

**UKRAINIAN CATHOLIC CATHEDRAL OF THE IMMACULATE CONCEPTION  
УКРАЇНСЬКА КАТОЛИЦЬКА КАТЕДРА НЕПОРОЧНОГО ЗАЧАТТЯ**

CATHEDRAL PARISH FOUNDED 1886 OLD CATHEDRAL PURCHASED 1909 NEW CATHEDRAL BUILT 1963-1966

**THE MOST REVEREND STEFAN SOROKA**  
METROPOLITAN-ARCHBISHOP OF PHILADELPHIA FOR UKRAINIAN CATHOLICS  
**ПРЕОСВЯЩЕННИЙ ВЛАДИКА СТЕФАН СОРОКА**  
МИТРОПОЛИТ-АРХИЄПИСКОП ФІЛАДЕЛФІЇ ДЛЯ УКРАЇНЦІВ-КАТОЛІКІВ

REV. JOSEPH SZUPA  
RECTOR  
О. ЙОСИФ ШУПА  
ПАРОХ

REV. WALTER PASICZNYK  
PAROCHIAL VICAR  
О. ВОЛОДИМИР ПАСІЧНИК  
СОТРУДНИК

REV. DEACON  
CHARLES SCHULTZ  
О. ДИЯКОН  
ЧАРЛЗ ШУЛЬЦ

REV. DEACON  
MICHAEL WAAK  
О. ДИЯКОН  
МИХАЙЛО ВАК

**CATHEDRAL LITURGY TIMES**

Saturday afternoon at 4:30 p.m.  
Divine Liturgy for Sunday in English

Sunday morning Liturgies  
9:00 a.m. in Ukrainian  
11:00 a.m. in English

Daily Liturgies:  
*please see schedule on next page*

**ЧАСИ ЛІТУРГІЙ В КАТЕДРІ**

У суботу вечером о 4:30 год.  
Літургія за неділю по-англійськи

Літургії в неділю ранком:  
9:00 год по-українськи  
11:00 год по-англійськи

Щоденні Літургії:  
*розпорядок на наступній сторінці*

**Mailing address / Поштова адреса:**

Cathedral Rectory Office  
833 North Franklin Street  
Philadelphia, PA 19123-2097

**Cathedral Phones / Катедральні телефони:**

215-922-2845 Rectory Office  
215-922-4635 Fax  
215-829-4350 Cathedral Hall/Pyrohy  
215-962-5830 St. Mary's Cemetery

**Other phones/інші телефони:**

Archeparchy of Philadelphia: 215-627-0143  
Byzantine Church Supplies: 215-627-0660  
E-mail: byzsupplies@yahoo.com  
Treasury of Faith Museum: 215-627-3389  
E-mail: tofmuseum@ukrcap.org  
Missionary Sisters of The Mother of God  
Convent: 215-627-7808  
E-mail: msg@ukrcap.org

**Cathedral E-mail / Катедральна е-пошта:**

CATHEDRALONFRANKLIN@COMCAST.NET  
OUR WEB-SITE:  
WWW.UKRCATHEDRAL.COM

First Time in our Cathedral? Don't worry!  
Just ask anyone of us, "What was that all about?"  
We welcome you to our parish community.  
Be free to introduce yourself to anyone of our priests, who  
are Fr. Joseph Szupa or Fr. Walter Pasicznyk.  
We would love to meet you.

Also come to our parish cafeteria after Sunday services for coffee and fellowship.  
Still another wonderful opportunity to get to know one another.

We have a simple "Do and Don't Rule" here  
Do ..... Come and Enjoy.  
Don't .... Worry.



