНА!**

21 MAY, 2012 - 21 MAY, 2022
10th anniversary of repose
10 річниця упокоєння



**ST. VLADIMIR UKRAINIAN
ORTHODOX PARISH**

1810 SIDNEY STREET
PITTSBURGH, PA 15203

10 AM:

Archpastoral Divine Liturgy
Літургія

NOON:

Memorial Service at the gravesite
Панахида на могилі митрополита