**THE SCHEDULE OF DIVINE SERVICES  
РОЗПОРЯДОК БОГОСЛУЖЕНЬ**

<p><b>Saturday, February 20 CATHEDRAL</b></p>	<p><b>9:00 a.m.</b>  <b>4:30 p.m.</b></p>	<p><b>SOROKOUSTY:</b> Remembrance of our Departed Loved Ones  <b>Vesperal Divine Liturgy</b> + Joseph Jackiw Maria Jackiw</p>
<p><b>2ND SUNDAY OF THE GREAT FAST 2-ГА НЕДІЛЯ ВЕЛИКОГО ПОСТУ</b> Tone 6 Epistle: Heb. 1: 10 -23 Gospel: Mk. 2: 1-12</p>		
<p><b>Sunday, February 21 CATHEDRAL</b></p>	<p><b>9:00 a.m.</b>  <b>11:00 a.m.</b> <b>4:00 p.m.</b></p>	<p>God's blessings on all our parishioners (Ukrainian)  + Michael and Anna Berwick Posselt Family Lenten Vespers at St. Michael's Church in Cherry Hill, NJ</p>
<p><b>Monday, February 22</b></p>		NO DIVINE LITURGY
<p><b>Tuesday, February 23</b></p>		NO DIVINE LITURGY
<p><b>CATHEDRAL Wednesday, February 24</b></p>	<p><b>6:30 p.m.</b></p>	The Divine Liturgy of Pre-Sanctified Gifts
<p><b>CATHDRAL Thursday, February 25</b></p>		NO DIVINE LITURGY
<p><b>CATHEDRAL Friday, February 26</b></p>	<p><b>6:30 p.m.</b></p>	The Divine Liturgy of Pre-Sanctified Gifts
<p><b>CATHEDRAL Saturday, February 27</b></p>	<p><b>9:00 a.m.</b>  <b>4:30 p.m.</b></p>	<p><b>SOROKOUSTY:</b> Remembrance of our Departed Loved Ones  <b>Vesperal Divine Liturgy</b> + Michael Kyndus Lydia Kyndus</p>
<p><b>SUNDAY OF THE VENERATION OF THE CROSS НЕДІЛЯ ЧЕСОГО ХРЕСТА ХРИСТОВОГО</b> Tone 7 Epistle: Heb. 4: 14 – 5: 6 Gospel: Mk. 8: 34—9: 1</p>		
<p><b>CATHEDRAL Sunday, February 28</b></p>	<p><b>10:00 a.m.</b>  <b>4:00 p.m.</b></p>	<p>The Divine Liturgy in Celebration of the Extraordinary Jubilee Year of Mercy  + Ronald Maxymiuk, Jr. Ronald Maxymiuk, Sr. Lenten Vespers—Annunciation of BVM Church in Melrose Park, PA</p>

## CATHEDRAL ANNOUNCEMENTS

COME TO THE PARISH HALL TO TASTE OUR DELICIOUS FOODS & PYROHY  
DEEP THANKS GO TO OUR KITCHEN VOLUNTEERS

May God bless Iryna Shpylchak, Sr. Martin MSMG, Luba Cyhan, Katherine Dewedoff, Petro Iwaniw, Ottilia Karpin, Anne Krawchuk, Anna Laluk, Anna Maxymiuk, Vera Sawchyn, Myroslav Shpylchak, Ivan Shpylchak and Anna Slotwinski for your labor of love and support of our parish.

SINCERE THANKS GO TO THE FOLLOWING PEOPLE FOR KITCHEN DONTIONS  
Stefan Fediuk, Mary Fedorin and Anna Maxymiuk

Pray for the following parishioners for healing and good health

Fr. Ruslan Romaniuk, Rev. Deacon Charles Schultz, John Chytruk, Maria Jackiw, Peggy Konzerowsky, Michael Lubianetsky, Julia Maksymchuk, Maria Plekan and Rosalie Senick. If you are admitted to the hospital, or at home and would like the priest to visit you, please call the parish office at 215-922-2845, or in case of an emergency please call 201-741-2292.



Last Sunday's Collection Total: \$3,997.00

Basket: \$2,038.00, Candles: \$189.00; Kitchen: \$570.00; Bingo: \$1,200.00

PLEASE NOTE: In last Sunday's list of Christmas caroling donors, we meant to report Barbara Zin as a donor, and not Bill Zin. Pardon our inadvertent mistake.

### Memorial Candle Offerings

#### The Sanctuary Lamp

In memory of deceased family members offered by Fr. Joseph

#### The Candle before Christ on the Iconostas

In memory of +Stephanie Wochok offered by Anna Rad

#### The Candle before the Mother of God on the Iconostas

God's blessings and health for an ill friend offered by Rita Malinowski

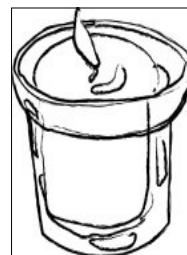
#### The Candle before John the Baptist on the Iconostas

In memory of + William Malinowski offered by Rita Malinowski

#### The Candle before St. Nicholas on the Iconostas

In memory of +Bohdan Z. Myr offered by Patricia Myr and Family

*The customary donation for a Memorial Candle is \$5.00 per week*



### LITURGICAL DIRECTIVES AND FASTING RULES IN THE GREAT FAST

The weekdays of the Great Fast are *aliturghical*, i.e. no Divine Liturgy is celebrated with one exception: the Feast Day of the Annunciation. This is why the Liturgy of Pre-Sanctified Gifts now is celebrated every Wednesday and Friday. *Typika* may be celebrated on other weekdays. The Divine Liturgy of St. Basil the Great is celebrated every Sunday in the Fast, except Palm Sunday. The Divine Liturgy is never celebrated on Good Friday and Holy Saturday; but on Holy Saturday evening, Vespers with the Divine Liturgy of St. Basil the Great is celebrated for the Paschal Vigil. And at funerals, the Funeral Rite (HIOXOPOH) is solely held in the Great Fast.

About Lenten dietary regulations, at the minimum two days are days of Strict Fast (i.e. no eating of meat, eggs and dairy products): Monday, February 8th as it was the 1st Day of the Fast, and Good Friday March 25. All of us between the ages of 14 and 59 are obliged to follow these prescriptions. Of course, we are encouraged to keep the strict fast for the entire Fast, health permitting, in imitation of Jesus, Who fasted 40 days and nights before He began His earthly mission. And customarily we abstain from meat every Wednesday of the Great Fast.

**LENTEN RETREAT AND VESPERS**

Mark Your Calendars: a Lenten Retreat will be held on Friday, Saturday and Sunday—March 11, 12, 13, 2016 here at the Cathedral. Please make the time to attend. More details are forthcoming.

**NEW RECTORY**

The Cathedral parish rectory now is housed in the previous convent, Ortynsky Spirituality Center and Evangelization Center next to and left of the Cathedral itself. Note: the telephone and fax numbers **REMAIN THE SAME** as before. If you need to meet with us please come to this new location.

**Come Watch the Movie “Ostrov—The Island”**

We plan to show the stirring movie “Ostrov”, “The Island” Sunday, March 6th at 12:15 pm after all services in the rectory. This film powerfully illustrates man’s need for repentance as the remedy to restore ones often broken relationships with God, neighbor, self & nature. It center’s on one man’s spiritual journey in the post-WWII, atheistic Soviet years. A light lunch and refreshments will be served. Sign up on the sheet placed on the tetrapod, if you plan to come; this will give us the needed head count.

+++++

**THE SCHEDULE OF  
LENTEN VESPERS & CONFESSIONS OF THE PHILADELPHIA DEANERY**

*The following schedule is for those who are interested in attending Lenten Vespers during the Great Fast, which will be celebrated every Sunday at various parishes in the Philadelphia Deanery. All are encouraged to attend these services as they are both uplifting and a small sacrifice we make in our spiritual preparation to meet our Lord on His Most Glorious Day of Resurrection—PASCHA.*

*Sunday, February 21st*

*St. Michael Church, 675 Cooper Landing Road in Cherry Hill, NJ*

*Fr. George Worschak, homilist*

*Sunday, February 28th*

*Annunciation of the BVM Church, 1206 Valley Road in Melrose Park, PA*

*Fr. Volodymyr Klanichka, homilist*

*Sunday, March 6th*

*St. Mary Church, 2026 Bath Road in Bristol, PA*

*Fr. Paul Makar, homilist*

*March 13th—Cathedral of the Immaculate Conception, Philadelphia, PA*

*Fr. John Fields, homilist*

*Vespers begin at 4:00PM each Sunday and Confessions begin a half hour before*

+++++

**Extraordinary Jubilee Year of Mercy Divine Liturgy**

Next Sunday, February 28, 2016, **ONE DIVINE LITURGY WILL BE CELEBRATED.** Metropolitan Stefan Soroka will be the main celebrant at the Divine Liturgy which will begin at 10:00 a.m. during which he will bless the “Holy Door” of the Cathedral in conjunction with the *Extraordinary Jubilee Year of Mercy* inaugurated by Pope Francis in Rome in December, 2015. Mark your calendars and plan to attend this most solemn and joyful service. Thank you.

### **Lenten Joy**

The observance of the Great Fast differs in spirit between Eastern and Western Christians. One example of this, is that in the West, the chanting of Alleluia (Rejoice in the Lord!) ceases, while in the East it increases. Why? Because fasting is looked upon as a joyous endeavor (Matthew 6: 16) since the sense of unworthiness is always tempered with hope found in God's forgiveness. This is why the days of the Great Fast are referred to as "Alleluia Days." This "Lenten Joy" can also be found in the many hymns sung at Vespers: one says, "The Lenten Spring has dawned!..." (Cheesefare Wednesday) and another announces, "Now is the season of repentance; let us begin it joyfully, O brethren..."(Cheesefare Monday Matins). Making prostrations (deep bows down to the ground) is another distinct aspect of the Fast. The bows express that True Joy that one can only experience in penitential love. It is captured in the following Lenten prayer, the Prayer of St. Ephrem, accompanied by full prostrations:

*O Lord and Master of my life! Remove from me  
the spirit of indifference, discouragement, lust of power & idle talking.*

*Instead grant to me Your servant,  
the spirit of wholeness-of-being, humble-mindedness, patience and charity.*

*Yes, Lord and King,  
grant to me the grace to see my own sins and not to judge my brother,  
for You are blessed forever and ever. Amen.*

The reading of Scripture also increases during the Fast. This avails us to more deeply imitate the Word of God spoken to us. The Book of Psalms, e.g. which is normally read through once a week, is read through twice each week for the six weeks prior to Holy Week. Old Testament readings are many too; with the Books of Genesis, Exodus, Job, Proverbs and Isaiah being read through almost in their entirety. Unique to the Fast, on the weekdays, the Epistles or Gospels are not read since the Divine Liturgy is celebrated only on Saturdays and Sundays.

In summary, our Church presents the period of the Great Fast as reminiscent of the people of the Old Testament, such as Adam and Eve and their banishment from the Garden of Eden; and like the nation of Israel having lost the Promised Land, yet faithfully journeyed through the desert for 40 years with the hope for the consolation of the inheritance of the Promised Land; so too we now journey to the Eternal Promised Land (Heaven) through our troubled lives, encountered in the here and now, the "Already" but the "Not Yet", the Feast of Feasts—Pascha, where we read the "Gospel of Gospels" from St. John's Prologue opening with the very same first words found in Genesis, "In the beginning..." For that which is old, is now made new in Jesus Christ, Who opens the doors of Paradise for all of us to enter —forever and ever. We pray and live as such to be made worthy of the promise of eternal life with God.

## SINCE YOU ASKED ....

### What is “SOROKOUSTY” and All Souls Saturdays?

One of the most venerable traditions in the Church, equally observed in the West as in the East, is the commemoration of the departed in our liturgical prayers. It is the constant teaching of the Church since Apostolic times (cf. *Synaxarion*) that the departed can be helped by our prayers, offerings and good deeds. St. John Chrysostom (+407) in speaking of the faithful departed reminded his people, *“Let us assist them according to our power. Let us think of some advantage for them, small though it be, but let us assist them. How and in what way? By praying for them, and asking others to pray for them, and by constantly giving [alms] to the poor in their behalf!”* (Homily on Philippians 3, 4) It is of great consolation for us, survivors of our faithful departed, to be able to help them and thus remain united to them by a bond of everlasting love. St. Ambrose (+397), preaching at the commemoration of Emperor Theodosius on the fortieth day after his death in 395, consoled his survivors with these words, *“I love the man [Emperor] and I will not abandon him until, by my tears and prayers, I shall lead him into the Holy Mountain of God ([Ps. 2:6](#)), where there is life eternal!”* (Funeral Oration on Theodosius, 37)

The custom of offering prayers and sacrifices for the departed comes to us from the Old Testament. Holy Scripture praises the custom as holy and wholesome or pious, as is cited in the II Book of Maccabees, Ch. 12, v. 45: *“It is therefore, a holy and wholesome thought to pray for the dead that they may be loosed from sins.”* St. Paul prayed for his devoted friend Onesiphorus that the Lord *“grant him mercy”* as he stands before God’s judgment seat. ([II Tim. 1:18](#))

All the early Liturgies of the Church, including the most ancient one, the Liturgy of St. James, contain a prayer for the departed. In the Liturgies of St. Basil the Great (+379) and St. John Chrysostom prayers for the deceased are also included. St. John Chrysostom interprets this in these words, *“Not in vain did the Apostles order that remembrance should be made of the dead in the awesome Mysteries [i.e. the Liturgy]. They knew that great gain resulted to them (the deceased), and great benefit. For when the whole assembly [of the people] stands with uplifted hands and that awesome Sacrifice lies displayed, how shall we not prevail with God by our entreaty for them? And this we do for those who have departed in faith!”* (Homily on Philippians 3, 4) We commemorate the deceased every day at the Divine Liturgy of St. John Chrysostom, immediately after the Consecration with this petition: *“Remember, O Lord, all those who have departed in the hope of resurrection unto eternal life, N.N., and grant them rest where the light of Your face shines.”*

Saturdays are also especially dedicated for praying for the deceased. St. John Damascene wrote: *“The Sabbath (Saturday) in Hebrew means rest, since on that day God rested from His work. ([Gen. 2:2-3](#)) We make a remembrance of the deceased on that ‘day of rest’ for they are ‘resting’ from all their earthly cares.”*

*When commemorating our departed, we constantly implore God to give them eternal rest since, according to the Scriptures, to enter into God's rest means to join Him in an eternal life of happiness. ([Heb. 4:3-11](#); [Rev. 14:13](#)) St. Ambrose echoes this by saying: "It is a great rest which fulfills the prayer of the living, a most glorious promise." (Oration on Theodosius, 37)*

In similar thought, the Byzantine Church has, since the ninth century, established a special day of prayer for the departed, known as All Souls Saturday. On these Saturdays, this commemoration is universal, i.e. for "all those souls that departed in the Faith", and so we pray for all who have passed away. Our Church has five All Souls Saturdays during the Liturgical Year, which are Meat Fare Saturday, the Second, Third and Fourth Saturdays of the Great Fast, and the Saturday before Pentecost.

*Meat-Fare Saturday* as a special day of prayer for the deceased can be traced down to the sixth and seventh century, during the time when St. Saba developed his Typikon. It is based on the oratory treatise, *On Those Who Died in Faith*, written by St. John Damascene which he based on Meat-Fare Sunday when we liturgically commemorate the Last Judgment ([Mt. 25:31-46](#)). Therefore, on the previous day, we, in all charity, intercede with the merciful Judge for the deceased that they be placed at His right hand when He will come to judge the living and the dead.

Later on during the ninth century, the Second, Third and Fourth Saturdays of the Great Fast were also dedicated to the commemoration of the dead. The reasons for designating these days were: (1) to make up for the a-liturgical days of the Great Fast since in the Liturgy of the Presanctified Gifts, which is prescribed for the Fast, no commemoration of the dead is made; (2) to remind us of our own death and make our penitential exercises during the Fast more meaningful; and (3) to give us an opportunity to practice good deeds in behalf of our faithful departed and renew our love for them.

On the *Saturday before Pentecost* we commemorate "all the departed souls since Adam." By the Descent of the Holy Spirit, commemorated on Pentecost Sunday, the economy of our salvation was completed. Since the will of God is that "all men be saved" ([I Tim. 2:4](#)), therefore the day preceding this Feast is set aside as a day of prayer for all the deceased so that they be included in the salutary work of Christ.

From the beginning of Christianity, local churches kept registers of their living members as well as those who departed. These registers were folding tablets made of wood, ivory, or precious metals artistically decorated with carvings and bound together by rings. They are known as *diptychs*, taken from the Greek word *diptychon*, which means anything folded in two. These were used in Church to commemorate the living and the dead at the Divine Liturgy since the fourth century.

**These diptychs played an important role since the names of heretics and the excommunicated were removed from them and, by the same token, these were excluded from the liturgical prayers. They came into disuse sometime during the fourteenth century and, eventually, they were replaced by official lists of the deceased members of individual families issued by the pastor. These were called *Hramoty*, from the Greek, *grammata*, meaning a written letter or document. The list of the deceased members of a family made in booklet form was called a *Pomjanik*, taken from the Old Slavonic: *pomjanuti*, meaning to remember, and was used at the services for the deceased.**

**The custom of announcing the names of the deceased during the liturgical services, as stated above, can be traced back to the first centuries of Christianity. Already in the fourth century, the practice was strongly defended by St. Epiphanius (+403) as a “firmly established tradition” in the Church. He wrote: Concerning the ritual of reading the names of the deceased, what can be more useful or suitable; what can be more worthy of admiration? (*Panarios* 75, 8)**

**This venerable custom was transmitted to us by our ancestors as a part of our beautiful spiritual heritage. Every year, just before Meat-Fare Saturday, the families give the lists of their departed loved ones to the pastor with the request that they be mentioned at the services held for the deceased on the *All Souls Saturday*. And St. John Chrysostom assures us that: “It is a great honor to be worthy of mention, while the celebration of the Holy Mysteries is going on.” (*Homily on the Acts* 21, 4) Members of the family are encouraged to attend these services for by their presence and by their personal prayers and receiving Holy Communion they strengthen the bond of love with their departed loved ones and indeed keep their memory everlasting!**

**St. Gregory of Nazianzus (d. 390), after celebrating the funeral services for his brother Caesarius, concluded his eulogy with the following words: “Part of my funeral gift is now completed. The remainder we will pay by offering every year, as long as we live, our honors and memorials for him!” (*Oration VII*, 17)**

**In the burial service of our Church, the following words are placed on the lips of the deceased, as we sing the hymns prescribed in bidding our departed loved one our final farewell:**

***Come all you that love me and bid me farewell, for I shall no longer walk with you nor talk with you, since I am going to my Judge, Who shows no favours and rewards or punishes everyone according to his deeds. Therefore, I beg and implore all of you, pray for me continually to Christ our God that, on account of my sins, I may not be doomed into the place of affliction, but rather be granted a place where the light of life is shining!***



**THE LEAGUE OF UKRAINIAN CATHOLICS'**  
**ANNUAL LENTEN RETREAT**

This year's Annual LUC Lenten Retreat is scheduled for the weekend of March 11-13, 2016 at the Motherhouse of the Sister Servants of Mary Immaculate in Sloatsburg, NY. The theme of the retreat is "MERICIFUL LIKE THE FATHER", which will be conducted by Archpriest Daniel Troyan. Fr. Danny is the pastor of Holy Ghost Ukrainian Catholic Church in West Easton, Pennsylvania where he is also the Youth Director. He has served our Church during his 34 years of Priesthood in roles such as Director of Evangelization and the Coordinator for the Shroud of Turin Exhibit for our Archeparchy. He has been a member of the LUC since his youth and is now its National Spiritual Director for the Archeparchy. Please note: St. Mary's Chapel in Sloatsburg, NY has been blessed by Bishop Paul Chomnycky as a "Holy Door" for the Jubilee Year of Mercy. Consider going on retreat to take advantage of the many blessings and graces of God that await you. For more information, contact *Marion Hrubec* either at 201.843.3960, or [mchrubec@optimum.net](mailto:mchrubec@optimum.net).

**Великопосний Обід**

Осередок СУМ ім. УПА у Філядельфії щиро запрошує Вас та Вашу Родину на **Великопосний „обід смаженої риби”** який відбудеться в п'ятницю, **26-го лютого** в УОКЦентрі (700 N Cedar Rd., Jenkintown, PA 19046 – вхід крізь задні двері), від 6-ої до 11-ої год. вечора. Вступ 15 доларів включає смачну смажену рибу, булку і двоє додаткових страв до вибору: присмажена французька бараболя (т.зв. “French fries”), макарони зі сиром, капустяна салата та кукурудза і також чай/кава та солодке; інші напитки можна буде закупити. Обід буде подано до 10-ої год. вечора; можна буде також закупити собі додому. За дальшими інформаціями або щоби зробити попередні замовлення просимо звертатися на електронну адресу: [PhillyFishFry@cym.org](mailto:PhillyFishFry@cym.org).

**Lenten Fish Fry Dinner**

The “CYM” Philadelphia Branch invites you and your families to its Annual **Lenten Fish Fry Dinner**, which will be held on **Friday, February 26** at the Ukrainian Educational & Cultural Center (700 N Cedar Rd., Jenkintown, PA 19046 – back entrance). A \$15 platter includes fried fish, two sides (fries, mac n cheese, coleslaw, and corn), a roll, coffee/tea and dessert. Additional beverages will also be available for purchase. The event will run 6pm-11pm, with dinner being served until 10pm - both dine-in and take-out options available! For more information or to pre-order your meals, e-mail [PhillyFishFry@cym.org](mailto:PhillyFishFry@cym.org).

## Lenten Joy

A difference between the Eastern and Western observances is that while in the West the chanting of Alleluia ceases during Lent, in the East its use is increased. This is because for us, Eastern Christians, fasting is looked upon as a joyous endeavor (cf. Matthew 6: 16), and the sense of unworthiness must always be tempered with hope found in God's forgiveness.

In fact, days which follow the Lenten pattern of services are referred to as "the days with Alleluia". This theme of "Lenten joy" is found in many of the hymns especially sung at Vespers. One verse states: "The Lenten Spring has dawned!..." (Cheesefare Wednesday) while another announces: "Now is the season of repentance; let us begin it joyfully, O brethren..."(Matins of Cheesefare Monday). Making prostrations (deep bows down to the ground) during the services increase also. One prayer that captures the spirit of the Great Fast is the Prayer of St. Ephrem, said only in The Great Fast, accompanied by full prostrations, it is as follows:

O Lord and Master of my life! Take from me the spirit of indifference,  
discouragement, lust of power and idle talking.  
Instead grant to me Your servant, the spirit of wholeness of being,  
humble-mindedness, patience and charity.  
Yes, Lord and King,  
grant me the grace to see my own sins and not to judge my brother,  
for You are blessed forever and ever. Amen.

The public reading of Scripture increases during the Fast. The Book of Psalms, e.g. which is normally read through once a week, is read through twice each week for the six weeks prior to Holy Week. Old Testament readings increase too, with the Books of Genesis, Exodus, Job, Proverbs and Isaiah being read through almost in their entirety in the Fast. Uniquely, on weekdays of the Fast there is no public reading of the Epistles or Gospels, because the Divine Liturgy is celebrated only on each Saturday and Sunday.

In summary our Church presents the period of the Great Fast as reminiscent of the people of the Old Testament such as Adam and Eve and their banishment from the Garden of Eden; and the nation of Israel having lost the promised land, we are now journeying to the Promised Land through our troubled lives just as Israel faithfully journeyed through the desert for 40 years with the hope for the consolation of the inheritance of the Promised Land; so too we are journeying to our Eternal Promised Land encountered in the here and now, the "Already" but the "Not Yet", the Feast of Feasts, Pascha, where we read the Gospel of Gospels from the beginning of St. John's account where he begins his account of Jesus' life using the same words as those found in Genesis, "In the beginning." That which is old, is now made new by Jesus Christ.

**ПРИЙДІТЬ, ЩОБ ВЗЯТИ УЧАСТЬ  
В ОСОБЛИВІЙ БОЖЕСТВЕННІЙ ЛІТУРГІЇ З НАГОДИ  
СВЯТОГО ЮВІЛЕЙНОГО РОКУ БОЖОГО МИЛОСЕРДЯ,  
ПРОГОЛОШЕНОГО СВЯТИШИМ ОТЦЕМ ПАПОЮ ФРАНЦИСКОМ,  
ЯКУ ВІДСЛУЖИТЬ  
ВИСОКОПРЕОСВЯЩЕННИЙ МИТРОПОЛИТ СТЕФАН СОРОКА  
В УКРАЇНСЬКІЙ КАТОЛИЦЬКІЙ КАТЕДРІ  
НЕПОРОЧНОГО ЗАЧАТТЯ  
В НЕДІЛЮ, 28 ЛЮТОГО 2016 р., о 10 год. ранку**

*Високопреосвященний Митрополит Стефан Сорока відправить особливу Божественну Літургію на ознаменування Надзвичайного Ювілейного Року Божого Милосердя в золотoverxій Українській Католицькій Катедрі Непорочного Зачаття в неділю 28 лютого 2016 р. о 10 год. ранку. Прийдіть, щоб разом з Митрополитом Стефаном відзначити цю непересічну подію.*



*Господи Ісусе Христе, Сину Божий, змилуйся наді мною грішним.*

**COME AND ATTEND  
THE SPECIAL DIVINE LITURGY IN CELEBRATION OF THE  
MOST SOLEMN AND EXTRAORDINARY JUBILEE YEAR OF MERCY  
INAUGURATED BY HIS HOLINESS – POPE FRANCIS  
WITH HIS GRACE  
METROPOLITAN STEFAN SOROKA  
AT THE UKRAINIAN CATHOLIC CATHEDRAL OF THE  
IMMACULATE CONCEPTION  
SUNDAY, FEBRUARY 28, 2016 AT 10:00 a.m.**

*His Grace, Metropolitan Stefan Soroka will celebrate the special Divine Liturgy inaugurating the Extraordinary Jubilee Year of Mercy here in the Golden-Domed Ukrainian Catholic Cathedral of the Immaculate Conception on Sunday, February 28, 2016 beginning at 10 a.m. Come to celebrate with His Grace, Metropolitan Stefan Soroka at this Most-Festive Occasion.*



*Lord Jesus Christ, Son of God, have mercy on me a sinner.*